



## The Role Of Spiritual Intelligence On Pesantren-Based Educational Institutions

Siswanto, Moch. Efendi

State Islamic University (UIN) Maulana Malik Ibrahim Malang, Indonesia

Correspondence: siswanto@pbs.uin-malang.ac.id

Received: January 2020, Revised: March 2020, Published: April 2020

### Abstract

The study aims to analyse the effect of spiritual intelligence and organizational culture toward employee performance in pesantren - based educational institution. The study carried out in 2019 at Secondary High School An-Nur Bululawang, Malang, East Java and involved 76 teachers and employees as samples. The approach used in this study is the explanatory approach. The data were primary obtained through questionnaire. The data analysis used Partial Least Square (PLS) with smartPLS 7 software. The results showed that spiritual intelligence and organizational culture influence employee performance. However, organizational culture does not play a role as a moderator variable. The managerial implication is that leaders should continue to develop the spiritual intelligence of teachers and employees.

**Keywords:** Spiritual intelligence, organizational culture, employee performance

### A. INTRODUCTION

Spiritual intelligence is a trending topic in the current era because of its implications for organizations. However, research on spiritual intelligence is still less, so studies on spiritual intelligence are still needed (Ali, 2019). Spiritual intelligence has a positive influence on organizational, entrepreneurial behaviour (Tajpour & Salamzadeh, 2019), effective management changes (Ali, 2019), ethical decisions (Wiguna & Yadnyana, 2019), manager performance (Putri & Wirawati, 2020), performance employees (Krisnanda & Surya, 2019; Supriyanto et al., 2019, Sancoko et al., 2019, Abdolrahimi et al., 2020). In addition, spiritual intelligence has a negative effect on burnout (Kaur et al., 2013) and has no effect on service quality in the organization (Sabzianpur & Nuri, 2019) and also has no effect on OCB (Supriyanto et al., 2019). Likewise, some previous studies have not included the role of organization cultural as moderator variables. This is a gap in this study to review the role of education culture in organizations.

Spiritual intelligence is one of the intelligence to solve the problem of meaning and value, namely the intelligence to place behaviour and life in the context of one's way of life is more meaningful than others (Zohar & Marshal, 2000). This spiritual intelligence is useful in wise decision making and contributes to psychological well-being, and the comprehensive development of human health (Vaughan, 2002). The values that exist in the spiritual intelligence to strengthen the value of the self of the individual. Spiritual values are solid foundation today for the strengthening of individual character and improve the performance of an organization (Suyanto, 2006). Although it does not have a direct impact on behaviour, strong values influence what can generate positive work attitudes (Robbins & Judge, 2017). The higher the spiritual intelligence, one's performance will increase. Several previous studies have shown the influence of spiritual intelligence on profit organizations. Meanwhile, this research has a

focus on the object of research in madrasas or schools based in Islamic boarding schools.

This study carried out at the Secondary High School (SMP) An-Nur based boarding school in Malang in East Java. The pesantren environment has a culture that upholds morality and spirituality. This pesantren environment makes this school have a different identity from other junior high schools. In general, in the process of recruiting teachers and employees of SMP An-Nur Bululawang, there are internal and external terms. Internal, namely the teachers or employees who come from the cottage/alumni. In contrast, the term external is given to teachers or employees who come from outside the pesantren / not alumni. About 70% of the teachers and employees are from non-alumni, while the remaining 30% is from pesantren alumni (source: documentation of SMP An Nur). The difference in orientation between the pesantren environment, which is thick with Islamic teachings and non-pesantren provides cultural space, namely pesantren culture and non-pesantren culture. It is, sometimes causing internal conflicts that demanded more striking introduction to prospective teachers or employees of spirituality and organizational culture (cultural pesantren) that there is this school. This introduction or orientation is usually done at the beginning of admission to this school. Furthermore, the one who made an introduction to culture was the principal. On the other hand, the spiritual intelligence of members is enhanced through a recitation of the routines organized by the foundation, such as the routine Sunday recitation, Lasyyatul Musthofa Book Study, and others. The spiritual intelligence of teachers and employees of SMP An-Nur can increase and support the culture and performance of the organization.

Spiritual intelligence can also affect employee performance with organizational culture variables as mediator variables. The more influential the spiritual intelligence (belief values) of individuals in the organization, the more influential the organizational culture because the organizational culture is built by the values found in the individuals in the organization. The characteristics of an influential organizational culture are the clarity of strong values, the dissemination of values and beliefs and the intensity of the implementation of core values (Tika, 2006). Spiritual intelligence can transform an organizational culture (McGhee & Grant, 2017). Organizational culture correlates with employee performance. Based on the results of literature studies show that organizational culture influences the performance of employees (Adam et al., 2020; Putra & Dewi, 2019); Rozanna et al., 2019). Organizational culture becomes a moderating variable of the influence of spiritual intelligence on employee performance (Khawaja, 2017). Jurkiewicz & Giacalone (2004) states that there is a need to include moderating variables that can influence the relationship between spiritual intelligence and individual performance in organizations, namely organizational culture.

## **B. LITERATURE REVIEW**

### **1. Spiritual Intelligence**

Spiritual intelligence is one of the multiple intelligences of Gardner (Jurkiewicz & Giacalone, 2004). Spiritual intelligence in the theory of multiple intelligence (Gardner, 1983), is intelligence related to the belief in the existence of ultimate power that influences our attitudes and behaviour to achieve harmony and peace, and God's grace. This intelligence is also useful for solving problems of meaning and value. Besides that, intelligence to place behaviour and life in the context of a broader and richer meaning, intelligence to judge that one's actions or way of life are more

meaningful than others (Zohar & Marshal, 2000). Spiritual intelligence (SI) is a fundamental basis for the proper functioning of the intellectual and emotional intelligence effectively. Even spiritual intelligence is our highest intelligence.

Spiritual intelligence is the potential of non-material dimensions of the human spirit (Khavari, 2000) ; (Sutrisno, 2010). The potential is like a diamond that has not been honed that is shared by everyone. Furthermore, it is everyone's job to recognize each other's potential while rubbing it to sparkle with great determination and using it to obtain lasting happiness. Spirituality, in a broad sense, is something that has to do with spirit. Something spiritual has eternal truths related to the purpose of human life, often compared to something worldly and temporary (Hasan & Aliah, 2008). In it, there may be a belief in supernatural powers as in religion, but it has an emphasis on personal experience. Spirituality can be an expression of life that is perceived as higher, more complex or more integrated with one's attitude, and more than worldly.

Spiritual intelligence has four components, namely; transcendental consciousness, spiritual experience, patience, and forgiveness (Isfahani & Nobakht, 2013). Transcendental consciousness is the capacity to identify transcendental aspects of self, others and the physical world. Generally, transcendental is the capacity to transcend human knowledge, awareness and experience, especially in religious or spiritual approaches. Spiritual experience is an experience such as a sense of oneness with nature and a sense of deep relaxation beyond time and place. Patience is perseverance and patience in facing difficulties and disasters. Meanwhile, forgiveness is a willingness to forgive.

Spiritual intelligence is the foundation needed to function intellectual intelligence and emotional intelligence effectively. Even according to Zohar & Marshal ( 2000), spiritual intelligence is our highest intelligence. Whereas in ESQ, spiritual intelligence is the ability to give meaning to worship of every behaviour and activity, through steps and thoughts that are natural, towards fully human beings (*hanif*) and having a monotheistic pattern of thinking, as well as the principle of "only because of Allah" (Agustian, 2003). Tasmara, ( 2001) uses the term spiritual intelligence to compare western thinking about spiritual intelligence, which is intelligence that is centred in a deep love for Allah Rabbul'alam and all of His creations. A belief can overcome all feelings that are natural, temporary and mortal. Spiritual intelligence is precisely the essence of all spiritual intelligence plus, and the plus is in the values of faith in God.

## **2. Organizational Culture**

Organization culture is norms, values, assumptions, belief, philosophy, customs organizations, and others (the contents of organizational culture) developed by founders, leaders, and members of the organization in producing products, serving the consumers, and achieve organizational goals (Wirawan, 2007). Organization culture is also a system of shared meaning held by members that distinguish the organization with other organizations (Robbins & Judge, 2017). From the two definitions above, it can be concluded that organizational culture is a shared value in the organization and that value makes the members of the organization emotionally bound between the organization and its members.

Organizational culture has several functions. Sunarto, ( 2003) states that organizational culture has several functions, including : 1) Organizational Binding, organizational culture functions as a binder of all organizational components , 2)

Integrator, organizational culture is a tool to unite a variety of traits, characters, talents and abilities that exist within the organization, 3) Organizational identity, organizational culture is one of the organizational identities, 4) Energy to achieve high performance, serves as an injection of energy to achieve high performance, 5) Quality characteristics, organizational culture is a representation of the quality characteristics that are applicable in the organization, 6) Motivator, organizational culture is also an encouragement for members of the organization, 7) Leadership Style Guidelines, changes in the organization will bring new views about leadership, and 8) Value enhancers, increase the value of its stakeholders, i.e. organization members, customers, suppliers and other parties related to the organization.

There are two factors that determine the strength of organizational culture, namely togetherness and intensity. Members of the organization who feel comfortable in the organization and the level of togetherness are very high, cooperation in carrying out tasks, communication between colleagues or with good superiors will be a trigger for influential organizational culture. Furthermore, Robbins & Judge, (2017) suggested the characteristics of an influential organizational culture are: 1) Declining levels of employee discharges, 2) There is cohesive coaching, loyalty, and organizational commitment, 3) There is a high agreement among members regarding what is maintained by the organization. Meanwhile, the characteristics of weak organizational culture according to Deal & Kennedy, (1982) and Tika, (2006) are: 1) Easily formed groups that conflict with each other, 2) Loyalty to groups exceeds loyalty to the organization. Organization members do not hesitate to sacrifice the interests of the organization for the benefit of the group or self-interest.

### **3. Employee Performance**

Performance is recording the results obtained from job functions or activities for a specified period (Bernardin & Russell, 1993). Employee performance is also a concept that explains the work that can be achieved by a person or group of people in an organization in order to achieve organizational goals within a specified period. Meanwhile, Tika, (2006) explains that employee performance is the results of the work functions/activities of a person or group in an organization that is influenced by various factors to achieve organizational goals within a specific period. Furthermore, performance is a result of the function of the activities of a person or organization in an organization.

Two factors affect a person's performance, namely: individual factors and situational factors (Mangkunegara, 2016). Factors individual is a factor that includes attitudes, personality traits, physical traits, motivation, age, sex, education, work experience, cultural background, and other personal variables. Meanwhile, situational factors consist of two things, namely social factors and physical factors of work. Social factors and organizations is a factor related to the discretion of the organization, the type of exercise and supervision, the wage system and social environment. Meanwhile, physical and occupational factors are factors which consist of work methods, design and condition of work tools, workspace arrangement and work environment (such as irradiation, noise and ventilation).

Based on the description above, factors that can influence a person's performance are internal and external. One of the internal factors is the ability of one's personality, including spiritual intelligence. In contrast, external factors include organizational culture. A person's current performance is not only based on increasing

intelligence because the role of one's heart also affects the performance results (Zohar & Marshal, 2000). The higher a person's intelligence, the higher the quality of performance. Similarly, organizational environmental factors, supporting the organizational environment and its values are understood by all members of the organization will produce an excellent performance. Organization culture can build individual values.

Performance measurement is a formal process to review and evaluate employee performance periodically. As for Dharma (2003) explains the many ways of measurement that can be used, such as saving errors and more. This relates to the quantity, quality and timeliness. Quantity is the amount of work produced by employees in a certain period of time based on established work standards. Quality is the accuracy, skill and suitability of the results of work carried out by someone in a certain period of time-based on established work standards. Meanwhile, timeliness is the ability of an employee to carry out and complete tasks that are his responsibility following a certain period.

Employee performance is not only influenced by intellectual and emotional intelligence but is also influenced by spiritual intelligence. Many studies show the influence of spiritual intelligence on employee performance (Marpaung & Rumondang, 2013; Wijaya, 2014; Suhartini & Anisa, 2017; Krisnanda & Surya, 2019; Supriyanto et al., 2019, Sancoko et al., 2019, Abdolrahimi et al., 2020). Wijaya (2014) shows that spiritual intelligence has the most dominant influence on the performance of hotel employees compared to the other two bits of intelligence, namely intellectual intelligence and emotional intelligence. Likewise, Suhartini & Anisa (2017) shows that spiritual intelligence has a more dominant influence on the performance of Labuang Baji Makassar hospital employees compared to emotional intelligence.

Organizational culture influences employee performance. Some previous research results indicate that organizational culture influences employee performance (Adam et al., 2020; Putra & Dewi, 2019; Rozanna et al., 2019). Some spiritual intelligence has a role in cultural transformation in organizations (McGhee & Grant, 2017). In the context of this study, organizational culture also has a role as a moderator variable. Khawaja (2017) shows that organizational culture is a moderating variable of the influence of spiritual intelligence on employee performance. Jurkiewicz & Giacalone (2004) states that there is a need to include moderating variables that can influence the relationship between spiritual intelligence and individual performance in organizations, namely organizational culture. Based on the previous literature reviews, the research hypothesis are;

H1: Spiritual intelligence affects the performance of teachers and employees

H2: Organizational culture influences teacher and employee performance

H3: Organization culture has a role as a moderator variable of spiritual intelligence on employee performance.

### **C. RESEARCH METHOD**

The population in this study included teaching staff and An-Nur Bululawang Junior High School staff totalling 76 people, consisting of 67 teachers and nine employees. In this study, the population as a whole (100%) is used because the number of teachers and employees of SMP An-Nur is less than 100 people. The sampling technique uses saturated sampling, which is a sampling method when all members of the population are sampled. This is often done if the population is small, less than 30

people (Sani & Maharani, 2013). This research is used a PLS analysis. This research is a quantitative study with a questionnaire method, and this study is intended to test the hypothesis. The approach used in this study is the explanatory approach, the approach used by researchers in addition to digging data from respondents, also to test hypotheses (Sugiyono, 2008).

Spiritual intelligence is measured by criteria: transcendental mentality, spiritual experience, patience and forgiveness (Isfahani & Nobakht, 2013). Organizational culture is measured by the criteria: the hallmark of the organization, the organization's identity, commitment, organizational binder, integrators, motivation, leadership, and standards of conduct (Sunarto, 2003). Criteria measure teacher and employee performance; the quantity of work, quality of work, job knowledge, creativity, cooperation, dependability, initiative, personal qualities (Bernardin & Russel, 1993). In this research, data processing was carried out using partial least square (PLS) analysis technique with smartPLS software.

#### D. RESULTS AND DISCUSSION

Respondents are teachers and employees of SMP An-Nur Bululawang, which amounted to 76 consist of 67 teachers and nine employees. Table 1 shows the demographic description of the respondents. The majority of respondents have ages between 20-30 years as many as 34 people (44.7%). Furthermore, respondents have ages 31-40 years as many as 32 people (42.1%). Based on the level of education, the majority of respondents had an undergraduate education of 54 people (71.1). Furthermore, respondents had postgraduate education of 6 people (7.9%), the rest had a high school education 90.8%.

**Table 1. Respondent characteristics**

Characteristics	Variable Characteristics	Number	%
<b>Age group</b>	Less than 20 years old	2	2.6
	20-30 years old	34	44.7
	31-40 years old	32	42.1
	41-50 years old	5	6.6
	More than 50 years old	3	3.9
<b>Education level</b>	Elementary	1	1.3
	Senior High School	15	19.7
	Undergraduate degree	54	71.1
	Master's degree	6	7.9
<b>Work experience</b>	Less than one year	18	23.7
	1-5 years	37	48.7
	6-10 years	14	18.4
	11-15 years	4	5.3
	16-20 years	2	2.6
	More than 25 years	1	1.3

Based on the tenure respondents have a service period of between one to five years as many as 37 people (48.7%). Furthermore, respondents had a working period of less than one year as many as 18 people (23.7%). Meanwhile, in a row, the respondents had a period of six to ten years totalling 14 people ( 18.4%), a period of 11-15 years totalling four people (5.3%), a period of 16-20 years totalling two people (2.6), and the working period is more than 20 years by one person (1.3%).

**Table 2. Discriminant validity**

Latent variable	1	2	3
1 Spiritual Intelligence	(0.548)		
2 Organizational Culture	0.498 **	(0.529)	
3 Employee performance	0.494 **	0.365 **	(0.597)

Square roots of average extracted variances (AVE's) are shown on a diagonal

\*\* p < 0.01

\* p < 0.05

Based on the measurement results of discriminant validity, convergent validity and reliability values indicate that all measurements are significant. The composite reliability value is above 0.60.

Based on the result of the model fit equation in this study, showed that the coefficient of determination of employee performance is 54.8%. The results show the influence of exogenous variables on endogenous variables at 54.8%. This result also shows that the equation has the appropriate fit indices. APC, ARS, and AVIF values indicate that the three fit indices are significant. After all, assumptions are fulfilled; a hypothesis test is performed using the analysis. Hypothesis test results can be seen in Table 2.

**Table 3. Result of fit indices**

Model panel	R <sup>2</sup> to EP	APC	ARS	AVIF
Full model	0.548	0.217 *	0.259 **	1,328

\*\* p < 0.01

\* p < 0.05

AVIF good if < 5

SI = Spiritual intelligence; OC = Organizational culture; EP = Employee performance

Table 4 shows the results of the study based on the PLS analysis and path coefficient values. Based on the results of analysts, spiritual intelligence (SI), and organizational culture (OC) affect employee performance. Spiritual intelligence has a significant positive effect on employee performance with coefficient values ( $\beta = 0.386$ ; P-value = 0.001). Therefore, the first hypothesis is accepted. The results of the PLS analysts indicate that increasing spiritual intelligence will improve employee performance. The results of this study are consistent with the study (Sancoko et al., 2019; Abdolrahimi et al., 2020). Employees who have high emotional intelligence will be able to improve employee performance significantly.

Organizational culture also has a significant positive effect on employee performance with coefficient values ( $\beta = 0.197$ ; P-value = 0.036). Based on the research, the second hypothesis is accepted. The analysis shows that an improved organizational culture will improve employee performance. The results of this study are consistent with the study (Adam et al., 2020; Putra & Dewi, 2019; Rozanna et al., 2019).

**Table 5. PLS result and path coefficients**

Latent variable	Coefficient	P-value	Hypothesis
Spiritual intelligence (SI) EP	0.386	0.001	Supported
Organizational culture (OC) EP	0.197	0.036	Supported
SI * OC Employee performance (EP)	0.069	0.269	Rejected

SI = Spiritual intelligence; OC = Organizational culture; EP = Employee performance

The interaction of spiritual intelligence with organizational culture has no effect on employee performance ( $\beta = 0.069$ ; P-value = 0.269). The probability value of the interaction of spiritual intelligence and organizational culture is more than 0.05, so the third hypothesis stating that organizational culture acts as a moderator variable is rejected. The results of the study are not following the research conducted by Khawaja (2017).

Spiritual intelligence influenced employee performance. Performance is the work that can be achieved by a person or group of people in an organization in order to achieve organizational goals in a certain period. The success of an organization is when the performance of its employees has reached its maximum level. In the Qur'an, Allah commands to the faithful man to work as well as possible, to avoid ban - Him in all aspects of life, be it in terms of social ritual worship or worship. God has promised rewards for people who do a lot of good (good *deeds* ) with a good life (Quran, An Nahl; 97) .

In general, the above verse explains those who do good deeds, which is a good life. Someone is considered good deeds if they can maintain ethical values. Charity is an act that is beneficial to individuals, groups and humans as a whole (Shihab, 2003). What is meant *by the believers* is to underline the perfect conditions for the evaluation of charity? Every good deed that is not accompanied by faith, the impact is only temporary in the world. As for the words of *hayatan thoyyibatan* the salaf scholars interpret with "happiness of life" or "halal sustenance" and other kindnesses. Simamora, ( 1995) states that performance is mostly determined by 3 (three) factors, namely individual, psychological and organizational. On psychological factors, namely, personality is spiritual intelligence. The higher the spiritual intelligence of an individual, the higher the level of performance.

The results of this study indicate that spiritual intelligence affects the performance of teachers and employees of SMP An-Nur by 0.386. This means that the higher the spiritual intelligence of SMP An-Nur teachers and employees, the performance will increase. The interaction of organizational culture and spiritual intelligence does not influence the performance of teachers and employees. These results indicate that organizational culture does not act as a moderator variable. Today, people working in a company or organization are not just looking for high income or achieving their goals, more than that they want the meaning that is present in every activity in the organization. According to Amin ( 2010), company members in the USA expect a work environment that is more humane, simple, meaningful, and related to something higher than just earning an income. Another survey showed that more than 800 middle-level executives experienced dissatisfaction and were not happy when their average age reached 40 years.

The ability to present value and meaning in a particular activity is called spiritual intelligence. Spiritual intelligence can make individuals more meaningful in each of their activities because he is aware of the substance of the activities he does, so he feels responsible and comfortable in those activities. Likewise, members of SMP An-who have high spiritual awareness will carry out each task mandated to them with meaning and responsibility so that they get the substance contained in the activity. In general, the spiritual intelligence (SI) on teachers and employees of SMP An-Nur pretty good. This can be identified in the percentage of questionnaires that have been distributed, that is 88% answered agree and heartily agreed. While theoretically the S I do not involve the Shari'ah perspective, but in practice S I can not be separated from religion, because it



deals with spirituality. SMP An-Annur environment residing in boarding schools is one of the factors supporting the development of S I self-teachers and employees. In the An-Nur foundation, there are routine activities that play an essential role in shaping the spiritual intelligence of its members, including SMP An-Nur, namely the reading of the Wasiyatul Musthofa Book. This book contains the scholars' advice about a good life and useful for themselves and others, including organizations. In addition to studying the Book of Wasiyatul Mustofa, there are still other activities that support such as Bidayatul Hidayah recitation, istighotsah, reading Waqiah, and so forth.

According to Zohar & Marshal (2000), spiritual intelligence is our highest intelligence. Whereas in ESQ, spiritual intelligence is the ability to give meaning to worship of every behaviour and activity, through steps and thoughts that are natural, towards fully human beings (*hanif*) and having a monotheistic pattern of thinking, as well as the principle of "only because of Allah". Several aspects are the basis of spiritual intelligence, one of which is the spiritual-religious point of view, meaning that the more harmonious our spiritual-religious relationship is to the presence of God, "the higher the level and quality of our spiritual intelligence.

The organization values play an essential role in shaping the organizational culture. An organizational culture that contains a mix of values, beliefs, assumptions, perceptions, norms, peculiarities and patterns of individual behaviour in organizations can have a strong relationship with company performance when adjusted for company values and strategies (Bowen & Ostroff, 2004). Spiritual intelligence that exists in teachers and employees of SMP An-Nur will influence the formation of organizational culture that exists in schools. The better SI members are, the better the organizational culture that develops, the more the pesantren environment supports, so this will naturally strengthen the nuances of Islamic organizational culture.

Organizational culture is the norms and values that direct the behaviour of members of the organization because organizational culture is an indispensable element in running an organization. Organizational culture as norms, values, assumptions, beliefs, philosophies, organizational habits and others (the contents of organizational culture) developed over a long time by the founders, leaders, and members of the organization in producing products, serving consumers, and achieving organizational goals (Wirawan, 2007). With organizational culture, every human resource in the organization is required to carry out its role in full responsibility.

Each organization has an organizational culture that affects all aspects of the organization and the behaviour of its members individually and in groups, including the organizational culture that exists in SMP An-Nur Bululawang. This school was founded with a vision of creating quality schools to create sholihin and sholihat students who excel in the fields of knowledge and technology. This influences the attitude of the individuals in it; for example, the value of the existing pesantren requires all school members to wear skullcaps (men) and veils (girls) with uniforms following sharia. This is what makes the identity of SMP An-Nur compared to other schools.

Teachers and employees who already understand the overall values of the organization will make these values an organizational personality. These values and beliefs will be transformed into their daily behaviour at work so that it will become an individual performance. Supported by existing human resources, systems and technology, school strategies and logistics, each excellent individual performance will lead to good organizational performance. Based on the path analysis, there is a relationship between organizational culture and the performance of SMP An-Nur

teachers and employees is not significant at alpha level 5%, which is equal to 0.059. Nevertheless, it is significant at alpha 6%. That is, the organizational culture at the school could not afford to increase the performance of teachers and employees.

It looks at the results of the questionnaire that has been distributed, the lowest value is on the statement, " My organization is bound by pesantren in every decision ". From this, there are strong indications that there are still a number of SMP An-Nur School teachers and employees who do not agree that schools are bound by pesantren regulations. In general, teachers and employees at SMP An-Nur Bululawang are divided into two, namely An-Nur pesantren alumni and non-alumni, with 30% alumni percentage while 70% non-alumni (2013 An-Nur Bululawang SMP documentation data). This results in different levels of understanding of the organizational culture found in this school. Teachers and employees who are alumni must understand very well with the pesantren environment, while non-alumni naturally need time to adjust to the Islamic boarding school environment and submit to the clerical orders as the coordinator of the foundation. In addition, the demands of professionalism from teachers and non-alumni employees regardless of the need to blend in with the pesantren culture, make organizational culture unnecessary to improve teacher and employee performance so that the organizational culture at SMP An-Nur Bululawang plays a less role in improving teacher and employee performance.

## E. CONCLUSION

Based on data analysis, spiritual intelligence can improve performance. Organizational culture can also improve the performance of employees. Spiritual intelligence can make individuals more meaningful in each of their activities because he is aware of the substance of the activities he does, so he feels responsible and comfortable in those activities. The interaction of organizational culture and spiritual intelligence does not influence teacher and employee performance. These results indicate that organizational culture does not act as a moderator variable. Some managerial implications that can be given this research include 1) leaders should continue to develop the spiritual intelligence of teachers and employees of SMP An-Nur through activities that support it because it can improve the performance of teachers and employees. The form of activity can be in the form of requiring all members to participate in routine activities such as Sunday, Waqiah Market, Book Study of Wasiyatul Musthofa, or other forms of activity that can increase spiritual intelligence, 2) schools should develop school quality because alumni are more aware of organizational culture that exists in pesantren and has a higher loyalty to the organization without leaving professionalism. As this will help organizations to develop further and improve the performance of individuals and organization, 3) research agenda that will come about to further develop this model by adding another variable that is closely related to, for example, a variable ESQ, motivation, compensation, or with other indicators.

## REFERENCES

- Abdolrahimi, M., Afshar, A., & Beiranvand, G. (2020). Spiritual Intelligence and its Impact on Police Performance (A Case Study of Boroujerd Police Command). *Journal of Military Psychology*, 11(41), 63–78.
- Adam, A., Yuniarsih, T., Ahman, E., & Kusnendi, K. (2020). The Mediation Effect of Organizational Commitment in the Relation of Organization Culture and Employee

- Performance. *3rd Global Conference On Business, Management, and Entrepreneurship (GCBME 2018)*, 260–264.
- Agustian, A. G. (2003). *Rahasia sukses membangkitkan ESQ Power: Sebuah inner journey melalui Al-Ihsan*. Arga.
- Ali, M. (2019). Effect of Spiritual Intelligence on Effective Change Management: A Review of Selected Researches. *Electronic Research Journal of Social Sciences and Humanities, 1*, 30–47.
- Amin, A. R. (2010). Menggagas manajemen syariah (Teori dan praktik the celestial management). *Jakarta: Salemba Empat*.
- Bernardin John, H., & Russel Joyce, E. A. (1993). *Human Resources Mangement an experiential approach*. Singapura. *Mc Grae-hill. Inc*.
- Bowen, D. E., & Ostroff, C. (2004). Understanding HRM–firm performance linkages: The role of the “strength” of the HRM system. *Academy of Management Review, 29*(2), 203–221.
- Deal, T. E., & Kennedy, A. A. (1982). Corporate cultures: The rites and rituals of organizational life. *Reading/T. Deal, A. Kennedy.–Mass: Addison-Wesley, 2*, 98–103.
- Dharma, A. (2003). *Manajemen supervisi*. Jakarta: *PT. Raja Grafindo Persada*.
- Gardner, H. (1983). *Frames of mind: The theory of multiple intelligences basic books*. New York.
- Hasan, A. B. P., & Aliah, B. (2008). *Psikologi Perkembangan Islam: Menyingkap Rentang Kehidupan Manusia dari Pra kelahiran hingga Pasca kematian*. Rajagrafindo.
- Isfahani, A. N., & Nobakht, M. (2013). Impact of spiritual intelligence on the staff happiness (case study: Golpayegan Petrochemical Company). *International Journal of Academic Research in Business and Social Sciences, 3*(7), 253.
- Jurkiewicz, C. L., & Giacalone, R. A. (2004). A values framework for measuring the impact of workplace spirituality on organizational performance. *Journal of Business Ethics, 49*(2), 129–142.
- Kaur, D., Sambasivan, M., & Kumar, N. (2013). Effect of spiritual intelligence, emotional intelligence, psychological ownership and burnout on caring behaviour of nurses: A cross-sectional study. *Journal of Clinical Nursing, 22*(21–22), 3192–3202.
- Khavari, K. A. (2000). *Spiritual intelligence: A practical guide to personal happiness*. New Liskeard, Ont.: White Mountain.
- Khawaja, S. F. (2017). Impact of spiritual intelligence on employee task performance and OCB; Mediating role of self-efficacy, Moderating role of collectivist culture of Pakistan. *Journal Business Review, 5*(1), 34–45.
- Krisnanda, P. H., & Surya, I. B. K. (2019). Effect of emotional and spiritual intelligence on transformational leadership and impact on employee performance. *International Research Journal of Management, IT and Social Sciences, 6*(3), 70–82.
- Mangkunegara, A. A. P. (2016). *Manajemen sumber daya manusia perusahaan*. PT. Remaja Rosdakarya.
- Marpaung, R., & Rumondang, C. (2013). Pengaruh Kecerdasan Intelektual, Kecerdasan Emosi Dan Kecerdasan Spiritual Terhadap Kinerja Karyawan Pt. Angkasa Pura II Cabang Ssk ii Pekanbaru. *PEKBIS (Jurnal Pendidikan Ekonomi Dan Bisnis), 5*(3), 179–189.
- McGhee, P., & Grant, P. (2017). Using spiritual intelligence to transform organisational cultures. *EJBO: Electronic Journal of Business Ethics and Organizational Studies*.
- Putra, G. N. S., & Dewi, I. G. A. M. (2019). Effect of transformational leadership and organizational culture on employee performance mediated by job motivation. *International Research Journal of Management, IT and Social Sciences, 6*(6), 118–127.

- Putri, I. A. D., & Wirawati, N. G. P. (2020). Implementation of good government governance, intellectual intelligence, emotional, and spiritual intelligence in managerial performance of village government management. *International Research Journal of Management, IT and Social Sciences*, 7(1), 169–176.
- Robbins, S. P., & Judge, T. A. (2017). *Organizational behavior*. pearson.
- Rozanna, N., Adam, M., & Majid, M. S. A. (2019). Does Job Satisfaction Mediate the Effect of Organizational Change and Organizational Culture on Employee Performance of the Public Works and Spatial Planning Agency? *IOSR Journal of Business and Management*, 21(1), 45–51.
- Sancoko, R., Setiawan, M., & Troena, E. A. (2019). The influence of organizational culture and spiritual intelligence on employee performance through emotional intelligence. *MEC-J (Management and Economics Journal)*, 3(1), 67–80.
- Sani, A., & Maharani, V. (2013). Metodologi Penelitian Manajemen Sumberdaya Manusia: Teori, Kuesioner dan Analisis Data. Malang: UIN MALIKI Press. Cetakan Ke-2.
- Shihab, M. Q. (2003). *Tafsir Al-Misbah: Pesan dan Kesan dalam Al-Quran*. Volume.
- Simamora, H. (1995). Manajemen Sumber Daya Manusia, Edisi Kesatu, Cetakan Pertama. Badan Penerbit STIE–Yogyakarta.
- Sugiyono, D. (2008). Metode penelitian bisnis. Bandung: Pusat Bahasa Depdiknas.
- Suhartini, E., & Anisa, N. (2017). Pengaruh Kecerdasan Emosional dan Kecerdasan Spiritual terhadap Kinerja Perawat Rumah Sakit Daerah Labuang Baji Makassar. *Jurnal Minds: Manajemen Ide Dan Inspirasi*, 4(1).
- Sunarto, A. (2003). Prilaku Organisasi. Graha Ilmu, Yogyakarta.
- Supriyanto, A. S., Ekowati, V. M., & Masyhuri, M. (2019). The Relationship among Spiritual Intelligence, Emotional Intelligence, Organizational Citizenship Behaviour, and Employee Performance. *Etikonomi*, 18(2), 249–258.
- Sutrisno, E. (2010). Manajemen Sumber Daya Manusia, ed. I, cet. II. *Kencana, Jakarta*.
- Suyanto, M. (2006). *Revolusi organisasi dengan memberdayakan kecerdasan spiritual*. Penerbit Andi.
- Tajpour, M., & Salamzadeh, A. (2019). The effect of spiritual intelligence on organisational entrepreneurship: Case study of educational departments in University of Tehran. *International Journal of Management and Enterprise Development*, 18(3), 205–218.
- Tasmara, T. (2001). *Kecerdasan ruhaniah (transcendental intelligence): Membentuk kepribadian yang bertanggung jawab, profesional, dan berakhlak*. Gema Insani.
- Tika, P. (2006). Budaya organisasi dan peningkatan kinerja perusahaan. Jakarta: Bumi Aksara.
- Vaughan, F. (2002). What is spiritual intelligence? *Journal of Humanistic Psychology*, 42(2), 16–33.
- Wiguna, I. P. I., & Yadnyana, K. (2019). The role of working experience moderating the effect of emotional intelligence, intellectual intelligence, and spiritual intelligence on the ethical decision of tax consultants in Bali area. *International Research Journal of Management, IT and Social Sciences*, 6(3), 18–28.
- Wijaya, C. A. (2014). Analisa Pengaruh Kecerdasan Intelektual, Kecerdasan Emosional, dan Kecerdasan Spiritual terhadap Kinerja Karyawan di Hotel “X.” *Jurnal Hospitality Dan Manajemen Jasa*, 2(1), 271–288.
- Wirawan, N. (2007). Budaya dan Iklim Organisasi. Jakarta: Salemba Empat.
- Zohar, D., & Marshal, I. (2000). SQ: Spiritual quotient. the ultimate intelligence. Jakarta: Mizan.