

The Efficacy of Leader's Islamic spiritual Intelligence Toward Employee Emotional Well-being

Rina Hastuti

Prodi Manajemen Syariah, Fakultas Ekonomi dan Bisnis
Islam IAIN Surakarta
rinahastuti@gmail.com

Abstract

The objective of this study is to find the evidence for the efficacy of Religiosity on spirituality workplace. The research conducted by measuring the effect of employee's perspectives of leader's islamic spiritual intelligence on employee emotional well-being which mediated by the quality of employee spiritual value. The data was collected from the employees of moslem small medium enterprises on cullinary industry in Surakarta. The 75 samples was analyzed by multivariate analysis (Path Analysis) using SPSS 18 Software Program. The Islamic spiritual intelligence is explained by the variables that reflect the Muhammad SAW characters: sidiq (truthfulness), amanah (trustful), tabliq, and fatanah (wisdom). From the empirical research reveal that the employee spiritual value significantly mediating the effect of sidiq and fatanah toward employee's emotional wellbeing. Meanwhile the variable of amanah and tabliq has no significant effect to employee spiritual value and employee emotional wellbeing. Therefore the higher the islamic spiritual value of leader (sidiq and fatanah) the higher the spiritual value of employee and the better the quality of employee's emotional wellbeing.

Keywords: Religiosity; Islamic Spiritual Intelligence; Employee Spiritual Value; Employee Well-being; Muhammad Characters

Abstrak

Tujuan dari penelitian ini adalah untuk membuktikan pengaruh religiusitas terhadap spiritualitas ditempatkerja. Penelitian ini mengukur pengaruh persepsi karyawan mengenai kecerdasan spiritual islam terhadap kesejahteraan emosi karyawan dengan pengaruh variable mediasi, yaitu kualitas nilai spiritual karyawan. Data diperoleh melalui kuesioner yang diberikan kepada karyawan yang bekerja pada perusahaan menengah, bergerak di industry kuliner di kota Surakarta yang dikelola oleh pengusaha muslim. Sebanyak 75 sampel telah dianalisis menggunakan analisis multivariate, yaitu analisis jalur menggunakan program software SPSS 18. Variabel kecerdasan spiritual islam dijelaskan oleh empat variabel yang merupakan karakter dari nabi Muhammad SAW, yaitu sidiq (jujur), amanah (dapat dipercaya), tabliq (penyampai pesan) dan Fatanah (bijaksana). Dari penelitian empiris ditemukan bahwa variabel sidiq dan fatanah secara signifikan mampu memediasi pengaruh kecerdasan spiritual islam pimpinan terhadap kesejahteraan karyawan. Namun dua variabel kecerdasan spiritual islam, lainnya yaitu amanah dan tabliq tidak berpengaruh signifikan terhadap nilai spiritual karyawan maupun kesejahteraan emosi karyawan. Sehingga dapat disimpulkan bahwa semakin tinggi kecerdasan spiritual islam pemimpin dalam hal ini sidiq dan fatanah, maka akan semakin meningkat nilai spiritual karyawan dan semakin baik kualitas kesejahteraan emosi karyawan.

Kata Kunci: *Religiusitas, kecerdasan spiritual Islam, nilai spiritual karyawan; kesejahteraan emosi karyawan; karakter Muhammad*

INTRODUCTION

The workplace spirituality issue have been raised for about two decades and still debatable until nowadays. The starting famous argument was stated by Zohar & Marshal (2001) who argued that spiritual intelligence is a form of intelligence which based on the inner necessity and deepest meaning of an

individual in order to pursue a higher level of achievement, and it can not be quantitatively measured. The spirituality in this context is not related to religion or other organized believe system. It is more on the increasing of quality of life and vitality in the world life. This argument also supported by several findings which reveal that spiritual leadership is a process to achieve spiritual well-being through his calling and membership (Fry & Cohen, 2009) and reflection of wisdom and altruism (Ayranci & Semercioz, 2011). Other research which strictly support the argument is conducted by McCormack et al. (2014) who reveal that religion in organizational settings is not always inherently associated with positive organizational outcomes.

But several evidences supports the statement that workplace spirituality is also including the religiosity of the individual. Fryling and Peterson (2010) in Ayranci & Semercioz, (2011) explain that shape of spiritual leadership is elips that consist element that represents the spiritual life in the form of human and God relationship, and represents the physical existence of human and his actions in the world. Bickerton et al. (2015) also support the previous findings that spiritual resource which based on religiosity is significantly influence the increasing of future work engagement.

Previous research measure the effect of individual spiritual intelligence toward individual wellbeing in the workplace. The increasing quality of spiritual intelligence will increase the higher level of engagement, working performance, employee satisfaction and decrease job burnout (Anbugeetha, 2015; Koradžija et al., 2016; Roberts, 2013; Jeloudar & Goodarzi, 2012). But several research also reveal that spiritual intelligence is not significantly influence the job satisfaction (Koohbanani et al., 2013). Also in measuring the effect of leader's spiritual intelligence on leader's job satisfaction, karoziya, (2016) found that there is no influence of spiritual intelligence on satisfaction. Therefore there is still a space for researcher to deeply explore this effect.

Explaining workplace spirituality from the perspective of religiosity becoming an interesting subject. Study of Rahman & Shah (2015) formulate the basic of islamic spiritual intelligence which based on Muhammad Characteristics that

consist of *siddiq*, *amanah*, *tabliq*, and *fatanah*. Baharuddin & Ismail (2015) explained that there were seven spiritual intelligence domains according to the Islamic perspective that are *al-ruh*, *al-qalb*, *al-nafs*, *al-aql*, faith, worship, and morality. Those researches were concerned on the determining of indicators that reflect Islamic spiritual intelligence. Therefore the research to prove the efficacy of Islamic spiritual intelligence on workplace environment will give new contributions to the literature.

This research is able to test the efficacy of Islamic spiritual intelligence (ISI) variable toward the emotional well-being of pink collar employee on small medium enterprises in the culinary industry. Emotional well-being became interesting to be explored as the dependent variable of Islamic spiritual intelligence because several researches have stated that it can increase the performance of employees. Oswald et al. (2009) conducted complementary experiments which gave the evidence that supports the effect of subjective well-being on work performance. Zelensky & Jenkins (2008) revealed that positive job-related influence predicted self-reported productivity. Other findings stated that employees who are dissatisfied with their job tend to engage with absenteeism (Green & Zhu, 2010).

Measuring the quality of emotional well-being of pink collar workers is becoming more interesting because they belong to emotional workers who should serve the customers by giving a happy and smile expression no matter what happens to the reality of the worker. So, this is very important to find a way of how to increase the emotional well-being of workers. So the efficacy of Islamic spiritual intelligence (ISI) is indeed expected as a solution for this circumstance. The ISI was measured by the perception of the employees toward their leader. ISI in this research adopted from Islamic spiritual intelligence which developed by Rahman & Shah (2015) by determining the characteristics of Prophet Muhammad SAW. The mediating variable of employee spiritual value is added to this relationship in order to strengthen the effect of ISI to employee well-being.

LITERATURE REVIEW

Islamic Spiritual Intelligence (ISI) and its Relationship with Employee Well-Being

There are two components of spirituality, first is vertical component that explained as the willingness beyond the individual ego or self esteem, while horizontal component is an effort to make a change through the action (Dehaghi et al., 2012). Reaves,(2005) explaining about spirituality that related with leader effectivity which consist of 6 elements such as: respecting others value; treat others fairly, showing attention and carefull, become a good listener, appreciate others contribution, and practice reflective activity.

“In Islam, spiritual intelligence is coherent with the individual’s internal strength of having a pure heart” (Rahman & Shah,2015). An individual who own a purify heart means it has a strong aspiration to do something in order to achieve the present and future (hereafter) interest. By purifying heart an individual will able to control himself from the behavior that prohibited by religion and law. Study of Rahman&Shah,(2015) formulate the basic of islamic spiritual intelligent which based on Muhammad Characteristics that consist of siddiq, amanah, tabliq, and fatanah.

According to Rahman & Shah (2015), Siddiq or thruthfulness means being honest to himself, to others, and to God. Amanah or trustfull is an individual characters that reflects responsibility, honorable, good manner, high achievement, and respecting others. Tabligh is an ability to communicate, cooperative, accountable, transparant, resist from pressure, and ability to work in harmony. Fatanah or wisdom means an individual who is intelligence in attitude and knowledge, dicipline, active, and good decision maker.

Jeloudar and Goodarzi (2012) designed a study to examine the relationship between theachers spiritual intelligence and their job satisfaction. The sample was taken from 177 educators who completed the spiritual intelligence scale (ECI). The study found that there were significant relationship between theacher/’s spiritual intelligence and their job satisfaction. Other finding was that a significance difference found between theacher’s spiritual intelligence and the academic level. Further

there were significant relationship between spiritual intelligence of teacher and It means that by increasing the quality of teacher's spiritual intelligence, the organizational whould the nature of work, attitudes toward supervisors, relations with co-workers, opportunity for promotion, and work condition in the present environment of school teachers.

Roberts (2013)conduct a reserach by test the servant leader workplace spiritual intelligence (SLWSI) of 77 human resource and city manager respondents. SLWSI is an instrument of research on spiritual intelligence that consist of capacity for transcendence, ability to enter higher states of consciousness, facility to interject the sacred into everyday events, capability to utilize applied sanctification principles to solve problem, and ability to engage in ethical and virtuous behavior. The result reveal that participants who have a higher score on SLWSI, reported have a lower levels of job stress and have a higher level of workfore engagement. Therefore the increasing of SLWSI quality of the employees will benefits in increasing the satisfaction of the peers relationship and job challenge, increasing employee organizational commitment and loyalty, and increasing the employee motivation to improve performance.

Rani et al. (2013)examined the effects of spiritual intelligence on work performace among staff nurses. The study resulted that work performance is influenced by spiritual intelligence. The finding is also supported by other findings that reveal wether spiritual intelligence influences work performance of individual's significantly(Anbugeetha, 2015) and future work engagement(Bickerton et al., 2015).

But, several literatures also give the empirical evidence that there is no effect of spirituality on work performance. Ayranci & Semercioz (2011) studiedabout leadership that explaine the concept of manager's spiritual leadership which consist of spirituality and religiosity. The data was collected from top Turkish managers to assess their spirituality and religiosity. The study resulted four key elements. First, the spiritual leadership of the manager influence by their wisdom and altruism. second, the manager's spirituality is determined by their choice to immateriality and their spiritual awarness. moreover there were no common factors between spiritual

leadership, spirituality, and religiosity. finally, no statistically significant relationship evidence that can support the relationship between spiritual leadership and the issues about spirituality and religiosity.

Roof (2014) conducted a cross-sectional study to examine the relationship between self reported individual spirituality and employee engagement. The research reveal an empirical support that the individual spirituality influence the engagement dimension such as vigor and dedication, but not significantly influence the absorption dimension. therefore the increasing of individual spirituality will force the increasing of employee's energy, resilience, persistence, and the willingness to exert extra effort. and also the higher the spirituality the higher the enthusiasm, purpose sensing, inspiration, and pride of the employee. Meanwhile, by generating the individual spirituality does not benefit for the improvement of individual concentration, work involvement, and happiness to work.

Korazija et al. (2016) investigated the relationship between spiritual intelligence and work satisfaction of metal manufacturing employees in Slovenia. The research assess the level of spiritual intelligence for both leaders and employees. The finding reveal that there is a significant positive relationship between spiritual intelligence and workplace satisfaction for employees, but no significant relationship between spiritual intelligence and worksatisfaction for leaders. Therefore we may conclude that the enhancement of spiritual intelligence will only benefit for the improvement of employees job satisfaction, but remains a question for leader's satisfaction.

The spiritual intelligence literatur remains gap between research which support the statement that spiritual intelligence is a weak predictive of subjective and objective organizational performance (Ayranci & Semercioz, 2011; Roof 2015; Korazija et al., 2016) and research which support the efficacy of spiritual intelligence in predict performance (Roberts, 2013; Rani et al. 2013; Anbugeetha 2015; Bickerton et al., 2015). Based on the research gaps have been explained above, the hypotheses that can be generated to develop the direct effect of ISI toward emotional well-being are:

H1: The higher the perceived ISI of Sidiq, the higher the quality of employee's emotional well-being

H2: The higher the perceived ISI of Amanah, the higher the quality of employee's emotional well-being

H3: The higher the perceived ISI of tabliq, the higher the quality of employee's emotional well-being

H4: The higher the perceived ISI offatanah, the higher the quality of employee's emotional well-being

The Mediating Effect of Employee Spiritual Value

Previous study in spiritual leadership were focus on how individual spirituality influence him/herself performance. while references of how individual's spirituality may impact to other- in this case is leader's spirituality impact to subordinates almost never been discussed . Protas (2008) developed the model of how the employees perceive their leader's integrity (Perceived Behavioral Integrity). From the research found that PBI was postively related to job and life satisfaction and negatively related to stress, poor health, and absenteeism of employees. It means that when employees perception toward their leader's integrity is good, so that they tends to behave a good organizational role. Oppositely, when they perceive that their leader's integrity is low, the will behave in a bad one.

Froese & Xiao (2011) tested the effect of work values on organizational commitment of white-collar workers, which mediated by job satisfaction. By conducting a structural equation modelling reveal that job satisfaction mediate the relationship between work values and organizational commitment. therefore the finding indicates the higher level of individualism (value of employee) will force employees to have a higher job satisfaction. It also indicates that employees who more willing to take a risk are tends to have a higher job satisfaction.

Kara *et al.* (2013) conducted a research to examine ability of leadership style on employee well-being in hospitality industry. Two models of leadership's effect were tested toward employee well-being, including transactional leadership and transformational leadership. The data was collected by surveyyed 443 employees at 5-star hotels in Turkey. The finding reveals that there is a significant influence of transformational

leadership toward quality of work life. Meanwhile there was no statistical evidence to support the effect of transactional leadership toward quality of work life. It means that a leadership that can presents a higher charisma, inspirational motivation, intellectual motivation, and individualized consideration may contribute to the increasing of employee's quality of work life, which in turn will decrease burnout and increase organizational commitment.

From several studies on leadership (Protas, 2008; Froese & Xiao, 2011; Kara *et al.*, 2013) shown the importance of the leadership style that applied in the workplace. The assumption is that the leadership style are practiced by leader in his way in manage the sisystem and communicate to employees which in turn, it will represent the leader's value. hopefully the value of leader will be adopted by employees and next will influence the employee performance. therefore this formulation might be a sollution for the gap in several research of spiritual intelligence effect on employee performance by adding the value creation as mediating media.

To measure the efficacy of islamic spiritual intelligence of leader to enforce the performance may need a media. Thus, this study proposed the following hypothesis:

H5: The higher the perceived ISI of Sidiq, the higher the employee spiritual value

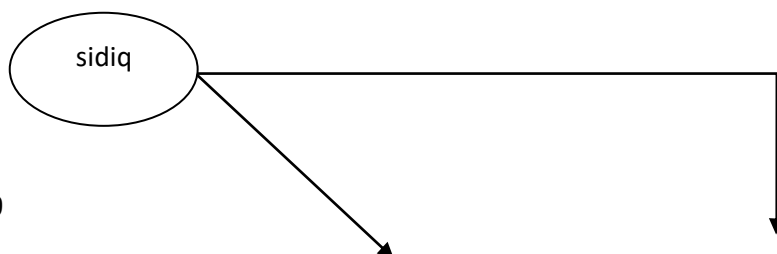
H6: The higher the perceived ISI of Amanah, the higher the employee spiritual value

H7: The higher the perceived ISI of tabliq, the higher the employee spiritual value

H8: The higher the perceived ISI offatanah, the higher the employee spiritual value

H9: The higher the employee spiritual value, the higher the quality of employee's emotional well-being

H10: Employee spiritual value is significantly mediates the relationship between ISI and employee's emotional well-being.



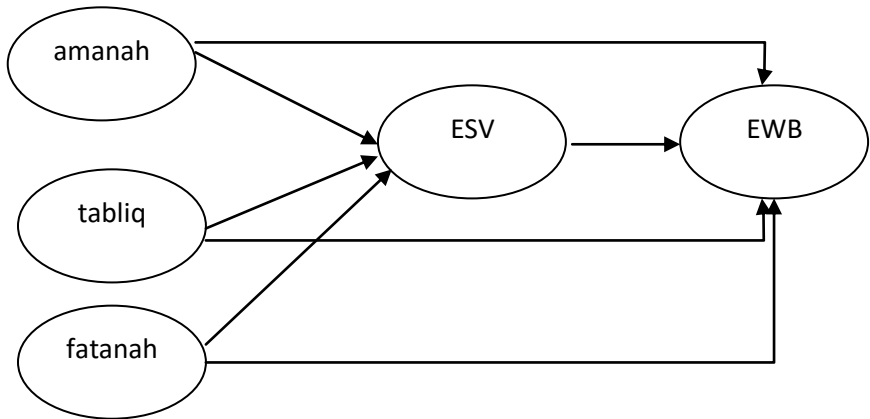


Fig. 1. Hypothesized model

METHODS

This study is a quantitative research which conducts an empirical research to test the effect of Islamic spiritual intelligence on emotional well-being of employee. The data was analyzed using multivariate analysis with SPSS 18 software. In order to measure the mediating effect the path analysis was preferred in order to predict indirect effect of the relationship. In order to develop systematic empirical research in path analysis, here the steps of data analysis: 1. Conduct the reliability and validity test for sample data; 2. Test the classical assumption; 3. Regression test; 4. Sobel test.

Population, Sample and Sampling Method

The data was collected from the employees who work in small medium enterprises owned by moslem in cullinary industry in Surakarta. the sample was taken from june to july 2016. The purposive sampling was chosen to collect the data, because the respondents are from company with a specific characteristics (e.i., muslim owner, practice workplace islamic value, a cullinary bussiness). Because the number of population

cannot be measured, this study determine the sample by 25 times the independent variables and the result was 100 samples. The research team for this study asked the bussiness owner to allow the team to surveyed their employees by answering the questionnaires and explained to the purpose of the study. The 100 questionnaires were delivered to respondents, 90 filled questionnaires were succesfully collected by team, 15 were dropped because of defection and not accomplished filling, and 75 questionnaires were completely collected and used for data analysis.

Measurement Tools

The major measurements for this research were leader's islamic spiritual intelligence (ISI) that divided into 4 characteristics: sidiq, amanah, tabliq, and fatanah, employee spiritual value, and employee well-being. Participants responded to all questionnaire items for measures using a rating scale ranging from 1 (*strongly disagree*) to 10 (*strongly agree*) for all instruments.

Leader's Islamic Spiritual Intelligence (ISI) Measurement

The scale to measure ISI was adopted from the scale developed by Rahman & Shah,(2015). The ISI was explained by four characteristics of muhammad, the variables are sidiq, amanah, tabliq, and fatanah. The sidiq variable is consist of 6 items (such as: 1. My leader often contemplate about the relationship between men and Allah; 2. My leader believe that work is a religious abligation; 3. My leader attends sermons and prayers to enhance my knowledge about islam). The amanah variable is consist of 6 items also (including: My leader takes accountable to his decision making; 2. My leader treats employees problems fairly; 3. My leader treats each employee's problems as confidential as possible). The tabliq variable consists of 6 items (including: My leader make time for his subordinates to consult with him at any time; 2. My leader encourage employees to voice out their opinions to him; 3. My leader have no problems to tell his subornates wwhat is right and wrong according to Islam). The fatanah variable consists of 6 items (including: 1. I consider my leader as someone who is professional when making decision; 2. My leader can anticipate

problems before it arise; 3. My leader turns to Allah when he cannot solve any problems).

Employee Spiritual Value (ESV) Measurement

The employee spiritual value scale was developed from reaves, (2005) which consist of 7 items including: 1. Working is a way to worship God; 2. I always respecting my working partner; 3. I treat other people in my office fairly; 4. I care about my workplace; 5. I would be a good listener; 6. I appreciating other contribution; 7. I practice reflective activities in my office.

Employee's Emotional Well-being (EWB) Measurement

The employee's Emotional Well-being scale was developed into 4 items which consist of: 1. I always working in a good mood; 2. I always able to control my sad feeling in workplace; 3. I always able control my anger in workplace; 4. I always able to control my happy feeling in the workplace.

Reliability and validity Test of the Questionnaire

To test the validity and reliability of the instrument, we conduct a statistical test using validity and reliability test that provided by statistical software SPSS. 18. Validity test is used to measures wether the scale is able to measure respondents correctly. While reliability test is test that measures the consistency of respondents in answering the question of the scale.

To determining that the scale is valid is by comparing the R statistic with R table. R table estimated by determining the degree of freedom (df) and alpha value. $df = N-2$ (N= number of sample). We found from table (df: 73, alpha: 0.05) is 0.191. while the R statistic is found in the corrected item-total correlation. The formulation stated that when the R statistic is higher than R table, so we may said that the scale is valid. From the table below, we found that the lowest R table is 0.227 which means still higher than T table. Therefore from the statistical test we found that all the items are valid.

Table 1. Output Validity and Reliability Test

Variable	Indicators	Cronbach's Alpha if Item Deleted	Corrected Item-Total Correlation
Sidiq	S1	.843	.820
	S2	.857	.747
	S3	.853	.765
	S4	.860	.728
	S5	.905	.458
	S6	.865	.696
Amanah	A7	.836	.495
	A8	.779	.799
	A9	.779	.783
	A10	.791	.725
	A11	.783	.762
Tabliq	T12	.687	.362
	T13	.631	.535
	T14	.607	.595
	T15	.721	.210
	T16	.658	.456
	T17	.663	.441
	Fatanah	F18	.695
F19		.714	.435
F20		.667	.587
F21		.654	.671
F22		.776	.227
F23		.693	.507
ESV	ESV24	.684	.370
	ESV25	.693	.332
	ESV26	.625	.645
	ESV27	.627	.551
	ESV28	.650	.483
	ESV29	.703	.351
EWB	EWB30	.829	.257
	EWB31	.614	.683
	EWB32	.626	.666

	EWB33	.656	.622
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The reliability test was conducted by determining the Cronbach Alpha (CR) values. When the CR of each items is higher than 0.7 (Cronbach alpha > 0.7) or in the marginal level, that is 0.6, we may conclude that the scales were reliable. From the statistical test we found the lowest CR is 0.612, which means is still above the marginal value 0.6. So we may conclude that the all scales were reliable.

Classical Assumption Test

The classical assumption was conducted to make sure that the data fulfill the Ordinary Least Square requirements before entering the regression test. The classical assumption test includes normality test, outocorrelation test, multicollenarity test, and heteroskedastic test.

To test the normality of data, we collect the standardized residual of regression 1 and 2 into Kolmogorov-Smirnov (K-S) statistical test. The proposed hypothesis for the test is as follows:
H0: the data is normally distributed

Ha: the data is not normally distributed

From the hypothesis, the expected result is the data is normally distribute, which means accept the H0 by the criteria that the significance alpha is > 0.05 at the 95% of confidence level.

After conducting the K-S test, the result shown that K-S score for regression 1 is 0.592 with sig. of 0.874, while the K-S score for regression 2 is 1.102 with sig. Of 1.103. from the results we may conclude that all the alpha from both regression are higher than 0.05 which means that the data is normally distributed.

The autocorrelation test conducted by determining the Durbin Watson (DW) score. The data will be declare free from autocorrelation problem if the result fulfill this hypothesis:

H0: there is no autocorrelation problem

Ha: there is an autocorrelation problem

The null hypothesis cannot be reject if the dw score is between du and 4-du ($du < dw < 4-du$). The durbin watson table (du) is 1.739 (n sample 75, alpha 0.05, and independent variable are 4). From the statistical test, we found that the DW score is

1.946 (regression 1) and 1,738 (regression 2). From the test we may conclude that there is no autocorrelation problem on regression 1 and 2.

Table 2. Output Classical Assumption Test

	Regresi 1		Regresi 2	
Durbin-Watson Score		1.946		1.742
K-S Score/ Sig.	.592	.874	1.103	.175
Glejser Score	sig. 1.000		sig. 1.001	
Tollerance/ VIF	dependen: ESV		dependen: EWB	
sidiq	.840	1.190	.627	1.594
amanah	.807	1.239	.807	1.239
tabliq	.667	1.500	.639	1.565
fatanah	.708	1.413	.625	1.600
ESV			.627	1.595

Multicolleniarity test objective is to determine wether the independen variables are correlated each others. Multicollenniarity problem was detected by considering the tollerance and VIF score from the regression. The multicolleniarity detected when the tollerance score is higher than 10, and the VIF score is lower than 0.1. from the statistical test, we found that the highest tollerance score from 4 independent variables is 0.840 (sidiq) and the lowest VIF score is 1.190 (sidiq) (regression 1). The same result was found in regression 2 with the highest Tollerance score is 0.807 (amanah) and the lowest VIF score is 1.239 (amanah). So we may conclude that the independent variables in regression 1 and 2 are free from autocorrelation problem.

The heteroscedastic test were measured using glejser test by regress the absolute residual toward independent variables. If the statistical result the alpha score is higher than 0.05, so the data is free from heteroscedastic problem. From the satistical test resulted the alpha of regression 1 and two are 1.000 significance, which means the score is higer than 0.05 ($1.000 > 0.05$) and we may conclude that the data free from heteroskedastic problem.

Path Analysis

The mediating effect measurement in multivariate analysis require path analysis which in turn dividing the regression into two regression equation formulas:

$$Z = \beta_1 + \alpha_1 X_1 + \alpha_2 X_2 + \alpha_3 X_3 + \alpha_4 X_4 + e$$

equation 1

$$Y = \beta_2 + \alpha_5 X_1 + \alpha_6 X_2 + \alpha_7 X_3 + \alpha_8 X_4 + \alpha_9 Z + e$$

equation 2

- | | | | |
|-----------|------------------|----------|-----------------------------------|
| <i>X1</i> | : <i>Sidiq</i> | <i>Z</i> | : <i>Employee Spiritual Value</i> |
| <i>X2</i> | : <i>Amanah</i> | <i>Y</i> | : <i>Employee Well-being</i> |
| <i>X3</i> | : <i>Tabliq</i> | | |
| <i>X4</i> | : <i>Fatanah</i> | | |

To determine that the model is fulfilling Goodness of fit, the adjusted R² score is measured by 0.337 for regression 1. It means that the 33.7% variance of Employee Spiritual Value is determined by independent variable of sidiq, amanah, tabliq, and fatanah. For regression 2 the adjusted R² score is 0.085, which means that the 8.5% variance of Employee’s Emotional Wellbeing is determined by independent variable of sidiq, amanah, tabliq, fatanah, and ESV.

Statistical F test shown that the F score for regression 1 is 10.406 with the sig. Value of 0.00 < 0.05, which means that the Null hypothesis is rejected and accept the hypothesis 1 which state that the model fulfill the Goodness of Fit. The F test score of regression 2 is 2.375 with the sig. Value of 0.048 < 0.05, which means that the model in regression 2 also fulfill the Goodness of Fit.

Table 3. Regression Analysis

	Adjusted R Square	F	Sig.	Unstandardized Coefficient Beta & std e		t	Sig.
Regresi 1	.337	10.406	.000	4.080	0.897		
sidiq				.378	.078	4.869	.000
amanah				.000	.063	.004	.997
tabliq				-.187	.107	1.745	.085

fatanah				.316	.104	3.043	.003
Regressi 2	.085	2.375	.048	4.213	1.468		
sidiq				.019	.129	.145	.885
amanah				.020	.091	.218	.828
tabliq				.239	.157	1.520	.133
fatanah				-.292	.159	-	.070
ESV				.438	.172	2.547	.013

Statistical t-test was conducted to measure the significant effect of independent variable toward dependent variable. To determine the significance effect can be evaluated by two ways. First is comparing the t test with t table, as long as the t test is higher than t table so the effect is significant. The second way is by comparing the significant value α , if the significant value is lower than 0.05, we may conclude that the effect is significant.

Hypothesis 1: The higher the perceived ISI of Sidiq, the higher the quality of employee's emotional well-being. The effect of employee's perception about leader's sidiq character on employee's emotional well-being is not significant (α (0.885) > 0.05; t test (0.145) < 1.666)

Hypothesis 2: The higher the perceived ISI of Amanah, the higher the quality of employee's emotional well-being. The effect of employee's perception about leader's amanah character on employee's emotional well-being is not significant (α (0.828) > 0.05; t test (0.218) < 1.666).

Hypothesis 3: The higher the perceived ISI of tabliq, the higher the quality of employee's emotional well-being. The effect of employee's perception about leader's tabliq character on employee's emotional well-being is not significant (α (0.133) > 0.05; t test (1.520) < 1.666).

Hypothesis 4: The higher the perceived ISI of fatanah, the higher the quality of employee's emotional well-being. The effect of employee's perception about leader's sidiq character on employee's emotional well-being is not significant (α (0.070) > 0.05; t test (-1.184) < 1.666).

Hypothesis 5: The higher the perceived ISI of Sidiq, the higher the quality of employee spiritual value. The effect of employee's perception about leader's sidiq character on

employee spiritual value is significant ($\alpha (0.000) < 0.05$; t test $(4.869) > 1.666$)

Hypothesis 6: The higher the perceived ISI of Amanah, the higher the quality of employee spiritual value. The effect of employee's perception about leader's amanah character on employee spiritual value is not significant ($\alpha (0.997) > 0.05$; t test $(0.004) < 1.666$).

Hypothesis 7: The higher the perceived ISI of tabliq, the higher the quality of employee spiritual value. The effect of employee's perception about leader's tabliq character on employee spiritual value is not significant ($\alpha (0.085) > 0.05$; t test $(0.004) < 1.745$).

Hypothesis 8: The higher the perceived ISI of offatanah, the higher the quality of employee spiritual value. The effect of employee's perception about leader's sidiq character on employee spiritual value is significant ($\alpha (0.003) < 0.05$; t test $(3.045) > 1.666$).

Hypothesis 9: The higher the employee spiritual value, the higher the quality of employee's emotional well-being. The effect of employee's perception about leader's sidiq character on employee spiritual value is significant ($\alpha (0.013) < 0.05$; t test $(2.547) > 1.666$).

Hypothesis 10: Employee spiritual value is significantly mediates the relationship between ISI and employee's emotional well-being. To answer the Hypothesis 10 we need to conduct a sobel test to determine the significancy effect.

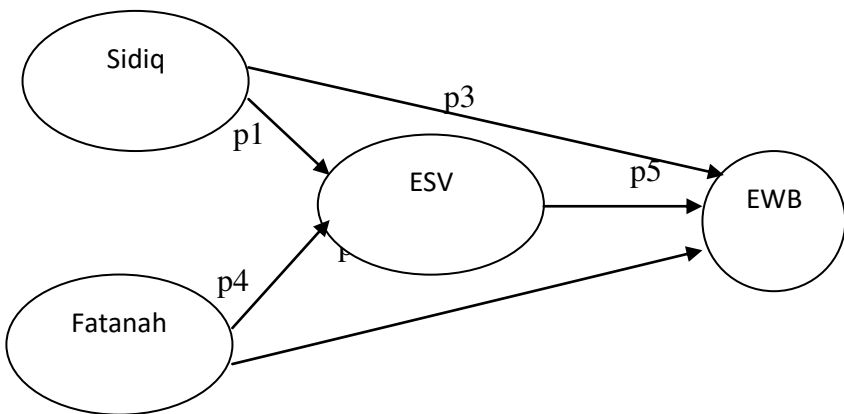


Fig. 2 Model for Sobel Test 1 and 2

Sobel test 1

$$\begin{aligned}
 Sp1p5 &= \sqrt{p5^2 Sp1^2 + p1^2 Sp5^2 p1^2 + Sp1^2 Sp5^2} \\
 &= 0.138 \\
 t &= \frac{p1p5}{Sp1p5} \\
 &= 0.166/ 0.113 \\
 &= 1.465
 \end{aligned}$$

Sobel test 2

$$\begin{aligned}
 Sp2p5 &= \sqrt{p5^2 Sp2^2 + p2^2 Sp5^2 p2^2 + Sp2^2 Sp5^2} \\
 &= 0.138 \\
 t &= \frac{p1p5}{Sp1p5} \\
 &= 0.138/ 0.382 \\
 &= 0.361
 \end{aligned}$$

The mediating effect of ESV on the relationship between sidiq and EWB is 1,465 and significant 0.05, which means that t test > t table, and the conclusion is ESV significantly mediating the relationship between sidiq and EWB. The mediating effect of ESV on the relationship of fatanah and EWB is 0.361 and significant 0.05, which means that t test higher than t table, so the mediating variable of ESV is significant.

RESULT AND DISCUSSION

This study examined the relationship between leader’s islamic spiritual intelligence, employee spiritual value, and employee’s emotional wellbeing of moslem-owned small medium enterprise employees in cullinary industry. While our theoritical model has been developed and stastically tested, several hypotheses were not supported. In the following discussion, we put a results into perspective.

From the statistical regression test, the findingis that the ISI cannot directly influence the emotional wellbeing. thus the insignificant result of ISI effect on EWB is support the research that counducted by several previous researchers(Ayranci & Semercioz, 2011; Koohbanani et al., 2013; Koražija et al., 2016) who found that spiritual intelligence is not always a strong

predictor for workplace well-being. this result also supported by McCormack et al.,(2014) with his finding that religion in organizational settings is not always inherently associated with positive organizational outcomes. The leader who have the characters for being trustfull, truthfulness, have a good communication and high wisdom is not powerfull enough to enforce the employees in achieving higher level of workplace well-being. It needs other efforts that can enhance the leader's islamic spiritual intelligence performance.

The relationship between dimension of leader's islamic spiritual intelligence including sidiq, amanah, tabliq and fatanah toward employee spiritual value remain a signifikan effect of sidiq and amanah toward ESV. The significant finding of several dimension support the finding of Bickerton (2015) who found that spirituality based on religiosity influence workplace environment. But, the effect of other ISI dimension such as tabliq and amanah are insignificant.

Meanwhile the effect of employee sipritual value on employee's well-being is statistically significant. It is in line with several prevous finding such as Jeloudar & Goodarzi (2012)found that there were significant relationship between theacher's spiritual intelligence and their job satisfaction. Roberts (2013)reveal that participants who have a higher score on SLWSI, reported have a lower levels of job stress and have a higher level of workfore engagement. Rani et al. (2013) examined that work performance is influenced by spiritual intelligence. The finding is also supported by other findings that reveal wether spiritual intelligencesignificantly influences work performance of individual(Anbugeetha, 2015) and future work engagement (Bickerton et al., 2015).

The mediating effect of employee spiritual value in the relationship between ISI and EWB is also significant, but only two dimension that are sidiq and fatanah. The more the employee perceive that their leader is a trustfull person, the more they will follow the attitude and their emotional well-being quality will be increased. And also, the more the employee perceive that their leader is a wise person, the more they will follow the attitude, and the higher the emotional well-being of the employee. Therefore it is very important for a leader positioning himself as a role mode for his employees. By

showing as a religious person, active in reflective practice, always hold on his faith and emphasizing islamic values will motivate his employees to follow his value. other important thing, leader who have a good communication, good in managing organization, and problem solving ability will be reputed as a wise person, and later will influence to the value of employee and increasing the emotional well-being of employees.

CONCLUSION

From the empirical study we found that the four variables of Islamic spiritual intelligence have no significant direct effect on employee's emotional well-being. Through the analysis of mediating variable employee spiritual value, we found that there are a significant indirect effects of *sidiq* and *fatanah* toward employee's spiritual value but not significant for *amanah* and *tabliq* effects. We may conclude that the characters of honesty and wisdom of leader area strong antecedence for the increasing of employee's emotional well-being. There for the Islamic spiritual leadership specifically for *sidiq* and *fatanah* are an important characters that have to be enhanced by leader in order to maintain his employee's happiness and wellbeing. The agenda for next research is develop the variable that can mediating the influence of leader's Islamic spiritual intelligence toward employee spiritual value. This suggested research is important because of two things: first, from the 4 Islamic spiritual value dimensions only *sidiq* and *fatanah* which significantly effect employee spiritual value while for *amanah* and *tabliq* dimensions remain questions. Second, the mediating variable is needed to be observed because it can give a contribution for a manager to increase the spiritual value of the employees.

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