

International Journal of Special Education



- **Editorial Board**

- **Editor-in-Chief**

Małgorzata Sekułowicz

(University School of Physical Education in Wrocław, Poland)

- **Associate Editors**

Iris Drower

(Arizona State University, United States)

Barbara Klimek

(Arizona State University, United States)

Błażej Cieślak

(Jan Długosz University in Częstochowa, Poland)

Sylvia Wrona

(University of Silesia in Katowice, Poland)

Ilona Fajfer-Kruczek

(University of Silesia in Katowice, Poland)

Agata Urbanowicz

(Université Grenoble Alpes, France)

- **Editorial and Scientific Board**

Krystyna Boroń-Krupińska

(University School of Physical Education in Wrocław, Poland)

Morgan Chitiyo

(University of North Carolina at Greensboro, United States)

Karen Guldborg

(University of Birmingham, United Kingdom)

Mickey Keenan

(Ulster University, N. Ireland)

Joanna Kobosko

(Institute of Physiology and Pathology of Hearing, Poland)

Silvia Kopp-Sixt

(University College of Teacher Education Styria, Austria)

Cathy Little

(University of Sydney, Australia)

Barbara Marcinkowska

(Maria Grzegorzewska University, Poland)

Ewa Pisula

(University of Warsaw, Poland)

Tamara Sewell

(New York University, United States)

Dorota Szczygiel

(SWPS University of Social Sciences and Humanities, Poland)

Chongying Wang

(Nankai University, China)

John J. Wheeler

(East Tennessee State University, United States)

Gulnoza Yakubova

(University of Maryland, United States)

- p-ISSN: 0827-3383 e-ISSN: 1917-7844

Sped sp. z o.o.

Legionów 6

43-300 Bielsko-Biała, Poland

NIP: 9372729446

REGON: 386635222

KRS: 0000850128

- **Contact**

info@speducat.com

submissions@speducat.com

[Copyright & Cookies Policy](#)

Spiritual Intelligence and Islamic Leadership and Locus of Control Impact on Organizational Citizenship Behavior (OCB) and Performance at State Islamic Religious Universities (PTKIN) in East Java

Siti Masrohatin,

Economic and Business Faculty, Jember University,

Sumani,

Economic and Business Faculty, Jember University,

Handriyono,

Economic and Business Faculty, Jember University,

Imam Suroso.

Economic and Business Faculty, Jember University

ABSTRACT

Aim: This research provides benefits for actors or policy makers in educational institutions, especially in universities, especially for decision makers structural officials related to Spiritual Intelligence, Islamic Leadership, Locus of Control, Organizational Citizenship Behaviour and performance.

Methodology: This research is a causal associative research and the author uses a quantitative approach. This research uses a descriptive method. This research was conducted on education staff at the State Islamic Religious College in East Java. The population in this study were all echelon officials at the State Islamic Religious Colleges of East Java, including: Head of Bureau, Head of Sub-section (head of Sub-section), Kabag (Head of Division) at PTKIN (State Islamic Religious College of East Java) including: IAIN Jember, IAIN Madura, IAIN Tulungagung, IAIN Kediri, IAIN Ponorogo. Number of echelon officials at PTKIN (State Islamic Religious College) in East Java. The sampling is taken through saturated sampling or census.

Finding: The results show that the spiritual intelligence variable in the variable locus of control illustrates that the p value is 0.000. It is lower than the significance level of 0.05. In the variable spiritual intelligence on Organizational citizenship behavior, the variable spiritual intelligence is 0.281 or 28.1% with a positive direction. The spiritual intelligence variable on performance shows a value of 0.340 or 34% in a positive direction. The spiritual intelligence variable on Islamic leadership shows that the value of t count is 2.703, and the value of p is 0.007 <0.05. The Locus of Control variable on organizational citizenship behavior has a t count of 5.106 and a p value of 0.000 <0.05. In the locus of control variable on performance, the t-count value is 2.410 and the p-value is 0.16. In the Islamic leadership variable on organizational citizenship behavior the value of t count is 0.377 and the value of p value is 0.707 <0.05. In the Islamic leadership variable on performance, the t-count value is 1.295 and the p-value is 0.196 <0.05. On the variable organizational citizenship behavior on performance where the value of t count is 5.135 and the value of p value is 0.000 <0.05. In the Islamic leadership variable mediating spiritual intelligence on the performance of the structural coefficient of 0.465 and the average score of the spiritual intelligence variable is

3.88 and the average performance variable is 4.13. The variable organizational citizenship behavior mediating spiritual intelligence on performance shows a coefficient of 0.340.

Conclusion: This study found that the SI variable on the LOC variable is an employee's ethical decision as the influence of SI will be higher and ethical if the employee has internal LOC. The SI variable affects positively on OCB. The SI variable on performance positively affects where the SI governed by employees increases by itself, and improves the impact of their Spiritual intelligence on Islamic leadership. The higher the level of spiritual intelligence, the better the IL will be. The LOC variable significantly affects OCB. The increase of the employee confidence, both internally and externally, stimulate the improvement of their the OCB. The LOC variable significantly affects performance. The IL variable on OCB has no significant effect. The IL variable does not significantly determine performance. The OCB variable does not indicate any impact on performance performance. The IL variable mediating SI evidently increase the performance. The OCB variable mediating SI on performance has a direct and significant effect between OCB on performance.

Keywords: Spiritual Intelligence, Islamic Leadership, Locus of Control, Organizational Citizenship Behavior (OCB) and Performance

INTRODUCTION

The government has regulated the civil servants assessment standard in Government Regulation No. 30 of 2019. It stipulates that the substance of their Performance Assessment which consists of an assessment of work behavior and an assessment of PNS performance, weighting of SKP Values (Employee Performance Targets), Weighting of SKP Values, and Work Behavior civil servant. Appraisal officials and PNS performance appraisal team or assessment methods, follow-up assessments in the form of performance reporting, performance ratings, performance awards, sanctions and objections and a civil servant performance information system. Work Behavior Indicators include: 1). Service orientation, 2) Commitment, 3) Work Initiative, 4) Cooperation, 5) Leadership. (kemenkumham.go.id/Peraturan-governmental-pp-no-30-tahun-2019).

State Islamic Religious Universities (PTKIN) mostly pursue the quantity of graduates and even ignore the quality. Changing the paradigm of thinking in the PTKIN environment to produce graduates who are entrepreneurial and professional so they are ready to compete in the global world. So with the MEA momentum, it is time for PTKIN to change the old mindset, which tends to be dogmatic and bureaucratic with an mindset entrepreneurial that is more tactical, effective and efficient. The paradigm shift is expected so that PTKIN graduates do not become spectators but become actors in coloring changes in the ASEAN region (Azyumardi, 1999).

Islamic Religious Colleges position and play themselves in every change. The excessive development of scientific and technological challenges faced by the people in connection with the crisis of spiritual values in the atmosphere of people's lives that have experienced the erosion of the values of faith and morals. Productivity becomes a superior university and can achieve World Class University. The supporting factors are extrinsic and intrinsic factors,

Islamic leadership, spiritual intelligence and Locus of Control as well as organizational commitment. The quality of Leader is implied as an predetermined agreement between him and his employees (Beekun and Badawi, 1999). Islamic leadership is similar to conventional leadership which distinguishes religion and morals, Islamic leadership is the main source of the Qur'an and Sunnah. (Chowdhury: 2002), it is leadership that adheres to the Qur'an and Hadith (Rivai, 2006).

This research proposed to examine the Spiritual Intelligence and Islamic Leadership and Locus of Control impacts on (OCB) and the employee performance at State Islamic Religious Colleges (PTKIN) East Java.

LITERATURE REVIEW

Spiritual Intelligence

Gardner (1998) initially propose the spiritual intelligence concept in his 'multiple intelligences' theory. Then, it is called by Zohar and Marshall (1997) since it is directed to investigate the function of spiritual intelligence from an organizational perspective. Emmons (2000) claims that decision making skills and the goal achievement capacity development are determined by individual spirituality through the creation of his self-awareness and personal meaning (Shabani et al., 2011).

Zohar and Marshall (1997) define this concept as 'meaning', 'goals' and 'values' of community activities and intellectual abilities to define human existence. They (2000:3) states that it is human capability to deals with and overcome the existing problems of meaning and value, to direct the actions and to live in a broader context". It refers to a sense of connection to a wider unified context. Meanwhile, Noble (2000) defines this intelligence as an innate ability that helps people to develop their psychological state.

According to Zohar & Marshall (Zohar, 2007), characteristic of well-developed spiritual capability in a person include:

- a. Ability to be flexible (Tazawazzun)
- b. Have integrity in bringing vision and values to others
- c. Sincerity and trust in facing and overcoming trials
- d. High level of intelligence and quality of life understood by the vision and mission
- e. Think holistically
- f. Tawaddhu' (humility).

Leadership

Leadership is the competence to control and manage a group towards attaining a set of purpose (Robbins & Judge, 2015: 249). Leadership as a process of influencing a group of people so that they want to work hard to attain the group's goals (Kootz & O'donnel, 1984). Locke (1997) describes it as a process of persuading (inducing) others toward a common goal. The definition includes the following three elements:

- a. it is a relational concept
- b. it is a process
- c. it must persuade others to take action.

Islamic Leadership

Leadership is a concept that encapsulates various aspects, including the process of interaction between leaders and those being led in pursuit of common goals. It is defined as the capability to persuade, motivate, and conduct the actions in an organization by performing communication to the involved parties to attain the intended goals. As stated (Edwin A. Fleishman, 1973:3):

The conceptual basis of leadership in Islam should cover the following normative, historical and theoretical approach.

- a). Normative Approach. It should be based based on the words of God stated in the Holy Book and the prophet guidance.
- b). Historical Approach. The Qur'an provides historical stories, lessons and material for future reflection.
- c). Theoretical Approach. It should underline an open and dialectical ideology of Islam.

Locus of Control

It was first introduced by Rotter (1966). He is known as a social learning theorist. It refers to the variables of personality represents an individual's capability to control his fate (Kreitner and Kinicki, 2005).

It is the individual perception on his actions and their consequences regardles his willingness to accept his responsibility for his actions. Rotter (1966) explains that:

"It covers the internal and external dimensions. Individuals having internal locus of control consider themselves capable to determine the outcome of events. They are ready to take responsibility for their actions, measure situation rationally, and select actions believed to have positive consequences. Meanwhile, a person having external locus of control regard his actions is regulated by external agents (eg, fate, luck, authority figures) (Austin and Mary Ann Boyd,2010:857).

Organizational Citizenship Behavior (OCB)

According to Robbins & Judge (2008) in his book *Organizational Behavior*, OCB is optional behaviour. Eventhough it is not included as a formal obligations for an employee, it could reinforce the effectiveness of the organizational function..

OCB is often described as the behaviour governed by an individual who are free to choose and it indirectly creates the effectiveness of organizational functions. It is positive and beneficial for the improvement of an organization, for instance by providing assistance to co-workers voluntarily, easing the burden on co-workers, not too much. rest, always carry out tasks even if not asked, and help others to solve problems (Organ, 1988).

Meanwhile, Aldag and Resckhe, (1997) characterize OCB as an individual's positive impact in expanding the demands of roles in his workplace. It includes readiness to help others, to be a volunteer for additional tasks, and to obey the existing rules and procedures. It reflects the employees' pro-social behaviour characterized as positive, constructive and meaningful social behaviour..

Performance

Lawler and Porter (1967) suggest that performance is a person's successful efforts in performing a given task. Mathis and Jackson (2012:378) explain it as what employees do or don't do. Meanwhile Robbins (2012: 187) describes it as a correlation between ability and motivation and it is formulated as : $performance = f (A \times M)$. Therefore the existing inadequacies could produce negative performance.

According to Miner (1990), performance reflects the expected function of an individual to behave in line with his assigned tasks. It indicates an organization role. An organization, either government or private organization, should should employ the available means in the organization to achieve the desired goals that is motivated by a group of people who play an active role. Thus, performance is an attainment of determined job requirements reflected in the resulting output. It is a measuring instrument in realizing organizational purpose. It can be viewed as 'the thing done'. Hasibuan (2002) also defines it as the employee's work outcomes which are qualitatively and quantitatively achieved in completing his given responsibilities (Simmamora, 1995:327).

Research Objective

This research intends to describe the Spiritual Intelligence, Islamic Leadership, Locus of Control, and Organizational Citizenship Behavior impacts on employees' performance in State Islamic Religious Universities in East Java.

METHODOLOGY

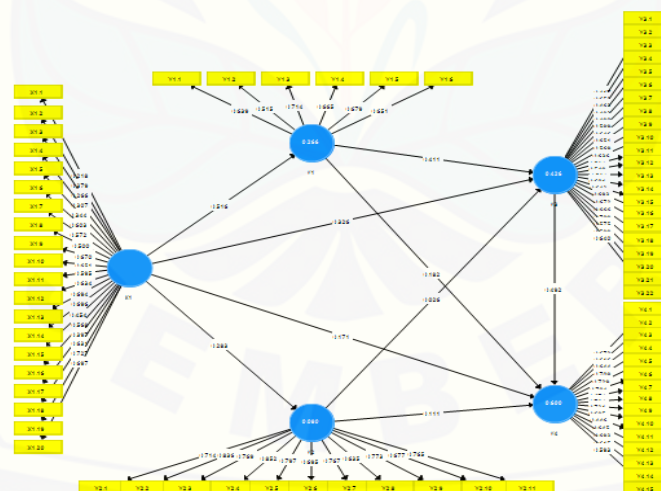
This research was carried out using the following approach methodology:

1. It is Causal associative research. The researcher uses a quantitative approach. This research uses a descriptive method. This research was conducted on education staff at the State Islamic Religious College in East Java. The population in this study were all echelon officials at the State Islamic Religious Colleges of East Java, including: Head of Bureau, Head of Sub-section (head of Sub-section), Kabag (Head of Division) at PTKIN (State Islamic Religious College of East Java) including: IAIN Jember, IAIN Madura, IAIN Tulungagung, IAIN Kediri, IAIN Ponorogo. Number of echelon officials at PTKIN (State Islamic Religious College) in East Java.
2. The method of taking sample is saturated sampling (Sugiyono, 2018).
3. It applied a case research approach (Cresswell, John W.; Poth, 2014).

RESULTS

Convergent validity is part of SEM-PLS model commonly known as the outer model. In covariance-based SEM, it is known as confirmatory factor analysis (CFA) (Sholihin and Ratmono, 2013:64). The measurement model could meet the prerequisite convergent validity for the reflective construct in two criterias of assement. Outer loading between 0.40-0.70 should still be considered to be completed.

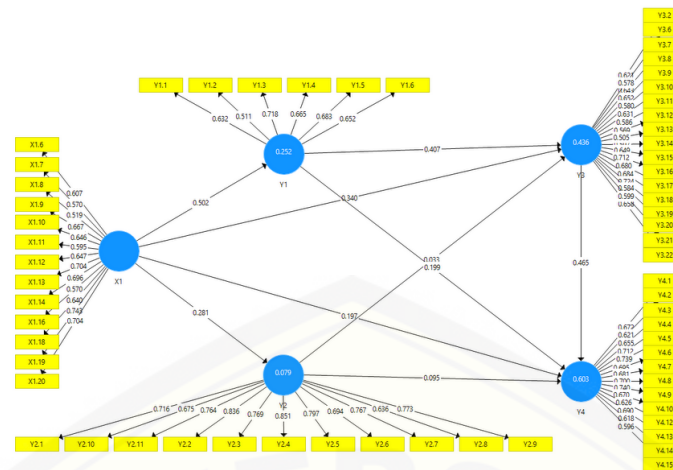
Stage 1 Model



Source: Data Processed in 2021

Figure 1.1 presents the smart PLS output which indicates the values of loading for the indicator. It can be seen that the values are above 0.7. It presents that they have met the loading validity requirements.

Stage 2 Model



Source: Data Processed in 2021

The results of the analysis shown in Figure 4.2 describes that as many as 62 items from all variables, 16 items value is > 0.7, 34 items value is above 0.6 and 12 items have a value below 0.5.

1. Spiritual Intelligence significantly influences Locus Of Control

Concerning with the spiritual intelligence variables impact on the locus of control variable, the results show that the spiritual intelligence impacts on ethical decisions increases after interacting with locus of control. It is in line with the finding that the value of p is 0.000. This value is smaller than the 0.05 significance level. It is in accordance with Haji et al finding. (2013). In this case, it is explained that an employee's ethical decision as an influence of spiritual intelligence will be higher or more ethical if they have an internal locus of control.

The research result shows that spiritual Intelligence significantly influences locus of control. This impact is influenced by the factor of employees in IAIN in East Java who are able to learn from failure, so someone will always keep trying and work hard.

2. Spiritual Intelligence produce positive impacts on the Organizational Citizenship Behavior.

It represents that the spiritual capability variable prominently influences Organizational citizenship behavior at the State Islamic Institute in East Java. It is shown that the coefficient value of the variable of spiritual intelligence is 0.281 or 28.1% in a positive direction. In other words, the higher the employees govern it, the more increased is his organizational citizenship behaviour. Spiritual intelligence is the capability of employees to create harmonious, mutual, respectful and appreciative relationships. Employees who have good spiritual abilities will not be provoked by emotions because they can accept criticism and also respect others that the company's success must be achieved together, so employees who already understand the company's vision and mission will not complain about the little things that often happen in the company. within the company. In addition, employees show an

honest attitude in the organization by establishing harmony and creating harmonious relationships.

3. Spiritual Intelligence significantly determines the employee performance of IAIN East Java

It is shown that the coefficient value of the spiritual intelligence variable is 0.340 or 34% in a positive direction. If the spiritual intelligence of employees increases, the performance at IAIN in East Java will also increase.

Spiritual intelligence is a fundamental competence used to solve life's problems. It is needed by humans to creatively change suffering into a better life and happiness. The demands of a lot of work make employees who have spiritual abilities transforms it to be a motivation to live a better life. The spiritual intelligence of employees is expected to motivate them to serve the public in line with organizational citizenship behavior. They are expected to be honest in doing their work.

4. Spiritual Intelligence positively determines Islamic Leadership.

The results of the performed test indicate that it has a prominent effect on Islamic leadership. Where the value of t count is 2.703, and the value of p is 0.007 <0.05. It reflects that the its increased level promotes better Islamic leadership.

It is in accordance with the opinion of Suryanto (2007) who states that leaders should have spirituality which includes spiritual transformation and seeking noble values in the workplace.

5. Locus of Control significantly determines Organizational Citizenship Behaviour.

It is shown that locus of control positively determine employee organizational citizenship behaviour proven by the value of t count is 5.106 and the p value is 0.000 <0.05. It can be stated that the increase of the employees self confidence, both internally and externally, stimulates the increase of their organizational citizenship behaviour.

6. Locus of Control evidently determines the performance of IAIN East Java.

The t-count value of 2,410 indicates that individual performance without looking at the locus of control shows a positive performance. While the significant value of p value of locus of control is positive 0.016, indicating that the higher the locus of control of the individual, the higher the performance of the individual.

The existence of a locus of control variable indicates that a well-managed locus of control by individuals promotes the performance of individuals improvement. This is supported by the existence of individual performance measurements of each employee who are getting better which also affects the performance measurement. Overall locus of control makes a positive contribution to improving employee performance at State Islamic Religious Colleges in East Java.

7. Islamic Leadership significantly affects Organizational Citizenship Behavior.

The result shows that Islamic leadership does not effectively affect the organizational citizenship behavior. It is proven by the value of t arithmetic is 0.377 and the value of p is $0.707 < 0.05$. This is in line with the analysis provided by Purwanto & Asbari, (2020). Furthermore it is contradictory to the empirical and theoretical findings of previous research done by Hackett et al., (2018); Kusumaningsih et al., (2020) confirming that Islamic leadership significantly influences organizational citizenship behavior.

This contradiction is resulted from difference of the characteristics of selected research objects and respondents. As previously stated, the process of spreading transformation efforts within the foundation was relatively short, not enough time to adopt and adapt to transformation efforts initiated by echelon-level structural officials who had limitations in terms of geographic location, time, and internal resources. Limitations can be interpreted as a lack of dissemination and coordination. From the point of view of the characteristics of the respondents. These current characteristics will in turn create, to some extent, a feeling of indifference among respondents who do not fully understand, and even are unsure of, the need for transformational efforts undertaken by school management. (Asbari, Purwanto, et., al, 2019), explaining that ignorance or even resistance is a necessary and natural obstacle in any change process. The cause of not-aware or even resistance stems from feelings of threat, loss of economic opportunities, and the loss of certain respondents' managerial positions.

8. Islamic Leadership significantly affects the performance of IAIN East Java.

The data analysis found that Islamic leadership did not significantly affect the employee performance at IAIN East Java. It is obtained that the value of t count is 1.295 and the value of p is $0.196 < 0.05$. This finding contradicts the results of previous studies done by Asbari (2019).

As it has been stated previously, the transformation at IAIN as the determinant variable for the Islamic leadership variable only occurred in a short period. It is initiated by the transformation of its organizational structure, the appointment of new leaders, and followed by the work system and organizational culture changes. The research respondents felt that the employees performance at PTKIN was not affected by those changes regarding to the short period of the process. These have given helpful feedback to PTKIN management in initiating transformative change that it requires consistent socialization and dissemination efforts to make the members of the organization consciously involve in the process of the change. The existing differences of those two research results refer to the contexts found in public and private organizations, business organizations and schools.

9. Organizational Citizenship Behavior has significantly determine the performance of IAIN East Java employees.

The research result shows that organizational citizenship behaviour significantly determine the performance of IAIN employees. It indicates that the value of t count is 5.135 and the value of p is $0.000 < 0.05$ which could stated that the increase of the organizational citizenship

behaviour improves the employees performance of IAIN. It is resulted from the employees' willingness to work and their keenness to complete the given work. This finding support the the studies performed by Basu et., al., (2017); Callea et., al., (2016); and Laski & Moosavi, (2016) confirming that they have very high performance. Prameswari et., al., (2020b) states that positive organizational citizenship behaviour indicates positive attitudes and behavior towards work and organization and it stimulates positive work performance. In other word, the employees having organizational citizenship behavior produces a higher level of performance of the organization.

10. Locus of control interfere the impact of spiritual intelligence on organizational citizenship behaviour at IAIN East Java

Locus of control interferes the spiritual capability impact on organizational citizenship behaviour at IAIN East Java. There is a mediating effect on the locus of control variable affecting spiritual capability on Organizational citizenship behaviour at PTKIN East Java. It is evident from the coefficient of 0.407 which increases will significantly increase Organizational Citizenship behaviour (OCB). on PTKIN. The average score of this variable is 3.88 (very high category) and the average variable of Organizational Citizenship behavior is 4.07 (high category). It could be stated that if the improvement of the employees spiritual intelligence promote the increase of their confidence to be honest and self-knowledge. The level of confidence to be honest and self-knowledge which also includes working wholeheartedly will increase OCB (Organizational Citizenship behavior) at PTKIN. This study supports previous researches on the spiritual intelligence influence on PTKIN Organizational Citizenship behaviour as they have been performed by Barbuto and Bugenhagen (2006), Soeltan, Sudiro, et al., (2020) and Muhdar et., al., (2015).

11. Islamic leadership interferes the influence of spiritual intelligence on PTKIN performance

There is a mediating effect on the Islamic leadership variable affecting spiritual intelligence on PTKIN performance. It is evident from the structural coefficient of 0.465 which increases will significantly improve the performance of PTKIN. The average score for the spiritual intelligence variable is 3.88 (very high category) and the average performance variable is 4.13 (high category). It can be formulated that if the increase of the employees spiritual intelligence is high promotes the increase of their his confidence. They are motivated to work wholeheartedly leading the employees improved performance of PTKIN. This study supports previous research related to the influence of spiritual intelligence on PTKIN performance.

12. Organizational citizenship behavior mediates the influence of spiritual intelligence on PTKIN performance

A mediating effect of organizational citizenship behaviour variables on spiritual intelligence on PTKIN performance is also found. It is evidenced by the research result which indicates that the organizational citizenship behaviour and spiritual intelligence directly and prominently affects the performance with a coefficient of 0.340. Because this behaviour is significant and has a direct impacts on spiritual intelligence on performance. It is partial

mediation. This is in accordance with the research highlighted by Andrew & Cazares (2015), Isnaini, et al., (2018) and Kaori et al., (2014).

CONCLUSIONS AND IMPLICATIONS

This study found that the SI variable on the LOC variable is an employee's ethical decision that makes SI higher and it becomes ethical if the employee has internal LOC. The SI variable on OCB has a positive effect. The SI variable positively affects performance that the increase of SI owned by employees improve their performance. Spiritual intelligence determines the positiveness of Islamic leadership that the higher this level is, the better the IL would be. The LOC variable has determinant effect on OCB. In other worlds, if employees are highly confident, both internally and externally, it would improve their OCB. The LOC variable on performance shows that it is significantly positive. The IL variable does not provide significant impact on OCB and performance. Meanwhile, The OCB variable obviously affected the performance. In the IL variable mediating SI on performance the result is significantly increased. The OCB variable mediating SI on performance has a direct impact both OCB and performance.

Suggestion for Further Study

Based on these research results, the researcher suggests that further researchers can develop research objects so that the research results can be generalized. The research instrument should be equipped with interviews so that the research results are more complete and in-depth.

REFERENCES

1. Fleishman, Edwin & James G. Hunt. 1973. Current Development in Study of Leadership, Carbondale: Southern Illinois University Press.
2. Aldag, R & Reschke, W, 1997, Employee value added :Measuring Discretionary Effort and its Value to the Organization, Center for Organization Effectiveness
3. Austin, Wendy and Marry ann Boyd, 2010, Psychiatric and Mental Health Nursing Fact Caradian Practice, London: W'hurr Publishers
4. Azra, Azyumardi. 1999. Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru,(Jakarta: Logos Wacana Ilmu
5. Barbuto, John and J.Bugenhagen, Marilyn, 2006, Preliminary Relation between Followers' Locus of Control and Organizational Citizenship Behavior, Psychological Reports 98(3)882-4
6. Beekun, Rafik & Jamal Badawi, 1998. Leadership: An Islamic Perspective, University of Nevada.
7. Chowdhury, N. (2002), "Leadership strategies and global unity for the 21st century: An Islamic perspective" paper presented at the IGS-ICOJ International conference on leadership and unity in Islam, Kobe, Japan: Writer club Press
8. Creswell, J. W. (2010). Research design: pendekatan kualitatif, kuantitatif, dan mixed. Yogyakarta: PT Pustaka Pelajar
9. Emmons, R.A. :2000 "Is spirituality an intelligence? Motivation, cognition, and the

- psychology of ultimate concern", *The International Journal for the Psychology of Religion*, Vol. 10 No. 1, pp. 3-26
10. Gardner, Howard. 1983. *Frames of Mind : The Theory of Multiple Intelligence*. New York : Basic Book
 11. Hasibuan, Malayu, 2002. *Manajemen Sumberdaya Manusia*, Jakarta: PT Bumi Perkasa
 12. Koontz, Harold, Caryl O'Donnel, and Heinz Wehrich, 1984, *Manajemen*, Jilid Dua, Jakarta: Erlangga
 13. Lawler, Edward and Porter, Lyman , 1967, "The effect of Performance on Job Satisfaction", *Industrial Relations, Aa Journal of Economy and Society* Vol 7, No 1. Pp 20-28
 14. Locke, Edwin A, 1997, *Esensi Kepemimpinan*, Mitra Utama: Jakarta
 15. Purwanto, Asabri, 2020, Effect Of Transformational Leadership, Perceived Organizational Supprt, Job Satisfaction Toward Life Satisfaction : Evidences from Indonesian Teachers, *International Journal Advanced Science and Technology* 29 .5495-5503
 16. Prameswari, Purwanto and kusumaningsih, 2020a, " The impacts of leadership and organizational culture on performance in Indonesian, Public health: The mediating effect of Innovative wok behavior. *International Journal of control and automation*, 13(2) 216-227
 17. Rotter, J.B (1966), "Generalized expectancies for internal versus external control of reinforment", *Psychological Monographs*, Vol 88, PP.1-28
 18. Mathis, Robert L dan John H. Jackson, 2012. *Manajemen Sumber Daya Manusia*. Buku 1, Alih Bahasa: Jimmy Sadeli dan Bayu. Prawira Hie, Salemba Empat. Jakarta
 19. Miner, John B. (1990). *Industrial-Organizational Psychology*. Singapore : McGraw-Hill, Inc
 20. Muhdar, HM and Rahma, 2015, The Infuence of Spiritual Intellegence Leadership and Organizational Culture on Organizational Citizenship Behavior : A Study to Islamic Bank In Makassar city, *Al-Ulum*, Vol 15 Number 1 June 2015 Page 135-156
 21. Muhdar, 2018, The Effect of Spiritual Intellegence and Organizational Citizenship Behavior to Employees Performance : Study at Sharia Bank in Gorontalo Province, *Economica: Jurnal Ekonomi Islam*, Vol 9, No 2 (2018): 179-205
 22. Organ, D.W. 1988. *Organizational Citizenship Behavior : The Good Soldier Syndrome*. Lexington, MA: Lex-ington Books
 23. Isnaini, F.z. Sunuharyo, B.S, & Aini, E.K (2018). The Effect of Job Satisfaction on Employee Performance with Variable Mediator Organizational Citizenship Behavior (Study on employees of Hotel Sahid Montana Malang), *Jurnal Administrasi Bisnis*, Vol. 61(3). Pp.100-108
 24. Rivai, Veithzal & Ella Jauvani, 2012. *Manajemen Sumber Daya Manusia Untuk Perusahaan : Dari Perusahaan Ke Praktik*, Edisi ke-1, Rajawali Pers, Jakarta
 25. Robbins SP. and Judge TA. 2013. *Organizational Behaviour* (15 ed.). New York: Prentice Hall International.
 26. Sholihin, Mahfud dan Dwi Ratmono, 2013, *Analisis SEM PLS dengan WarpPLS 3.0*, Yogyakarta: Penerbit ANDI
 27. Simamora, Henry, 2012. *Manajemen Sumber Daya Manusia*. Edisi 1. Yogyakarta: STIE

YKPN Yogyakarta.

28. Soelton, Mohammad, Sudiro, Achmad et.,al, 2020, Liberalization of Social Welfare Institutions Raises Spiritual Intelligence in Service and Organizational Citizenship Behavior Attractivity : Theory and Empirical Review, Palarch's Journal of Archaeology of Egypt/Egyptology, PJAEE, 17 (10)
29. Sugiyono, 2018, Metode kuantitatif, kualitatif, dan R &D, Alfabeta: Bandung
30. Zohar, D. & Marshall, I. (2000). 'SQ : Connecting with our Spiritual Intelligence, New York. Bloombury.

