


How Psychological Ownership Increases Subordinate Commitment in Islamic Spirituality Workplace? A Case of Indonesian Islamic Boarding School

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Abstract

This study aims to determine the role of organizational-based Psychological Ownership (PO) in the relationship between Authentic Leadership (AL), Islamic Workplace Spirituality (IWS) and Affective Commitment (AC) of *Kiai's* followers/subordinates in *Pesantren* in Yogyakarta, Indonesia. Regarding the direct relationship between variables, some of the findings in this study include: AL is positively and significantly related to PO and AC; so is the relationship between IWS and PO; and the relationship between IWS and AC is found to be insignificant. As for the mediating role, PO is proven to fully mediate the relationship between AL - AC, and IWS - AC. This indicates that PO is one of the key factors in the formation of AC, especially in the relationship between IWS and AC. At the same time, as a novelty in this study, PO as a mediating variable between AL and AC is a new finding that previous studies have not used. This study also proposes some theoretical and practical implications that can be expected to benefit researchers and organizational leaders.

INTRODUCTION

Islamic boarding school or commonly called "*Pesantren*" in Indonesia is the oldest Islamic educational institution in Indonesia that has existed for hundreds of years, long before the colonialism (Hanafi et al., 2021; Isbah, 2020). *Pesantren* education aims to form individuals to understand Islamic religious knowledge as a way of life (*tafaqquh fi al-din*) by prioritizing ethics and morals (*akhlak karimah*) in the society (Hanafi et al., 2021). In Indonesia, an institution can be called *Pesantren* if it has at least: dormitory, classical book curriculum, mosque, *Santri*, and *Kiai* as the central leader figure (Rosita, 2018).

Kiai is an honorary title attributed to Islamic scholars who generally lead Islamic boarding schools, especially in Java (Isbah, 2020). Previous researchers assumed that *Kiai* is a charismatic leader who has extensive religious knowledge as an agent of change in a community, who has extraordinary energy, authority, and attractiveness to influence others, and deep-rooted aspirations held by his followers (Aisyah et al., 2022; Setiyani, 2020). Charismatic clerics also have their paternalistic power derived from knowledge, spiritual power, personal traits, and even pious descent (Mundiri & Muthmainnah, 2022). However, based on some of the research findings, *Kiai* is known to be not only a charismatic figure.

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Researchers have differing opinions, some stating *Kiai's* leadership is transformational (Alawiyah et al., 2023; Mukhtar et al., 2020), servant (Aisyah et al., 2022; Chasanah, 2021) and authentic (Hidayah, 2022; Ichsan et al., 2021; Mundi & Muthmainnah, 2022). The author tends to agree that *Kiai* is an authentic leader, rather than a charismatic one. This is because Authentic Leadership (AL) is considered to blend in with other positive leadership styles (Avolio et al., 2004), who prioritize serving the people under their supervision rather than charismatic displays, excessive prestige, money, and/or power (Aisyah et al., 2022; Ichsan et al., 2021).

Authentic leaders are characterized by having self-awareness, relational transparency, balanced information processing, and an internalized moral perspective (Alok, 2014; Walumbwa et al., 2007). In the *Pesantren* hierarchy, *Kiai* has many roles in the areas of teaching and dissemination of religious rituals, education, politics and economics within the *Pesantren* and the community (Isbah, 2020). The *Kiai's* individual concerns and self-interest largely determine which role (of the various roles) his subordinates will fulfill (Isbah, 2020; Suradi & Surahman, 2020). *Kiai's* subordinates in this research are teachers (ustadz/teachers), staff and administrators of *Pesantren*.

When making decisions, *Kiai* does not ignore the voices coming from his subordinates, they include his subordinates to exchange ideas because they are representatives and delegates of *Kiai* (Khoeriyah, 2019; Suradi & Surahman, 2020). This condition is the result of the learning process which *Kiai* also grows from collective action in solving problems (Ichsan et al., 2021). This is implemented in the *Pesantren* within the culture of the decision-making model through deliberation forums like *bahtsul mas'ail* (Khalifaturahma & Mufida, 2020) or *majelis tarjih* (Arifin & Yu'timaalahuyatazaka, 2017). This learning pattern is also in line with the definition of authentic leaders as people who value others, confident, optimistic, virtuous, and emphasizes developing new leaders (Luthans & Avolio, 2003). This description of *Kiai's* characteristics points to a balanced information processing dimension in AL (Gardner et al., 2005; Kernis, 2003; Walumbwa et al., 2007).

Kiai is a figure who forms, promotes, and maintains the culture and organizational climate in *Pesantren*, which of course is based on Islamic-religious and local wisdom (Aisyah et al., 2022; Faisal et al., 2022). *Kiai* will display what he believes in his daily behavior, which is based on Islamic moral standards of behavior. This illustrates the fact that *Kiai* has an internalized and integrated moral perspective that is guided by standards of ethical behavior and act in accordance with these standards (Avolio et al., 2004; Gardner et al., 2005; Walumbwa et al., 2007). This behavior is also reflected in the *Kiai's* role in maintaining the quality of the *Pesantren* learning process by conducting coaching and evaluating his subordinates periodically. *Kiai* applies a strategy to form the *akhlakul karimah* of his subordinates with *ibdak bi nafsik*, namely subordinates are empowered and encouraged to give direct examples to students of how to behave praiseworthy so that students will respect their subordinates (Hidayah, 2022).

Kiai's leadership is also reflected in his humility (tawadhu) (Mundi & Muthmainnah, 2022) which is oriented towards the life story and example of the Prophet Muhammad SAW (Arifin & Haryanto, 2020). This means that *Kiai* does not claim to be the best and most correct, can accept input from others, compared to excessive power in charismatic or authoritarian types (Mundi & Muthmainnah, 2022). Thus it can be interpreted that *Kiai* are leaders who have high self-awareness, have a sense of how others see them, which indicates reassessment through exposure and feedback from others (Kernis, 2003; Walumbwa et al., 2007). Authenticity itself is a self-based construct that refers to the close congruity between what one has and what one does (Luthans & Avolio, 2003).

Kiai always tries to balance interactions with the *Pesantren* community and its external network through physical, personal, and mindset interactions (Isbah, 2020; Mukhtar et al.,

2020) so that *Kiai's* personal branding is formed in the community (Khoeriyah, 2019) so that the internal community and the wider community feel part of the *Pesantren* (Hidayah, 2022). Thus, *Kiai* subordinates are empowered to be able to participate in developing *Pesantren* as agents of change in various aspects of life (Suradi & Surahman, 2020). This characteristic describes the form of relational transparency possessed by *Kiai*, which manifests in the behavior of sharing real information, thoughts, and feelings in interpersonal interactions, and avoiding the expression of inappropriate emotions (Avolio et al., 2004; Gardner et al., 2005).

Based on the results of the explanation above, it can be seen that the authenticity of a *Kiai* is more comprehensive, compared to the image of a figure who is seen as merely charismatic or even transformational. AL is considered more in line with the dynamic social conditions that have many demands from today's society (Avolio et al., 2004; Luthans & Avolio, 2003), where most *Pesantren* have evolved and adapted to the demands of the times into comprehensive *Pesantren* that combine traditional *Pesantren* education together with the national curriculum (Isbah, 2020).

Discussing *Kiai's* leadership style, of course, cannot be separated from the results of the behavior and attitudes of his subordinates. Based on meta-analysis and systematic review literature on AL, it is known that the most dominant consequence of authentic leadership is the organizational commitment (OC) of subordinates (Avolio et al., 2004; Zhang et al., 2021), whereas Mercurio (2015) state that affective commitment (AC) is the core essence of OC construction and separately the largest outcome among other commitments.

Researchers state that measured by AC, AL has the most influence compared to several other forms of leadership (transactional, transformational, servant, ethic) (Zhang et al., 2021). Mercurio (2015) observed that productive behaviors such as working long hours run first through emotional attachment, or AC to the organization's mission or story. AC refers to "a person's identification, involvement, and emotional attachment with a particular organization" (Meyer & Allen, 1991).

In the context of *Pesantren*, *Kiai's* subordinates/followers are servants who voluntarily devote their energy and energy to *Kiai* and his *Pesantren*. Measured by continuance commitment, which takes into account profits and losses related to economic value, it is clear that this relationship condition is not appropriate. It is known that *ustadz* in Islamic boarding schools are paid "modestly" and not professionally, such as in exchange for rice or other crops, as well as Eid al-Fitr allowances (Humaidy, 2021; Muslim, 2020). Those who devote themselves sincerely as long as their work is still in line with the values they believe in and satisfies their psychological well-being (Garg, 2017; Humaidy, 2021). The above statement also states that the commitment of *Kiai's* followers does not match normative commitment, which requires the burden of obligation to remain in the organization due to pressure from other parties (Meyer & Allen, 1991).

The next question is, where do *Kiai's* AC followers come from? Besides the influence of leadership factors (Chasanah, 2021), Meyer et al. (2002) meta-analysis states that workplace situations and experiences are also strong antecedents of AC. This finding supports the argument that efforts to recruit or select new employees (who are likely to be affectively committed) are less effective than carefully managing their experiences after entry into the organization (Meyer et al., 2002). In accordance with this statement, *Kiai's* subordinates are selected people, who have experienced a series of experiences and work situations in the *Pesantren* so that the AC will be more strongly formed.

In relation to work situations and experiences, workplace spirituality (WS) is a factor that can describe these conditions. Spirituality is one of the agents of change in organizations (Sapta et al., 2021). This phenomenon is characterized by a higher number of employees having a higher spiritual purpose and increased psychological well-being in their work and personal lives (Garg, 2017; Rego & Pina e Cunha, 2008). WS is defined as "a framework of organizational

values reflected in a culture that encourages employees' experience of transcendent experiences through work processes that facilitate their sense of connection with others as a whole and provide a sense of completion and happiness" (Giacalone & Jurkiewicz, 2010). It refers to an inner life experience that nurtures, and is nourished by meaningful and significant experiences that occur in the workplace (Ashmos & Duchon, 2016). What happens to employees in the workplace is important to their mental and physical well-being-the desire for deeper relationships and greater purpose, therefore, WS is asserted to improve employee well-being (Garg, 2017) that encourages individual feelings of fulfillment through transcendence (Giacalone & Jurkiewicz, 2010; Gupta et al., 2013).

Many researchers have proven that WS has a significant impact on AC, with Person-organizational fit (P-O fit) underpinning the relationship between the two variables (Garg, 2017; Houghton et al., 2016; Rego & Pina e Cunha, 2008; Sapta et al., 2021). More specifically, in relation to WS with Islamic patterns, research from Djafri and Noordin (2017) and Adawiyah and Pramuka (2017) states that Islamic workplace spirituality (IWS) has a significant effect on subordinates' AC, and ultimately increases job satisfaction. Other researchers have expressed different results. Since WS has many factors, one of the factors, namely alignment between organizational and individual values, does not have a significant relationship with AC (Desa & Koh, 2011). Garg (2017) suggests that because WS has several different dimensions, it will have different significance, as well as when measured across different organizational cultures and countries.

Inconsistencies in research results also occur in the relationship between AL and AC. Most studies have stated that AL has a significant effect on AC, where Social Exchange Theory (SET) (Blau, 1964; Ekeh & Homans, 1976) and Leader-member Exchange (LMX) (Dansereau et al., 1975) works underlying the relationship between the two variables (Alok, 2014; Ribeiro et al., 2019; Semedo et al., 2016), while other researchers stated that it was not significant (Hlongwane & Olivier, 2017). One of the main reasons is because in an era when it is difficult to get a job, they tend to just keep their job without the need to involve their emotions (whether they like it or not) as long as they can still work for the organization (Hlongwane & Olivier, 2017).

One attempt to overcome the inconsistency of the relationship between AL and WS in AC is to include mediating variables, that is through psychological ownership (PO). PO is related to the feeling of "possession", a state of mind in which the individual feels the target (material or immaterial) or part of it is "mine/theirs" (Pierce et al., 2001). The sense of ownership is assumed to be a trait that is unique to each individual, thus, the target of ownership can be diverse and can vary between individuals, it can be job-based (JBPO), organizational-based (OBPO) (Pierce & Dirks, 2003; Van Dyne & Pierce, 2004) or knowledge-based (KBPO) (Peng, 2013) depends on what the individual perceives as "MINE" (Mayhew et al., 2007). PO has previously been used by several researchers as a mediator in the relationship between aspects of leadership and subordinate commitment (Bernhard & O'Driscoll, 2011; Dahleez et al., 2020).

Avolio et al. (2004) has used psychological empowerment to mediate the relationship between aspects of leadership and organizational commitment. Rego and Pina e Cunha (2008) also proved that positive psychological capital is able to mediate the relationship between AL and OC. Therefore, in relation to this research variable, the psychological aspect is expected to be a reliable mediator in the relationship between AL and AC. As well as the novelty of this research, to the best of the author's knowledge there has been no research that uses PO as a mediator between AL and AC, or between WS and AC, both in the context of Islamic-based organizations or in general. Based on this explanation, this study aims to examine the relationship between AL and IWS in AC through PO.

In line with AC, PO also involves a stronger emotional element because PO is rooted in "possession" (Pierce et al., 2001). One aspect of AL, such as balanced processing that involves subordinates in the decision-making process, is one route for subordinates to deliver a sense that the organization is "theirs" so that they will voluntarily invest themselves in the organization (Liu et al., 2011; Pierce & Gardner, 2016; Pierce et al., 2001). Subordinates who perceive their leaders as authentic tend to have stronger feelings of hope, optimism, resilience, and self-efficacy (Clapp-Smith et al., 2008). As self-efficacy is considered a motive for PO, it is reasonable to expect that AL may positively influence PO with regard to the self-efficacy component, and ultimately improve AC. Thus SET and LMX can be the cornerstone theories in analyzing the mediating role of PO in the AL and AC relationship (Alok, 2014; Clapp-Smith et al., 2008; Dahleez et al., 2020; Liu et al., 2011).

Regarding the relationship between WS and PO, Gomam et al. (2017) suggests that when employees find their work meaningful and sacred, they will feel a sense of fit and are likely to experience PO to the organization and result in avoidance of deviant practices in the workplace. Thus the P-O fit can work underpinning this relationship. P-O fit is defined as the fit between people and organizational characteristics in terms of alignment of values and goals (Black et al., 2015). P-O fit argues that people are more interested and engaged in organizations that match their values and provide them with the resources they need (Tremblay et al., 2016). P-O fit is also used in the relationship between AL and PO (Dahleez et al., 2020), IWS and AC, IWS and PO, and the mediating role of PO between dependent and independent variables in this study.

The mediating role of PO in the relationship between WS and AC can also be further explained by drawing on self-determination theory (SDT). SDT asserts that there are basic psychological needs that must universally be met for people to experience sustained growth, integrity and well-being, namely the needs for competence, autonomy and relatedness. SDT focuses on different forms of motivation (from autonomous to controlled motivation) to predict outcomes such as performance, engagement, vitality, commitment, and psychological health (Deci et al., 2017; Ryan & Deci, 2020). SDT argues that when employees have intrinsic work values and goals, they are self-motivated to be engaged and committed in completing their work and tend to accept their work/organization as their own; this in turn will result in important employee outcomes and positive benefits for the organization (Deci & Ryan, 2000; Delle & Segaro, 2023) including building OC (Deci et al., 2017).

Based on the phenomenon and research gap described above, therefore we take the theme "How Psychological Ownership Increases Subordinate Commitment in Islamic Spirituality Workplace? A Case of Indonesian Islamic Boarding School".

Rationale of the Current Study

Kiai leadership until now has been dominated by literature that stops at the charismatic type, even though this type is considered by many researchers to be less suitable for describing the complexity and uniqueness of *Kiai* leadership, especially in the modern era. In addition, *Kiai* leadership literature is also still dominated by local Indonesian journals. Therefore, this study also aims to broaden access to *Kiai* leadership literature so as to attract more outside researchers. Based on the research gap and existing phenomena, as well as being an opportunity for the novelty of this research is that to the best of our knowledge there has been no research that comprehensively uses PO as a mediator between AL and AC, and between WS and AC, both in the context of Islamic-based organizations and in general. We also provide a grand theory as the basis for the relationship between the proposed variables.

Purposes of the study

In general, the purpose of this study is to determine the influence of *Kiai*'s AL and IWS on the AC of their subordinates in *Pesantren* in Yogyakarta-Indonesia. We further postulate that the relationship between the independent and dependent variables is mediated by organization-based PO.

Research Hypotheses

Specifically, we propose the following hypotheses:

H1: Authentic leadership has a positive effect on affective commitment

H2: Authentic leadership has a positive effect on psychological ownership

H3: Islamic workplace spirituality has a positive effect on affective commitment

H4: Islamic workplace spirituality has a positive effect on psychological ownership

H5: Psychological ownership has a positive effect on affective commitment

H6: Psychological ownership fully mediates the relationship between authentic leadership and affective commitment.

H7: Psychological ownership fully mediates the relationship Islamic workplace spirituality and affective commitment.

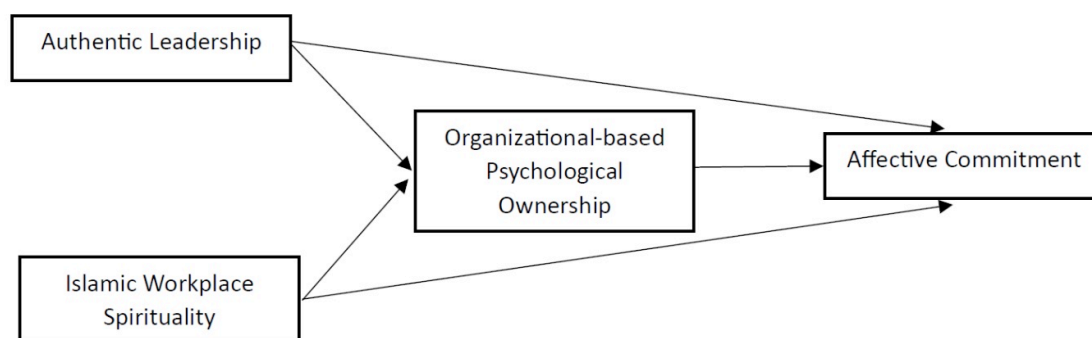


Figure 1. Research hypotheses in map

METHODS

Population and the methods of sampling

The population in this study were *Kiai* followers (ustad and administrators) in *Pesantren* in Yogyakarta. However, no data was found on how many *Kiai* followers of *Pesantren* in Yogyakarta. The sample technique used in this study was purposive sampling with the criteria of *Kiai* followers who have served/worked for at least 3.5 years in the *Pesantren*. This is in accordance with the recommendation of Gardner et al. (2022), which states that it takes at least 3 years to make someone feel PO. Hair Jr et al. (2017) suggest that a sample size of at least 10 percent to 20 percent of the population is appropriate in surveys, or a minimum research sample size of 5-10 times the number of parameters being estimated. The number of questionnaire items in this study was 39, so the minimum sample was 195. The questionnaires distributed in this study were 220 and those that returned and could be processed were only 204, so they still met the minimum sample standards in this study.

Instrumentation

To measure the perceptions of follower towards *Kiai* authentic leadership, we used 14 item authentic leadership questionnaire (ALQ) form (Neider & Schriesheim, 2011) adopted from the self-assessment on 16-item AL (Walumbwa et al., 2007). The ALQ (Neider & Schriesheim, 2011) is a leadership survey instrument designed to measure the components that compose authentic leadership, described as self-awareness (3 items), relational transparency (3

items), internalized moral perspective (4 items), and balanced processing (4 items). A five-point Likert scale was used to measure each item (from strongly disagree 1 to strongly agree 5). An example of the item are “My *Kiai* shows consistency between beliefs and actions”.

Islamic workplace spirituality was measured using 13 items developed by Adawiyah and Pramuka (2017). A seven-point Likert scale was used to measure each item (from strongly disagree 1 to strongly agree 7) to ensure that the scale generated sufficient variance among respondents for further statistical analysis. Examples of the items are “My religion supplies me with wisdom in adapting to conditions in the workplace”

Affective commitment is measured using a questionnaire developed by Meyer and Allen, (1991). This 6-items scale has been used and validated by many researchers. AC is measured using a 5-point Likert scale. An example item is "I feel emotionally attached to this *Pesantren*".

Organizational-based psychological ownership is measured by seven items developed by Van Dyne and Pierce (2004) which was revalidated by Sieger et al. (2011) resulted in 6 items with a 5-point Likert scale. An example item is "I feel that this *Pesantren* is mine".

Data Analysis

This study's primary data sources, which came from surveys, were used in a quantitative manner. A 5-point Likert scale is used for each item in the questionnaire to produce accurate study results. The research will apply the Structural Equation Model-Partial Least Squares (SEM-PLS) method before distributing the questionnaire. This method was chosen to improve the feasibility of developing and testing new models in a study by meeting the needs of exploratory research (Hair, 2019). Only 204 of the 220 data points gathered can be processed further.

Table 1. Descriptive characteristics of participants (n=204)

Description		N (%)
Sex	Male	121 (59,31%)
	Female	83 (40,68%)
Age	20-25 years	107 (52,45%)
	26-30 years	31 (15,19%)
	31-35 years	22 (10,78%)
	36-40 years	18 (8,82%)
	40-45 years	17 (8,33%)
	>45 years	9 (4,41%)
Tenure	2-5 years	115 (56,37%)
	6-10 years	57 (27,94%)
	11- 15 years	27 (13,23%)
	>15 years	5 (2,45%)

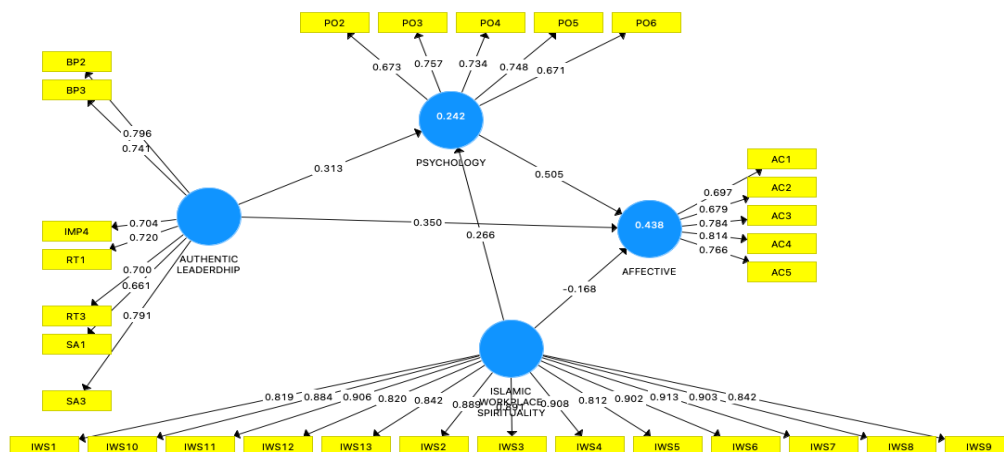


Figure 2. PLS Algorithm Result

Table 2. Outer Model Test

Variables	<i>Cronbach's Alpha</i>	<i>rho A</i>	<i>Composite Reliability</i>	<i>AVE</i>
AC	.804	.805	.865	.562
AL	.860	.864	.890	.504
IWS	.974	.98	.976	.761
PO	.774	.778	.842	.517

Table 3. HTMT Value

	AC	AL	IWS
AC			
AL	.593		
IWS	.253	.456	
PO	.721	.5	.41

Table 4. Hypothesis Tests

	<i>STDEV</i>	<i>T Statistics</i>	<i>P Values</i>	<i>Decisions</i>
AL → AC	.076	6.878	.000	Supported
AL → PO	.059	5.839	.000	Supported
IWS → AC	.09	.362	.717	Not Supported
IWS → PO	.059	4.34	.000	Supported
PO → AC	.069	7.106	.000	Supported
AL → PO → AC	.044	3.884	.000	Supported
IWS → PO → AC	.039	3.232	.001	Supported

Table 5. PLS Predictive

	<i>Q² Predict</i>
AC	.23
PO	.238

RESULTS AND DISCUSSION

Results

The table 1 shows the number of respondents and their demographic characteristics. Table 2 is the recalculation of the outer model reveal that each indicator's loading value is declared valid because it fulfills the requirements established by the AVE value $> .5$ and the loading threshold $> .7$ (Ghozali & Latan, 2015), with tolerance value stating that the loading value of .6 can still be included in the model. The indicators that must be deleted are SA2, RT2, BP1, BP4, IMP123, PO1, AC6, because they have an outer loading of less than .6.

The analysis identified that the Composite Reliability values obtained for each construct were in the range of .842 to .976. While Cronbach's Alpha values ranged from .774 to .974. This proved that the Composite Reliability and Cronbach's Alpha values are satisfactory and acceptable, all of these formative constructions have high levels of internal consistency reliability and reliability (Gefen et al., 2000; Nunnally & Bernstein, 1994). Composite Reliability CR $> .7$ (Gefen et al., 2000), thus answering the research question that all of construction in this model is reliable.

Convergent validity is established when items in a particular measure converge to represent the underlying construct. The AVE is calculated as the mean of the squared loadings of each indicator associated with a construct. Statistically, convergent validity is established when the Average Variance Extracted (AVE) is $> .50$. The AVE results show that all of them have value $> .5$, so this model passes the convergent validity test.

To measure discriminant validity, we used the HTMT value, which is shown in Table 4. The HTMT value should be $< .85$ (Sarstedt et al., 2020). The HTMT results show that all of them have a value $< .85$, so it is obvious that there is no discriminant validity issue. Variables that have a Q^2 values greater than .00, .25 and .50, represent small, medium and large, were selected (Hair, 2019). All indicators of variables have a Q^2 value $< .25$, which means they have small predictive power.

Discussion

This study tries to fill the research gap between AL, WS and AC, where organization-based PO is proposed to be a mediator in the relationship. Some researchers have used psychological aspects such as psychological empowerment (Avolio et al., 2004) and positive psychological capital (Rego et al., 2016) in bridging the relationship between leadership aspects and organizational commitment. As well as being a novelty in this study, PO has never been used by other researchers as a mediator in the AL and AC relationship, nor in the IWS and AC relationship. In addition, PO, which is rooted in the "psychology of mine", is also closely related to AL, IWS and AC. PO emphasizes the affective aspect where the feeling of belonging to the organization can be influenced by leadership and work spirituality, and can affect the AC of its subordinates.

Regarding the role of *Kiai* as the central leader figure, AL is considered more appropriate in leading the *Pesantren* as an agent of change in today's more dynamic era than just charismatic (Arifin & Haryanto, 2020; Hidayah, 2022; Ichsan et al., 2021; Mundiri & Muthmainnah, 2022). Several studies have stated that AL has the most influence on AC compared to other forms of leadership (Banks et al., 2016; Zhang et al., 2021). The results of this study generally confirm that the dimensions of AL (balanced processing, internalized moral perspective, self-awareness, relational transparency) work in improving the AC of *Kiai* subordinates. For example, related to balanced processing and relational transparency, when *Kiai* involves his subordinates in the decision-making process, the subordinates will be more committed to their *Pesantren*. Thus SET (Blau, 1964; Ekeh & Homans, 1976) and LMX (Dansereau et al., 1975) works on this relationship. The results also consistent with the results of previous studies on the significant positive relationship between AL and AC (Alok, 2014; Ribeiro et al., 2021; Semedo et al., 2019; Semedo et al., 2016) *H1 supported*.

AL is also proven to be positively and significantly related to PO. This can be interpreted that the higher the dimensions of AL that appear in the figure of *Kiai*, the PO of subordinates will also increase in the organization. For example, *Kiai* who shows behavior that is in accordance with what he believes and teaches, and is applied in his organization, the PO of subordinates will also increase in his organization. Likewise, balanced processing, which involves subordinates in the decision-making process, is one route for employees to deliver a sense that the organization is "mine" so that they will voluntarily invest themselves in the organization (Liu et al., 2011; Pierce et al., 2001; Pierce & Dirks, 2003). Thus the results of this study are consistent with previous research which states that there is a relationship between AL and PO (Clapp-Smith et al., 2008; Dahleez et al., 2020; Liu et al., 2011) *H2 Supported*.

Islamic Workplace Spirituality (IWS) began to get its own place for researchers who were concerned about Islamic-based organizations. Previous research states that IWS has a significant relationship with AC, however, the results of this study produced the opposite. The relationship between IWS and AC was not significant, and became inconsistent with most research results on the relationship between IWS and AC, such as from Djafri and Noordin (2017) and Adawiyah and Pramuka (2017). This is understandable because the main purpose of WS is to provide an experience of transcendence through the work process (Giacalone & Jurkiewicz, 2010) and improve employee well being in the workplace (Garg, 2017), but in this study it did not go beyond AC to the organization. Thus the results of this study further agree

with the findings of Shankar Pawar (2009) who stated that individuals' perceived spirituality can be different and not fit with each other resulting in different AC. At the same time, this confirms that PO-fit works in this relationship. *H3 not supported.*

The relationship between IWS and PO proved to be significant. It can be said that the more suitable a *Kiai* follower is with the IWS in his *Pesantren*, the higher his sense of belonging. This makes sense because POs have multiple motives and routes to "belonging". For example, the motive of feeling a sense of belonging can be fulfilled when *Kiai*'s subordinates feel (route) that his *Pesantren* applies what is appropriate work spirituality (fit) with what he believes, then PO will be formed. This finding also responds to the previous insignificant relationship between IWS and AC, that the individual aspect emphasizes the fit (P-O fit) in the relationship between IWS and the outcomes of organizational members (Tremblay et al., 2016). Thus, this study supports the research of Gomam et al. (2017) which suggests that when employees find their work meaningful and sacred, they tend to experience fit and PO over their organization. *H4 Supported.*

Likewise, *H5 is supported*, this study confirms that PO has a positive effect on AC. PO and AC are often considered the same because they emphasize emotional aspects (Pierce et al., 2001), although they are different concepts, and many studies suggest that PO is one of the reliable predictors of AC. Related to the results of this study, when the psychological needs (PO) of *Kiai* subordinates have been met, their AC will also increase. Thus the results of this study are in line with the results of previous research (Dahleez et al., 2020), as well as confirming that SDT works on the PO and AC relationship (Deci et al., 2017).

Organization-based PO also proved to be a reliable mediator of the AL - AC and IWS - AC relationships. The direct relationship between AL and AC proved to be significant, and PO proved to be able to fully mediate the relationship. This indicates that POs can be reliable mediators in the context of Islamic-based organizations, in this case *Pesantren*, as well as being a novelty where POs become mediators in the relationship between AL and AC. *H6 Supported*

PO also proved to be a reliable mediator of the insignificant direct IWS - AC relationship. This indicates that when IWS does not have a significant impact on AC, PO can work to strengthen the relationship. Regarding the context in *Pesantren*, especially if there is a difference between the view of personal spirituality and spirituality in the workplace as stated by Shankar Pawar (2009) PO can be a reliable mediator in creating AC. Thus it can be said that PO is one of the main key factors that can affect the AC of a subordinate in his organization.

Implications

This study has important theoretical and practical implications regarding the role of PO in the AL, IWS and AC relationships. *First*, regarding the theoretical implications, the most important is that it is known that PO is able to become a reliable mediator in the AL and AC relationship, where this relationship has not existed in previous studies. *Second*, PO also mediates the direct relationship between IWS and AC, which is not significant, so PO can be said to be a key factor in the creation of AC, both associated with AL and with IWS. Finally, regarding the practical implications, when PO is proven to be a reliable mediator, organizational leaders should strive to create an organizational climate that promotes PO in the organization.

Along with the AL aspect, this research provides practical guidance for the next generation of *Pesantren* leaders to be more authentic than just charismatic. This is because in this study and previous studies AL has been proven to increase PO for subordinates, especially in IWS-based organizations. Moreover, ALs are seen as capable of adapting to social dynamics and the world of education in the future, which continues to change with the times. With AL and PO going hand in hand, subordinate commitment is also expected to increase and ultimately maintain the sustainability of the organization itself.

Limitations and Suggestions for Further Research

This study has several limitations, first, the sample size used in this study can be said to be small which limits the ability to generalize such findings to other populations. In addition, this study used a cross-sectional design that did not allow the determination of causality between research variables. Therefore, large samples and longitudinal studies may provide different and better results. We also suggest future research to conduct research on Islamic-based organizations and other cultures to measure the effectiveness of leadership aspects, IWS and PO on the AC of organizational members.

CONCLUSION

Based on the research findings and implications, it can be generally concluded that AL proved to be a more desirable leadership style for *Kiai* subordinates resulting in higher AC effects for them. Moreover, PO also proved to strengthen the relationship between these two variables. But the PO's role does not end there, even when the IWS has only a weak impact on the subordinate AC, the PO is there as a bridge to strengthen this relationship. In accordance with previous research suggestions, individual spirituality is sometimes not in line with organizational spirituality, so according to the results of this study, PO can be a solution to the relationship gap. It can thus be concluded that PO is an important instrument, and therefore it should be pursued by *Kiai* and other leaders of Islamic-based organizations.

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AUTHOR CONTRIBUTION STATEMENT

AR acted as the main researcher who conceptualized and conducted the research. PHA and RP acted as the main supervisors in conceptualizing, conducting research and analyzing research results.

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