

Enhancing Organizational Commitment through Islamic Organizational Culture and Islamic Work Ethic in Modern Pesantren: The Role of Kyai's Transformational Leadership

Saiful Falah^a, Abdu Alifah^b, Syamsul Rizal^c

^aInstitute Ummul Quro Al-Islami, Indonesia

^bDepartment of Management, Graduate School, IPB University, Indonesia

^cInstitute Ummul Quro Al-Islami, Indonesia

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Abstract: Modern Pesantren (Modern Islamic Boarding School) is the most complex Islamic educational institution since its education system integrated various curricula. Besides, regarding kyai's significant role in modern pesantren development, kyai as pesantren leader is supposed to implement effective leadership. Therefore, this study explored the effect of kyai's transformational leadership in constructing Islamic organizational culture and Islamic work ethics and its implication on teachers' organizational commitment in modern pesantren. This study involved 128 teachers in Modern Pesantren Ummul Quro Al-Islami Bogor, selected through a simple random sampling. Data analysis used Structural Equation Modeling-Partial Least Square (SEM-PLS). The results found that Kyai's transformational leadership was ineffective in affecting teacher's organizational commitment directly. However, transformational leadership positively and significantly affected Islamic organizational culture and Islamic work ethics. Islamic organizational culture and Islamic work ethics also positively and significantly affected teachers' organizational commitment. This study also explored the indirect effects and found that kyai's transformational leadership positively and significantly affected teachers' organizational commitment mediated by Islamic organizational culture and Islamic work ethics. Therefore, kyai with a high level of transformational leadership can effectively enhance organizational commitment among teachers in modern pesantren by strengthening their Islamic organizational culture and Islamic work ethics.

Keywords: Transformational Leadership, Islamic Organizational Culture, Islamic Work Ethic, Organizational Commitment, Modern Pesantren

1. Introduction

Leadership is one of the most studied in organizational behavior discourse both in profit (Paudel, 2020; Ur Rehman, Bharti and Chaudhry, 2019) and non-profit organization sectors (Baird, Martin and Benson, 2020; Rahimi *et al.*, 2020), including in pesantren-based educational institutions (Umiarso and Muhith, 2019; Supendi and Mahmud, 2019; Makruf, 2017). Practically, the leadership style is implemented differently by kyai (pesantren leader) in leading pesantren. It's natural considering that leadership is a complex process between leaders, followers, and organizational background (Umiarso & Muhith, 2019). A literature review conducted by Muttaqin (2020) stated that the charismatic, transformational, and democratic leadership styles are the most effective leadership style implemented by kyai in leading Pesantren in Indonesia.

The differentiation of leadership style that kyai implemented is influenced by various factors, including the model of pesantren. For instance, Supendi and Mahmud (2019) and Makruf (2017) argued that transformational leadership is more appropriate in leading modern pesantren (modern Islamic boarding schools) due to its complexity in adopting an integrated education system that covering formal, non-formal, and informal curricula. Therefore, modern pesantren demanded a leader with higher competence than the others (Makruf, 2017). On the other hand, a study by Arifin (2016) showed that most kyai, especially in Java, have been implementing an authoritarian-paternalistic leadership. This leadership style was less effective in leading modern pesantren since it tended to be less goal-oriented and less considering their follower's individual development. Meanwhile, Umiarso (2018) argued that charismatic leadership, which is also widely implemented by most kyai in pesantren, was less capable of developing pesantren institutions. Charismatic leadership only affected followers' emotional aspects but less effective in increasing their awareness to achieve extraordinary results and drive institutional transformation. Regarding kyai's significant role in pesantren, inappropriate leadership style with management model and pesantren demand will significantly affect organizational performance and pesantren achievement (Makruf, 2017).

Several studies considered the effectiveness of kyai's transformational leadership in developing modern pesantren due to its positive implications, such as improving institutional governance and human capital (Supendi and Mahmud, 2019; Umiarso and Muhith, 2019; Kartini, Sujanto and Mukhtar, 2017), encouraging innovation and modernization of education system (Makruf, 2017), developing pesantren business (Indrawati, 2014), as well as cultivating a distinctive pesantren organizational culture (Umiarso and Muhith, 2019; Supendi and Mahmud, 2019). However, those qualitative-empirical studies above showed that kyai's transformational leadership influenced the development of modern pesantren extensively and is not limited to small groups. Therefore, we

attempted to explore further kyai's transformational leadership through a different approach, i.e., a quantitative approach as sustainable learning of previous studies that mainly conducted through qualitative methods. In this study case, we focused on Islamic organizational culture and Islamic work ethics, considering that pesantren have a distinctive organizational and work culture as an Islamic values-based institution. In addition, we also examined those variables toward organizational commitment as one of the crucial work outcomes in an organization.

Organizational culture referred to the systems of values and norms adopted in a particular organization (Glisson et al., 2008). Like organizations or institutions in general, Umiarso and Muhith (2019) argued that organizational culture in pesantren developed through an evolutive process, which early emerged from kyai's ideas and thoughts, then adopted by all community in pesantren, and eventually formed a distinctive pesantren organizational culture. These kyai's ideas and thoughts, according to Umiarso and Muhith (2019), are based on Islamic values and norms. Hoque, Khan and Mowla (2013) further defined Islamic organizational culture as a set of values based on Al-Qur'an, Sunnah, Ijma, and Qiyas to assist its members in understanding what their organization stands for. In the light of Islam, philosophy, vision, values, beliefs, norms, knowledge, and skills are shared among organizational members to achieve organizational goals effectively and efficiently. Eleswed (2020) argued that Islamic organizational culture implementation did not necessarily eliminate other cultures in the organization but can be integrated to build a better organizational culture system. Thus, Islamic organizational culture conceptualized by Hoque, Khan and Mowla (2013) is a similar concept to what Umiarso and Muhith (2019) defined as pesantren organizational culture since it is based on the same sources of Islamic teachings.

Besides, the link between transformational leadership and ethics has attracted many scholars Rokhman, Rivai and Adewale (2011). For instance, Burn (1978) explained that morality is the basic foundation of transformational leadership. Bass and Avolio (1985) also stated that transformational leaders tended to be morally mature and exhibited high ethical behavior. Therefore, transformational leaders could influence their followers to be more ethical (Rokhman et al., 2011). However, similar to Islamic organizational culture, studies that explored the relationship between transformational leadership and work ethics through Islamic perspective are hard to find. Definitively, Islamic work ethics referred to a set of moral principles that distinguished what is right and wrong (Beekun, 1996), based on the values in the Qur'an and Sunnah in the workplace (Ali and Al-Kazemi, 2007; Ali and Al-Owaihah, 2008; Arslan, 2001; Ali, 1988). To the best of our knowledge, only (Rokhman et al., 2011) explored the relationship between transformational leadership and Islamic work ethics.

In this research context, pesantren as the basis in cultivating Islamic values and norms is expected to implement Islamic organizational culture and Islamic work ethics into the work environment to increase work outcomes, especially organizational commitment. However, to the best of our knowledge, no research explored the effect of kyai's transformational leadership toward Islamic organizations and Islamic work ethics and its implications on teacher's organizational commitment. Furthermore, organizational commitment is defined as a psychological condition in which members felt an attachment to the organization (Allen & Meyer, 1990). Several previous studies stated that organizations could reduce turnover intention (Li et al., 2020), increased organizational citizenship behavior (Susanto et al., 2020), job satisfaction (Lin et al., 2020) and job performance (Loan, 2020).

To date, many scholars have studied issues related to teacher's organizational commitment in Islamic educational institutions since it caused a high rate of turnover. Some studies that showed a high rate of teacher turnover in Islamic educational institutions are conducted by Daud, Rahim and Kohar (2018), Herjany and Bernarto (2018) and Sarwesti, Zein and Iskadarini (2016). Those empirical studies implied that Islamic educational institutions are suffered some issues related to teacher's organizational commitment. However, an interesting case occurred in modern pesantren Ummul Quro Al-Islami Bogor (PM UQI), which showed a relatively low teacher turnover rate. We conducted a preliminary study by interviewing the secretary of pesantren and found that the average score for the turnover rate of teachers in PM UQI was only 3.5 percent in the last three years. We also found that the average score for the working period of teachers was more than five years. In addition, the database of pesantren showed several teachers have been teaching since pesantren was founded, and the others taught until the end of their lives.

Based on this preliminary study, we attempted to explore our early assumptions objectively by examining the effect of Kyai's transformational leadership on teacher's organizational commitment through the mediation of Islamic organizational culture and Islamic work ethics by taking the case study at PM UQI. This study is critical because conducted with a quantitative-exploratory approach to continue developing theory from previous studies that were mainly conducted with a qualitative approach. Furthermore, this study also contributed to enrich the discourse related to transformational leadership, organizational culture, work ethics, and organizational commitment viewed from an Islamic perspective which has not been widely studied, especially in Islamic educational institutions context.

2. Literature Review and Hypothesis Development

2.1. Kyai's Transformational Leadership

Recently, leadership theory development showed enormous concepts of leadership styles. Yet, transformational leadership remained the most popular among all contemporary leadership styles and the most studied (Gardner *et al.*, 2020; Northouse, 2019; Anderson and Sun, 2017; Dinh *et al.*, 2014). Moreover, the amount of studies and citations related to transformational leadership has significantly increased in management, psychology and other disciplines, including education (Antonakis, 2012). Transformational leadership was first introduced by Burns (1978) and Bass and Avolio (1985) to describe the process of how a leader has an extraordinary impact on his members by creating effective relationships, considering their individual needs, and helping them to achieve their best potential (Keskes *et al.*, 2018). However, recent scholars concluded that the essence of transformational leadership theory is the process of how a leader builds the commitment of his members to organizational goals and develops their capacity to achieve the organizational vision (Siangchokyoo *et al.*, 2020).

Bass and Riggio (2006) stated that transformational leaders stimulated and inspired their members to achieve extraordinary results. Transformational leaders also help their members grow and developed themselves to be next leaders by considering their individual needs, empowering them, and sharing vision among followers, groups, and organizations. Transformational leaders often encourage their members to do extraordinary and surpass their limits, even beyond what they thought. Therefore, transformational leaders tended to possess members with a high level of commitment, loyalty and job satisfaction to the organization (B. M. Bass, 1999). Bass and Avolio (1985) developed a transformational leadership model from the early conception introduced by Burns (1978) into four dimensions consisting of idealized influence, inspirational motivation, intellectual motivation and individualized consideration (Siangchokyoo *et al.*, 2020). Other models related to transformational leadership were also introduced by Podsakoff *et al.*, (1990); Alban-Metcalfe and Alimo-Metcalfe (2000); Rafferty and Griffin (2004); and van Beveren *et al.*, (2017). However, Bass and Avolio (1985) model is the most widely studied and cited to date in measuring transformational leadership through the Multifactor Leadership Questionnaire (Anderson and Sun, 2017; Judge and Piccolo, 2004).

In the context of pesantren, several Muslim scholars studied the transformational leadership implemented by kyai in leading pesantren in Indonesia (Falah, 2021; Umiarso and Muhith, 2019; Supendi and Mahmud, 2019). According to Dhofier (1994), the term kyai originally rooted in the Javanese language referred to, one of which, the scholar who leads a pesantren. Not only as a leader, but Kyai also acts as an educator, caregiver, and manager of pesantren (Alam, 2018). According to Bashori (2019), kyai is a role model for all pesantren communities (idealized influence), inspires and motivates them (inspirational motivation), stimulates ideas and thoughts to the subordinates to develop pesantren (intellectual motivation), and listens to their suggestions and aspirations (individualized consideration).

2.2. Islamic Organizational Culture

Organizational culture is a set of norms, beliefs, values, and identities integrated with the vision, mission, working procedure, and policies in an organization (Glisson *et al.*, 2008; Shahin and Wright, 2004; Hofstede *et al.*, 1990). Schein (2010) classified organizational culture into three levels, including invisible subconscious assumptions, adopted and implemented values, and artefacts such as ceremonies, rituals, stories and symbols. Apaydin *et al.*, (2017) simplified the definition of organizational culture as "the way things are done in organization". Jabnoun and Sedrani (2005) argued that organizational culture, which consisted of a system of values, beliefs and meanings, is the primary source and basis for the member activities in the organization. Finally, Hofstede *et al.*, (1990) also stated that organizational culture is a system of thinking that differed from one organization member to another.

Hoque, Khan and Mowla (2013) further defined Islamic organizational culture as a set of values based on Al-Qur'an, Sunnah, Ijma, and Qiyas to assist its members in understanding what their organization stands for. In the light of Islam, philosophy, vision, values, beliefs, norms, knowledge, and skills are shared among organizational members to achieve organizational goals effectively and efficiently. In accordance with that, Rafiki and Hidayat (2019) said that Islamic organizational culture is based on the values, norms, thoughts and symbols of the Al-Qur'an and Sunnah that affect individual behaviour, attitudes and habits in the workplace. Eleswed (2020) argues that Islamic organizational culture implementation did not necessarily eliminate other cultures in the organization but can be integrated to build a better organizational culture system.

Ekawa (2020) systematically compiled the concept of Islamic organizational culture developed by Hoque, Khan and Mowla (2013) into four dimensions consisting of Habluminallah (knowledge, sincerity, morality, obligatory prayer, belief in Allah, spirit of dakwah), habluminannas (brotherhood, cooperation, justice, mutual

respect, honesty, good manner), internal environment (accountability, sacrifice, mutual trust, deliberation in decision making) and external environment (hard work, excellence, truth).

2.3. Islamic Work Ethic

Islamic work ethics referred to a set of moral principles that distinguished what is right and wrong (Beekun, 1996), based on the values in the Qur'an and Sunnah in the workplace (Ali and Al-Owaihian, 2008; Ali and Al-Kazemi, 2007; Arslan, 2001; Ali, 1988). In Islamic teaching, ethics is not limited to a specific moral issue but covers all life dimensions physically, spiritually, morally, emotionally, and socially (Nasution & Rafiki, 2019). In general, Islamic work ethic can be defined as a set of behaviors, attitudes, and moral principles that help Muslims in distinguishing between right and wrong related to work (Beekun, 1996), which adopted a spirituality approach (Rizk, 2008) to enhance productivity.

Islamic work ethic considered work as valuable as worship (Dewi et al., 2021). Ahmad (2011) confirmed that Islamic work ethic viewed work as part of worship, an obligation for a Muslim. Hence, Ali (1988) and Yousef (2001) stated that Islamic work ethic considered dedication to work as a virtue. In particular field works and professions, Islam recommended Muslims to prioritize their work instead of establishing the sunnah (Ali & Al-Owaihian, 2008). In Islamic work ethic perspective, hard work and creativity are regarded as elements associated with personal achievement and happiness. Besides, Islamic work ethic also encouraged Muslims to continue developing their abilities and competencies to avoid laziness (A. Ali, 1988). Islamic work ethic emphasized the intention to work (*lillahitaala*) than on the work itself (Yousef, 2001).

Based on the literature study conducted by Usman et al., (2015), he recorded the first Islamic work ethic measurement was developed by Ali (1988) with a total of 46 items. Ali (1988) conceptualized Islamic work ethic based on values in the Qur'an and Sunnah, which included agreements and promises, consideration for others, consultation, continuous improvement, cooperation, equality and unity, fairness in dealings, fairness in wages, hard work, helping others, honesty and justice, humble, patience, righteous/intention, social order and truth (Nasution & Rafiki, 2019). Furthermore, Ali (1992) formulated a more concise version of Islamic work ethic scale consisting of 17 items. This scale is the most widely used by researchers and academicians to date (Usman et al., 2015).

2.4. Relationship between Transformational Leadership and Organizational Commitment

Organizational commitment is one of the employee work outcomes that can be improved by implementing an effective leadership strategy. Organizational commitment is defined as a psychological condition in which members felt an attachment to the organization (Allen & Meyer, 1990). A meta-data analysis conducted by Anderson and Sun (2017) stated that transformational leadership has a strong relationship with work outcomes, including organizational commitment. For instance, several studies conducted by Park and Pierce (2020); Eliyana, Ma'arif and Muzakki (2019); Van Dierendonck *et al.*, (2014); Tse, Huang and Lam (2013); Wang *et al.*, (2011); Walumbwa *et al.*, (2005); and Shahin and Wright (2004) indicated that transformational leadership effectively increased organizational commitment. In addition, the results of research conducted by Walumbwa *et al.*, (2005) showed that transformational leadership affected organizational commitment in various cultures.

Keskes *et al.*, (2018) rigidly examined the relationship between all dimensions of transformational leadership and all dimensions of organizational commitment. Keskes *et al.*, (2018) found that intellectual stimulation and vision (idealized influence) affected affective commitment through professional respect (inspirational motivation). Supportive leadership (individualized consideration) affected normative commitment through the mediation of affective commitment. Finally, personal recognition (inspirational motivation) affected continue commitment through the mediation of loyalty. Transformational leadership was also found to positively affect the organizational commitment of teachers in educational institutions (Pratama, Sunaryo and Yusnita, 2020; Normianti, Aslamiah and Suhaimi, 2019; Dou, Devos and Valcke, 2017; Kyoo and Jeung, 2006; Khasawneh, Omari and Abu-Tineh, 2012). For instance, Normianti, Aslamiah and Suhaimi (2019) showed that principals' transformational leadership has a positive direct effect on organizational commitment and work motivation and subsequently affected teachers' performance.

H1: Transformational leadership positively affects organizational commitment

2.5. Relationship between Transformational Leadership, Islamic Organizational Culture and Organizational Commitment

A study by Pratama, Sunaryo and Yusnita (2020) showed that transformational leadership implemented by kyai and organizational culture effectively increased teachers' organizational commitment in modern pesantren. Other studies that found a positive relationship between organizational culture and organizational commitment was conducted by Aranki, Suifan and Sweis, (2019); Suradi (2019); Yamali (2018); Al-Sada, Al-Esmael and

Faisal (2017) and Nikpour (2017). For instance, Al-Sada, Al-Esmael and Faisal (2017) showed that organizational culture, consisting of innovative, supportive and bureaucratic cultures, positively affected organizational commitment to employees who worked in the education sector.

Previous studies argued that organizational culture is constructed by leader influence and vice versa (Schein, 2010; Bass and Riggio, 2006). Bass and Riggio (2006) further stated that transformational leaders influenced organizational culture development and change. Schein (2010) found that transformational leadership positively related to the organizational culture in which leaders and members shared the same goals, visions and values. Jaskyte (2004) study showed that transformational leadership positively affected organizational culture in non-profit organizations. In the context of pesantren-based educational institutions, leadership styles determined the development of pesantren organizational culture effectively.

Umiarso and Muhith (2019) found that transformational leadership effectively influenced pesantren organizational culture development and ultimately improved pesantren civitas's performance and work outcome, specifically organizational commitment. Furthermore, Umiarso and Muhith (2019) argued that organizational culture in pesantren developed through an evolutive process, which early emerged from kyai's ideas and thoughts, then adopted by all community in pesantren and eventually formed a distinctive pesantren organizational culture. These kyai's ideas and thoughts, according to Umiarso and Muhith (2019), are based on Islamic values and norms. Hoque, Khan and Mowla (2013) further defined Islamic organizational culture as a set of values based on Al-Qur'an, Sunnah, Ijma, and Qiyas to assist its members in understanding what their organization stands for. In the light of Islam, philosophy, vision, values, beliefs, norms, knowledge, and skills are shared among organizational members to achieve organizational goals effectively and efficiently. Islamic organizational culture conceptualized by Hoque, Khan and Mowla (2013) is a similar concept to what Umiarso and Muhith (2019) defined as pesantren organizational culture since it is based on the same sources of Islamic teachings. Thus, this study examined the effect of the kyai's transformational leadership on Islamic organizational culture and its implications on teacher's organizational commitment in modern pesantren by developing the following hypothesis.

H2: Transformational leadership positively affects Islamic organizational culture

H3: Islamic organizational culture positively affects organizational commitment

H4: Transformational leadership positively affects organizational commitment through the mediation of Islamic organizational culture

2.6. Relationship between Transformational Leadership, Islamic Work Ethic and Organizational Commitment

The link between transformational leadership and ethics has attracted many scholars (Rokhman et al., 2011). For instance, Burns (1978) explained that morality is the basic foundation of transformational leadership. Bass and Avolio (1985) also stated that transformational leaders tended to be morally mature and exhibited high ethical behaviour. The leaders who originally exhibited transformational leadership are supposed to be moral because it is pseudo-transformational if they showed the opposite (M. Bass & Riggio, 2006). Moral leaders are a precursor in encouraging ethical and moral behaviour among their member. Therefore, transformational leaders could influence their followers to be more ethical (Rokhman et al., 2011).

Empirically, several studies found transformational leadership and work ethics are strongly and positively related (Javed, Malik and Alharbi, 2020; Angelou, 2019; Armstrong and Muenjohn, 2014). For instance, the study by Angelou (2019) examined and found that transformational leadership positively effected occupational work ethic among middle manager in education sectors. However, similar to Islamic organizational culture, studies that explored the relationship between transformational leadership and work ethics through Islamic perspective are hard to find. To the best of our knowledge, only Rokhman, Rivai and Adewale (2011) explored the relationship between transformational leadership and Islamic work ethics on Muslim employees at an Islamic microfinance institution in Central Java, Indonesia. According to Rokhman, Rivai and Adewale (2011), Muslim leaders in Islamic-based institutions can effectively improve Islamic work ethics among their follower by integrating Islamic values into their leadership behaviour. Therefore, the transformational leadership applied by kyai in leading pesantren is expected to improve Islamic work ethics for teachers in modern pesantren.

Furthermore, previous studies found that Islamic work ethics effectively increased organizational commitment (Nasution and Rafiki, 2019; Pratiwi, 2019; Gheitani *et al.*, 2019; Manan, Kamaluddin and Salin, 2013; Hayati and Caniogo, 2012). For instance, Pratiwi (2019) found that Islamic work ethics positively and significantly affected teacher's organizational commitment at Madrasah Aliyah in Yogyakarta. On the other hand, Rokhman, Rivai and Adewale (2011) also found that Islamic work ethics mediate d the relationship between transformational leadership and organizational commitment. However, no research specifically explored the effect of the kyai's

transformational leadership on Islamic work ethics and subsequently affected teachers' organizational commitment in pesantren-based educational institutions. Thus, we proposed the following hypothesis.

H5: Transformational leadership positively affects Islamic work ethic

H6: Islamic work ethic positively affects organizational commitment

H7: Transformational leadership positively affects organizational commitment through the mediation of Islamic work ethic

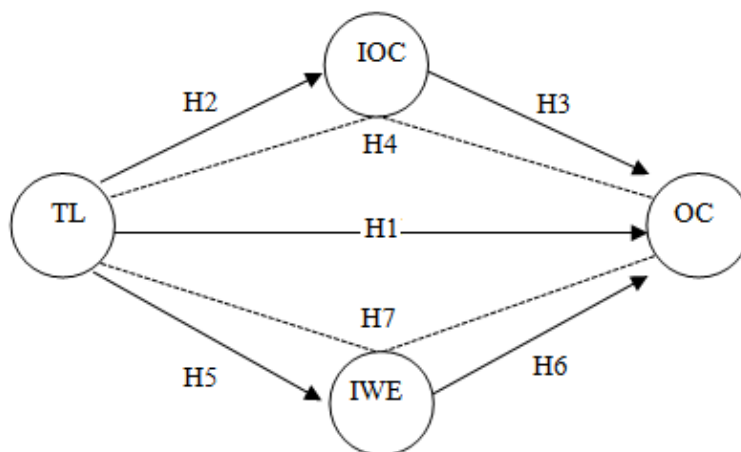
3. Research Methods

We conducted this study at modern pesantren Ummul Quro Al-Islami, Bogor, West Java, Indonesia and collected data through the questionnaire distributed online using google-forms. This study involved 128 teachers selected through simple random sampling. We used four measurement scale consisted of transformational leadership (12 items), Islamic organizational culture (18 items), Islamic work ethics (17 items) and organizational commitment (10 items). Transformational leadership was measured using the Multifactor Leadership Questionnaire (MLQ 5X) developed by (B. M. Bass, 1999), which consists of four dimensions: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. In this study, we only used the transformational leadership scale without involved transactional leadership and laissez-faire. The multifactor leadership questionnaire (MLQ 5X) is the most widely used and cited scale in measuring transformational leadership to date (Anderson and Sun, 2017; Judge and Piccolo, 2004). Meanwhile, Islamic organizational culture is measured using a scale developed by Ekawa (2020) through the concept of Islamic organizational culture Hoque, Khan and Mowla (2013), which includes the dimensions of habluminallah, habluminannas, internal environment and external environment.

For Islamic work ethics, we used the scale developed by Ali (1992) as the most widely scale used by researchers and academicians to date (Usman et al., 2015). Furthermore, organizational commitment is measured using the Organizational Commitment Questioner (OCQ) scale developed by Allen and Meyer (1990), which consists of affective, normative, and continuance commitment. All measurement used a Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree), specifically for Islamic work ethics and organizational commitment constructs, which consisted of several non-favourable items, an assessment conducted in reverse, ranging from 1 (strongly agree) to 5 (strongly disagree).

Collected data then analyzed using structural equation modelling through partial least squares (SEM-PLS) with the help of Smart PLS to examine the causality relationship between latent variables. Ghazali and Latan (2019) stated that SEM-PLS analysis is a simultaneous equation focused on predictions to describe latent variables based on indicators. Therefore, we decided to use SEM-PLS since this study is early exploratory research with a weak theoretical basis (Ghozali & Latan, 2019). SEM-PLS analysis is conducted in two evaluation models, i.e., measurement model evaluation and structural model evaluation. Measurement models evaluation included assessment of validity and reliability, and structural model evaluation aimed to predict the relationship (causality model) between latent variables through the bootstrapping procedure (Ghozali & Latan, 2019).

Figure 1. Research Conceptual framework



4. Data Analysis and Interpretation

4.1. Respondent Characteristics

In this study, we viewed respondent characteristic based on gender, educational background, age, work tenure and alumni status. Of the 128 respondents, 65 (50.8 per cent) are male and 63 (49.2 per cent) are female; 31 (24 per cent) of them are under 20 years old, 71 (55.5 per cent) are between 21 and 30 years old, 22 (17.2 per cent) are between 31 and 40 years old and 4 (3.1 per cent) are between 41 and 50 years old. In term of educational background, 6.3 per cent of respondents have graduate or master's degree (S2), 46.1 per cent have undergraduate degree (S1), and 47 per cent are graduated from high school (MA). Meanwhile, 50.8 per cent of respondents have been working in PM UQI for less than 5 years, 38.3 per cent for 6 to 10 years, 9.4 per cent for 11 to 15 years, and 1.6 per cent for 15 to 20 years. Finally, based on alumni status, 69.5 per cent of the respondents are PM UQI alumni and 30.5 per cent of them are not PM UQI alumni.

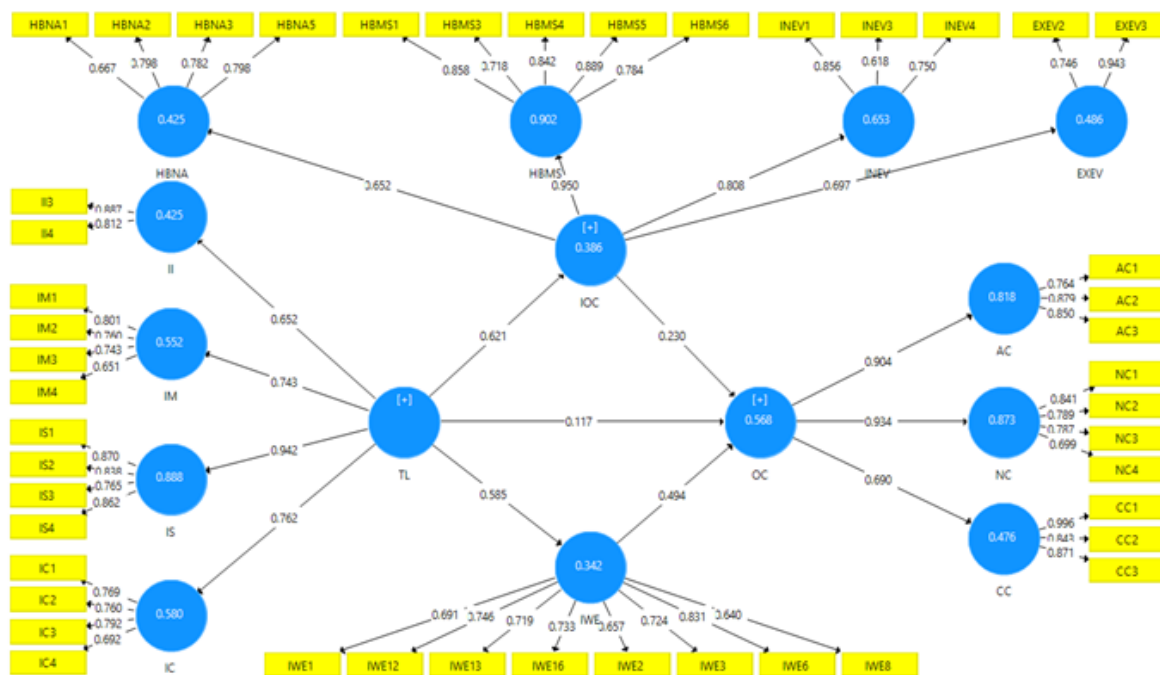
Table 1. Respondent Characteristics

| Characteristic | N (128) | Percentage (100%) |
|-------------------------------|---------|-------------------|
| Gender | | |
| Male | 65 | 50,8% |
| Female | 63 | 49,2% |
| Educational Background | | |
| High School (MA) | 61 | 47,7% |
| Bachelor (S1) | 59 | 46,1% |
| Master (S2) | 8 | 6,3% |
| Age | | |
| <20 Years | 31 | 24,2% |
| 21-30 Years | 71 | 55,5% |
| 31-40 Years | 22 | 17,2% |
| 41-50 Years | 4 | 3,1% |
| Work Tenure | | |
| <5 Years | 65 | 50,8% |
| 6-10 Years | 49 | 38,3% |
| 11-15 Years | 12 | 9,4% |
| 15-20 Years | 2 | 1,6% |
| Alumni Status | | |
| Alumni of PM UQI | 89 | 69,5% |
| Non-alumni of PM UQI | 39 | 30,5% |

4.2. Measurement Model Evaluation

Measurement model evaluation aimed to evaluate the validity and reliability of each indicator in the construct. Since indicators used in this study are reflective, the convergent validity is viewed based on the loading factor score ($n > 0.60$) and the discriminant validity is viewed based on the Average Variance Extracted (AVE) score ($n > 0.50$). Meanwhile, the construct reliability is assessed based on composite reliability and Chronbach alpha score ($n > 0.70$). However, Chronbach alpha score ($n > 0.60$) is acceptable for certain studies in the process of construct development or explorative study (Ghozali & Latan, 2019).

Figure 2. Factor Loading (Outer Model)



We dropped several indicators out in this measurement model evaluation that showed loading factor score below <0.06 , including II1, II2, HBNA4, HBMS2, INEV2, EXEV1, IWE4, IWE5, IWE7, IWE9, IWE10, IWE11, IWE14, IWE15, and IWE17. Thus, the final result of the factor loading score is present in **Figure 2**. Meanwhile, **Table 2** shows The AVE, Chronbach alpha and Composite reliability score.

Table 2. AVE, Chronbach Alpha and Composite Reliability

| | AVE | Chronbach Alpha | Composite Reliability |
|---------------------------------------|-------|-----------------|-----------------------|
| Transformasional Leadership | 0.513 | 0.879 | 0.903 |
| Idealized Influence | 0.724 | 0.622 | 0.839 |
| Inspirational Motivation | 0.549 | 0.731 | 0.829 |
| Intellectual Stimulation | 0.697 | 0.854 | 0.902 |
| Individualized Consideration | 0.569 | 0.756 | 0.841 |
| Islamic Organizational Culture | 0.551 | 0.896 | 0.916 |
| Habluminallah | 0.583 | 0.769 | 0.848 |
| Habluminannas | 0.673 | 0.877 | 0.911 |
| Internal Environment | 0.559 | 0.614 | 0.789 |
| External Enivironment | 0.723 | 0.650 | 0.837 |
| Islamic Work Ethic | 0.518 | 0.868 | 0.895 |
| Organizational Commitment | 0.503 | 0.874 | 0.900 |
| Affective Commitment | 0.693 | 0.776 | 0.871 |
| Normative Commitment | 0.821 | 0.889 | 0.932 |
| Continue Commitment | 0.610 | 0.785 | 0.861 |

4.3. Structural Model Evaluation

First, we evaluated the structural model through the R-Square score of the endogenous variable. The R-Square showed a predictive degree of certain exogenous variables toward endogenous variables. Based on the rule of thumb, the R-Square score below 0.25, 0.50 and 0.75 is categorized as a weak, moderate and strong model (Ghozali & Latan, 2019). Based on **Table 3**, the R-Square score for Islamic Organizational Culture is 0.386, indicating that transformational leadership explained 38.6 per cent of the variance in Islamic organizational culture. In contrast, 62.4 per cent explained by other variables. The R-Square score for Islamic work ethics is

0.342, indicating that transformational leadership explained 34.2 per cent of the variance in Islamic work ethics, while 65.8 per cent explained by other variables. Meanwhile, the R-Square score for organizational commitment is 0.568, indicating that transformational leadership, Islamic organizational culture and Islamic work ethics simultaneously explained 56.8 per cent of the variance in organizational commitment. In comparison, 44.2 per cent explained by other variables.

Table 3. Coefficient of Determination (R-Square)

| | R-Square | R Square Adjusted | Category |
|--------------------------------|----------|-------------------|----------|
| Islamic Organizational Culture | 0.386 | 0.381 | Moderate |
| Islamic Work Ethic | 0.342 | 0.337 | Moderate |
| Organizational Commitment | 0.568 | 0.557 | Strong |

The structural model further is evaluated based on coefficient β and t -value (T-Statistic) through the bootstrapping procedure. Critical ratio scores greater than 1.96 showed the path coefficient are statistically significant at level $p < 0.05$ (Ghozali & Latan, 2019). Based on **Table 4**, transformational leadership has a positive but less significant effect on organizational commitment ($\beta = 0.117$ and t -value = 1.170). However, transformational leadership positively and significantly affected Islamic organizational culture ($\beta = 0.621$ and t -value = 10.472) and Islamic work ethics ($\beta = 0.585$ and t -value = 11.214). Furthermore, Islamic organizational culture and Islamic work ethics positively and significantly affected organizational commitment with a coefficient β by 0.230 and 0.494 and t -value by 2.151 and 6.449, respectively. We also found that transformational leadership positively and significantly affected organizational commitment mediated by Islamic organizational culture and Islamic work ethics. The coefficient β and t -value in the mediation path of Islamic organizational culture are 0.143 and 2.146. Meanwhile, the coefficient β and t -value in the mediation path of Islamic work ethics are 0.289 and 5.485. Thus, all hypotheses in this study are accepted except for H1.

Table 4. Path Coefficient and T-Statistic Value (Hypothesis Testing)

| Hypothesis | Original Sample (O) | T Statistics (O/STDEV) | P Values | Conclusion |
|--|---------------------|--------------------------|----------|------------|
| Transformational Leadership -> Organizational Commitment | 0.117 | 1.170 | 0.242 | Rejected |
| Transformational Leadership -> Islamic Organizational Culture | 0.621 | 10.472 | 0.000 | Accepted |
| Islamic Organizational Culture -> Organizational Commitment | 0.230 | 2.151 | 0.032 | Accepted |
| Transformational Leadership -> Islamic Organizational Culture -> Organizational Commitment | 0.143 | 2.146 | 0.032 | Accepted |
| Transformational Leadership -> Islamic Work Ethic | 0.585 | 11.214 | 0.000 | Accepted |
| Islamic Work Ethic -> Organizational Commitment | 0.494 | 6.449 | 0.000 | Accepted |
| Transformational Leadership -> Islamic Work Ethic -> Organizational Commitment | 0.289 | 5.485 | 0.000 | Accepted |

5. Discussions and Implications

The objective of this study is to examine the effect of kyai's transformational leadership, which is perceived by teachers in modern pesantren, on Islamic organizational culture, Islamic work ethics, and further implicated to their organizational commitment. Additionally, to compare the effect of Kyai's transformational leadership on teacher's organizational commitment both directly and indirectly, we also examined Islamic organizational culture and Islamic work ethics as mediating variables that link the two. Interestingly, although previous studies concluded that transformational leadership effectively increased work outcomes, including organizational commitment, this study found the opposite result.

We discovered that kyai's transformational leadership was less significant in enhancing teachers' organizational commitment. It is contrasted with, for instance, studies conducted by Park and Pierce (2020); Eliyana, Ma'arif and Muzakki (2019); Van Dierendonck *et al.*, (2014); Tse, Huang and Lam (2013) and Wang *et al.*, (2011). Transformational leaders are supposed to likely possess members with a high level of commitment, loyalty and job satisfaction to the organization since they inspired, stimulated, considered and developed their individual potential (M. Bass & Riggio, 2006). However, based on teachers' perception, transformational leadership implemented by kyai is not a determinant factor that directly affected their commitment to pesantren. It possibly occurs since kyai's role in PM UQI is decreased in managing the technical problem, i.e., job assignments,

academic supervision, etc. Therefore, kyai could not interact personally and consider each teacher's individual potential in pesantren. Currently, kyai plays more as commissioner focuses on establishing the supervisory function and produces organizational policies of pesantren.

Moreover, this study found that kyai's transformational leadership positively and significantly affected Islamic organizational culture and Islamic work ethics. The higher the level of transformational leadership implemented by kyai, the higher the level of Islamic organizational culture and Islamic work ethics perceived by teachers in modern pesantren. These findings supported previous studies related to transformational leadership and organizational culture (Pratama, Sunaryo and Yusnita, 2020; Schein, 2010; Jaskyte, 2004). For instance, Schein (2010) found that transformational leadership positively related to the organizational culture in which leaders and members shared the same goals, visions and values. Furthermore, similar to other organizational cultures in general, kyai's transformational leadership effectively influenced pesantren organizational culture development and changes, which is typically based on Islamic values (Umiarso & Muhith, 2019).

Findings related to the positive effect of transformational leadership on Islamic work ethics was also in accordance with previous studies (Rokhman et al., 2011). It is natural since ethic and morality are the basic foundations of transformational leadership (Burn, 1978). Moral leaders are a precursor in encouraging ethical and moral behaviour among their member. Therefore, transformational leaders could influence their followers to be more ethical (Rokhman et al., 2011). In the context of modern pesantren, as an Islamic-based institution, kyai can effectively improve Islamic work ethics among their follower by integrating Islamic values into their leadership behaviour. Therefore, the transformational leadership applied by kyai is expected to enhance teacher's Islamic work ethics in modern pesantren.

Furthermore, Islamic organizational culture and Islamic work ethic positively and significantly affected organizational commitment. The higher the Islamic organizational culture and Islamic work ethic implemented by teachers in modern pesantren, the higher their organizational commitment to pesantren. These findings supported previous studies (Aranki, Suifan and Sweis, 2019; Suradi, 2019; Yamali, 2018; Al-Sada, Al-Esmael and Faisal, 2017; Nikpour, 2017). For instance, Al-Sada, Al-Esmael and Faisal (2017) showed that organizational culture, consisting of innovative, supportive and bureaucratic cultures, positively affected organizational commitment to employees who worked in the education sector. Therefore, it is natural that Islamic organizational culture effectively increased teacher organizational commitment in modern pesantren since this study conducted in Islamic-based institution. Additionally, previous studies found that Islamic work ethics effectively increased organizational commitment (Nasution and Rafiki, 2019; Gheitani *et al.*, 2019; Pratiwi, 2019; Manan, Kamaluddin and Puteh Salin, 2013; Hayati and Caniago, 2012). For instance, Pratiwi (2019) found that Islamic work ethics positively and significantly affected teacher's organizational commitment at Madrasah Aliyah in Yogyakarta. Therefore, Islamic work ethics is more effective in improving work outcomes when implemented in Islamic-based institutions (Ibrahim & Kamri, 2017).

Despite the fact that kyai's transformational leadership was less effective in increasing teachers' organizational commitment directly, we further found that kyai's transformational leadership effectively increased teachers' organizational commitment through the mediation of Islamic organizational culture and Islamic work ethic. It indicated that Kyai's transformational leadership effectively could increase organizational commitment on teachers who implemented Islamic organizational culture and Islamic work ethics in their daily work. Hence, in this case, both Islamic organizational culture and Islamic work ethics played as a full moderator that linked kyai's transformational leadership and teachers' organizational commitment.

These findings proved the previous study conducted by Umiarso and Muhith (2019) through a qualitative approach. Umiarso and Muhith (2019) found that transformational leadership effectively influenced pesantren organizational culture development and ultimately improved pesantren civitas's performance and work outcome, specifically organizational commitment. Organizational culture in pesantren emerged from kyai's ideas and thoughts that originally based on Islamic values and norms, then adopted by all pesantren communities and eventually formed a distinctive pesantren organizational culture. Schein (2010) found that transformational leadership positively related to the organizational culture in which leaders and members shared the same goals, visions, and values. In this case, kyai as the leader of pesantren and the teacher as subordinate, shared the same values originally based on Islamic teachings. In addition, this study also supported the previous research conducted by Rokhman, Rivai and Adewale (2011), which found that Islamic work ethics positively mediated the relationship between transformational leadership and organizational commitment.

Not only as a leader, kyai modern pesantren also acted as a great teacher and mentor that honored by all pesantren communities, including teachers and santri (Supendi and Mahmud, 2019). In addition, most teachers involved in this study are alumni PM UQI who actually were santri. According to Supendi and Mahmud (2019), considering that santri saw kyai with great reluctance, obedience, and loyalty, they often likely to listen and obey

all kyai's advice. Therefore, kyai's ability to influence and inspire teachers, which is part of the idealized influence and inspirational motivation dimension, effectively enhanced teachers' Islamic organizational culture and Islamic work ethics by internalizing Islamic values and norms. Islamic values implied in Islamic organizational culture and Islamic work ethics can increase their organizational commitment. For instance, Islamic organizational culture encouraged teachers to be sincere in sacrificing themselves in the workplace, and Islamic work ethics believed dedication to work as a virtue. Hence, these Islamic values and norms constructed teachers' commitment to pesantren.

6. Conclusion and Limitations

In previous studies, transformational leadership is found to be effective in enhancing work outcomes, including organizational commitment. However, this study found that kyai's transformational leadership perceived by teachers in modern pesantren was less significant in improving organizational commitment. Otherwise, kyai's transformational leadership effectively improved Islamic organizational culture and Islamic work ethics. Islamic organizational culture and Islamic work ethics also significantly and positively affected teacher organizational commitment. This study also examined the indirect effect and found that kyai's transformational leadership positively and significantly affected teachers' organizational commitment in modern pesantren mediated by Islamic organizational culture and Islamic work ethics.

Organizational commitment is one of the most critical work outcomes since it has several implications in an organization. For instance, organizational commitment reduced turnover intention (Li et al., 2020), increased organizational citizenship behavior (Susanto et al., 2020), job satisfaction (Lin et al., 2020) and job performance (Loan, 2020). Therefore, modern pesantren needs to improve their teachers' organizational commitment. However, based on the results of this study, transformational leadership implemented by kyai in leading modern pesantren was ineffective in enhancing teachers' organizational commitment directly. Still, it can be effective by cultivating organizational culture and work ethic based on Islamic values. Therefore, Kyai who can implement all transformational leadership dimensions, including idealized influences, inspirational motivation, intellectual stimulation, and individualized consideration, would encourage and accelerate the internalization process of Islamic values. Furthermore, teachers who implemented Islamic organizational culture and Islamic work ethics would be more committed to pesantren.

Every research has limitations, including this study. One is related to the data collection method that was conducted online with a cross-sectional design approach. Future researchers are expected to collect data directly to increase data validation and accuracy, also possibly observe respondent's behavior. In addition, further study is recommended to use a longitudinal study design to understand better causality between variables. Considering this study is the first that explored the relationship between transformational leadership, Islamic organizational culture, Islamic work ethics, and organizational commitment, further confirmatory research is urgently necessary. Since this study only explored particular work outcomes, i.e., organizational commitment, future research can review other variables related to work outcomes and teachers' behavior such as job satisfaction, work engagement, work motivation, OCB, etc.

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