THE INFLUENCE OF PSYCHOLOGICAL EMPOWERMENT AND ISLAMIC SPIRITUAL LEADERSHIP ON ORGANIZATIONAL COMMITMENTS AND INTRINSIC MOTIVATION

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Abstract: This study aims at examining and analyzing the influence of psychological empowerment and Islamic spiritual leadership on intrinsic motivation and organizational commitment. Respondents in this study were administrators at the Campus Dawah Association in Brawijaya University, which total up to 166 respondents. The data were analyzed using Partial Least Square (PLS) with version 3.0 SmartPLS software. The study found that psychological empowerment and Islamic spiritual leadership have a significant effect on intrinsic motivation. Psychological empowerment, Islamic spiritual leadership, and intrinsic motivation have a significant effect on organizational commitment. Furthermore, intrinsic motivation can mediate the influence of psychological empowerment and Islamic spiritual leadership on organizational commitment. Future researchers may expand the scope of the discussion to the value of the organization.

Keywords: psychological empowerment, Islamic spiritual leadership, intrinsic motivation, organizational commitment


A common problem in non-profit organizations is mostly related to human resources. There has been a relatively minimum implementation of resource management practices in a non-profit organization (Mu’ammal, 2018). The application of management science especially the human resource management is vital in non-profit organizations because they often have problems with the recruitment and maintenance of their member’s commitments (Breuer and Wickermin Mu’ammal, 2018). Since every individual plays an important role in supporting the organization’s operations, their desire to remain in the organization is fundamental to maintain the sustainability of the organization. Organizational
commitment can reflect the strong relationships between each individual and organizations.

The practice of empowerment is seen as an effort to provide autonomy, authority, trust that encourages people in an organization to be able to develop regulations to complete work (Straub, 1989). Potential Benefits derived from empowerment make empowerment important, such as increased commitment, decision making, quality improvement, innovation, and job satisfaction (Yukl et al. in Sentosa, 2018). In a study by Yang et al. (2014), stated that psychological empowerment had a positive and significant effect on organizational commitment. Since psychological empowering is one of the factors affecting organizational commitment, an increase in psychological empowering will strengthen the organizational commitment (Yang, et al. 2014; Poorkyani et al. 2014; Jha, 2011; Ambad and Bahron, 2012). However, different results were found in the study by Hashmi et al. (2013) and Rivai (2013), which explained that psychological empowerment had no significant effect on organizational commitment. This gap is the main focus of the present study.

The spiritual leadership of the organization emphasizes a less leadership-centered approach, focusing on involving all group members to meet spiritual needs and to increase commitment as well as organizational performance (Fry, 2003). Zachary (2013) found that altruistic love is an indicator of spiritual leadership which had a positive and significant effect on organizational commitment. The present study synthesizes Islamic leadership theory from Antonio (2013) and Nuruddin (2011) with Fry's (2003) spiritual leadership theory called Islamic spiritual leadership.

Herzberg’s two-factor theory adopted by Kinman (2001) was used as the applied theory in this study since it was considered capable of explaining the problem and appropriate to the discussion examined in the object of study. To develop organizational commitment to people in non-profit organizations, a motivation that comes from within is needed. Intrinsic motivation is proven to increase organizational commitment (Gheitani, et al. 2018; Yousaf et al. 2014; Imran et al. 2016).

Campus Dawah Association is a Student Activity Unit in Brawijaya University, which focuses on Islamic spirituality. Campus Dawah Association has not been able to optimize the management of its members. So, quite some members are not active and even quit the organization because they were not empowered to do something that is in accordance with the work program in each of their departments. In addition to this, leadership factors affect a member’s commitment. The leaders who are unable to set a good model tend to be less respected. Hence, they will be easily abandoned by their members. Two factors that led to the number of not active members were the reasons for constructing the present study.

In the 2019 period, UAKI, which is a spiritual organization at the university level, has one administrator who has been inactive from a total of twenty-two administrators for half a period. That is same as Forsika, which is a spiritual organization in the faculty of agriculture, there is one administrator that has been inactive from a total of twenty-one administrators since the beginning of 2019 period (source: primary data, 2019). Based on this phenomenon, it is proposed to make an organizational commitment as the endogenous variable. Psychological empowerment and Islamic spiritual leadership are proposed as exogenous variables because it is in accordance with the practices carried out in the Campus Dawah Association. Empowerment in LDK is known as riayah, which mean empowerment in Arabic, whereas Islamic spiritual leadership in Campus Dawah Association is practicing through the leadership style and exemplarymodeled by the leader. The leader of Campus Dawah Association always provides a good exemplary through the implementation of the leadership characteristics of the Prophet and builds a good quality relationship with the administrator and members. While intrinsic motivation is proposed to be a mediation because it is in accordance with conditions in non-profit
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Institutions such as Campus Dawah Association. In the preparation of the research construct, adjusted to the results of previous studies that each variable affects other variables.

The goals of this study are to discuss and analyze psychological empowerment and Islamic spiritual leadership on intrinsic motivation and organizational commitment and to discuss and analyze the role of intrinsic motivation as a mediation of the influence of psychological empowerment on organizational commitment.

Spreitzer et al. (1997) define psychological empowerment as an increase in intrinsic motivation manifested in four cognitions, which reflect one’s orientation to his job role. Psychological empowerment is measured by using four indicators, that are competence, meaning, impact, and self-determination, which altogether mirror the proactive behavior that is oriented to individual work roles.

Steers and Porter in Sari (2016) state that organizational commitment as a identification sense, involvement, and loyalty, expressed by people towards their organization. Organizational commitment is described as a psychological link between people and their organizations, so they have little chance of voluntarily leaving the organization. Organizational commitment is measured by using affective commitment, continuance commitment, and normative commitment (Meyer and Allen, 1991).

Ryan and Deci in Fidan (2015) describe intrinsic motivation as the tendency to discover and learn new things to increase self capacity. Intrinsic motivation can be measured by using four indicators: interest in work, desire to develop, pleasure in work, and enjoyment of work (Kinman, 2001).

A study by Poorkyani et al. (2014); Yang et al. (2014); Jha (2011); and Ambad and Bahron (2012) argue that psychological empowerment has a significant effect on organizational commitment. In addition, it was also found that psychological empowerment had a significant effect on intrinsic motivation (Zhang and Bartol, 2010; Brooks and Young, 2011; Fook et al. 2011). In addition to this, intrinsic motivation can also influence organizational commitment (Gheitani, et al. 2018; Yousaf et al. 2014; Imran et al. 2016). Based on the studies mentioned above, the hypothesis is formulated as follows:

H₁: Psychological empowerment has a significant effect on organizational commitment
H₂: Psychological empowerment has a significant effect on intrinsic motivation
H₃: Intrinsic motivation has a significant effect on organizational commitment

Islamic spiritual leadership is a variable synthesized from Islamic leadership theory by Antonio (2013) and Nuruddin (2011) and the spiritual leadership theory by Fry (2003). In this study, a system of patterns was developed from each indicator of Islamic leadership and spiritual leadership, which is then analyzed by looking at the similarities of the essence from each of these indicators.

Islamic spiritual leadership is defined as a leadership concept that aims at creating leadership wisdom or art in leadership. That is realized by optimizing communication skills, having a sense of caring, attention, and appreciation for self and others, having strong beliefs with enthusiasm to be competent through mastery of knowledge, technical and managerial skills, uphold professionalism, and always realizing the greatness of God to achieve success in a balanced manner. Spiritual leadership and Islamic leadership have a different focus, Islamic leadership in terms of previous literature is designed based on Allah’s commands in The Holy Quran and Hadith by representing the ideal leadership modeled by the Prophet Muhammad PBUH. Islamic leadership focuses more on the characteristics of a leader, while, spiritual leadership places more emphasis on the quality of relationships and the role of leader to people in his organization. With that being stated, it is suggested to synthesize both variables.

There have not been many studies focusing on Islamic spiritual leadership, but a study on its forming variables has yielded some results. A study by Zachary (2013) revealed that altruistic love, which is an indicator of spiritual leadership has a significant effect on the affective and normative commitment, which is a measuring indicator of organizational commitment. Furthermore, a study by Afsar
Abi Sopyan Febrianto, Noermijati Noermijati, Himmiyatul Amanah Jiwa Juwita, Sana Amer (2016) mentions that spiritual leadership has a significant effect on intrinsic motivation. Similarly, a study by Wijayanti and Wadji (2012) states that Islamic leadership has a positive and significant effect on motivation. Therefore, the hypothesis is formulated as follows:

H₄: Islamic spiritual leadership has a significant effect on organizational commitment

H₅: Islamic spiritual leadership has a significant effect on intrinsic motivation

A study by Fook et al. (2011), asserts that psychological empowerment has a positive and significant effect on intrinsic motivation and has a negative effect on the intention to leave and that organizational commitment is identical to the individual’s commitment to stay in the organization. A study by Gheitani et al. (2018) explains that intrinsic motivation can mediate the influence of Islamic work ethics, which is a development of Islamic leadership on organizational commitment. Based on the study, the following hypothesis is formulated:

H₆: Intrinsic motivation mediates the effect of psychological empowerment on organizational commitment

H₇: Intrinsic motivation mediates the influence of Islamic spiritual leadership on organizational commitment

**METHOD**

This study is explanatory research which aims to explain the causal relationship between research variables through hypothesis testing that has been formulated previously. Hence, the extent to which the contribution of independent variables to the dependent variable and the magnitude of the relationship that occurs can be investigated. The population in this study were administrators at 16 Campus Dawah Association at Brawijaya University, totaling up to 282 people. The sample is calculated by using the Slovin formula with a sampling error of 5% to obtain 166 samples. While the sampling technique uses proportionate random sampling or proportional allocation. Proportionate random sampling was chosen to get samples according to the composition of each organization. Hence, the sample can represent the entire population. The method of collecting data is done by using a questionnaire consisting of a Likert scale with five choices. The collected data is processed using Partial Least Square (PLS) with version 3.0 SmartPLS software.

The conceptual framework developed in this study consisted of two exogenous variables, which are psychological empowerment (X₁) and Islamic spiritual leadership (X₂), and endogenous variables consisting of intrinsic motivation and organizational commitment (Y). In addition to this, intrinsic motivation (Z) has a mediating role. The description of the conceptual study framework is as follows:
RESULTS

Description of Respondents

From the results of the questionnaire distributed for 13 days by using Google docs, the number of questionnaire returned has met the target of the present study. From the description of respondent based on gender, it is known that the number of female respondents is 100 (60.2%) and male is 66 (39.8%). Furthermore, the majority of respondents were students from the class of 2017 are 95 people (57.2%), and the class of 2016 as many as 59 people (35.5%) and a class of 2018 are 12 people (7.2%).

The majority of respondents who had activity period in Campus Dawah Association<2 years are 107 people (64.5%), while those who are active for 2-3 years are 49 people (29.5%), and> 3 years are ten people (6%).

Instrument Testing

In instrument testing, validity tests were conducted using convergent validity and discriminant validity, and reliability testing are done by using composite reliability. In the SmartPLS version 3.0 software, the convergent validity test results obtained with a loading factor value of more than 0.5 on all research variables, while the discriminant validity test obtained the value of each item that corresponds to the latent variable has the highest value compared to the item value in other variables. Thus, it can be concluded that all items that became the instruments in this study were valid. Meanwhile, from composite reliability testing, the Cronbach’s alpha and the composite reliability value are more than 0.7, respectively, indicating that the overall research instrument is reliable. Therefore, the instrument in this research is valid and reliable.

Hypothesis Testing

Statistical testing of each path hypothesized in this research was carried out using bootstrap. That is to avoid abnormalities in the research data. The following are the results of testing the direct effect with bootstrap on PLS:

Table 1  Direct Effect Testing Results

<table>
<thead>
<tr>
<th>Hyp.</th>
<th>Path</th>
<th>Path Coefficient</th>
<th>t-Statistic</th>
<th>p-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>X1 → Y</td>
<td>0.633</td>
<td>12,480</td>
<td>0.000</td>
</tr>
<tr>
<td>2</td>
<td>X1 → Y</td>
<td>0.414</td>
<td>5,892</td>
<td>0.000</td>
</tr>
<tr>
<td>4</td>
<td>X2 → Y</td>
<td>0.212</td>
<td>3,354</td>
<td>0.001</td>
</tr>
<tr>
<td>5</td>
<td>X2 → Z</td>
<td>0.118</td>
<td>2,027</td>
<td>0.043</td>
</tr>
</tbody>
</table>

Source: data processed, 2019
Based on the table above, it is known that the t-statistic direct effect of psychological empowerment (X₁) on organizational commitment (Y) is 12.480 which is above t-table (1.96) with a path coefficient value of 0.633. Therefore, it can be concluded that psychological empowerment (X₁) has a significant effect on organizational commitment (Y). In other words, H₁ is accepted.

The t-statistic value of the direct effect of Islamic spiritual leadership (X₂) on organizational commitment (Y) is 3.354 which is above t-table (1.96) with a path coefficient value of 0.212, concluding that the Islamic spiritual leadership (X₂) has a significant effect on organizational commitment (Y).

In other words, H₄ is accepted.

The mediation testing used a causal step approach that was popularized by Baron and Kenny (1986). According to Baron and Kenny (1986), a variable is regarded mediating if the variable also influences the relationship between the independent and dependent variables. First, the significant effects of endogenous variables on exogenous variables must be tested. Then it can be followed by testing the mediation effect. By using PLS, mediation effects for direct effects, indirect effects, and total effects can be known automatically.

The following table displays the results of testing indirect effects:

<table>
<thead>
<tr>
<th>Hyp.</th>
<th>Path</th>
<th>Path Coefficient</th>
<th>t-Statistic</th>
<th>p-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>X₁ → Z → Y</td>
<td>0.271</td>
<td>5.071</td>
<td>0.000</td>
</tr>
<tr>
<td>7</td>
<td>X₂ → Z → Y</td>
<td>0.049</td>
<td>1.983</td>
<td>0.048</td>
</tr>
</tbody>
</table>

Source: data processed, 2019
Based on Table 2, it is evident that the influence of psychological empowerment (\(X_1\)) on organizational commitment (\(Y\)) through intrinsic motivation (\(Z\)) has a significance value of 0.000 which is below 0.051 and a t-statistic value of 5.071 (> 1.96). In other words, intrinsic motivation (\(Z\)) can mediate the effect of psychological empowerment (\(X_1\)) on organizational commitment (\(Y\)), so that \(H_6\) is accepted. Since direct effects and indirect effects on each of the pathway have a significant influence, it can be said that intrinsic motivation has a partial mediation effect. While the influence of Islamic spiritual leadership (\(X_2\)) on organizational commitment (\(Y\)) through intrinsic motivation (\(Z\)) has a significance value of 0.048 which is below 0.051 and t-statistical value of 1.983 (> 1.96), it can be said that intrinsic motivation (\(Z\)) is able to mediate the influence of Islamic spiritual leadership (\(X_2\)) on organizational commitment (\(Y\)). Thus, \(H_7\) is accepted. Because of direct effects and indirect effects on each pathway have a significant influence, it can be said that intrinsic motivation has a partial mediation effect.

**DISCUSSION**

**The Influence of Psychological Empowerment on Intrinsic Motivation and Organizational Commitment**

Based on the results of hypothesis testing, it is found that psychological empowerment has a direct effect on organizational commitment. This evidence shows that the occurrence of value changes in psychological empowerment variables through the four indicators such as meaning, competence, self-determination, and impact have an impact on the Campus Dawah Association administrator's organizational commitment in Brawijaya University. Thus, it can be said that the stronger psychological empowerment in Campus Dawah Association will affect the increase in administrator's organizational commitment. These results in line with the research by Poorkyani et al. (2014); Yang et al. (2014); Sumi Jha (2011); Ambad and Bahron (2012).

The test results on the second hypothesis prove that psychological empowerment has a direct effect on intrinsic motivation which shows that the occurrence of changes in values on psychological empowerment variables has a direct impact on the intrinsic motivation of Campus Dawah Association administrators in Brawijaya University. So it can be concluded that the stronger psychological empowerment in Campus Dawah Association will affect the increase in administrator's intrinsic motivation. This result supports the research by Zhang and Bartol (2010); Brooks and Young (2011); and Fook et al. (2011). “Meaning” is an indicator of psychological empowerment with the highest average value. It shows that the Campus Dawah Association administrator feels that there is a match between the values of the organization and the values adopted by the administrator. If individuals feel that the work they do has a special meaning for them, then they will not rely on material rewards from the work they have done, because they enjoy voluntarily to do their work. Administrators should aim for all forms of work as an effort to preaching and do a favor. So, they will not rely on material rewards and only expect a reward from Allah.

Based on the results of testing the third hypothesis, it can be seen that intrinsic motivation has a direct effect on organizational commitment. Which shows that the occurrence of changes in values on the intrinsic motivation variable through the four indicators such as interest in work, desire to develop, pleasure in work, and enjoyment of work, have an impact on Campus Dawah Association administrator’s organizational commitment. So it can be concluded that the stronger intrinsic motivation of the Campus Dawah Association administrators will affect increasing their organizational commitment. These results similar to the research by Gheitani et al. (2018); Yousaf et al. (2014); and Imran et al. (2016). “Interest in work” is an indicator of intrinsic motivation with the highest average value.
It explains that the administrator has an interest in work that is in accordance with their department in the structure of the Campus Dawah Association. Therefore, there is an encouragement that comes from within to do the work voluntarily. Someone will not need material imbalances from the work done and assisted in the assistance of his vision if someone has enjoyed their work. The individual does not feel burdened with his work because he considers it to be interesting things. The administrators do not feel burdened by their work because they consider it as a preaching effort that should be carried out by every Moslem.

The Influence of Islamic Spiritual Leadership on Intrinsic Motivation and Organizational Commitment

Testing the fourth hypothesis proves that Islamic spiritual leadership has a direct effect on organizational commitment. This finding explains that there is a change in the value of Islamic spiritual leadership through the five indicators such as tabligh, altruistic, hope and faith, piety, and fathanah, impact on organizational commitment through the three indicators, that are normative commitment, affective commitment, and continuance commitment. Therefore, the stronger the role of the Islamic spiritual leadership in Campus Dawah Association, the higher increase in administrator’s organizational commitment. Organizational leaders who have a strong belief in retaliation for all good deeds will have members who are willing to help him in achieving the vision of the organization. Its because members perceive that their leaders have good role models that are fitting to be obeyed. The leader of the Campus Dawah Association should rightly have confidence in the reply from Allah for all its efforts in supporting da’wah, so the administrators have the perception that their leader is a role model that must be respected and obeyed. This result is the novelty of the present study because no research has been found on Islamic spiritual leadership.

The results of testing the fifth hypothesis prove that Islamic spiritual leadership has a direct effect on intrinsic motivation, which explains that the change in the value of Islamic spiritual leadership has an impact on intrinsic motivation. The stronger role of Islamic spiritual leadership in Campus Dawah Association will affect the increase in administrator’s intrinsic motivation. “Hope and faith” is an indicator of the Islamic spiritual leadership with the highest average value. Itargues that administrators think their leaders have high expectations of all Campus Dawah Association’s members and believe in his vision. It is based on values, attitudes, and behaviors that show certainty and trust. Organizational leaders who have a strong belief in retaliation for all good deeds will have an impact on members’ perceptions of their work. The members will enjoy their work more, so they do not rely on material rewards. The leader should rightly have and transmit the belief that there is a reply from Allah for all efforts in supporting da’wah. Hence, the administrators have the perception that their leader is an example that should be an example, do not rely on material replies but always hoping only to Allah.

Intrinsic Motivation Mediates the Influences of Psychological Empowerment on Organizational Commitment

From the results of testing the sixth hypothesis, it is proven that intrinsic motivation can mediate the influence of psychological empowerment on organizational commitment. It shows that the influence of Campus Dawah Association administrator’s psychological empowerment on their organizational commitment can be influenced by the intrinsic motivation of their work. If psychological empowerment increases and the administrator’s intrinsic motivation is high, their organizational commitment to survive will be increase. Intrinsic motivation has the role of partial mediation because direct effects and indirect effects influence significantly. The administrators who are able to feel the essence of da’wah from their work and sincerely do it will be able to feel become part of organization.

Intrinsic Motivation Mediates the Effect of Islamic Spiritual Leadership on Organizational Commitment

From the result of seventh hypothesis testing, it is found that variable intrinsic motivation can medi-
ate the influence of Islamic spiritual leadership on organizational commitment. It shows that the influence of Islamic spiritual leadership in Campus Dawah Association on organizational commitment of its administrators can be influenced by their intrinsic motivation for work. The personality aspects of the leader have an impact on the member’s perceptions of their leaders. Hence, the leader’s model will affect the intrinsic motivation of its members, which in turn will affect their commitment. Intrinsic motivation has the role of partial mediation because direct effects and indirect effects influence significantly. The leaders who have confidence in Allah’s reply to all forms of efforts in supporting da’wah and sincerely do it will have members who obey them.

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

From the abovementioned discussions, it can be concluded that psychological empowerment influences on intrinsic motivation. The stronger the psychological empowerment felt by the Campus Dawah Association administrators, the more their intrinsic motivation will increase. Furthermore, it is also proven that changes in the psychological empowerment of the administrators will affect the level of their organizational commitment. Psychological empowerment has been proved to have a significant influence on organizational commitment through intrinsic motivation. It shows that if psychological empowerment and intrinsic motivation are high, the organizational commitment will increase.

Changes in the level of Islamic spiritual leadership will also affect the level of intrinsic motivation. If the administrators feel the influence of the Islamic spiritual leadership given by the leader, then their intrinsic motivation will increase. Furthermore, it is also proven that Islamic spiritual leadership has a significant influence on organizational commitment through intrinsic motivation. It shows that if the administrators feel the influence of the Islamic spiritual leadership in Campus Dawah Association, and their intrinsic motivation is high, their organizational commitment will increase. Changes in the level of intrinsic motivation will affect the level of organizational commitment. This means that if the intrinsic motivation of the Campus Dawah Association administrators is high, it will affect the increase in their organizational commitment.

Recommendations

This research is limited to the organizational commitment of the Campus Dawah Association administrators in one university in Malang. Therefore, future researchers may expand the research focus can be extended to Campus Dawah Association in Malang and East Java and can develop the scope of the discussion to the value of the organization. This study refers to Campus Dawah Association, which is a Student Activity Unit and a non-profit institution, and the results may be different if applied to profit institutions.

REFERENCES


