THE ROLE OF ISLAMIC LEADERSHIP ON WORK ENGAGEMENT IN THE INDUSTRIAL REVOLUTION 4.0: WORK ETHIC AS INTERVENING VARIABLE

Dewie Tri Wijayati[1], Zainur Rahman[2]

[12]Department of Management, Faculty of Economics and Business, Universitas Negeri Surabaya Jalan Ketintang Surabaya, Indonesia 60231

[1]dewiewijayati@unesa.ac.id, *[2]zainurrahman@unesa.ac.id

Abstract

Islamic leadership is a universal leadership styles that are currently starting to be widely studied, because Islamic leadership does not only touch the worldly aspect, but also touches the spiritual aspect. The balance of these two aspects certainly affects the comfort of individuals in the organization by working optimism and enthusiasm so that it has a positive impact on organizational success. This study uses a quantitative approach by using surveys to collect the data. The sampling technique used purposive sampling, which the respondent's criteria has a moslem leader, with a sample size of 146 respondents in the banking sector. The results showed that Islamic leadership has a positive effect on work engagement and work ethics. Then, work ethics has a significant positive effect on work engagement. Finally, work ethics mediates the influence of Islamic leadership on work engagement. Practically, Islamic leadership gives a good environment to the employee by facilitated the work ethics to make employee dedicated and spirit in organization.

Keywords: Islamic Leadership, Work Engagement, Work Ethics, Industrial Revolution 4.0

*Corresponding author

I. Introduction

The industrial revolution 4.0 based on technology has already occurred. Like or not, we must participate in these changes. Information and electronic technology that has entered the industrial revolution, namely computer-based automation systems and robots, has also greatly impacted the world economy (Bahrini & Qaffas, 2019; Hermann et al, 2016) added, there are four design principles of Industry 4.0, which are interconnection, information transparency, assistance systems to support humans by combining and evaluating information and visual and physical assistance, and decentralized decisions.

These technological developments certainly have an impact on organizational changes at work, both technically and organizational culture (Anderson & Anderson, 2010). To overcome this, the role of a leader is vital because a leader who can direct his subordinates to keep adapting to these changes. However, research by (Yin & Zheng, 2018) found that there are indications that leaders do not affect the organization's internal trust. In this context, Islamic leadership is indispensable because the characteristics of Islamic leadership lead to an emotional and spiritual approach. (Cahyadi, 2019) stated that Islamic leadership can't be avoided in our daily life. This finding becomes a gap and a problem that should be investigated by developing a leadership style based on the perspective of Islamic leadership.

(Meiyani &Putra, 2019) stated that in an Islamic perspective, a leadership style has several essential aspects, namely faith, attitude, understanding others, being a role model, being able to provide support and encouragement, convincing ability, and willingness to be invited to negotiate, and for a fair decision. The characteristics of leaders in Islam are sensitivity to their subordinates so that their subordinates feel valued and needed by the organization which will an impact on their spirit and dedication to the organization.

(Song et al. 2012) revealed that work engagement is a mutually beneficial positive relationship between employees and the organization that will lead to more dynamic participation related to employee performance in the assigned task load at work. (Meiyani & Putra, 2019) added that organizational leadership and atmosphere have an influence on work engagement, but the results of organizational atmosphere have not been studied in detail, one of the important atmospheres in the organization is work ethics. So, the novelty of this article used work ethics as intervening variable. Based on the research gap, the aims of this article is to test the effect of Islamic leadership toward work engagement. The second, to test the role of work ethics as intervening in islmaic leadership and work engagement linkage.

Literature Review

Islamic Leadership and Work Engagement

Conducive atmosphere become essential in organization, but, The leadership has a great role to influence the employee trust. Leadership become a role model by giving the positive atmosphere by innovation in organization itself (Pučėtaitė, 2014; Xie, Xue, Li, Wang, Chen, Zheng, & Li, 2018). Leadership Theory provides can be manifested a good leadership model will make communication between members of

the organization more harmonic so that the impact on the growth of trust in each other. There for, fulfillment of all forms of needs and equipment at work and support from the organization have an impact and inspire employees to work (Salas Vallina, Simone, & Fernández-Guerrero, 2018a; Daniëls et al., 2019).

The role of leaders in protecting employees becomes more responsible, to make the internal members of the organization more comfortable at work (Salas Vallina, Alegre, & Fernández Guerrero, 2018). (Meiyani & Putra, 2019) stated that the implementation of leadership in Islam is also obliged to have a responsible attitude. The work employee engagement mus be supported by leaders by giving the positive support. (Meiyani & Putra, 2019) stated that Islamic leadership was characterized by a responsible and fair leader to the employee. Thus, employee will a positive behave by dedicated and spirit in fulfil their job in organization.

H1: *Islamic leadership has positive effect on work engagement*

Islamic Leadership and Work Ethics
A leadership as the ability to convince others to work together under their leadership as a team to achieve or do a certain goal (Salas et al., 2018). (Tobroni, 2015) argued that spiritual leadership is leadehip that is able to inspire, awaken, influence and mobilize

through example, service, compassion and the implementation of values and other divine attributes in the goals, cultural processes and leadership behavior.

(Meiyani & Putra, 2019) stated that ethics in the view of Islamic leadership is maintaining ethical behavior and adhering to the principles of humanity and divinity. Ethical and moral principles are matters that must be maintained for every leader to be able to do justice.

The concept of spiritual leadership is a concept of universal leadership that is adaptive at the 21st century era that is conditional on change, which is not answered by the current organizational leadership. Islamic leadership is also called leadership based on religious ethics and spiritual intelligence.

H2: *Islamic leadership has positive effect on work ethics*

Work Ethics and Work Engagement
(Sihite et al., 2021) found that work ethics had a significant impact on work engagement at Artificial Intelligence's companies. The positive job performance can reach the organizational goal. As stated by (Msanze, 2013) revealed that employee ethical behavior has added a way or communication to make the organization successful.

Bakker, Demerouti, & Lieke, (2006) also seek some form of employment

commitment, which was affirmative for performance and contextual performance of employees with higher scores in terms of responsibility. (Rodríguez, Sanz, Demerouti, & Bakker, 2014) stated that participating employees were increasingly profitable and productivity were more focused on customers, safer, and more inclined to stay in the organization.

H3: *Work ethics has positive effect on work engagement*

Work Ethics as Mediator of Islamic Leadership and Work Engagement

The leaders become essential a part of organizational success. The role of leaders in an organization is to determine all effective and efficient policies that are in line with the goals of the organization (Salas et al., 2018), leadership professionally (Cheng & O-Yang, 2018b; Andersson, Cäker, Tengblad, & Wickelgren, 2019).

The Prophet Muhammmad (Islamic leadership) occupies a unique position as the leader and spiritual source of divine law, as well as the first leader of the Islamic government (Yunus, Fakultar, Inzah, & Kraksaan, 2016). It's shows that Islamic leadership give a positive impact toward employee by giving the positive environment.

The leader and leadership is very important for the sustainability of the business processes run by employees to provide the best service to external customers. The best service of leader can lead to create the organizational atmosphere, such as work ethics.

H4: *Work ethics mediate the effect Islamic leadership toward work engagement*

Method

This research uses a quantitative approach through a survey which aims to test the hypothesis between Islamic leadership, work ethics, and work using a survey. The unit of analysis at the individual level. The population of this study are employees working in companies engaged in the banking services sector. Technique sampling in this study is the nonprobability sampling method by using purposive sampling with the criteria were the respondent who has a moslem leader, with a sample size of 146 respondents in the banking sector. The data used in this study using primary data by using the data cross sectional obtained through surveys. The instrument used in this study was a questionnaire in the form of a closed statement. The process of distributing questionnaires using the self-administered survey questionnaire method.

Data collection uses surveys by measuring data using a Likert scale (1-5) (1=disagree, 5=agree) following the Likert scale pattern carried out by (Weijters,

Cabooter, & Schillewaert, 2010). Islamic Leadership based on Qur'an adapted from (Meiyani & Putra, 2019) was consist of 8 items. Work ethics was measured by 7 items developed by (Ho & Lloyd, 1984). The variable of work engagement adapted from (Schaufeli, Bakker, & Salanova, 2006) was consist of 17 items.

The validity test in this study consisted of two parameters, namely convergent validity and discriminant validity. Convergent validity test is based on loading with rule of thumb to measure loading, namely, loading 0, 50 considers practically significant (Hair et al., 2010). The reliability rated based on a composite of reliability and Cronbach alpha. According to (Hair et al. 2010) the rule of thumb reliability test, a value of ≤ 0.60, indicates that the reliability test results are considered poor, but can still be used for further analysis. Then, coefficient indicate a value between 0.60 up to 0.70 then the reliability is acceptable, then if the coefficient with value ≥ 0.80 reliability rated excellent .

The data analysis technique was using the Inner model and measured using several criteria, namely: R-square for endogenous latent variables. The exogenous variables in this study are Islamic leadership and work ethics. While the endogenous variables are work engagement.

Respondents Characteristics

The characteristics of the respondents in this research consisted of gender, age, education level, and working period. The sample size were 146, whre the female respondents 97 (67%) while the male respondent 49 (33%). The average age of 20-24 years as 87 (60%), then the average age 25-29 as many 31 respondents (21%), the average age 30-34 as many 19 respondents (13%), and the last one the average age 35 and over as 9 respondents (6%). The education level of respondent for Diploma were 21 (14%) respondents, then for S-1 undergraduate were 122 (84%) respondents, and the last for S-2 master were 3 (2%) respondents. The working period 1-3 Years as many 91 (62%) respondents, then 4-6 years were 27 (18%) respondents. The third, working period 7-9 years were 11 (8%) respondents. The last of working period of 10 years and over were 17 (12%) Respondents.

Evaluation of the Measurement Model

Evaluation of the measurement model is used to determine the quality of the measuring instrument of a construct. The evaluation of the measurement model, there are two measurements, namely reflective measurement and formative measurement. This study only uses one measurement, namely the reflective measurement, in which the reflective measurement is assessed based on

the loading value for each construct. Evaluation of the measurement model is used as a validity and reliability test. The validity test of this study is the discriminant validity test and convergent validity, while the reliability test is the composite reliability and Cronbach 's alpha. Validity and reliability of test results are used to seeing in s trumen being used is valid and reliable or not. Instrument is declared valid and reliable used for further data processing at the time of testing the hypothesis. (Hair et al., 2010) stated that the convergent validity test was assessed based on the loading factor greater than 0.50 for each construct.

The consistency of the statement items in the study needs to be tested. Therefore, the reliability test performed to determine the internal consistency of each item statement contained in the measurement variables through coefficient cronbach's alpha and composite reliability. (Hair et al., 2010) stated that the rule of thumb reliability test is a coefficient with a value of ≤ 0.60, so the reliability is considered poor, but it can still be used for further analysis. Then, coefficient indicate a value between 0.60 up to 0.70 then the reliability is acceptable, then if the coefficient with value ≥0.80 then the reliability is considered good. The higher the coefficient value, the better the measurement instrument used of a study. The results of the convergent validity test and reliability test are described in Table 1.

Table 1. Factor Loading and Reliability Test

Variable	Item	Loading	Cronbach's Alpha	Composite Reliability
Islamic Leadership	IL1	0.684	0.810	0.858
	IL2	0.749		
	IL3	0.655		
	IL4	0.632		
	IL5	0.543		
	IL6	0.724		
	IL7	0.658		
	IL8	0.588		
Work Ethics	WET1	0.767	0.806	0.858
	WET2	0.703		
	WET3	0.630		
	WET4	0.642		
	WET5	0.696		
	WET6	0.771		
	WET7	0.544		
Work Engagement	WE1	0.755	0.824	0.851
	WE2	0.730		

	WE3	0.727	
	WE4	0.747	
	WE5	0.815	
	WE6	**0.214**	
	WE7	0.721	
	WE8	0.724	
	WE9	0.778	
	WE10	0.692	
	WE11	**0.314**	
	WE12	**0.142**	
	WE13	**0.142**	
	WE14	**0.061**	
	WE15	**0.244**	
	WE16	**0.086**	
	WE17	**0.284**	

Table 1 shows that there are several indicators that have a loading factor value smaller than 0.50. Items that have a loading below 0.50 are bold. The item value of the loading factor that is less than 0.50 was not included in the data processing because it is considered not fulfill the criteria for convergent validity.

The reliability test shows that all constructs in the study have fulfill the internal consistency reliability. It can be proved by the coefficient Cronbach's alpha and composite reliability is greater than 0,60.

Evaluation of Structural Model

This study evaluates a structural model on endogenous variables using the coefficient of determination (R^2) and the value of *Q-Square*. An explanation of these latent variables is shown in Table 2.

Table 2. Latent Variable Coefficient

Coefficient	IL	WET	WE
R^2	-	0.312	0.225
Q-Square	-	0.313	0.230

The coefficient of determination (R^2) at Table 2 shows that the percentage of variance of endogenous constructs that can be explained by exogenous constructs. Based on the results of data processing shows that the R^2 of the endogenous construct of work ethics (WET) is 0.312. These results mean that the variance of the WET can be explained by 31% by the variance of the exogenous constructs of Islamic leadership (IL). Meanwhile, data from the construct of work engagement (WE) has 0.225, which means that WE construct variance can be explained by 22% by the variance of the construct Islamic leadership (IL).

The test of Q-Square in each endogenous construct is greater than zero, WET 0.313, and for WE is 0.230. This test shows that the Q-Square value in each endogenous construct in this study is greater than zero, this means that the predictive relevance of this research model is very good.

The results of the analysis carried out in this study include the results of hypothesis testing which were analyzed using Structural Equation Modeling (SEM). Hypothesis testing in this study is by analyzing the path coefficient value and the significance value (p-value).
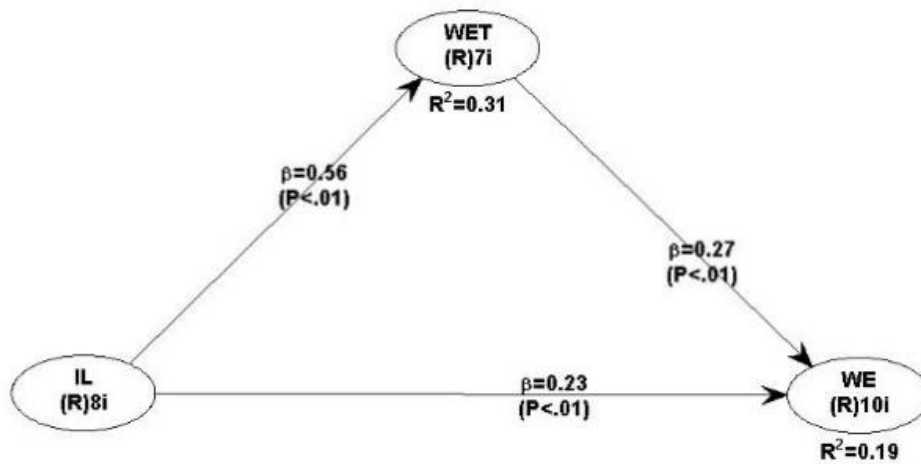

Figure 1. Research Model Results

The number of hypotheses proposed in this study were three hypotheses. The assessment of hypothesis testing in this study is said to be supported by a p-value <0.01 (significant at the 1% level), p-value <0.05 (significant at the 5% level), and a p-value at <0.1 (significant at the 10% level). Hypothesis test results are indicated by the path coefficient and p-value using SEM-PLS as shown in Table 3.

Table 3. Hypothesis Test

Variable Relationships	Path Coefficient	P-Value
IL → WE	0.23	<0.01 ***
IL→ WET	0.56	<0.01 ***
WET → WE	0.27	<0.01 ***
IL → WET→ WE	0.17	0.02

Table 3 discusses the results of each hypothesis of this study. Hypothesis 1 Islamic leadership has positive effect on work engagement. Islamic leadership has a significant positive effect on work engagement as evidenced by the path coefficient value of IL → WE of 0.23, p-

value <0.01 (less than 0.1). Based on these test results it can be concluded that Islamic leadership positively affects employee performance so hypothesis 1 is **supported**. Islamic leadership has positive effect on work Ethics. Based on Table 3 shows that Islamic leadership has significant positive effect on work Ethics as indicated by the path coefficient value of IL→ WET 0.56, p-value of <0.01 (less than 0.1). Based on these test results of Islamic leadership has positive effect on work ethics. Therefore, hypothesis 2 is **supported**.

Work ethics has positive effect on work engagement. The hypothesis test results shows that work ethics has positive effect on work engagement as indicated by the coefficient value WET → WE of 0.27, p-value of <0.01 (less than 0.1). Based on these test results shows that positive effect on work engagement, so, hypothesis 3 is **supported.**

Work ethics partial mediated the effect of Islamic leadership toward work engagement as indicated by the coefficient value IL → WET→ WE 0.17, with a p-value of 0.02. Based on these test results shows that Work ethics partial mediated the effect of Islamic leadership toward work engagement, therefore, hypothesis 4 is **supported.**

II. Discussion

The industrial revolution 4.0 employees are very attached to technology, including in completing their work, so that this will have an impact on their spirit at work. The successful organization in adapting technology can't not separated by the role of leadership because leader can lead employee to work positively and work engagement.

This study linear with (Meiyani & Putra, 2019) that found Islamic leadership has a positive effect on work engagement. The Islamic model was developed through the principles contained in the Qur'an. (Meiyani & Putra, 2019; Saripudin & Rosari, 2019; Budiono et al. 2020) found that all dimension related to each other. The positive attitude of a leader based on the Qur'an value can support employee to dedicate to the organization, because the internal organization trust to the leader. The view of openness realized through true principles also has an influence and has a connection that will lead a leader to be able to understand the organizational cycle, challenges, and opportunities faced by a leader for his organization (Meiyani & Putra, 2019). In Islamic perspective, the role of leaders has the great influence to the employee by supporting to work spirited and hope God's blessing, thus, it can be a balance working in organization.

This study found that positive view of employee need to be supported of good organizational atmosphere. Islamic leadership view lead the positive environment by creating works ethics. As Stated by (Den Hartog & Belschak, 2012) that leadership really determines the attitudes and behavior of individuals in an organization, while the work ethic is a form of individual attitudes in viewing, expressing, believing and giving meaning to everything in the work environment. This study linear with previous research of (Aini Febriani et al., 2018; Javed, Malik, & Alharbi, 2020; Yulianti et al., 2020) that found Islamic leadership has positive effect on work ethics.

Work ethics as value system in organization, employee working based on work ethics standard. This study found that work ethics has positive impact on work engagement and this studies was linear with the previous research by (Yener et al., 2012; Sihite et al., 2021).

Leadership theory, in Islam perspective is rooted in the recognition of the oneness and power of Allah over life and livelihood. (Abdullah, 2015) refer to Qur'an describe that the main concept in Islam is called tawhid. Believing that everything including himself, his leadership, and everything under his leadership is the property and under power of Allah and therefore must be utilized as the will of the Owner.

Islamic leadership lead employee in organization to work spirited and dedicated to reach the organizational success (Schaufeli, et al. 2002) and as form of worship. The balance view can make organizational success and employee engagement in industrial revolution 4.0, especially in bank sector. Work engagement is proven by focusing full of enthusiasm, dedication, and appreciation (Song et al., 2012). Thus, to reach the work engagement need the positive environment by working ethics.

III. Conclusion

Based the results of the study it can be concluded that the Islamic leadership has significant positive effect to the work engagement through work ethics. Islamic leadership lead employee spirited and dedicated and as form of worship. The balancing view encourage the employee to the higher level of working.

Theoretically, this study uncover the role of leader in organizational and divine perspective, thus, this research can emphasizes that the leader must direct the work and worship because human being in organization is a religious individual.

In practice, this research contributions are able to reveal the

important role of Islamic leadership value because in the industrial revolution 4.0, organizations use of technology due to the demands of an increasingly complex business environment. Thus, Islamic leadership lead employee to work and worship, so, it can make employee dedicated and spirited at work.

This study also has some limitations and become a future research direction. First, the scope of this study just analyze on banking sector, so, the future research will be more powerful, if it uses a wide population on other sector. Second, the data was compiled as cross section, it will be more interesting for future studies in using longitudinal data to make causal effect among variable.

Bibliography

Abdullah, D. (2015). Konsep Kebajikan (Al-Birr) in Al-Qur 'an: Analysis of Q.S. Al-Baqarah/2: 177 (The Concept of Virtue (Al-Birr) in the Al-Qur 'an: An Analysis of Q.S. Al-Baqarah/2: 177) *Al-Daulah*, *4*(1), 192–196.

Aini, Q. (2020). Analysis of The Effect of Islamic Leadership on Islamic Motivation and Performance af Employees Both Directly or Indirectly Through Islamic Work Ethics. *Journal of Political Science*

and Leadership Research, *16*(1), 1-14.

Allen, L., Mayer, J., Tu, K., & Feldman, L. (1990). Kinetic study of Si recrystallization in the reaction between Au and polycrystalline-Si films. *Physical Review*, B, *41*(12), 8213-8227.

Anderson, D., & Anderson, L., A, (2010). *Beyond Change Management: How To Achieve Breakthrough Results Through Conscious Change Leadership*. San Francisco: Pfeiffer.

Andersson, T., Cäker, M., Tengblad, S., & Wickelgren, M. (2019). Building traits for organizational resilience through balancing organizational structures. *Scandinavian Journal of Management*, *35*(1), 36–45. https://doi.org/10.1016/j.scaman.2019.01.001

Bahrini, R. & Qaffas, A., A. (2019). Impact of Information and Communication Technology on Economic Growth: Evidence From Developing Countries. *Economies, 7*(21), 1-13. Doi:10.3390/Economies701002

Budiono, I., Hamidah, & Yasin, M. (2020). Linking Prophetic Leadership, Workplace Spirituality, Employee Engagement and Innovative Work Behavior In Sufism-Based Islamic Boarding School. *Journal of Xi'an*

University of Architecture & Technology, 9(3), 3766-3786.

Cahyadi, B. (2019). Pengaruh Gaya Kepemimpinan dan Lingkungan Kerja terhadap Kinerja Karyawan Dalam Perspektif Islam (Studi Kasus PT ASYKI). *Amwaluna: Jurnal Ekonomi dan Keuangan Syariah*, *3*(1), 28-39.

Charis F, M., Ammar M, A., Wijokongko, D, AlHafizd, M., H. (2020). Kategori Kepemimpinan dalam Islam. *Jurnal Edukasi Nonformal, 1*(2), 171-189.

Cheng, J.-C., & O-Yang, Y. (2018a). Hotel employee job crafting, burnout, and satisfaction: The moderating role of perceived organizational support. *International Journal of Hospitality Management*, *72*, 78–85. https://doi.org/10.1016/j.ijhm.2018.01.005

Daniëls, E., Hondeghem, A., & Dochy, F. (2019). A review on leadership and leadership development in educational settings. *Educational Research Review*, *27*(1), 110–125. https://doi.org/10.1016/j.edurev.2019.02.003

Den Hartog, D.N., Belschak, F.D., (2012). Work Engagement and Machiavellianism in the Ethical Leadership Process. *Journal of Bus. Ethics*, *107*(1), 35–47.

https://doi.org/10.1007/s10551-012-1296-4

Febriani, R., Thoyib, A., Surachman, & Rofiaty. (2018). The Effect of Islamic Leadership Style, Islamic Work Ethics, Islamic Job Satisfaction on Affective Commitment and Islamic Employee Performance. *International Journal of Civil Engineering and Technology (IJCIET)*, *9*(9), 2066–2086.

Hair, J. F., Black, W. C., Babin, B. J., & Anderson, R. E. (2010). *Multivariate Data Analysis: A Global Perspective*. United States of America: Pearson.

Hermann, M., Pentek, T., & Otto, B., (2016). *Design Principles for Industrie 4.0 Scenarios*. Presented at the 49th Hawaiian International Conference on Systems Science.

Ho, R., & Lloyd, J. I. (1984). Development of an Australian work ethic scale. *Australian Psychologist*, *19*(3), 321-332.

Javed, S., Malik, A., Aharbi, M., M. (2020). The Relevance of Leadership Styles and Islamic Work Ethics in Managerial Effectiveness. *Psu Research Review*, DOI: 10.1108/PRR-03-2019-0007

Meiyani, E, & Putra, A, H, P, K. (2019). The Relationship Between Islamic

Leadership on Employee Engagement Distribution in FMCG Industry: Anthropology Business Review. *Journal of Distribution Science*, *17*(5), 19-28. http://dx.doi.org/10.15722/jds.17.05.201905.19

Meyer, J. P., Becker, T. E., & Vandenberghe, C. (2004). Employee Commitment And Motivation: A Conceptual Analysis and Integrative Model. *Journal of applied psychology*, *89*(6), 991-1007.

Msanze, N. S. (2013). An Assessment on the Impacts of Employees Ethical Conducts to Organization Performance. *Thesis*. Tanzania: The Open University of Tanzania.

Pučětaitë, R. (2014). Stimulating Organizational Innovativeness through Ethical Leadership Practices: The Mediating Role of Organizational Trust. *Procedia - Social and Behavioral Sciences*, 156, 231-235. https://doi.org/10.1016/j.sbspro.2014.11.180

Rodríguez-Muñoz, A., Sanz-Vergel, A. I., Demerouti, E., & Bakker, A. B. (2014). Engaged at work and happy at home: A spillover–crossover model. *Journal of Happiness Studies*, *15*(2), 271-283.

Salas, S., A., Simone, C., & Fernández-Guerrero, R. (2018a). The human side of leadership: Inspirational leadership effects on follower characteristics and happiness at work (HAW). *Journal of Business Research*. *107*(1), 162-171. https://doi.org/10.1016/j.jbusres.2018.10.044

Sarjito, A. (2019). "Model Kepemimpinan Digital Di Era Revolusi Industri 4.0", *Jurnal Pemikiran dan Penelitian Manajemen Pertahanan, 5*(2), 49-65.

Saripudin, W & Rosari, R. (2019). Does Spiritual Leadership Model Enhance Work Engagement? Empirical Evidence From An Islamic Hospital In Yogyakarta. *Journal of Leadership in Organizations*, *1*(2), 112-133.

Schaufeli, W. B., Bakker, A. B., & Salanova, M. (2006). The measurement of work engagement with a short questionnaire: A cross-national study. *Educational and psychological measurement*, *66*(4), 701-716.

Schaufeli, W. B., Salanova, M., Gonz, V., Rom, A. A., & Bakker, A. B. (2002). The Measurement of Engagement and Burnout: A Two Sample Confirmatory Factor Analytic

Approach. *Journal of Happiness Studies*, *3*(1), 71–92.

Sihite, O., B., Sinaga, P., Bernarto, I., & Sijabat, S. (2021). The Effect Of Leadership Style, Trust, and Work Ethic As Mediation, on The Work Engagement Of Al's Companies. *Jurnal Bisnis dan Manajemen*, *11*(1), 71 – 80.

Singh, J., W. Verbeke & G.K. Rhoads. (1996). Do Organizational Practices Matter in Role Stress Processes? A Study of Direct And Moderating Effects For Marketing-Oriented Boundary Spanners. *Journal of Marketing*, *60*(1), 69-86.

Song, J.,H., Kolb, J.A., Lee, U.H., Kim, H.K., (2012). Role of Transformational Leadership Ineffective Organizational Knowledge Creation Practices: Mediating Effects of Employees' Work Engagement. *Human Dev. Q. 23*(1), 65–101.

Tobroni. (2005). *The Spiritual Leadership*. Malang: UMM Press.

Weijters, B., Cabooter, E., & Schillewaert, N. (2010). The effect of rating scale format on response styles: The number of response categories and response category labels. *International Journal of Research in Marketing*, *27*(3), 236–247.

https://doi.org/10.1016/j.ijresmar.2010.02.004

Xie, Y., Xue, W., Li, L., Wang, A., Chen, Y., Zheng, Q., & Li, X. (2018). Leadership Style And Innovation Atmosphere in Enterprises: An Empirical Study. *Technological Forecasting and Social Change*, *135*, 257-265. https://doi.org/10.1016/j.techfore.2018.05.01 7

Yener, M., Yaldiran, M,. & Ergun, S. (2012). The Effect of Ethical Climate on Work Engagement. *Social and Behavioral Sciences*, *58*(1), 724–733. Doi: 10.1016/J.Sbspro.2012.09.1050.

Yin, H., & Zheng, X. (2018). Facilitating professional learning communities in China: Do leadership practices and faculty trust matter? *Teaching and Teacher Education*, *76*, 140–150.

https://doi.org/10.1016/j.tate.2018.09.002

Yulianti, E., Setiawan, M., Surachman, & Irwanto D, W. (2021). The Islamic Ethical Leadership and Employees' Ethical Behavior: The Moderating Role of Ethical Sensitivity. *Journal of Economics, Business, and Accountancy*, *23*(3), 375 – 389.

Yunus, M. I., Fakultar, D., Inzah, T., & Kraksaan, G. (2016). Konsepsi Politik Islam Klasik (Suksesi Kepemimpinan Muhammad SAW dan Khulafa ' Ar-, *5*, 72–84.