

LEADERSHIP AND COMPETENCY, EFFECT ON CULTURE AND ORGANIZATIONAL COMMITMENT

LALU SUPARMAN

Professor, Graduate School of Management, Faculty of Economics and Business, University of Mataram, Mataram, Indonesia.

AKHMAD SAUFI

Director, Magister Management Program, Graduate School of Management, Faculty of Economics and Business, University of Mataram, Mataram, Indonesia.

LALU EDY HERMAN MULYONO

Dean Assistant, Graduate School of Management, Faculty of Economics and Business, University of Mataram, Mataram, Indonesia.

Abstract

This study analyzes the influence of Islamic leadership and competence on implementing organizational culture and commitment. The data collection method is a sample survey. The research location is an Islamic boarding school of Asy Syafi'iyah NW Lombok. The sample was determined by purposive sampling, as many as 288 people—the analysis used SEM-PLS. The result Shwaed: (1) Islamic leadership positively and significantly influences organizational culture. (2) Master's competence positively and significantly influences organizational culture. (3) Islamic leadership positively and significantly influences organizational commitment. (4) Master's competence positively and significantly influences organizational commitment. (5) Organizational culture positively and significantly influences organizational commitment. The findings of this study can add to the explanation and understanding of competencies that support leadership in efforts to implement organizational culture and increase organizational commitment.

Keywords: Islamic Leadership, Competence, Culture, Commitment

INTRODUCTION

Studies on organizational commitment still need to be done, given that commitment can be used as a medium-term goal in managing human resources in an organization. Employees are expected to have a high commitment, which can produce a good performance. Commitment is developed by supporting an organizational culture that has been agreed upon by all elements of the organization. The existence of a leader is also essential to increase employee commitment.

(Ivancevich, Konopaske, & Matteson, 2006), (Luthans, 2006), state that employee commitment is shown through belief in the shared values and goals of the organization, then employee involvement in various organizational activities. Employees who have a high responsibility. Will undoubtedly favor their job duties to be carried out. They have the willingness to expend energy and effort in earnest. For the organization's benefit. The employees have high loyalty to the leadership and pride in their organization.

With organizational culture, leaders can glue and harmonize relationships between employees who are members of the organization by implementing various elements of corporate culture that have been built and agreed upon with all members of the organization first. First, (Gibson, Ivancevich, & Donnelly, 2012) states that culture influences the way people act in organizations; how they view their work, how they work with their co-workers, and how they view their future. Then (McKenna & Beech, 2000) state that organizational culture is a set of values. Always accepted accurately, which helps someone in the organization to understand which actions are acceptable and which activities are not.

Many researchers have carried out studies on competence as a person's capacity to carry out his duties as a leader in formal organizations such as government agencies or business institutions. Tuan Guru's competence and leadership still need to be studied. Tuan Guru as informal leader. A teacher's determination of competence is not required by formal institutions but from the results of community or local community assessments, using several criteria. Tuan Guru can see in his success building. And developing Islamic boarding school educational. Institutions on the island of Lombok.

Tuan Guru is a predicate or status for someone who has certain traits, characteristics, characteristics, and the name and award of the people of the island of Lombok. For example, a person who has the predicate of Tuan Guru is: by profession as a teacher in the field of Islam, a teacher of the Koran (reading the Koran), able to study the yellow books or bald books, mastering the science of nahu-syarf, has performed the pilgrimage, willing teach the Koran to the community, without expecting anything in return. Some other traits and characteristics are mastering. The science of religion (Islam), obedient to worship, familiar with social interactions, being polite in speaking, and being a role model for the community (Suparman, Suryatni, & Surati, 2018). The existence of Islamic boarding schools on the island of Lombok is significant for people's lives, especially in getting an education. In its development, the role of Tuan Guru became central as the originator and mover of the institution. Tuan Guru's capacity is interesting to study if it is related to his followers' leadership, culture, and commitment. His ability to manage Islamic boarding schools is evident from the attitude of trust in the community and being the community's choice as a place for their children to get an education.

Many previous researchers have studied the relationship between leadership and organizational commitment. For example, (Alkahtani, 2016) found that all dimensions of transformational leadership style were significantly related to all three sizes of organizational commitment. However, the transactional leadership style has a weak relationship with the three dimensions of organizational commitment. (Al Zefeiti, 2017) the results of his research found that transformational leadership plays an essential role in increasing organizational commitment. In particular, core transformational leadership directly impacts all dimensions of organizational commitment (affective, normative, and continuance). Furthermore, (Mappamiring, 2015) results in a positive and significant influence of Islamic leadership on Islamic organizational commitment. It means that the better the Islamic Leadership, the higher the responsibility of Islamic organizations. (Oztekin, Isci, & Karada, 2015) results that leadership has a medium

relationship and a positive effect on organizational commitment. Leadership plays an essential role in creating and maintaining organizational commitment. His findings that there is a significant positive relationship between leadership and organizational commitment are the same and congruent with the findings of many other previous studies. Finally, (Suparman, Suryatni, & Surati, 2018) result in considerable, positive, and significant influence between leadership towards commitment organization. If organizational leaders carry out leadership functions better, they will be able to increase the organizational commitment of their subordinates; On the other hand, if you carry out leadership functions poorly, it will reduce the administrative burden of your subordinates. (Sahin & Busra, 2016) have researched different public institutions. The analysis results show that leadership behavior has a significant influence on organizational commitment. But, the effect is lower than expected in the public sector. So, why do managers in the public sector pay less attention to leadership? There is a need to develop leadership methods and behaviors in public institutions.

From study (Alkahtani, 2016); (Oztekin, Isci, & Karada, 2015); (Sahin & Busra, 2016); and (Al Zefeiti, 2017) shows that leadership studies are more focused on transformational and transactional leadership, the indicators of which are associated with hands of organizational commitment (affective, continuous, and normative). Whereas (Mappamiring, 2015) conducted a study of leadership and commitment from an Islamic perspective with different indicators. Then the results of their research showed a relationship between variables that were weak and had little effect from the independent variable to the dependent variable. The study results have inspired researchers to study further the influence of leadership on organizational commitment at the Asy Syafi'iyah Nahdlatul Wathan Islamic Boarding School in Lombok.

Islamic boarding school. Asy Syafi'iyah NW is overgrowing, with the construction of madrasas of various levels, ranging from Madrasah Ibtidaiyah (Primary School), Madrasah Tsanawiyah (Junior High School), Madrasah Aliyah (Senior High School), and Ma'had (University). As an advanced educational institution, Ponpes. Asy Shafi'iyah NW has received an assessment with a predicate 20 Best Modern Islamic Boarding Schools in Indonesia.

The research objectives are: (1) to analyze and determine the significance of the influence of Islamic leadership on organizational culture. (2) To analyze and determine the significance of the influence of Tuan Guru's competence on organizational culture. (3) To analyze and determine the significance of the influence of Islamic leadership on organizational commitment. (4) To analyze and determine the significance of the influence of Tuan Guru's competence on organizational commitment. (5) To analyze and determine the significance of the influence of organizational culture on organizational commitment.

LITERATURE REVIEW

Islamic Leadership

The study of leadership continues to attract the attention of researchers, which can be seen from various aspects of organizational life. Leadership is a process of influencing other people (followers or subordinates) to want to do something desired by someone who acts as a leader.

With the power, power, and authority, he can quickly move and direct followers or subordinates to behave in a certain way or do something he wants. The strength of a leader can come from the formal legitimacy given by the organization he leads and his expertise, authority, and charisma.

The leaders of an organization who have an Islamic religious life will instill their religious values in various activities related to the duties and functions. They use references to leaders who have succeeded brilliantly in the past. They are believed to have been able to bring the benefit and welfare of their subordinates. Muhammad SAW is a reference for many leaders because he succeeded in becoming a leader. He reflects on past, present, and future Islamic leaders because of his superior characteristics, attitudes, and behavior. Thahir Ibn Asyur in Shihab (2002) states that past leaders can be used as references because they have commendable qualities and criteria to become role models and community references in their fields. Honest scholars and scholars have authority in their fields; they get control from the community because of their example and honesty.

(Antonio, 2007), in his book, describes exemplary Muhammad SAW that he is a role model in carrying out his advice and suggestions and being a noble person. Noble morals are one of the factors of his success, both as a person, family leader, business, and community. The success of Muhammad SAW is a long-term success because he is always remembered throughout the ages. Therefore, everyone should follow his success, especially those who followed in his footsteps as a leader.

To imitate Muhammad's SAW, leaders need to be full of confidence and then learn and understand and replicate the nature and behavior of Muhammad's SAW leadership. The leadership qualities that He has been used as examples for leaders in particular and all humankind in general. The attitudes and behavior of Muhammad SAW in carrying out leadership activities are based on Islamic values such as shiddiq (genuine, honest), Amanah (trustworthy, responsible), tabligh (transparent, communicative), and fathanah (intelligent, clever, knowledgeable). These traits can be embedded in all attitudes and behaviors carrying out various activities or leadership functions.

Islamic leadership is a process of influencing moving followers or subordinates so that they want to behave and behave according to what the leader wants. The leadership process carries out various activities based on Islamic traits, attitudes, and behavior. To implement it, of course, by imitating the noble and commendable nature, philosophy, and behavior of the Prophet Muhammad SAW. As an Islamic leader.

The leadership qualities possessed by Muhammad SAW are used as examples for leaders in particular and all humankind in general. Allah has affirmed them in the Qur'an Surah al-Ahzab (33:21) that in the Messenger of Allah, there has been a good role model for all humanity. According to (Antonio, 2007), the characteristics of Muhammad SAW were Siddiq (high integrity), Amanah (responsible), tabligh (preaching the truth), Fatanah (intelligent), and Istiqomah (consistent). These leadership traits are the basis or foundation for various leadership activities. These activities are operational functions that every leader must carry out. Experts

like (Antonio, 2007) have described the main functions of leaders carried out in the following leadership process: instructive functions; consultative role; delegate function; participation function; control position; exemplary procedure; pioneer function (pathfinding); this is stated by Stephen Covey in (Antonio, 2007), the alignment function (aligning); and the function of empowerment (empowering).

Furthermore, (Nawawi, 2006) describe that leaders must take more operational actions: (1) are obliged to describe the work program in detail; (2) able to translate decisions into clear instructions; (3) trying to develop and distribute freedom of thought and expression; (4) develop harmonious cooperation; (5) assist and develop problem-solving skills; (6) develop the ability to assume responsibility, by giving trust; and (7) utilize supervision as a controlling tool.

Furthermore, in the study of Islamic leadership, it can be seen from the implementation of operational functions carried out by leaders at Islamic boarding schools, namely: the delivery of the vision, mission, goals, and work programs; distribution or division of work tasks; giving orders and directions; providing motivation and enthusiasm for work; provision of work guidelines, descriptions of primary duties and functions; provision of facilities, facilities, equipment, and work equipment; award or sanction for work results; empowerment of subordinates; and supervision and control over all organizational activities; and provide an example. These operational functions must be based on the values of Islamic leadership characteristics, namely Shiddiq, Amanah, Tabligh, Fathanah, and Istiqomah.

Competence

The success of a person in carrying out his profession and his role as a bearer of duties and responsibilities is determined mainly by the competencies required. Competence is the capacity that a person has to carry out their duties. According to (Nawawi, 2006), competence is abilities needed for each position in the form of cognitive, affective, and psychomotor components. A mental element is the ability to work based on mastery of knowledge and understanding and analyze and synthesize the conditions, problems, and circumstances in the field. Finally, the affective component shows the ability to maintain harmonious, effective, and efficient human relations at work.

The competence of a person who plays a role as both a teacher and a leader in education has compiled rules and regulations. The Republic of Indonesia Act No. 14 of 2005 on Teachers and Lecturers said that competence is a set of knowledge, skills, and behaviors that must be possessed, internalized, and controlled by a teacher or lecturer in carrying out professional duties. Teacher competencies include pedagogical competence, personality competence, social competence, and professional competence. Pedagogic competence is the ability to manage student learning; personality competence as strong personality abilities, noble, wise and authoritative as well as being a role model for students; professional competence is the ability to master the subject matter broadly and deeply; social competence is the ability of teachers to communicate and interact effectively and efficiently with students, fellow teachers, parents/guardians of students, and the surrounding community.

(Mulyasa, 2008) defines competence as a combination of knowledge, skills, values, and attitudes reflected in the habit of thinking and acting. Several aspects contained in the concept of competence which described by Gordon in (Mulyasa, 2008): knowledge, namely awareness in the cognitive field; understanding (understanding); namely the cognitive and affective depth possessed by the individual; ability (skill); value is a standard of behavior that is believed and psychologically integrated into a person; Attitude is a feeling (happy-not happy, like-dislike) or reaction to a stimulus that comes from outside.; and interest is the tendency of a person's "intention" to do something. Some experts state that competence can see as a pillar of the performance of a profession and is the ability or skill that a person shows when doing a job or position. (Dharma, 2005) states that a person's competence includes understanding, responding to, and influencing the broader political, social, economic, and cultural environment.

Many studies on competence have been carried out by experts and researchers before, and competence is seen from knowledge (formal education that has been taken), skills (training and experience in handling job duties), abilities/skills (experience), and attitudes and behavior. In this study, the object of this study is the competence of Tuan Guru. Suparman (2018), stated that Tuan Guru is the name of the Lombok Community of West Nusa Tenggara, in the name of a predicate or status for someone who has several other traits, characteristics, characteristics, and capacities. Someone who has the predicate of Tuan Guru is: someone who works as a teacher or educator in the field of Islam, a teacher of the Qur'an, able to study yellow books or bare books, mastering the science of nahu-syarf, has performed the pilgrimage, is willing and willing to teach the Koran to people everywhere, regardless of the status of the person being prepared or the person being served, without expecting anything in return. Some other traits and characteristics are mastering the science of religion (Islam), obedient to worship, familiar with social interactions, being polite in speaking, and being a role model for the community. Then in this study, the competence of Tuan Guru is seen from several aspects, including knowledge about Islam, piety, social society, morality or exemplary, and concern for the environment. Some other traits and characteristics are mastering the science of religion (Islam), obedient to worship, familiar with social interactions, being polite in speaking, and being a role model for the community.

Organizational Culture

According to (Gibson, Ivancevich, & Donnelly, 2012), the importance of organizational culture affects the way humans act in organizations. How they work, view their work, work with coworkers, and view the future is largely determined by cultural norms, values, and beliefs. (McKenna & Beech, 2000) states that organizational culture is a set of values, which are accepted as consistently accurate, which helps someone in the organization to understand which actions are acceptable and unacceptable.

In this regard, (Yukl, 2005) describes values and states that values are internalized attitudes about what is right and wrong, ethical and unethical, moral and immoral. Examples include fairness, justice, honesty, freedom, equality, humanitarianism, loyalty, patriotism, progress, self-fulfillment, excellence, pragmatism, courtesy, friendliness, and cooperation. Values are important because they influence a leader's choices and aspirations, perception of situations

and problems, and behavioral choices. Furthermore, (Yukl, 2005) summarizes the opinions of several experts who state that cultural values and traditions can influence the attitudes and behavior of managers in several different ways. For example, discounts may be internalized by managers who grew up in a culture, and these values will influence their attitudes and behavior in different ways. Cultural discounts are also reflected in social norms about how people relate to one another. Furthermore, (Luthans, 2006) states that many definitions of organizational culture recognize the importance of the same norms and values, which guide the behavior of executive members.

Then (Robbins & Judge, 2015) state the importance of knowing an individual's values because values significantly affect a person's attitudes, behavior, and perceptions. Matters contain elements of judgment that convey an individual's ideas about right, suitable, or desirable things. When an activity is considered to include the value of goodness and truth, everyone in a particular community (organization) will undoubtedly accept and follow it.

(Ivancevich, Konopaske, & Matteson, 2006) states that organizational culture is a perspective to understand the behavior of individuals and groups in an organization. Distinguishing a solid culture from a weak culture is often helpful. A strong culture is characterized by employees who share core values. The more employees share and accept core values, the stronger the culture and the greater its influence on behavior.

The strength of an organization's culture can be seen from the support of members and leaders of the organization itself. Suppose the members in the majority accept the norms or rules and values that apply, which are implemented in various behaviors. In that case, the organizational culture can be solid and rooted. Vice versa, if they view values and norms as useless in their lives and reject them, then the corporate culture is weak.

In the study of organizational culture at Islamic boarding schools, researchers reviewed the implementation of several attitudes and behaviors considered and expressed by members of the organization (teachers, lecturers, and employees). These attitudes and behaviors consist of: work is part of worship; seriousness in work; work according to regulations; enjoy work; politeness to interact and communicate; help each other/cooperation; honesty and transparency; responsibility and mutual trust; and sincerity at work.

Organizational Commitment

Human resource management in an organization has strategic goals and objectives; in the medium term, the leadership must have employees who are highly committed to maintaining the continuity of the organization's life. That's why the study of organizational commitment is still interesting to do. In addition, increasing employee commitment is not easy because it requires a long process. Organizational commitment is an attitude and behavior owned and shown by individual employees or employees in their involvement with the organization where they work. Some characteristics or signs that employees or employees commit to the organization; can be seen from the statement about having the belief that there are similarities in the values and goals of the organization; there is a desire to spend energy and thought seriously for the benefit of the organization. In addition, employees tend to show high

involvement, manifested in attitudes and behavior that are loyal to the leadership and organization. The opinion of (Robbins & Judge, 2015) is that organizational commitment is a condition where an employee sided with a particular organization and its goals and desires to maintain membership in the organization. High job involvement means siding with an individual's specific job, while high organizational commitment means siding with the organization that recruited the individual.

(Ivancevich, Konopaske, & Matteson, 2006) states that commitment to an organization involves three attitudes: (1) a sense of identification with organizational goals, (2) a feeling of being involved in organizational tasks, and (3) a feeling of loyalty to the organization. It was further stated that research evidence shows that the absence of commitment can reduce organizational effectiveness. People who are committed tend not to quit and accept another job. (Luthans, 2006) defines organizational commitment as an attitude indicated by (1) a strong desire to remain as a member of a particular organization; (2) the desire to strive according to the wishes of the organization; and (3) certain beliefs, and acceptance of the organization's values and goals. In other words, organizational commitment is an attitude that reflects employee loyalty to the organization and a continuous process in which members of the organization express their concern for the organization and its success and constant progress.

He further said that organizational commitment is multi-dimensional. Allen and Meyer proposed three-component or dimension models in (Luthans, 2006). The three dimensions are: (1) Affective commitment is an employee's emotional attachment, identification, and involvement in the organization. (2) Continuance commitment is based on losses associated with leaving employees from the organization. (3) Normative commitment is a feeling of obligation to remain in the organization because it has to be; it is the right thing to do. While (Robbins & Judge, 2015) explains the three dimensions of organizational commitment are: (1) Affective commitment is an emotional feeling for the organization and belief in its values. (2) Continuance commitment is the perceived economic value of staying in an organization compared to leaving the organization. (3) Normative commitment is the obligation to stay in the organization for moral or ethical reasons. In the study of organizational commitment in Islamic boarding schools, researchers reviewed some of the attitudes and behaviors of executive members who act as teachers and employees. As an indication to see the level of commitment of members of the organization, it can be seen from the similarity of values and vision with the organization; pride as a member of the organization; loyalty to the leadership and the organization; willingness to accept additional tasks from the administration; willingness to sacrifice energy, thought, time; feeling of being responsible for the work of the organization; feelings of loss if leaving the organization; unethical feelings leave the organization; and hope to remain a member of the organization.

METHODOLOGY

The data was collected by survey sample method. The object of the research is the Asy Syafi'iyah Islamic Boarding School which is spread across the island of Lombok. Researchers determined the sample of Islamic Boarding Schools as many as 288 caregivers by purposive

sampling, as 6 Islamic Boarding Schools. The six Islamic Boarding Schools are Nurul Harmain, Selaparang West Lombok, Darius Shiddiqien, Islahul Ummah, Thohir Yasin, and Darul Muttaqin East Lombok.

Measures

A 5-point Likert scale alternating from 1 “Strongly Disagree” to 5 “Strongly Agree” was used in this present study. The 5-point Likert scale method was used because of its accuracy and reliability (Joshi, Kale, Chandel, & Pal, 2015). Leadership as a construct was assessed as a four-dimensional variable by (Suparman, Suryatni, & Surati, 2018). Organizational culture developed by (Suparman, Suryatni, & Surati, 2018) was adopted to measure the mediating construct in this study. Organizational commitment measurement scale developed by (Alkahtani, 2016). Suparman (2012) was adopted to measure competence as the dependent construct in this study.

Table 1: Distribution of sample demographic characteristics

Variable	Characteristics	Frequency	Percentage
Sex	Male	168	
	Female	60	
Age	Below 30 years	140	
	30-39 years	122	
	40-49 years	43	
	50-59 years	22	
	Above 60 years	8	
Tenure	Less than 5 years	87	
	5-10 years	140	
	11-15 years	53	
	16-20 years	37	

Data Analysis

The Smart PLS 3.0 was used to evaluate the confirmatory factor analysis of the reflective model. Model used Islamic Leadership Behaviour (IL) and Competence (CO) as the predictive variable, Culture (CU) and Commitment (COM) as the criterion variable. The significance level of the direct effects was tested using bootstrapping as the bias-correction percentile method with a sample of 5,000. All hypotheses of the study were said to be supported when the 95% confidence interval (CI) did not include zero. To check for the reliability of the scales, a pilot test was first conducted. Forty employees from the Islamic Boarding Schools were sampled for the pilot study. The Cronbach’s α values for the reliability of various scales was IL, CO, CU and COM were 0.83, 0.85, 0.89 and 0.87, respectively. To overcome the issue of bias, the authors ensured that all the items on the questionnaire were pretested as well as neutrally structured before the actual collection of the data.

RESULT

Even though the scales employed in this study have been validated previously, one may question whether they were empirically discrete in our study. As such, the authors conducted

a CFA to verify the fitness of the hypothesized model. The authors chose to conduct CFA at the expense of exploratory factor analysis (EFA) since the constructs have been validated in previous studies. The validity of the measurement instrument was tested by observing the factor structure of the construct using the confirmatory factor analysis (CFA) and predictive relevance (Q^2) in Smart PLS 3.0. The values of the standardized root mean square residual (SRMR) and normed fit index (NFI) were within the acceptable threshold recommended by Hair et al. (2017), indicating goodness-of-fit for our research model. Thus, NFI 5 0.97 and SRMR 5 0.04. Also, the values 0.135, 0.197, 0.120 and 0.112 for IL, CO, CU and COM, respectively, indicate the structural model has predictive relevance since all their values exceeded 0. The results as shown in Table 2 of this present study capture the factor loadings, composite reliability as well as internal consistency of the construct under study using Cronbach’s alpha test. The values of the individual items that measure the constructs in question were above an acceptable threshold of 0.6, as suggested by (Hair et al. 2017). The composite reliability of the construct was above an acceptable threshold of 0.7 as recommended by (Henseler, 2017). The Cronbach’s alpha coefficient results, as presented in Table 2, also indicate that all the scales for measuring the variables in the study exceeded the conventional acceptable threshold of 0.7 (Jocom, Lambey, & Pandowo, 2017). This is an indication that the items used in measuring the variables in question were reliable for further analysis.

Table 2: Confirmatory factor analysis among study variables

Study Variables	Factor Loadings	CA	Rho_A	CR	AVE
Islamic Leadership					
IL1	857	0,885	0,922	0,909	0,713
IL2	813				
IL3	890				
IL4	867				
Competence					
CO1	876	0,879	0,901	0,910	0,734
CO2	911				
CO3	861				
Culture					
CU1	880	0,915	0,935	0,877	0,675
CU2	918				
CU3	852				
CU4	765				
Commitment					
COM1	866	868	883	0,915	0,721
COM2	912				
COM3	822				

The results in Table 3 show the discriminant validity of the construct under study in this present study. The discriminant validity was assessed to determine the uniqueness of each construct been studied in this present study. The Fornell-Larcker and heterotrait-monotrait (HTMT) ratio criteria were used. According to (Fornell & Larcker, 1981), the square root of the average variance extract (AVE) should be greater than the inter-correlations of the latent variables. As such, the results revealed in Table 3 support Fornell and Larcker’s (1981) claim. The HTMT

ratio was also evaluated based on the recommendations by (Henseler, 2017) that values less than 0.85 are acceptable

Table 3: Discriminant validity among study construct

		1	2	3	4
Fornell-Larker Criterion					
1	Islamic Leadership	0,799			
2	Competence	0,752	0,847		
3	Organizational Culture	0,727	0,809	0,850	
4	Organizational Commitment	0,756	0,804	0,820	0,881
Heterotrait-Monotrait (HTMT) Ratio					
1	Islamic Leadership	0,166			
2	Competence	0,246	0,367		
3	Organizational Culture	0,164	0,129	0,357	
4	Organizational Commitment	0,160	0,237	0,248	0,344

Table 4: Descriptive statistics and correlational analysis among study variables

		Mean	SD	1	2	3	4
1	Islamic Leadership	3,82	0,690	0,387**			
2	Competence	3,75	0,820	0,309**	0,374**		
3	Organizational Culture	4,02	0,571	0,351**	0,298**	0,431**	
4	Organizational Commitment	4,18	0,832	0,338**	0,384**	0,330**	0,312**

Note(s): Cronbach's alpha (a) values are showing in italic, **p<0.01

Table 5: Structural Model Test Results

Relationship Between Variables	Coefficient	T-Statistics	P-Value	Description
Islamic Leadership -> Organizational Culture	0.344	4.782	0.000	Significant
Competence -> Organizational Culture	0.481	9.465	0.000	Significant
Islamic Leadership -> Organizational Commitment	0.254	4.932	0.000	Significant
Competence -> Organizational Commitment	0.180	2.584	0.005	Significant
Organizational Culture -> Organizational Commitment	0.505	11.963	0.000	Significant

The results in which summarizes the path coefficients (Original Sample), t-test (T Statistics), and p-Value. The significance test for each path coefficient is seen. From the significant level of 0.05, which, if the p-value is less than 5 percent (p-value < 0.05) is declared effective. From Table 4 it can be seen that Islamic leadership has a positive and significant effect on organizational culture (coefficient value is 0.344, and the p-value is 0.000). The Original Sample coefficient value is 0.481, the p-value is 0.000. So it states that the competence has a positive and significant effect on organizational culture. It showed that Islamic leadership has a positive and significant effect on organizational commitment (coefficient value is 0.254, p-value 0.000). It states that the competence has a positive and significant effect on organizational commitment (coefficient value is 0.180, the p-value is 0.005). Organizational culture has a positive and significant effect on organizational commitment (coefficient value is 0.505, and the p-value is 0.000).

DISCUSSION

Islamic leadership has a positive and significant effect on organizational culture. These findings are the same and support previous research conducted by (Hakim, 2012). First, he completed a study and found that leadership positively and significantly influences organizational culture. Likewise with the results of research conducted by (Szczepańska & Woszczyńska, 2015); (Akram, Lei, Haider, & Jamal, 2016); (Klein, Wallis, & Cooke, 2013) have found that the leadership applied by leaders within the organization can have a significant effect on the culture within the organization. Competence has a positive and significant effect on organizational culture. These findings are the same and support the results of previous research conducted by (Hamzah, Othman, Hashim, Rashid, & Besir, 2013) who led a study and found that leader competence has a significant favorable influence on organizational culture. Then, (Battilana, Gilmartin, Sengul, Pache, & Alexander, 2010) conducted a study that shows that leader competence has a positive and significant influence on organizational culture. Islamic leadership has a positive and significant effect on organizational commitment. These findings are the same and support previous studies conducted by (Pramudito & Yuniarto, 2009). They conducted a survey with the results that leadership has a positive and significant influence on organizational commitment. Likewise, (Ghasti, Torbehbar, & Farhoudnia, 2014) conducted a study and found a significant favorable impact of Islamic leadership on Islamic organizational commitment. Then (Mappamiring, 2015) conducted a study and found that Islamic leadership has a positive and significant effect on organizational commitment. Mappamiring interprets that the better the Islamic leadership, the higher the responsibility of Islamic organizations. Several other researchers such as (Oztekin, Isci, & Karada, 2015); (Alkahtani, 2016); (Sahin & Busra, 2016); and (Al Zefeiti, 2017) found the same result and supports the finding that leadership has a positive and significant effect on organizational commitment. Competence has a positive and significant effect on organizational commitment. Likewise with other researchers, namely (Steffens, et al., 2018); (Rita, Payangan, Rante, Tuhumena, & Erari, 2018); (Yahaya & Ebrahim, 2016); (Aryati, Sudiro, Hadiwidjaja, & Noermijati, 2018) found the same result and supports the finding that competence of leader has a positive and significant effect on organizational commitment. Organizational culture has a positive and significant effect on organizational commitment. These findings are the same and support the results of previous studies conducted by several researchers. (Mappamiring, 2015) whose study results have a positive and significant influence on Islamic organizational culture on Islamic organizational commitment. Furthermore, (Usmany, Hamid, & Utami, 2016), (Sumanto & Herminingsih, 2012), (Wambui & Gichanga, 2018) conducted a study and found that organizational culture has an influence on organizational commitment.

CONCLUSION

First, Islamic leadership has a positive and significant influence on organizational culture. It means that if the implementation of Islamic leadership is getting better, it is inevitable that the performance of corporate culture will be more substantial. Second, Tuan Guru's competence positively and significantly influences organizational culture. It means that with the more competent of Tuan Guru, it is inevitable that the implementation of corporate culture will be

more substantial. Third, Islamic leadership has a positive and significant influence on organizational commitment. It means that with the implementation of Islamic leadership that is getting better, it is confident that the organizational commitment of Islamic boarding school caregivers will increase. Fourth, the competence of Tuan Guru has a positive and significant influence on organizational commitment. With the competence of the Tuan Guru, who is increasingly competitive, it is sure that the organizational commitment of the caregivers of Islamic boarding schools will be higher. Fifth, corporate culture has a positive and significant influence on organizational commitment. With the implementation of elements of organizational culture that is getting stronger, it is confident that the organizational commitment of Islamic boarding school caregivers will be higher.

Managerial Implications

The research results statistically show the relationship between significant variables and can convince the leadership elements of the Ponpes where the research is to develop and implement the variables studied. However, the four subjects or variables need to be improved.

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