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Article:	Self-Esteem Mechanism Based on Workplace Sanctity and Institution Linking Organisational Citizenship Behaviours to Spiritual Leadership and Role of Media in Portraying Women Leaders as an Arbitrator
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ABSTRACT

This research aims to find the relationship between “organizational citizenship behaviour (OCB) and spiritual leadership (SL)” with the help of two arbitrating variables “organization-based self-esteem (OBSE) and workplace spirituality (WPS)”. The study has also focused on the role of media regarding women leaders as a moderator through the relationship of variables spiritual leadership and workplace spirituality. In this research, the researcher has used a questionnaire as a tool to collect data from the selected sample. In addition, this study has used the “Partial least squares-structural equation modeling (PLS-SEM) technique” for the analysis of data. Here the sample (220 participants) has been chosen from the Islamic educational institute Indonesia including their teaching faculty and educational staff. Eight hypotheses were proposed in this study and out of which only five were accepted on the basis of results. The OBSE acts as a motivational force in establishing a relationship between the variables SL and OCB. Results influence the teaching faculty and the academic staff both at the theory and practical levels.

Keywords: Religious institutions, female leaders, workplace sanctity, self-esteem, the role of media

Introduction

Leadership has recently changed to a more effective approach to leadership. Inventive, figurative, inspiring leadership, individualized attention, moral and emotional values, and also intellectual stimulation tend to make leadership more transformational (Avolio, Walumbwa, & Weber, 2009). This impact is influenced by the increasing need of the members of the organization for human values and people inner success. Today, people face difficulties like illogicality, loneliness, depression, psychological problems, spiritual emptiness, feelings of uncertainty, and eccentricity (Bahrami & Harandi, 2019). Leaders are also obliged to promote humanistic principles. In addition, SL has been recognized as a new concept, more theoretically effective, in the area of emerging leadership research (Avolio et al., 2009). The concept of SL focuses on a leader's attitudes, values, and behaviours to inspire the leader himself and the followers through spiritual well-being, "call" and "membership". This style of leadership helps followers to feel meaningful and to make a difference in their lives, to be heard and respected by their leader (Afsar, Badir, & Kiani, 2016; Fry, Vitucci, & Cedillo, 2005). The growing phenomenon of deviant behaviour of employees is another key driver behind the emergence of SL (Pramuka & Adawiyah, 2017). Moreover, the deviant behaviour of leaders and businesses seems to be the main element behind the scandals (Farrag & Galanou, 2015). SL is a response to scandals because it is driven by a combination of a dynamic situations like belief systems, religious paradigms and personal inner beliefs (Ahmet, 2015). Therefore, SL is deeply rooted in the goal of human development as a connotation of religious faith. The Islamic SL focuses on doing good works and obeying the ordained command of Allah. Islamic traditions include instilling a work morality in a viable entity, such as accountability, responsibility, self-discipline and worship (Farrag & Galanou, 2015). In spite of its ever-growing phenomenon, there has been little work on the acceptance of SL in Islamic institutions. The commitment of teachers to go beyond their duties would improve the achievement of their school's goals and objectives. Thus, the dilemma faced by school administrators is how to encourage the discretionary behaviours of teachers at work.

Literature has shown that SL shapes the behaviour of employees. Avolio et al. (2009) stated that the primary focus of future leadership research should be the establishment of a causal mechanism among leadership styles and organizational outcomes. **OCB** usually relates to the effectiveness and outcome of organizations with a number of possible outcomes (Arar & Nasra, 2019). Employees have a crucial role to play in overcoming an organization's sustainability and challenges. Employees participate in a number of organizational tasks, including performing more productive behaviours, promoting organizational goals, creating supportive work environment and interacting with clients. With the increasing concern that has been expressed as a significant leadership model, it is necessary for spiritual leadership to be more empirically validated (Li, Chen, & Chen, 2013; Yang, Liu, Wang, & Zhang, 2019), particularly in terms of efficiency, environmental and situational aspects. Although the SL model has a positive impact on work outcomes, there are additional moderating and mediating latent constructs exist between employees and the organization. Further empirical research is needed on the correlation between SL and employee behaviour (Low & Ayoko, 2020). As far as research call is concerned, the current

study strengthens this mutual conception by incorporating WPS and OBSE to illuminate the interrelationship between them. This research adds to the existing leadership literature, as more studies are being carried out in religious institutions and schools.

Like efficiency, environmental and situational aspects regarding organizational citizenship behaviour and many other social domains, media also has a very dominant role towards the society and its detriments. Thus a questions arises “*Do the media cover men and women differently? And do the media portray positive image of women leaders as arbitrators and mediators?*” this article analyzes the media role along with other factors and presents the accumulated knowledge through review literature and hypothetical analysis. It is observed that there is a gender biasness in media regarding coverage of male and female leaders image. Men gets full coverage whereas women gets less attention, overall projection of women leaders, and their positive social role lags behind and they get coverage in a stereotypical way. Apart from the scholarly view, this study could not find a clear answer to the above mentioned questions. The role of media towards women leaders as arbitrators is seen as gender biased and it is a very important issues to be explored in order to find the factors involved to change the social perceptions, because they establish general public perceptions and media also reflects the same acuties. Negative portrayal of women from any walk of life damages their status and their role as an active social agents of change. If media plays its vital and positive role then media images of men and women can strengthen the social structure by strengthening the people’s association with each other (Van der Pas, 2020). The present study also explores how the media images are depicted on the basis of stereotypical roles of women. Furthermore the negative portrayal mediates the correlation between leadership aspirations and the media images. It also emphasize on the increased representation of women in the leadership domain that too positively (Simon, 2013).

Literature Review:

Spiritual Leadership Theoretical Foundation

For many organizations, organizational sustainability is now a major concern (Adawiyah & Pinasti, 2016; Pramuka & Adawiyah, 2017). The fact that employees spend most of their time at work today has led to evolve the spiritual identity of their organization as a religious entity (Margaret, 2005). Three spiritual factors of leaders were suggested by Fry (2003): the first is faith/hope, which is referred to as the root for the confidence; the second is a vision that gives an insight into the future and explains why individuals should pursue that vision; and the third one is the altruistic love, which is referred to as a leader and a follower who has a sense of harmony, integrity and well-being created by appreciation, concern and care for self and others. Lastly, there are three key factors: firstly, the ethical aspect that involves others' care; secondly, the religious factor which emphasizes care and affection; and thirdly, the value-based factor of the creation of culture and work environment that respects human spirituality. The role of organizational leaders is very vital they can have far-reaching and decisive impact on the society. Women who represent the organization have low status than men because, stereotypical social setup affect women’s position as a leader (Hoyt, 2007). Media misrepresents women’s image, although some positive changes are noted but still need to change mindset and social values, because their reflection is

seen in all social domains. Media can play better role in portraying women's positive image to break the support of traditional sexual roles in the society (Junnan, 2022). Basically gender based stereotypes creates the beliefs and social norms and values that differentiates the perceptions, perspectives, ideologies, social behaviours, philosophies and beliefs etc. Media presents characters in terms of appearance power and other attributes and has a direct impact in growth or decline of social structure and it can change the thought process to trigger the social learning process (Ward, 2020).

Relationship between SL and OCB

Park (2018), propose that organizational citizenship behaviour is generally associated with organizational performance. Researches have indicated that SL has prominent effect on OCB (Ahmadi & Khoddami, 2010; Mahakud & Gangai, 2015). Organ (1988), argues that OCB can be understood as "individual Behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organization". The spiritual leader must have positive attitude and behaviour towards the workers as a support for the spiritual wellbeing of the employee. However, SL tends to affect the attitude of the school principals in terms of organizational citizenship behaviour (Ahmet, 2015). Moreover, therefore on this basis we can assume several hypotheses as follows:

- ***Hypothesis 1: SL positively and significantly affect OCB.***

Relationship between SL and Motivational Concept of Followers

Spiritual leadership promotes a person's intrinsic motivation by membership and creating sense of spiritual survival. The correlation among the leader and the followers is seen as a relationship of mutual exchange. As a result of the exchange relationship, the attitudes, values and behaviour of the leaders influence to follow the values and beliefs. Self-esteem is an important antecedent of organizational citizenship behaviour (Fuller, Twigg, & Hester, 2008). The spiritual leadership model as a mediating mechanism for followers creates and communicates love, care to encourage intrinsic motivation (Li & Chen, 2013).

- ***Hypothesis 2: SL positively and significantly affect OBSE.***

The organization needs workers to function beyond their capacity (Katz & Kahn, 1978). Educational institutions require educators who show citizenship behaviour. Such behaviour will be demonstrated only by teachers of strong character. Teachers with a higher level of self-esteem are highly motivated and become a good person. Besides that, low self-esteem teachers delivers negative outcomes. Few researches show a significant correlation among OBSE and OCB (No & Ariani, 2012; Oke et al., 2014).

- ***Hypothesis 3: OBSE positively and significantly affect OCB.***

When individuals work enthusiastically they demonstrate integrity for their organization. The SET has not addressed enough features that make workers display honesty at work (Sulaiman, Kamil, Gani, & Ahmad, 2015). Therefore, we must identify overall "characteristic" that can guide the choice of a person to go further than specific task (Sulaiman et al., 2015). Previous researches endorse OBSE as an arbitrary concept between "workplace complaints, exchange of leader and member, mediating construct among workplace complaining, leader-member exchange,

distributive justice, procedural justice, affective commitment and job satisfaction and organizational citizenship behaviour” (Royle, 2010).

- ***Hypothesis 4: OBSE mediates the relationship among SL and OCB.***

Relationship between SL and WPS

WPS is referred to as understanding of employees to maintain balance in their private and social life (Petchsawang & McLean, 2017). Spiritual leadership includes better comprehension of the spiritual meaning, values and intent of a person’s life, spiritual well-being and group connectivity (Bayighomog & Araslı, 2019). The effect of SL on WPS is due to four major reasons. Firstly, SL encourages employees to understand the sanctity of workplace by linking them with co-workers, transcendent and self, by becoming an individual as a whole, thereby encouraging and motivating them to pursue greater meaning and purpose (Richard, 2015). Secondly, SL motivates followers, to take care of nature and society, to reflect on a wider community over and above (Ahmet, 2015). Thirdly, SL links the system, values and goals of the organization with people’s values and goal/purpose, making them feel better and connected to the organization (Margaret, 2005). Lastly, SL is willing to encourage subordinates to transcend their high purpose to identify their connection with the organization.

Hypothesis 5: SL positively and significantly affect WPS.

Women Leaders as Moderator

The correlation between SL and WPS is moderated by role of women as a leader. Women leaders seem to have a more knowledge regarding spirituality affiliation which affects their work and workplace spirituality. The approach of women, as leaders, toward life and work is that how their spirituality broadens the concept of religion and how these concepts assist them to manage work in a spiritual manner (Mayer, 2017). Ngunjiri (2016) argues that “spirituality enabled” women leaders are stronger and more valiant, thus, having tendency to face difficult situations.

- ***Hypothesis 6: Women leader moderates the correlation among SL and WPS.***

Relationship between WPS and OCB

Individuals who contribute their whole being to the working environment, (e.g., spiritual, emotional, mental and physical) interact strongly with colleagues. People have strong relationship with the company with their personal values and goals, and consider their work more than just a task. In return, employees put their extra effort in the form of OCB (Rego & Cunha, 2008). Individuals who embrace their spirituality in the workplace demonstrate the combined vision and mission of an organization with personal values, thereby individuals work efficiently for the organization, especially regarding the presentation of OCB.

- ***Hypothesis 7: WPS positively and significantly affect OCB.***

Most of the research on organizational citizenship behaviour shows that workers perform better when they believe that their organization has a secure relationship and that in their everyday work they have found purpose and meaning (Graham, Van Dyne, & Dienesch, 1994). Milton (1973) suggests that values and beliefs form the attitudes of people at workplace, which then influence their behaviour in every specific condition (Sulaiman et al., 2015).

- **Hypothesis 8: WPS mediates the relationship among SL and OCB.**

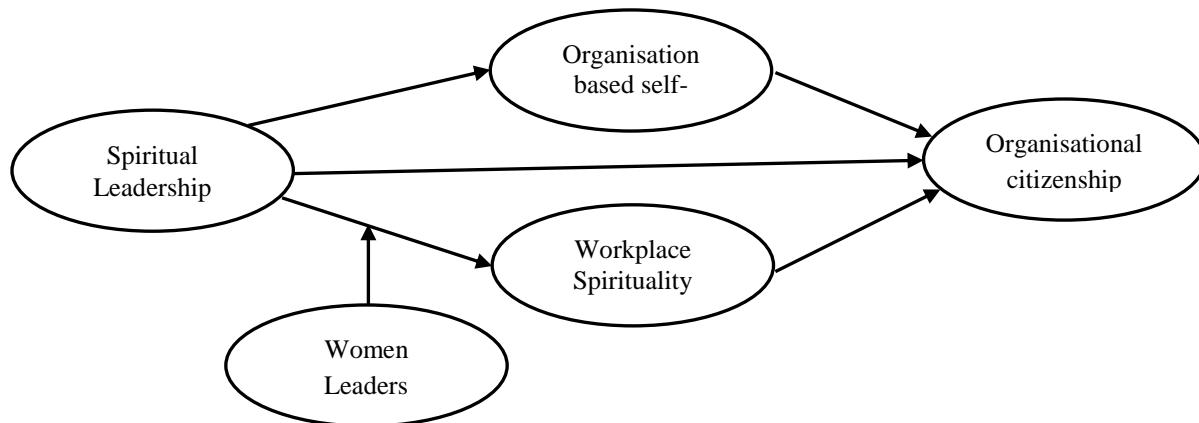


Fig 1: Research Framework

Research Methods and Measurement Scales

The current study was carried out in Indonesian private educational institutions (e.g. middle, elementary and high schools). Purposive sampling method was used according to the following criteria; management boards, educational staff and teachers with at least one year of work experience at the educational institution. The variables measurements were adopted/adapted from the past studies. The measurement scale of SL with 17 items was adopted from Fry et al. (2005). Moreover, the measurement scale of OCB with 20 items was adopted from MacKenzie, Podsakoff, Moorman, and Fetter (1990). The measurement scale of OCBE with 10 items was adopted from Gardner and Pierce (2004). Similarly, scale of WPS with 21 items was adopted from Czaplewski et al. (2003). Lastly, the scale of POS with 8 items was adopted from Eisenberger, Lynch, and Armeli (1999). 220 out of 290 questionnaires were received for the final analysis with a response rate of 75.86 percent. The research has proposed hypotheses for evaluation using the partial least squares-structural equation modelling approach.

Findings and Analysis of Data

Out of the 220 participants, 113 were female and 107 were males, i.e. the sample is gender based. In addition, the age of the participants was between 20 years and 50 years. Where 82 were of ages between 20 years and 29 years. 75 were between 30 years and 39 years, 50 were between 40 years and 49 years and 13 were above 59 years. Here in this research for the analysis of data smart PLS 3.0 is used. This software is very precise and effective medium to estimate structural equation through variance. Two staged approach is used for testing and analyzing the proposed hypotheses.

Assessment of Measurement Model

In this measurement model the “composite reliability (CR), discriminant validity and convergent validity (CV)” are evaluated. The CV is evaluated through the average variance extracted value, which must surpass the threshold value 0.50 as per recommendations of (Hair Jr, Hult, Ringle and Sarstedt, 2017). Since every value was more than the threshold value 0.50 as given in Table 1. As per findings all values ranges from 0.544 – 0.618, signifying that all of the constructs are valid accordingly. If the value of AVE is greater than 0.50, the discriminant validity

is sufficient, which means at least 50 percent of the variance in measurement is captured when the diagonal factors in the corresponding columns and rows are substantially greater than the off-diagonal values. In smart PLS, the value of CR should exceed 0.70 as suggested by (Hair Jr et al., 2017). The CR of all latent variables ranges from 0.874 to 0.912 and is above 0.70, indicating that the latent variable is reliable as shown in Table 1.

Table 1 Loadings, Composite Reliability and Average variance Extracted

Construct	Indicators	Loadings	CR	AVE
Organizational citizenship behavior	OCB_1	0.785	0.874	0.544
	OCB_4	0.878		
	OCB_5	0.882		
	OCB_9	0.797		
	OCB_12	0.701		
	OCB_14	0.840		
	OCB_15	0.702		
	OCB_17	0.765		
	OCB_19	0.699		
	OCB_20	0.700		
Spiritual Leadership	SL_1	0.809	0.895	0.548
	SL_3	0.670		
	SL_5	0.800		
	SL_8	0.779		
	SL_9	0.843		
	SL_11	0.834		
	SL_14	0.716		
	SL_15	0.721		
	SL_17	0.908		
Workplace Spirituality	WPS_1	0.881	0.887	0.546
	WPS_5	0.880		
	WPS_7	0.730		
	WPS_8	0.682		
	WPS_12	0.827		
	WPS_16	0.913		
	WPS_19	0.815		
	WPS_20	0.821		
Women Leaders	POS_1	0.824	0.898	0.568
	POS_2	0.892		
	POS_4	0.855		
	POS_6	0.783		
	POS_7	0.833		
	POS_8	0.785		
Organization based self esteem	OBSE_2	0.846	0.912	0.618
	OBSE_3	0.790		
	OBSE_6	0.786		
	OBSE_7	0.770		
	OBSE_8	0.809		
	OBSE_9	0.805		
	OBSE_10	0.743		

Table 2 Discriminant Validity (Fornell-Larcker Criterion)

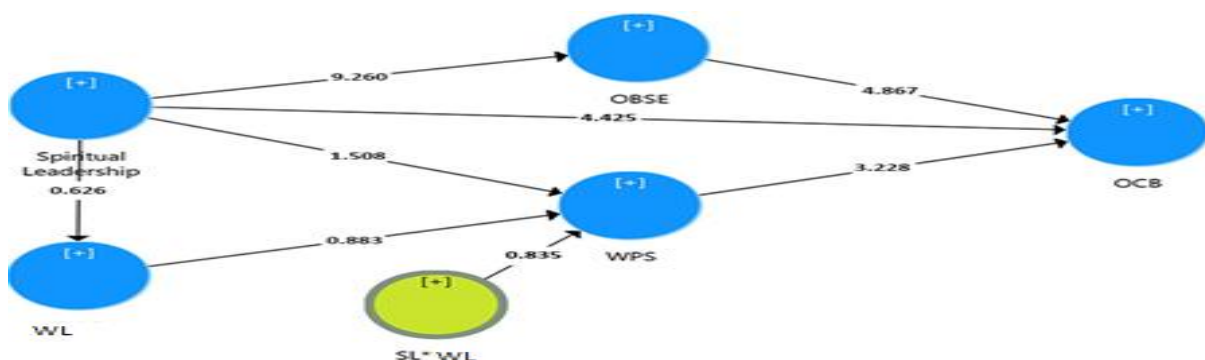
Construct	1	2	3	4	5
Organization based self esteem	0.793				
Organizational citizenship behaviour	0.514	0.778			
Women Leaders	0.341	0.315	0.829		
Spiritual Leadership	0.618	0.402	0.162	0.790	
Workplace Spirituality	0.481	0.585	0.318	0.363	0.822

Assessment of Inner Model

In the case of smart PLS, computing path coefficients are used to evaluate the proposed hypotheses. On the basis of the Table 3, the OBSE R^2 value is 0.353, meaning that a 35.3 percent variance in teacher's OBSE is explained by spiritual leadership. Moreover, SL also demonstrated 0.013 percent variance in perceived organizational support. The SL and WL described 0.407 percent variance in WPS. The remaining 0.686 percent variance in OCB is explained by SL, OBSE and WPS.

The bootstrapping technique with 5000 subsamples is used to analyze the proposed hypotheses. "The results of the path coefficient indicate that the association between SL and OCB is positive and significant (beta value = 0.331 and p-value = 0.002), therefore supporting hypothesis 1. Similarly, results of the path coefficient indicate that the association between SL and OBSE is positive and significant (beta value = 0.703 and p-value = 0.000). Likewise, results of the path coefficient indicate that the association between OBSE and OCB is positive and significant (beta value = 0.376 and p-value = 0.000), thus supporting hypotheses 2 and 3. Moreover, results of the path coefficient indicate that OBSE positively mediates the association between SL and OCB, thus supporting hypothesis 4." In addition, results of the path coefficient indicate that the association between SL and WPS is not significant as p value is greater than 0.10, thus rejecting hypothesis 5. Moreover, the correlation between SL and WPS is not moderated by WL, therefore hypothesis 6 was not accepted.

The findings reveal insignificant associations: first, SL and WPS (b1), women leaders and WPS (b2) and negligible relationship between spiritual leadership and spirituality at work (b1), second, WL and spirituality at work (b2) and third interaction to WPS (b3). When paths bs and b3 do not have prominent relationship then in such cases then the variable is taken as homogenized moderating variable having potential of acting as mediator variable. "The results of the path



coefficient indicate that the association between WPS and OCB is significant (beta value = 0.258 and p-value = 0.008), thus supporting hypothesis 7". Lastly, the results of the path coefficient indicate that the association between SL and OCB is not moderated by WPS, thus, rejecting the hypothesis 8 as the hypothesized association among SL and WPS in hypothesis 5.

Conclusion

The study results reinforce the theory of SL by exploring how leadership of Islamic education schools investigate SL in the ethical lapses of leadership. Islamic educational institutions require discretionary behaviour teachers, as SL has been significantly linked to OBSE and OCB. This basic mechanism also revealed OBSE as a mediator in SL and OCB relationship. Moreover, WPS has a significant influence on organizational citizenship behaviour. An individual who adjusts his or her spiritual beliefs to his or her job is encouraged to derive the essential meaning from his or her job, to establish an intimate relationship with his or her colleagues and to have a clear connection between his or her personal interests and those of the company. This also helps them to achieve higher OCBs. The current research extended Fry's theory of SL with the incorporation and empirical evidence of OBSE and WPS as mediators. The results show that it is worthwhile to explore the mediating role of leadership behaviours against subordinates' work behaviour.

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