



OPTIMISM

Journal of Management
Business Entrepreneurship
and Organization

<https://jurnal.untan.ac.id/index.php/optimism/index>

THE INFLUENCE OF SPIRITUAL LEADERSHIP AND RELIGIOSITY ON EMPLOYEE PERFORMANCE WITH JOB SATISFACTION AS AN INTERVENING VARIABLE (EMPIRICAL STUDY ON BANK KALBAR SYARIAH)

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Abstract

This study was conducted to explain that spiritual leadership and religiosity have an impact on employee performance with job satisfaction as a mediating variable which in this research was conducted at Bank Kalbar Syariah Pontianak. This research will use the comparative causal method and approach used in this research is a quantitative approach to Bank Kalbar Syariah Pontianak in researching the influence of leadership and religiosity on employee performance with job satisfaction as a mediating variable through SmartPLS 3.3 as analysis tool and 60 employees of Bank Kalbar Syariah Pontianak as the unit of analysis. From 60 employees, 50 employees data will be used as research sample. From the research that has been conducted, the result and findings are; there is a positive and significant influence between the Spiritual Leadership and Job Satisfaction, there is a negative and significant influence between Spiritual Leadership and Employee Performance, Religiosity has a negative and significant effect on Job Satisfaction, there is a positive and significant influence between the Religiosity and Employee Performance, there is a positive and significant influence between the Job Satisfaction and Employee Performance, Variable Spiritual Leadership through Job Satisfaction as mediation have a significant effect on Employee Performance and positive relationship direction, and Variable Religiosity through Job Satisfaction as mediation with have a significant effect on Employee Performance and has negative relationship direction.

Keywords: Spiritual Leadership, Religiosity, Employee Performance, Job Satisfaction

Article Info

History Of Article
Received: 30/7/2022
Revised: 27/8/2022
Accepted: 2/9/2022

OPTIMISM Journal of
Management Business
Entrepreneurship and
Organization

Volume 1, No. 1, Sept 2022,
Page. 27-49

INTRODUCTION

Banking in the beginning only mainland in Europe then spread to West Asia. Banking and financial history are usually taken together as a single field of study (Turner, 2014a). After all, banks and bankers operate in financial markets, and bank loans are a substitute for capital market financing. Establishment of a conventional bank called Banco della Pizza in Rialto, Venice in 1587, followed by the establishment of a modern bank in the UK in 1694 were the starting point of modern banking world (Sumner, 1971; Hamoud, 1985). In Indonesia itself which also apart from Dutch colonialism, The Dutch build several banks such as De Javasche Bank, De Post Paar Banks and others. There also indigenous banks, Chinese banks, Japanese banks, and Europe banks such as the National Bank Indonesia, Batavia Bank, and others. To make the development of Islamic banks easier in Muslim countries, there must be a cooperation efforts between Muslim countries. Then in December 1970, at the Foreign Ministers Meeting of Organisasi Konferensi Islam (OKI) in Karachi, Pakistan, Egyptian delegation submitted a proposal to establish Islamic Bank. This proposal is about Establishment of International Islamic Bank for Trading and Development (International Islamic Bank for Trade and Development) and Bank Federation establishment proposal of Islamic Banks (Federation of Islamic Banks) reviewed by experts from eighteen Islam countrys. In the era of independence, Indonesia banking is increasingly forward, starting from state banks as well as private banks. In Indonesia, the prospects of Islamic banking is getting brighter and promising. Islamic banks in this country is believed will continued to grow and developed in the future. Islamic banking can be categorized as new industrial type that have high enough interest value. It can be seen from the amount of new players who joining. Not only in form of commercial banks and BPRS, but also in the form of UUS (a work unit at the head office of a conventional commercial bank that functions as the main office of a sharia branch office or sharia unit).

The initiative establishment of a sharia bank in Indonesia began in 1990 exactly on 18-20 August 1990. In this year, the Indonesian Ulama Council held "Banks and Banking Interest Jobshop" in Bogor, a city located in West Java. After it, from this Jobshop the result is the 4th National Assembly of the Indonesian Council of Ulama in Jakarta started from 22-25 August 1990 which was indicated the establishment of a team Job to prepare Islamic

banking institutions in Indonesia. The result of the team was the establishment of Bank Muamalat Indonesia on November 1, 1991, which is the first sharia bank in Indonesia. This bank officially operated on May 1, 1992. Later, many sharia banks were established as part of the sharia economic development in Indonesia, such as Bank Perkreditan Rakyat Syariah, Bank Berkah Amal Sejahtera, Bank Perkreditan Rakyat Syariah, Bank Dana Mardhatillah, Bank Perkreditan Rakyat Syariah and Bank Amanah Rabaniahin Bandung and Bank Perkreditan Rakyat Syariah Hareukat which is located in Aceh. The research about Influence Of Spiritual Leadership And Religiosity On Employee Performance With Job Satisfaction As An Intervening Variable (Empirical Study on Bank Kalbar Syariah) is carried out to find out what is the effect of Spiritual Leadership in an organization and how it is conducted. This research also aims to know the importance of religiosity for the employees in Bank Kalbar Syariah and why it is important for their performance and job satisfaction. The idea of a bank using a profit-sharing system has emerged for a long time, marked by the many Muslim thinkers who wrote about the existence of Islamic banks, for example Anwar Qureshi (1946), Naiem Siddiqi (1948), and Mahmud Ahmad (1952).

According to the Organization of Islamic Conference, Islamic banks are financial activities that apply laws, rules and procedures based on the sharia principles in the operational process. The principle of sharia banking is part of Islamic teachings dealing with the economic development. One of the principles in Islamic economics is the approach in various forms and uses a related system. With the principle of profit sharing, sharia banks can create a healthy and fair investment climate because all parties can share, both profit and potential arise, so that will create an appropriate position between the bank and its customers. In the long term, this will encourage economic equity because the profit is not only enjoyed by the owners of capital alone, but also by capital managers. From this development, a phenomenon called leadership emerged. The current Islamic banking phenomenon cannot be separated from the leadership that is carried out. Leadership has an important role in bringing the success of an organization. A good leader can form a more conducive organizational culture so that the organization's visions and missions can be operated. This is in line with the result of the studies conducted by Abbasi et al., (2010); Faris & Parry (2011); Randeree (2008) showing that leadership is a primary model and people who have direct and indirect effects on other people are the main elements in forming organization culture and Employee Performance.

Sharia banking industry in Indonesia has shown a positive trend in recent years, interpreted as a positive signal of market acceptance of the existence of Sharia Banking. Until April 2016, there are at least 199 sharia banks in Indonesia consisting of 12 Sharia Commercial Banks, 22 Sharia Business Units, and 165 Sharia Rural Financing Banks. The working principle of Sharia bank based on Al Quran and hadith (Asngari, 2013). The principle of work are: (1) The existence of individual relation to God that demands the individual to be careful and earnest in working, strive to obtain Allah's acceptance and maintain good relationship with relation, (2) doing all kinds of works in a lawful way (3) do not force your way toward a person, the tools or the animal in your work, all must be employed professionally and reasonably, (4) not doing any work that violates God's commandment relating to alcohol, usury and other things that Allah forbids (5) Professionalism in every job.

The pivotal role of leadership in organization management and development has been widely recognized – leaders capable of creating a vision, promoting cohesiveness, and inspiring employees contribute to desired business outcomes (Ghasabeh, Soosay, and Reaiche 2015; Kim 2002). Given the importance of leaders, research on leadership has been abundant, evidenced by the diversity of leadership approaches examined by scholars (e.g., charismatic, transactional, transformational, transactional, and contingency-based leadership) (Amanchukwu, Stanley, and Ololube 2015; Dinh et al. 2014). Tenner and Detoro (1993); Robbins (2002); Hasibuan (2007); Umar (2010) in general states that leadership is the ability performed by leaders in influencing subordinates to cooperate and work productively to achieve the goal. Yuks (2010) citing Stogdil stated that there are many definitions of leadership that equal the number of people who defines this concept, so that leadership is defined based on the characteristics, behavior, influence, interaction-patterns, role relationships and administrative positions.

Spirituality in leadership is one of the agents of change in organizations (Garg, 2018b). This phenomenon is marked by the number of employees with higher spiritual goals in their work and personal lives (Beehner, 2018). Ferguson and Miliman (2008) argued about the concept of spirituality in leadership has a critical implication, with Fry (2003) in his causal model explaining that spiritual leadership can foster organizational results in which one of them is increasing individuals' commitment and productivity This condition is a challenge for company leaders to create a work environment conducive to embracing

employees' spiritual goals. One of the credible solutions to overcoming the challenges of managing human resources is creating workplace spirituality (Garg, 2018a). Therefore, workplace spirituality is a revolutionary antidote in overcoming contemporary human resource problems (Garg et al., 2019). Various empirical research also proves that workplace spirituality influences job satisfaction, engagement, commitment, and employee well-being (Garg, 2017a, 2018b; Hassan et al., 2016; Ke et al., 2017; Badrinarayan S. Badrinarayan S. Pawar, 2009; Rego & Cunha, 2008). At the organizational level, workplace spirituality produces higher productivity and profits than organizations that ignore spirituality (Jurkiewicz & Giacalone, 2004; Malik & Naeem, 2011; Pandey et al., 2016).

At the social level, workplace spirituality aligns profit maximization goals with organizational social responsibility (philanthropic) (Garg, 2017a). Spiritual leadership is an emerging area in field of study, with much research demonstrating the need for spirituality in the workplace. The spiritual literature reveals five values that are consistent with a spiritual individual. These include finding meaning, altruistic love, self-awareness, visioning, and authenticity. Certain values act as broad umbrellas that allow for study of sub values such as; faith, meditation, positive thinking and humility. Although spiritual leadership has captured scholarly attention primarily in the 21century, the concept of spirituality is not new. Since 1992, there have been extensive efforts to integrate the concept of spirituality into the workplace, as people are spending more time and pursuing meaningfulness at work (Dent, Eileen Higgins, and Wharff 2005; Fry 2003; Neal and Biberman 2003). Fairholm (1996) first introduced the idea of spirituality to the organizational context, recognizing the links between spirituality and leadership; however, it was Fry (2003) who operationalized the concept of spiritual leadership in the workplace. Fry (2003, 694–695) defined spiritual leadership as “the values, attitudes, and behaviors necessary to intrinsically motivate self and others so that they have a sense of spiritual survival through calling and membership.” He characterized spiritual leadership as a holistic approach including four fundamental factors of human: body (physical), mind (logical/rational thought), heart (emotions, feelings), and spirit (Fry 2003). Spirituality is explained and incorporated into various concepts and values such as: transcendence, balance, purity, love and care for the interests of others, meaning in life, living in harmony with the universe, and awareness of something or someone more than oneself (God or energy) who provides energy and wisdom that goes beyond the material aspects of life

(Ghani et al., 2013). Subsequent leadership studies after 2003 which integrate elements of spirituality, among others, studies (Fry et al., 2005, 2009, 2011; Reave 2005; Pawar 2009 ; Freeman, 2011; Chen et al., 2012 ;Javanmard 2012; Bodla and Ali 2012; Mansor et al., 2013; Zavareh et al., 2013).

Religiosity also being one of important thing in Spiritual Leadership. Many factors determine employee job performance and how the employees engage with their job and organization (Brien, Anthonisz, & Suhartanto, 2019; Ismail Hussein, 2019; Suhartanto & Brien, 2018), including commitment and enthusiasm which is seen as key drivers to engagement that leads to higher job performance (Saks Alan, 2019; Schaufeli, 2014). Besides engagement, the extant literature has discussed the important role of religiosity has in influencing employee job-related attitude and behavior (King & Williamson, 2005; Mathew et al., 2018; Tiliouine, Cummins, & Davern, 2009). Further, literature has signaled the influence of religiosity on employee engagement (Kutcher, Bragger, Rodriguez-Srednicki, & Masco, 2010; Osman-Gani, Hashim, & Ismail, 2013); however, none of the existing publication has empirically examined the role of religiosity on both employee engagement and performance. Given the role religion plays in a person's life (Abu-Alhaija, Raja Yusof, Hashim, & Jaharuddin, 2019; Saroglou, 2011; Tiliouine et al., 2009), and the plausible influence of religion on a person's attitude and behavior in work (Mathew et al., 2018; SikorskaSimmons, 2005), clarifying the role of religiosity on employee engagement and job performance is an important step in comprehending the employees' job-related attitude in relation to religion factor.

Beside good leadership, Religiosity can also improve the Job performance of employees. Religiosity is the internalization of religious values in a person. This internalization is then actualized in daily actions and behavior, including work. In Islam, for example, work is an inseparable whole, starting from the intention to work that is not only seeking material abundance in the world but also seeking rewards to end later. Nashori and Mucharam (2002) in Rohayati (2014) conclude religiosity as how far knowledge , how firm is the belief, how the worship is carried out and the rules and how deep the appreciation of the religion they embrace. Spirituality is a broader concept than religion. Religiosity is a form of spirituality and spirituality includes religion (Hyman and Handal 2006; Baumsteiger and Chenneville 2015), and spirituality is seen as internal, individual, and subjective (Baumsteiger and Chenneville 2015; Hyman and Handal 2006), as opposed to

religion, which is seen as external, collective, and objective (Hyman and Handal 2006; Baumsteiger and Chenneville 2015).

As per Park (2000), religiosity is manifested through a group of behaviours that display the value of a person's religion or faith. Religion encourages societal fellowship and hence motivates people to work in a team (Patel and Selvaraj, 2015). Religiosity committed employee enjoys high job satisfaction and commitment (Ghazzawi et al., 2016). Dimensions and indicators of religiosity according to Sudarmanto (2009) namely Religious Belief (the ideological dimension), Religious Practice (the ritualistic dimension), Religious Feeling (the experiential dimension), Religious Knowledge (the intellectual dimension), and Religious Effect (the consequential dimension).

Religiosity significantly influences manager's conduct and also workers who may sometimes decipher and consummate their work functions according to their religious associations as well as values (Verma and Singh, 2016). Religiosity and religion are often used interchangeably to mean the same concept; namely respect, devotion, and individual belief in the divinity (Souiden and Rani, 2015). Religion is a gift to followers of certain beliefs, rituals, values, and communities (Mathras *et.al.*, 2016). Shyan Fam et al. argues that religion is the ideal for life, which is reflected in the values and attitudes of each follower (Shyan et.al, 2016). Religiosity will affect the ethical level of a person's life so that people who are highly religious are expected to act more ethically. However, it would be a mistake to generalize for all adherents, because each has a different level of religiosity and different depths of religious commitments. Stark et al. established an indicator of the level of religiosity, they suggest that a person's level of religiosity can be seen from the individual's religious activities (Stark and Glock, 1970). These indicators are Religious Belief, Religious Practice, Religious Feeling, Religious Knowledge, and Religious Effects. Some studies show that Religiosity determines an individual's attitude. Souiden et al. explain that a person's beliefs tend to be closely related to his religion, either directly through scripture or indirectly through individual cultures (Souiden and Rani, 2015). Hence, a person's religious identity will affect behavior and attitudes (Tang and Li, 2015).

Based on research by Wijayanti et.al (2021) the results of research at Bank Syariah Indonesia (BSI) ex-Bank BNI Syariah head office regarding the influence of employee religiosity aspects of organizational culture and intrinsic motivation as mediating variables on employee performance. The aspect of religiosity has a positive and significant effect on

employee performance, which means that the better the aspect of employee religiosity, both in terms of behaving in accordance with religious teachings and guidance in social life, will further improve the performance of Bank Syariah Indonesia employees. The aspect of religiosity has a positive and significant effect on intrinsic motivation, which means that the aspect of religiosity itself that is implemented will increase employee motivation in the aspect of self-development and make employees' abilities and skills develop. Organizational culture also has a positive and significant effect on employee performance, meaning that organizational culture becomes a behavioral guide for its members who are unconsciously applied in carrying out their activities. In Bank Kalbar Syariah itself the level of employees religiosity affect on the performance and job satisfaction level of the employees. Because the level of religiosity of employees themselves helps motivate workers, for example, gratitude for being able to work at Bank Kalbar Syariah and motivation to do the best work possible according to the religious teachings of each employees. Bank Kalbar Syariah as one of the syaria bank in Indonesia using Spritual leadership as their leadership style. which in this case is Islamic Leadership that can be seen from the priciples and work environment in Bank Kalbar Syariah. The spiritual leadership helps the employees to keep motivated while working in Bank Kalbar Syariah. The reason why the researcher choose Religiosity as one of the variable because the phenomenon in Bank Kalbar Syariah where Religiosity beside Spiritual Leadership take affect on the employee performance in the institution. Employees are human resources and one of the most important factors in the production process of a company. Employment issues play an important role in the success of a company. Therefore, companies need to make a plan regarding employment issues according to the needs of each employee.

Employee performance measurement includes benchmarking of expected results with actual results (J, 2014), investigation of deviations from plans, individual performance evaluations and observations of progress made toward achieving goals of both long-term and annual objectives. There are three important qualifications for the development of objectively measurable performance criteria (Ahmed, Shah, Siddiqui, Shah, Dahri & Qureshi, 2017; Ali & Haseeb, 2019; Haseeb, Abidin, Hye, & Hartani, 2018; Haseeb., 2019; Suryanto, Haseeb, & Hartani, 2018; Ahmed & Ineen, 2013; Havidz and Setiawan, 2015; Ali, Khan and Saleh, 2016; Hammoud and Bittar, 2016; Bittar, 2017; Javaid and Alalawi, 2018).

The success of an organization is influenced by employee performance. Performance is the result of work achieved by an employee in carrying out tasks according to the responsibilities. Factors that affect performance are ability and motivational factors. Every organization will try to improve employee performance to achieve the organizational goals that have been set. Various ways are taken to improve employee performance, for example, through education and training, providing compensation and motivation, and creating a good work environment.

According to Haid and Sims (2012) there are 4 (four) things to identify employee engagement: (1) Commitment to work and organization; (2) pride in work and in the organization; (3) Willingness to support the benefits of work and organization; and (4) Satisfaction with work and organization. The overall factors of employee engagement are related to the efforts of the business organization (the company) in general in improving the performance of employees and organizations (Robinson, Perryman, & Hayday, 2004).

Job satisfaction influences organizational citizenship behavior, which is in line with the hypothesis which states that the higher the job satisfaction of the employees, the better the behavior of the workers. Job satisfaction has a very broad definition so that it cannot be seen from just one definition. Happy or positive emotions that result from assessing a person's work and work experience are also called job satisfaction (Permana et al., 2021; Valentine et al., 2011). The definition given by Tnay et al. (2013) states that job satisfaction is seen as a combination of environmental styles and psychological conditions that can make someone honestly admit satisfaction with the work done.

Locke (1997) argues that satisfaction is positive and negative feelings increase about his Job. Meanwhile, according to Saks (2006) Job Satisfaction and employee attitudes about Job Satisfaction can be assessed as a whole or in terms of individual satisfaction. Satisfied employees are more likely to speak well of the organization; they are more sensitive to helping coworkers and satisfied employees are more in line with task decisions (Vizano et al., 2021; Husin & Nurwati, 2014). However, dissatisfied workers are reluctant to accept the goals and values of the organization (Wu et al., 2019). Job satisfaction is defined as an attitude reflecting a person's feelings towards his or her job or job setting at particular a point in time (Schermerhorn, Osborn, Uhl-Bien, & Hunt, 2012). While Nelson and Quick (2012) refer to it as a pleasurable or positive emotional state resulting from the appraisal of one's job or job experiences, George and Jones (2008) added that the levels of job

satisfaction can range from extreme satisfaction to extreme dissatisfaction. According to Luthans (2011), Job Satisfaction is employee perceptions result of how good a one job give everything that is seen as something important through his Job. Job satisfaction has been defined in different ways by many researchers and authors.

Luthans (2011) says there are several indicators of Job Satisfaction, among others are: (a) Job itself, refers to how exciting the Job, a chance to learn, and opportunity to accept responsibility, (b) payment system, refer to correspondence between payments number (salary/wages) received based on job demands, (c) Promotion, refer to opportunity to get promotion for higher position, (d) Attitude of supervisor, boss, supervisor, refer to supervisor ability to provide technical assistance and support. Their ability to interact with superiors. Supervisor support which felt by employees in their Job, (e) fellow Jobers attitude, ability to interact with co-Jobers. All of this is related to Spiritual Leadership where the points above show several indicators that will later affect the level of Job Satisfaction of employees who are under Spiritual Leadership.

Based on a research done by Amaliah et.al (2015) according to the results of statistical and hypothesis testing, the research hypothesis is accepted where religious values significantly positive effect on employees job satisfaction. A good understanding of the values of religion make an employee get job satisfaction both materially and spiritually. Feelings of gratitude, as well as to understand the meaning of work in the industry to make an official looking embroidery work not only to earn a living but also as a form of his obligation to God. Based on research by Darmi et.al (2020), Spiritual Leadership positively affected the employees/ educational staffs job satisfaction at UIN Walisongo. Spiritual values in leadership could motivate and inspire employees to build the organizations vision and culture and create employees job satisfaction in the organization, which in turn impacted their employees performance.

This study verifies the research of Rahmawati (2016), which revealed that spiritual leadership had a positive effect on employees job satisfaction. And research conduct by Mathew et.al (2020) Involvement of religious organisations is highly imperative to inculcate positive attributes into religious people and there by performance of employees can be increased. An increase in the performance of the organisations will have a positive impact on the economy. Therefore, the onus is with the religious organisations to recognise the ways and means to indoctrinate affirmative habits which will promote commitment

and there by performance, which will be definitely be a boon for the society. And in Bank Kalbar Syariah, the level of Job Satisfaction also be an important thing for the institution to keep giving the best service for the society.

Bank Kalbar Sharia Business Unit (UUS) was established in order to provide options for people who want to do transaction based on sharia principles. Bank Kalbar UUS was officially established on December 12, 2005 based on the Decree of the Board of Directors No. SK/246/DIR of 2005 dated December 9, 2005 and has received permission from Bank Indonesia Pontianak through letter No. 7/24/DPwBz/DWBz/Ptk dated December 1, 2005 regarding Permit to Open a Sharia Branch Office of West Kalimantan Bank. Bank Kalbar Syariah itself is one of the banks that applies Islamic principles in Pontianak, West Kalimantan and of course also applies an Spiritual Leadership system in regulating and running its institutions. In this study, the researcher wanted to find out how Spiritual Leadership work in the institution and whether religiosity has a major influence on the performance and level of Job Satisfaction of employees in the institution. In Bank Kalbar Syariah itself there is a phenomenon where the Spiritual Leadership and Religiosity affect on the employee performance and automatically affecting the Job Satisfaction level of the employees. It can be seen from interview was done with the supervisor in Bank Kalbar Syariah Ms. Nofi asniwar S.P. She said that Spritual leadership and Religiosity take part in supporting the employees in workplace. And it is the reason why Religiosity be one of the variable in this research. It can be seen from the data given about the job satisfaction rate from the employees in Bank Kalbar Syariah. The research will have 60 employees which is all of Bank Kalbar Syariah employees as a population for the research and 50 employees as the research sample.

LITERATURE REVIEW AND HYPOTHESIS

Spiritual Leadership Theory

Spiritual leadership involves intrinsically motivating and inspiring workers through hope/faith in a vision of service to key stakeholders and a corporate culture based on the values of altruistic love to produce next 35 years or so is likely to be inaccurate as well a highly motivated, committed and productive as incomplete (Sowcik, 2015). One style of leadership that allows leaders to positive and humane results is spiritual leadership. There

are characteristics and qualities of Spiritual Leadership that differentiate it from other styles that may also use multiple approaches. Spiritual leadership involves intrinsically motivating and inspiring workers through hope/faith in a vision of service to key stakeholders and a corporate culture based on the values of altruistic love to produce a highly motivated, committed and productive workforce (International Institute for Spiritual Leadership, 2013, para 1). The Definition and application of Spiritual Leadership include six behaviors that promote spiritual practices in the workplace:

- a. Respect for others' values
- b. Fair treatment
- c. Expressing care and concern
- d. Listening actively and responsively
- e. Showing appreciation for others' contributions • Emotions. (Reae, 2005)

Employee Religiosity Theory

The tendency towards religious belief shows one's religiosity towards a set of principles that gives some social control to the individual concerned (Jiménez et al., 2019). Two distinctive aspects of religiosity are suggested by Ramlee et al. (2016) namely extrinsic religiosity and intrinsic religiosity. Religious behavior is said to come from an extrinsic aspect, when the use of religiosity for personal gain, especially to gain popularity, achieve business targets or to make friends. In contrast, the intrinsic religiosity dimension is based on a natural goal, which is to guide someone to be more obedient by obeying religious teachings such as praying or engaging in voluntary community service. (Charan et al., 2020; Choy, 2020; Jiménez et al., 2019). Religiosity and religion are often used interchangeably to mean the same concept; namely respect, devotion, and individual belief in the divinity (Souiden and Rani, 2015).

Moon, Youn, Hur, and Kim (2020) reveal the spirituality of the employee insignificantly affects job performance, but significantly affect the performance if it is mediated by motivation. Religion is a gift to followers of certain beliefs, rituals, values, and communities (Mathras *et.al.*, 2016). Shyan Fam et al. argues that religion is the ideal for life, which is reflected in the values and attitudes of each follower (Shyan et.al, 2016).

Employee Performance Theory

Performance is an action result achieved by an individual or a group of people in a company that is in accordance with their authority and responsibilities as an effort to achieve the

goals of the institution, and does not conflict with morals, ethics, and does not violate the law (Basri & Rivai, 2005). The existence of employee performance appraisals can increase motivation and encourage them to be actively involved in innovative programs, and make it easier to reach the desired goals (Minavand & Lorkojouri, 2013). Employee performance appraisal provides feedback, and programs are prepared to improve performance that can help employees develop skills to maximize their potential (Cascio, 2014; Susanto et al., 2020). Employees with high perceived organizational support (POS) indicate that they have a greater responsibility which collectively helps the organization achieve its goals, increases rewards for key performance, and such employees are highly committed to the organization (Neves & Eisenberger, 2012; Silitonga et al., 2020)

Job Satisfaction Theory

Job Satisfaction is defined as an attitude reflecting a person's feelings towards his or her job or job setting at particular a point in time (Schermerhorn, Osborn, Uhl-Bien, & Hunt, 2012). While Nelson and Quick (2012) refer to it as a pleasurable or positive emotional state resulting from the appraisal of one's job or job experiences, George and Jones (2008) added that the levels of Job Satisfaction can range from extreme satisfaction to extreme dissatisfaction. Job satisfaction has a very broad definition so that it cannot be seen from just one definition. Happy or positive emotions that result from assessing a person's work and work experience are also called job satisfaction (Permana et al., 2021; Valentine et al., 2011).

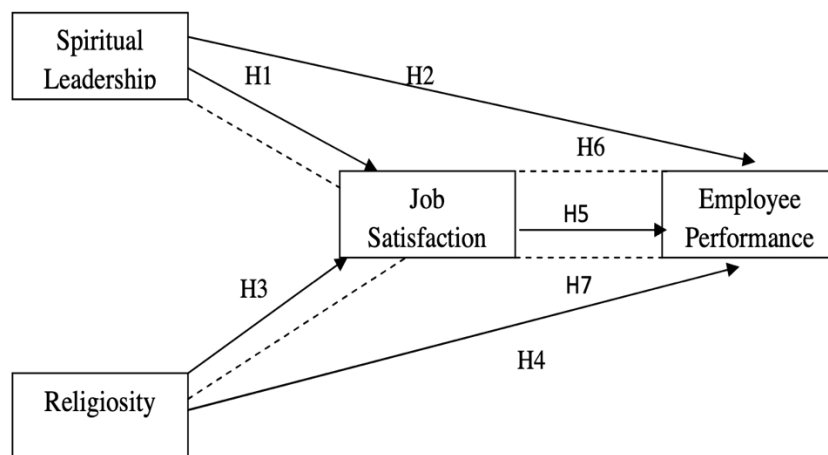


Figure 1. Conceptual Framework

Research Hypothesis

H1 : Spiritual Leadership has a Positive and Significant Impact on Job Satisfaction

H2 : Spiritual Leadership have a Positive and Significant Impact on Employee Performance

H3 : Religiosity Has a Positive and Significant Impact on Job Satisfaction

H4: Religiosity have a Positive and Significant impact and on Employee Performance

H5: Job Satisfaction has Positive and Significant impact on Employee Performance

H6: Job Satisfaction Mediating and has Positive Relation between Variable Spiritual Leadership and Employee Performance

H7: Job Satisfaction Mediating and has Positive Relation Between Variable Religiosity and Employee Performance

RESEARCH METHODOLOGY

This research will use the comparative causal method. The comparative causal method is a method that identifies cause-and-effect relationships. The approach used in this research is a quantitative approach. The quantitative approach is an approach that tests and analyzes the relationships of research variables with statistical procedures based on theoretical studies and empirical data obtained in the field.

The sample is part of the number and characteristics of a population. This study use probability sampling. Probability sampling is defined as a sampling technique in which the researcher chooses samples from a larger population using a method based on the theory of probability. The sample for this research are 50 employees of Bank Kalbar Syariah.

RESULTS

H1: Spiritual leadership has a positive and signifiant impact on Job satisfaction

It shows that there is a positive and significant influence between the Spiritual Leadership construct and Job Satisfaction with original sample rate 1.411 and coefficient value of 0.000 and significant. This is evidenced by the magnitude of the t-statistical value for the construct of Spiritual Leadership on Job Satisfaction above 1.96, which is 31,221. **So it can be concluded that the Hypotheses is accepted.**

H2: Spiritual leadership has a positive and significant impact on Employee Performance

It shows that there is a negative and significant influence between the Spiritual Leadership construct and Employee Performance with original sample rate -0.317 and coefficient value of 0.001 and significant. This is evidenced by the magnitude of the t-statistical value for the construct of Spiritual Leadership on Job Satisfaction above 1.96 , which is 3.502 . **So it can be concluded that the Hypotheses is denied.**

H3: Religiosity has a positive and significant impact on Job Satisfaction

It shows that Religiosity has a negative and significant effect on Job Satisfaction with a coefficient value of 0.004 and significant but the original sample is -0.616 . This is evidenced by the magnitude of the t-statistical value for the construct of Spiritual Leadership on Job Satisfaction above 1.96 , which is $2,905$. **So it can be concluded that the Hypotheses is denied.**

H4: Religiosity has a positive and significant impact on Employee Performance

It shows that there is a positive and significant influence between the Religiosity construct and Employee Performance with original sample rate 0.191 and coefficient value of 0.001 and significant. This is evidenced by the magnitude of the t-statistical value for the construct of Spiritual Leadership on Job Satisfaction above 1.96 , which is $3,408$. **So it can be concluded that the Hypotheses is accepted.**

H5: Job Satisfaction has a positive and significant impact on Employee Performance

It shows that there is a positive and significant influence between the Job Satisfaction construct and Employee Performance with original sample rate 1.129 and coefficient value of 0.000 and significant. This is evidenced by the magnitude of the t-statistical value for the construct of Spiritual Leadership on Job Satisfaction above 1.96 , which is 31.221 . **So it can be concluded that the Hypotheses is accepted.**

H6: Job Satisfaction mediating variable Spiritual Leadership and Employee Performance and has positive relationship direction

Variable Spiritual Leadership through Job Satisfaction as mediation with original sample rate 1.593 and P value 0.000 have a significant effect on Employee Performance and positive relationship direction. **So It can be conclude that the Hypotheses is accepted.**

H7: Job Satisfaction mediating variable Religiosity and Employee Performance and has positive relationship direction

Variable Religiosity through Job Satisfaction as mediation with original sample rate -0.696 and P value 0.003 have a significant effect on Employee Performance and has negative relationship direction. **So It can be conclude that the Hypotheses is denied.**

CONCLUSION

Based on the results of research and discussions that have been carried out regarding the influence of spiritual leadership and religiosity on employee performance with job satisfaction as a mediating variable with a case study at Bank Kalbar Syariah Pontianak with using simple regression and path analysis, it can be the following conclusions are drawn:

1. The test results state that there is a positive and significant influence between Spiritual Leadership on Job Satisfaction. So Spiritual Leadership affect positively on Job Satisfaction.
2. The test results state that there is a negative and significant influence between Spiritual Leadership on Employee Performance. So Spiritual Leadership affect on Employee Performance but negatively.
3. The test results state that there is a negative and significant influence between Religiosity on Job Satisfaction. So Religiosity affect on Job Satisfaction but negatively.
4. The test results state that there is a positive and significant influence between Religiosity on Employee Performance. So Religiosity is affect Employee Performance positively.
5. The test results state that there is a positive and significant influence between Job Satisfaction on Employee Performance. So Job Satisfaction affect on Employee Performance positively.

6. Based on the test results, Variable Spiritual Leadership through Job Satisfaction as mediation have a significant effect on Employee Performance and positive relationship direction. It is mean that Job Satisfaction is mediating Spiritual Leadership and Employee Performance positively.
7. Based on the test results, Variable Religiosity through Job Satisfaction as mediation have a significant effect on Employee Performance and negative relationship direction. It is mean Job Satisfaction mediating Religiosity and Employee Performance negatively.

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