



## Islamic Leadership, Emotional Intelligence, and Workplace Spirituality: A Synergistic Model to Improve Teacher Productivity in Banyumas, Indonesia

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**ABSTRACT:** This study develops and tests a structural model linking Islamic leadership and emotional intelligence to teacher productivity, with workplace spirituality serving as a mediating variable. Grounded in Bandura's Social Cognitive Theory, the research involved 250 teachers from Islamic-based secondary schools in the Ex-Residency area of Banyumas, Indonesia. Data were collected using standardized instruments and analyzed through Structural Equation Modeling with Partial Least Squares (SEM-PLS). The results indicate that both Islamic leadership and emotional intelligence significantly influence workplace spirituality and teacher productivity, both directly and indirectly. These findings highlight that work environments enriched with Islamic values, emotional competence, and spiritual meaning can enhance professional performance. This study contributes theoretically to the development of an integrative model and offers practical implications for educational policymakers to foster meaningful and sustainable school cultures.

**Keywords:** Islamic Leadership, Emotional Intelligence, Workplace Spirituality, Teacher Productivity.



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## INTRODUCTION

In the midst of rapid global changes and technological disruptions that affect almost all sectors of life, education remains the main foundation in nation building. The UNESCO report (2022) emphasizes that the quality of education is highly determined by the quality of teachers as the main actor in the learning process. In this context, teacher productivity is an important indicator in assessing the effectiveness of educational institutions, because teachers are not only tasked with teaching, but also shaping character, providing inspiration, and creating a conducive learning environment ([Bumay et al., 2023](#); [Yildirim et al., 2024](#)). In this context, teacher productivity is a critical indicator of institutional effectiveness, as it reflects both instructional performance and broader contributions to student development.

The global pursuit of Sustainable Development Goal (SDG) 4 underscores the importance of ensuring inclusive and equitable quality education as a driver of national competitiveness and societal well-being

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([Bagis, Adawiyah, Tubastuvi, et al., 2025](#)). In this context, teacher productivity emerges as a pivotal factor in determining educational quality, as teachers are central agents of learning outcomes and character development. However, research indicates that teacher productivity is influenced not only by technical competencies but also by psychological, emotional, and spiritual dimensions, which shape motivation and performance in complex educational settings ([Aldjufri et al., 2024](#)).

A special phenomenon in Indonesia shows that teacher productivity still faces various challenges, ranging from administrative workload, low work motivation, to the principal's leadership style that is less adaptive to the spiritual and emotional needs of teachers. This is also reflected in the Ex-Residency of Banyumas area, where many Islamic-based high schools show the need for a more humanistic and value-based leadership model ([Mohd Ali et al., 2022](#); [Rosid et al., 2024](#)). Therefore, a new approach is needed that emphasizes not only technical competence, but also the spiritual and emotional aspects of education management.

In Indonesia, particularly in Islamic-based schools, teacher productivity still faces significant challenges, including excessive administrative workloads, limited professional development opportunities, and leadership styles that are not sufficiently responsive to teachers' emotional and spiritual needs. Evidence from the Ex-Residency area of Banyumas illustrates that many Islamic-based secondary schools require leadership approaches that are more humanistic and value-oriented ([Mohd Ali et al., 2022](#); [Pariyanti et al., 2022](#)). This suggests the importance of leadership models that integrate technical, spiritual, and emotional aspects in educational management.

One of the relevant approaches in this context is Islamic leadership, which is a leadership style that emphasizes values such as justice ('adl), honesty (Sidiq), responsibility (Amanah), and compassion (Rahmah) ([Bagis, 2025](#); [Rizaldy & Hidayatullah, 2021](#)). This kind of leadership is believed to be able to create a positive work climate, motivate teachers, and increase their loyalty and productivity ([Abdelwahed et al., 2024](#)). However, other studies have shown that the application of Islamic values ([Bagis et al., 2024](#)) in leadership is not necessarily effective if it is not accompanied by the emotional capacity and spiritual understanding of teachers ([Javid et al., 2024](#)), thus raising questions about the mechanism of its influence.

Emotional intelligence is therefore considered a key factor. Teachers with strong emotional intelligence are better equipped to manage stress, empathize with students, and foster positive working relationships ([Fteiha & Awwad, 2020](#); [Hsieh et al., 2020](#); [Musa et al., 2020](#)). Yet, empirical findings on its direct impact on productivity remain varied, suggesting the need for mediating factors. One promising explanation is the role of workplace spirituality, defined as the experience of meaningful work, a sense of community, and alignment between personal and institutional values ([Pariyanti et al., 2022](#); [Saripudin & Kurnia, 2021](#)). Teachers with higher levels of workplace spirituality tend to show stronger commitment, responsibility, and productivity ([Ratu Janisa Gamasiwi et al., 2023](#)).

Theoretically, this research is based on Social Cognitive Theory (Albert Bandura, 1991) which explains that individual behaviours is shaped by the interaction between personal influences, the environment,

and the process of social observation. In this context, teachers will observe and imitate a leadership style that reflects Islamic values, which in turn shapes their emotional intelligence and work spirituality (Bagis, Adawiyah, & Hasanah, 2025). In other words, Islamic leadership and emotional intelligence function as antecedents that affect teacher productivity, both directly and through the mechanism of work spirituality.

However, until now, there has not been much research that comprehensively examines the relationship between Islamic leadership, emotional intelligence, work spirituality, and teacher productivity in a structural model, especially in the Islamic secondary school environment in Indonesia. Some studies only test two or three variables separately, without considering the role of mediation and stronger theoretical integration.

This study is a theoretical model development study that aims to formulate and test the relationship between Islamic leadership and emotional intelligence on teacher productivity by including work spirituality as a mediating variable. The model developed in this study has not been widely raised in previous studies, especially in the context of Islamic-based secondary schools in Indonesia. The development of this model refers to the theoretical synthesis of various previous studies (Adawiyah & Pramuka, 2017; Ashmos & Duchon, 2000; Fteiha & Awwad, 2020), but make a new contribution by combining the approach of Islamic values, emotional skills, and spirituality aspects in the teacher's work environment simultaneously and integrated. Despite its importance, few studies have examined the integrative relationship between Islamic leadership, emotional intelligence, workplace spirituality, and teacher productivity in a single structural model, particularly in Islamic secondary schools in Indonesia. Prior studies often analyzed these variables separately or partially, neglecting the mediating role of workplace spirituality and lacking a strong theoretical foundation.

This study seeks to fill this gap by developing and empirically testing a structural model that links Islamic leadership and emotional intelligence to teacher productivity, with workplace spirituality as a mediating factor. The contribution of this research lies in integrating leadership, emotional, and spiritual dimensions into a comprehensive model grounded in Social Cognitive Theory. Beyond theoretical implications, the study provides practical insights for school principals, policymakers, and teacher training institutions to strengthen Islamic values, enhance emotional competencies, and cultivate workplace spirituality in order to sustainably improve teacher productivity in Islamic-based schools.

### **Social Cognitive Theory**

This research is based on Social Cognitive Theory (SCT) developed by (Albert Bandura, 1991), which states that human behaviour is shaped by the mutual interaction between personal, behavioural, and social factors. In the context of leadership and work productivity, SCT explains that individuals learn through observation of authority figures (e.g. leaders), and from these experiences they form self-confidence, work values, and professional attitudes.

In the school environment, the principal as a leader plays the role of a social model observed by the teacher. When leaders exhibit value-based behaviour (as in Islamic leadership), teachers will imitate, adjust emotional perceptions, and internalize those values. This process forms self-efficacy and emotional coping which is the basis for the formation of emotional intelligence and work spirituality ([Albert Bandura, 1991](#); [Hsieh et al., 2020](#)). Therefore, this theory is particularly relevant to explain how the teacher's leadership and emotional state affect productive behaviours through cognitive and social processes.

### **Teacher Productivity**

Teacher productivity is defined as the ability to optimally complete professional tasks which includes the dimensions of quantity, quality, efficiency, punctuality, creativity, and collaboration ([Suib et al., 2022](#)). In SCT theory, this productivity is determined not only by internal factors (motivation or expertise), but also by the social influences of the work environment, including leadership styles and interpersonal relationships.

### **Islamic Leadership and Teacher Productivity**

Islamic leadership emphasizes the values of justice ('adl), honesty (Sidiq), responsibility (Amanah), and compassion (Rahmah) as the main principles in leading ([Bagis, 2025](#)). In the context of education, school principals who practice these values will create an ethical, supportive, and meaningful work atmosphere. Based on SCT, social interaction between leaders and teachers will shape teachers' work behaviour through strengthening values and behaviour models. Empirical studies show that Islamic leadership can improve teacher performance and motivation ([Aldjufri et al., 2024](#)), although some other studies have found inconsistent results ([Sodiq et al., 2024](#)).

Hypothesis 1: Islamic leadership has a positive effect on teacher productivity.

### **Emotional Intelligence and Teacher Productivity**

Emotional intelligence (EI) is the ability to understand, manage, and express emotions in a constructive way ([Goleman, 2011](#); [Salovey & Mayer, 1990](#); [Su et al., 2022](#)). Teachers with high EI are better able to build healthy relationships with students and colleagues, as well as manage the stress that often arises in learning activities. SCT explains that EI is formed through social experiences and observation of the emotional reactions of leaders or the environment. ([Hsieh et al., 2020](#)) shows that the emotional intelligence of school principals can empower teachers in increasing productivity.

Hypothesis 2: Emotional intelligence has a positive effect on teacher productivity.

### **Islamic Leadership and Spirituality at Work**

Work spirituality reflects the search for meaning in work, a sense of attachment to the work community, and the alignment of personal values with organizational values ([Ashmos & Duchon, 2000](#)). Within the framework of SCT, leaders who display spiritual behaviour (as in Islamic leadership) can be a model observed by teachers to form a work orientation that is not just administrative, but also worshipful ([Bagis et al., n.d.](#)). Gazi (2020) stated that Islamic leadership can strengthen the spiritual motivation of teachers in work.

Hypothesis 3: Islamic leadership has a positive effect on work spirituality.

### **Emotional Intelligence and Work Spirituality**

Emotional intelligence is not only an intrapersonal ability, but it is also closely related to spiritual awareness. Teachers who are able to manage emotions tend to be more reflective and find deeper meaning in their work ([Su et al., 2022](#)). In SCT, emotional regulation is the result of the interaction between personal experiences and environmental influences. Therefore, teachers with high EI tend to develop a stronger work spirituality ([Saripudin & Kurnia, 2021](#)).

Hypothesis 4: Emotional intelligence has a positive effect on work spirituality.

### **Work Spirituality and Teacher Productivity**

Work spirituality strengthens teachers' emotional attachment to their profession, increases their sense of responsibility, and commitment in carrying out their duties ([Lata & Chaudhary, 2021](#)). Work spirituality significantly improves employee performance and effectiveness in the public and educational sectors ([Yang & Fry, 2018](#)). In the framework of SCT, spirituality is a reflection of social processes that strengthen the meaning of work as a form of self-actualization.

Hypothesis 5: Work spirituality has a positive effect on teacher productivity.

### **The Role of Spirituality Mediation**

Work spirituality in this study plays a role as a cognitive and affective mechanism that bridges the relationship between external influences and the teacher's work. SCT supports the idea that social learning and values acquired through the work environment will transform into internal beliefs that ultimately influence behaviour ([Afsar et al., 2016](#); [Albert Bandura, 1991](#)). Therefore, work spirituality is predicted to mediate the influence of Islamic leadership and emotional intelligence on teacher productivity.

Hypothesis 6: Work spirituality mediates the relationship between Islamic leadership and teacher productivity.

Hypothesis 7: Work spirituality mediates the relationship between emotional intelligence and teacher productivity.

## **METHOD**

This study employs a quantitative explanatory design with the aim of testing causal relationships between Islamic leadership, emotional intelligence, workplace spirituality, and teacher productivity. The research model was analyzed using Structural Equation Modeling with Partial Least Squares (SEM-PLS), which is appropriate for testing complex relationships involving mediation and latent constructs.

The population consisted of teachers from Islamic-based secondary schools in the Ex-Residency area of Banyumas, Indonesia. Data were collected between February and April 2024. Using purposive sampling, a total of 250 teachers were recruited as respondents, which exceeds the minimum requirement of ten times the largest number of structural paths in the model (Hair et al., 2021). The respondents' demographic profile shows that 61% were female and 39% male; the majority (54%) were aged between 31–45 years, with an average teaching experience of 12 years.

Prior to data collection, ethical clearance was obtained from the Institutional Review Board of Universitas Jenderal Soedirman (Ref: 012/UNSOED/ETIK/III/2024). Participation was voluntary, and informed consent was obtained from all respondents. Confidentiality and anonymity were assured.

The questionnaire consisted of four constructs measured on a five-point Likert scale (1 = strongly disagree, 5 = strongly agree): Islamic Leadership (6 items) adapted from Bagus (2025) and Rizaldy & Hidayatullah (2021). Emotional Intelligence (6 items) adapted from Fteiha & Awwad (2020). Workplace Spirituality (7 items) adapted from Ashmos & Duchon (2000) and Saripudin & Kurnia (2021). Teacher Productivity (6 items) adapted from Aldjufri et al. (2024).

Convergent validity was confirmed as all outer loadings exceeded 0.70. The Average Variance Extracted (AVE) values for all constructs were above the threshold of 0.50, ranging from 0.612 to 0.728. Composite Reliability (CR) values ranged from 0.874 to 0.921, while Cronbach's Alpha values ranged from 0.821 to 0.896, indicating satisfactory reliability. Discriminant validity was established using the Fornell–Larcker criterion, with square root AVE values higher than inter-construct correlations.

SEM-PLS was conducted using SmartPLS 4. The analysis followed a two-step approach: Measurement Model (Outer Model): assessing reliability, convergent validity, and discriminant validity. Structural Model (Inner Model): testing path coefficients,  $R^2$ , effect size ( $f^2$ ), predictive relevance ( $Q^2$ ), and model fit. Bootstrapping with 5,000 resamples was used to evaluate the significance of relationships. The

structural model demonstrated strong predictive power, with  $R^2$  values of 0.525 for workplace spirituality and 0.607 for teacher productivity. The Goodness of Fit (GoF) was 0.571, exceeding the threshold for a strong model.

## RESULT AND DISCUSSION

### Measurement Model Analysis Results (Outer Model)

The outer model analysis showed that all item loadings exceeded 0.70, confirming convergent validity. The Average Variance Extracted (AVE) values ranged from 0.612 to 0.728, above the minimum threshold of 0.50. Composite Reliability (CR) values were between 0.874 and 0.921, and Cronbach's Alpha values ranged from 0.821 to 0.896, indicating strong construct reliability. Discriminant validity was established using the Fornell–Larcker criterion. The results of the inner model analysis are presented in Table 1.

**Table 1.** Outer Loading Results for Each Indicator

Variable	Indicator	Outer Loading	Description
Islamic Leadership	KI1 – Amanah	0,781	Valid
	KI2 – Justice	0,804	Valid
	KI3 – Tabligh	0,822	Valid
	KI4 – Siddiq	0,798	Valid
	KI5 – Fathanah	0,765	Valid
Emotional Intelligence	KE1 – Empathy	0,843	Valid
	KE2 – Self-Awareness	0,825	Valid
	KE3 – Emotional Management	0,818	Valid
	KE4 – Motivation	0,802	Valid
Work Spirituality	SK1 – Meaning of Work	0,876	Valid
	SK2 – Community	0,851	Valid
	SK3 – Value Congruence	0,832	Valid
Teacher Productivity	PG1 – Effectiveness	0,828	Valid
	PG2 – Collaboration	0,844	Valid
	PG3 – Innovation	0,863	Valid

All indicators showed outer loading values above 0.70, indicating a strong contribution to the construct (Hair et al., 2022). The AVE values for each construct were also above 0.5, and the Composite Reliability values exceeded 0.70, indicating good internal validity and reliability.

### Structural Model Testing Results

After the measurement model was declared valid and reliable, testing continued with the structural model to examine the relationships between constructs. Testing was conducted using bootstrapping on 5,000 samples at a 5% significance level. The model explained 52.5% of the variance in workplace

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spirituality and 60.7% in teacher productivity. The Goodness of Fit (GoF) index of 0.571 indicated a strong model fit.

**Table 2.** Results of Testing the Relationship Between Variables

Relationship Between Variables	Path Coefficient ( $\beta$ )	T-statistic	P-Value	Results
Islamic Leadership → Work Spirituality	0,412	6,218	0,000	Supported
Emotional Intelligence → Work Spirituality	0,391	5,983	0,000	Supported
Work Spirituality → Teacher Productivity	0,433	7,104	0,000	Supported
Islamic Leadership → Teacher Productivity	0,201	2,321	0,021	Supported
Emotional Intelligence → Teacher Productivity	0,178	2,019	0,044	Supported
Islamic Leadership → WS → Teacher Productivity	0,178 (indirect)	4,832	0,000	Supported
Emotional Intelligence → WS → Teacher Productivity	0,169 (indirect)	4,615	0,000	Supported

## Model Fit Test Results, R<sup>2</sup>, and F-Test

To evaluate the overall suitability of the structural model, a Goodness of Fit (GoF) analysis, R-squared (R<sup>2</sup>) value, and an overall model significance test (F-test) were conducted. The model explained 52.5% of the variance in workplace spirituality and 60.7% in teacher productivity. The Goodness of Fit (GoF) index of 0.571 indicated a strong model fit. Meanwhile, 60.7% of the variance in teacher productivity can be explained by Islamic leadership, emotional intelligence, and work spirituality. The Goodness of Fit (GoF) value was calculated by taking the square root of the product of the average AVE and R<sup>2</sup>, resulting in a value of 0.571. According to Tenenhaus et al. (2005), a GoF value above 0.36 is categorized as a model with good fit.

For the simultaneous model significance test, the F-statistic value was 98.34 with  $p < 0.001$ , indicating that the overall model is significant.

**Table 3.** R<sup>2</sup> and GoF Values of the Model

Construct	R <sup>2</sup>	Description
Work Spirituality	0,525	Moderate
Teacher Productivity	0,607	Strong
Goodness of Fit (GoF)	0,571	Model Fit Very Good

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The findings of this study make an important contribution to understanding the dynamics of the relationship between Islamic leadership, emotional intelligence, work spirituality, and teacher productivity. The results showed that all relationships between variables were statistically significant, either directly or through the mediation of work spirituality.

The findings of this study confirm that Islamic leadership has a positive effect on workplace spirituality. This shows that the higher the level of Islamic values implemented by school leaders (e.g., amanah, 'adl, tabligh, şidq, and fathanah), the stronger the teachers' sense of meaning, value alignment, and belonging in their work. These findings are consistent with ([Aldjufri et al., 2024](#); [Bagis, 2025](#)) who argue that Islamic principles in leadership not only support organizational goal achievement but also strengthen ethical responsibility and spiritual engagement at work. In the school context, principals who embody Islamic leadership can foster a more meaningful and spiritually fulfilling work environment.

Similarly, emotional intelligence was found to positively influence workplace spirituality. This reinforces the work of Fteiha and Awwad (2020) and Hsieh et al. (2020), which emphasized the importance of leaders' ability to recognize, regulate, and direct emotions in creating emotionally and spiritually supportive work environments. Teachers who feel emotionally understood tend to develop deeper connections with their work and colleagues, which enhances spiritual dimensions such as meaning, value congruence, and community.

Workplace spirituality itself has been shown to significantly influence teacher productivity. This finding is aligned with the theoretical perspective of Ashmos and Duchon (2000), who emphasized that spirituality at work provides the psychological foundation for engagement and achievement. Empirical evidence from Afsar et al. (2016) and Petchsawang and McLean (2017) further supports that spirituality is not merely abstract but serves as a real determinant of organizational performance. In this study, teachers with stronger workplace spirituality were more collaborative, innovative, and committed to their professional responsibilities.

Furthermore, both Islamic leadership and emotional intelligence directly affect teacher productivity, although the indirect influence through workplace spirituality is stronger. This validates the proposed mediation model and highlights the mechanism by which leadership values and emotional capacity translate into higher performance. These results extend Bandura's Social Cognitive Theory (1991), which explains behavior as the result of reciprocal interactions between personal factors (such as emotional intelligence), social factors (such as leadership style), and environmental influences (such as workplace spirituality). Here, workplace spirituality functions as an environmental filter that shapes teachers' perceptions and behaviors.

Comparisons with previous studies highlight this contribution. Earlier research often examined leadership, emotional intelligence, or spirituality in isolation ([Bagis et al., 2024](#); [Javid et al., 2024](#)), leading to fragmented findings. This study advances the literature by testing an integrative structural

model that incorporates all three constructs simultaneously, providing stronger empirical evidence of their interrelationships. The  $R^2$  value of 0.607 for teacher productivity demonstrates that more than 60% of the variance in productive behavior can be explained by the model, while the Goodness of Fit (GoF) of 0.571 indicates a strong overall model fit.

Practically, these findings underscore the importance of holistic policy and leadership practices in Islamic-based schools (Suroya et al., 2023). Two key areas require attention: (1) the internalization of Islamic leadership values as a moral and ethical foundation for principals, and (2) the development of emotional intelligence as a relational skill for teachers in managing classroom and organizational challenges. At the same time, school culture needs to be directed toward reviving spiritual values that provide meaning, connection, and shared purpose among teachers. Concretely, this can be implemented through leadership training programs based on Islamic values, professional development workshops on emotional intelligence, and initiatives to foster a spiritually supportive school environment.

## CONCLUSION

This study demonstrates that Islamic leadership and emotional intelligence play significant roles in shaping teacher productivity, both directly and indirectly through workplace spirituality. The findings confirm that principals who embody Islamic values such as amanah, 'adl, and rahmah can foster spiritual meaning and value alignment in schools, which in turn enhances teacher performance. Emotional intelligence was also found to be essential, enabling teachers to regulate emotions, build positive relationships, and strengthen their spiritual engagement at work. Most importantly, workplace spirituality emerged as a strong mediating factor, validating the proposed structural model and extending the application of Social Cognitive Theory (Bandura, 1991) in the context of Islamic education. By integrating leadership, emotional, and spiritual dimensions, this study provides a comprehensive understanding of how teacher productivity can be sustainably improved. The  $R^2$  value of 0.607 and GoF of 0.571 demonstrate that the model has strong explanatory and predictive power. Theoretically, this study advances the literature by moving beyond fragmented analyses of leadership, emotional intelligence, or spirituality in isolation. It contributes an integrative framework that links these constructs within a single structural model, emphasizing the mediating role of workplace spirituality. This enriches Social Cognitive Theory by demonstrating how role modeling, personal competencies, and environmental meaning converge to influence teacher performance.

From a practical perspective, the findings highlight the need for school principals and policymakers to design interventions that strengthen both leadership and teacher capacities. Leadership Development: Principals should receive training on Islamic leadership values to create ethical and spiritually supportive school environments. Emotional Intelligence Training: Teacher professional development programs should incorporate modules on emotional awareness, stress management, and

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relational skills. Cultivating Workplace Spirituality: Schools should foster a culture of meaning, community, and value alignment by integrating spiritual practices, reflective activities, and collaborative forums into daily routines. By combining these three approaches, schools can build sustainable environments that not only improve productivity but also nurture holistic teacher well-being.

This study is limited by its focus on Islamic-based secondary schools in the Banyumas region, which may restrict the generalizability of findings. Future research could extend the model to different cultural or institutional contexts, compare Islamic and non-Islamic schools, or examine longitudinal effects of leadership and emotional intelligence on teacher outcomes. Additionally, qualitative approaches such as interviews or case studies could provide deeper insights into the lived experiences of teachers in integrating leadership, emotional, and spiritual dimensions. In addition, these results can be a reference for policy makers and education program implementers to emphasize the integrative aspects between leadership, emotions, and spirituality in improving the quality of educational human resources. This study has limitations in terms of geography and type of respondents, so it is recommended to expand the scope of the population in future studies, as well as examine additional factors such as organizational culture and intrinsic motivations that may strengthen this research model.

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