

The Role of Spiritual Leadership in Enhancing Quality of Work Life, Job Satisfaction, and Organizational Commitment among Lecturers at Islamic Private Universities

Ilham^{1*}, St. Sukmawati², Andi Tenri Olle², Murad Lahadji³

¹Faculty of Economics and Business, Universitas Sulawesi Tenggara, Kendari, Indonesia

²Faculty of Economics and Business, Universitas Muslim Indonesia, Makassar, Indonesia

³Faculty of Economics and Business, Universitas Muhammadiyah Luwuk Banggai, Luwuk, Indonesia

*Corresponding email: ilhamdosma2015@gmail.com

Abstract: This study examines the moderating role of spiritual leadership in the relationship between quality of work life, job satisfaction, and organizational commitment among lecturers at Islamic private universities in Indonesia. A quantitative cross-sectional design was employed using survey data collected from 323 permanent lecturers. Data were analyzed using partial least squares structural equation modeling (PLS-SEM). The findings indicate that quality of work life and spiritual leadership significantly influence organizational commitment among lecturer at Islamic private universities in Indonesia. Moreover, spiritual leadership strengthens the relationships between quality of work life and organizational commitment as well as between job satisfaction and organizational commitment, although spiritual leadership does not directly affect organizational commitment. These results suggest that spiritual leadership enhances organizational commitment indirectly by reinforcing supportive work conditions and positive job-related attitudes. This study contributes to the literature on spiritual leadership by clarifying its contextual role in higher education institutions with strong spiritual and ethical values.

Keywords: Higher Education, Job Satisfaction, Organizational Commitment, Quality of Work Life, Spiritual Leadership

INTRODUCTION

The relationship between quality of work life (QWL), job satisfaction, and faculty commitment in private Islamic higher education institutions can be better understood by examining the findings of relevant studies. Spiritual leadership is believed to influence the psychological and emotional states of faculty members, ultimately affecting their level of engagement and commitment to the institution (Binu Raj et al., 2023). Notably, while spiritual leadership has a significant impact on job satisfaction, it does not always directly affect organizational commitment. Instead, job satisfaction serves as a mediating factor that can enhance the commitment of faculty members in the presence of spiritual leadership (Suryadi, 2023). This suggests that spiritual leadership indirectly strengthens commitment by improving job satisfaction rather than having a direct impact. In conclusion, spiritual leadership appears to play a vital role in enhancing QWL and job satisfaction, leading to increased organizational commitment among faculty members in private Islamic higher education institutions. However, institutions

should consider fostering a work environment that supports spiritual leadership and enhances job satisfaction to directly impact organizational commitment (Suryadi, 2023; Binu Raj et al., 2023).

The role of spiritual leadership can be examined in relation to the connection between QWL and job satisfaction, and its impact on the commitment of lecturers in private Islamic higher education institutions. According to Pio and Tampi (2018), spiritual leadership influences ethical behavior, QWL, job satisfaction, and organizational commitment. In private Islamic universities, factors such as organizational culture and Islamic work ethic, which are closely related to spiritual leadership, have been found to directly affect lecturers' job satisfaction and organizational commitment (Jufrizen, 2018). While spiritual leadership has been shown to directly impact job satisfaction and organizational commitment in some contexts (Pio & Tampi, 2018; Binu Raj et al., 2023), it does not directly affect Islamic school teachers' organizational commitment unless mediated by job satisfaction (Suryadi, 2023). Therefore, the impact of spiritual leadership on commitment may be contingent on the satisfaction of the lecturers with their work life. In summary, spiritual leadership appears to play a significant role in enhancing the QWL and job satisfaction of lecturers, which in turn can lead to greater organizational commitment in private Islamic higher education institutions. The mediating effect of job satisfaction is crucial in this relationship, as it can amplify the positive effects of spiritual leadership on commitment (Suryadi, 2023; Pio & Tampi, 2018; Binu Raj et al., 2023). Therefore, institutions that aim to foster a committed workforce may benefit from cultivating spiritual leadership practices that enhance both the QWL and job satisfaction of their academic staff (Suryadi, 2023; Pio & Tampi, 2018; Binu Raj et al., 2023).

The research demonstrating the moderating impact of spiritual leadership on quality of work life, job satisfaction, and organizational commitment can be discerned from the findings of the reviewed papers. Pio and Tampi (2018) indicate that spiritual leadership has a direct influence on the quality of work life and job satisfaction, which in turn affects organizational citizenship behavior. This suggests that spiritual leadership could potentially moderate the relationship between quality of work life and job satisfaction with organizational commitment, as these variables are interconnected. However, it is essential to note that while Manel et al. (2023) find a positive effect of spiritual motivation and leadership on job satisfaction, they also report that spiritual leadership does not significantly affect employee performance. However, the direct moderating role of spiritual leadership on these relationships is not explicitly examined in the papers provided. Further research could be beneficial to explicitly explore the potential moderating effects of spiritual leadership on the relationship between quality of work life, job satisfaction, and organizational commitment (Manel et al., 2023; Pio & Tampi, 2018).

The significance of spiritual leadership in private Islamic higher education institutions, particularly its impact on faculty's quality of work life, job satisfaction, and organizational commitment, is complex. Spiritual leadership is expected to influence ethical behavior, job satisfaction, and organizational commitment, as indicated by the direct effects found in a study on nursing staff in North Sulawesi Indonesia (Pio & Tampi, 2018). This indicates that spiritual leadership also affect

faculty in private Islamic higher education settings. However, the relationship between spiritual leadership and quality of work life is not straightforward, as another study reveals that quality of work life does not mediate the connection between work engagement and organizational commitment (Hassona et al., 2021). Consequently, the role of spiritual leadership in moderating the relationship between quality of work life and organizational commitment might differ depending on the context. In conclusion, spiritual leadership appears to have a positive influence on job satisfaction and organizational commitment, which are crucial elements of faculty performance in private Islamic higher education institutions. However, the mediating role of quality of work life in this relationship is unclear and may require further investigation to comprehensively understand its dynamics within the specific context of private Islamic universities (Hassona et al., 2021; Pio & Tampi, 2018; Binu Raj et al., 2023).

Spiritual leadership has a substantial impact on the QWL and job satisfaction, which subsequently affects organizational commitment. For example, Pio and Tampi (2018) found that spiritual leadership directly affects QWL and job satisfaction, which in turn impacts organizational citizenship behavior (OCB), which is closely related to organizational commitment. Djaelani et al. (2021) also supports the direct impact of spiritual leadership on OCB and suggests an indirect effect of organizational commitment on the relationship between spiritual leadership and job satisfaction towards OCB. Additionally, (Sinurat, 2022) concludes that QWL, job satisfaction, and leadership style significantly influence organizational commitment. Contradictorily, (Yuliaty, 2021) presents a more nuanced perspective where QWL does not have a significant direct effect on job satisfaction or organizational commitment, but job satisfaction has a significant positive effect on organizational commitment.

Hunsaker and Jeong (2023) highlights the role of spiritual leadership in enhancing work-life balance, which is positively related to organizational commitment, suggesting that spiritual leadership indirectly contributes to organizational commitment by improving employees' work-life balance. The majority of the studies reviewed (Djaelani et al., 2021; Hunsaker & Jeong, 2023; Pio & Tampi, 2018; Sinurat, 2022) confirm the positive influence of spiritual leadership on QWL and job satisfaction, which are important determinants of organizational commitment. However, there are nuances to consider, such as the indirect pathways through which these effects manifest and the varying significance of direct effects in different contexts (Yuliaty, 2021). The body of research suggests that fostering spiritual leadership within organizations can be beneficial for enhancing both the quality of work life and job satisfaction, thereby strengthening organizational commitment (Djaelani et al., 2021; Hunsaker & Jeong, 2023; Pio & Tampi, 2018; Sinurat, 2022).

The objective of this study is to bridge a gap in the current literature regarding the impact of spiritual leadership on the relationship among workplace quality, job satisfaction, and employee commitment to the organization. Additionally, this research aims to explore how spiritual leadership influences the relationship between workplace quality, job satisfaction, and organizational commitment among lecturers at Islamic private universities.

METHODS

Sampling and Data Collection

A descriptive survey Design was used as the research methodology for this study. Six elements make up the administered closed questionnaire. General respondent information is held for the first section. Questions on the function of spiritual leadership are addressed in the remaining five parts. Under the direction of the Higher Education Service Institute of Region IX Sulawesi, data were gathered from March to June 2022 at three private Islamic universities: Makassar Islamic University, Indonesian Muslim University, and Muhammadiyah University Makassar (see Table 1 and Table 2). To verify that the questions are functioning as intended and understood by the people who are likely to respond to them, and to reduce sampling error and boost questionnaire response rates, a pilot study with 50 respondents was conducted to assess the instrument’s reliability. The rate and the Cronbach’s Alpha score were less than 0.5

Table 1. Demographic Characteristics of Higher Education

Islamic Private Universities	Sum	Percentage (%)
Indonesian Muslim University	129	40
University of Muhammadiyah Makassar	97	30
Islamic University of Makassar	97	30
Total	323	100

Source: <https://pddikti.kemdikbud.go.id/>

The trials indicated that because our questionnaire was simple enough for our target respondents to grasp, random sampling was the most effective method for the study. Large-scale data collection began; 350 questionnaires were sent, of which 330 were returned, and seven questions were excluded from processing due to insufficient information. As a result, 98.15% of respondents completed the study. Since there are more than 1673 permanent instructors at private Islamic universities, a sample of 323 was selected to increase the accuracy of the findings. Random sampling was used to select the respondents.

Table 2. Research Sample Based on Lecturer’s Functional Position

Functional Position	Islamic Private Universities		
	Universitas Muslim Indonesia	Universitas Muhammadiyah Makassar	Universitas Islam Makassar
No Functional Position	102	171	58
Expert Assistant	229	294	90
Lecturer	295	202	56
Associate Professor	139	12	8
Professor	15	2	0

Source: <https://pddikti.kemdikbud.go.id/>

The questionnaire includes 20 questions on spiritual leadership. Thus, using the items included in the study, the sample size should be based on the structural Equation modeling. We have made more information available to respondents and

have gathered additional responses to understand their perspectives better. Due to the extensive distribution of permanent teachers across Islamic private universities, it is necessary to use the Slovin's formula to determine a representative sample size to reduce the overall number of samples. For this reason, a sample size of $N = 323$ is used in this investigation.

Measurement Scale

Six items measuring spiritual leadership were extracted from the study (Fry, 2003; Fry et al., 2005). This scale was chosen because of its effective application in previous studies (Egel & Fry, 2017; Yang et al., 2019). Eight items adopted from the latest study (Ehido et al., 2019; Al-Shawabkeh & Hijjawi, 2018; Nayak & Sahoo, 2015) were used to assess the quality of work life (QWL). Eight items were used to assess the job satisfaction (JS) of lecturers; these were collected from research (Eyupoglu & Saner, 2009; Seema et al., 2021) Meanwhile, organizational commitment (OC) uses six items to measure adopted from research (Shagholi et al., 2011; Griffin & Hepburn, 2005; Yousef, 2017) This scale is used in investigations because it shows a greater dependence than that found in other investigations (Molefe, 2010). The Likert scale rating is used to book all variants, 5 points 1 = strongly disagree, 5 = strongly agree.

Analysis

Bootstrapping, consistent PLS Algorithm methods, and partial least squares analysis are used to demonstrate results and models. For path analysis, structural Equation modeling is employed. The validity and reliability of the variables reported in the most recent study served as the basis for testing and verifying the measurement model. Tables include and present both descriptive and inferential results. The primary drivers of SmartPLS are its widespread use and acceptance of its application (Hair, Sarstedt, Ringle et al., 2015; Ghozali & Latan, 2015). PLS was subsequently considered more practical and one of the systems created (McDonald, 1996). Nonetheless, the primary objectives of utilizing this program were incorporated in this study: mediating and moderating effects (Ringle et al., 2015). Furthermore, most experts across all disciplines now support SmartPLS (Camilleri, 2024; Chakraborty & Mansor, 2013; Hauff et al., 2024; Joana Carolina et al., 2024; Robina-Ramírez et al., 2024; Shomotova et al., 2024).

RESULTS AND DISCUSSION

The study used a single-factor Harman test and a full collinearity test to ensure the data were free of common-method bias. The results of the Harman single-factor test indicate that the single factor explains only 2.5% of the total variance, well below the 50.0% threshold (Podsakoff et al., 2003). In addition, following the latest suggestions in the PLS-SEM literature, particularly (Kock & Hadaya, 2018), this study uses a complete collinearity approach, specifically the variance inflation factor (VIF), to detect evidence on CMB. The results of the analysis shown in Table 3 indicate that CMB is not the primary concern, as the VIF is less than 3 (Hair et al., 2011). Again, following previous research (Sharma & Fatima, 2024), the current

work concludes that, because of a study examining the effects of moderation, respondents themselves are very unlikely to manipulate organizational commitment (OC). Therefore, concerns about CMB are minimal; thus, in this analysis, the potential for CMB is low.

Before moving to the analysis, the study used the recommended Kaiser-Meyer-Olkin (KMO) test to assess sampling adequacy and data suitability. The KMO test result is 0.921, which exceeds the acceptable threshold of 0.50 and is therefore considered substantial for explanatory factor analysis (Çetinkaya & Karabulut, 2016; Chan, 2019). In addition, the results of the Bartlett test indicate a significance level of 0.000, which is considered good because it is below the 0.05 threshold. No research items were removed from the model because their loadings were less than 0.7, as suggested by Hair et al. (2011).

Measurement Model Assessment

As per Henseler and Fassott (2010) suggestions, to assess the model in this study, it is necessary to determine “individual item reliability, internal consistency, content validity, convergent validity, and discriminatory validity”. Reliability of individual items: Assessed through the external loading of items associated with specific dimensions (Hair et al., 2012; Sarstedt et al., 2016), should be maintained within 0.40 and 0.70. As shown in Table 3, all grades are quite satisfactory and meet the standards; the study items are currently maintained between 0.684 and 1.226. According to (Chin et al., 2003), the value of Cronbach's Alpha (CA) should be greater than 0.7. The CA value is maintained between 0.745 and 1,000. Therefore, it is concluded that this study adequately meets the standards of action reliability.

Internal consistency reliability: (Bagozzi & Yi, 1988) proposes that the composite reliability value (CR) should be equal to or exceed 0.7. Table 3 shows the CR of the construct, maintained between 0.748 and 1,000, proposing adequate action reliability. Convergent validity: According to (Fornell & Larcker, 1981), the rule of thumb for AVE values should be equivalent to 0.5 or more. The study's AVE value ranged from 0.543 to 1,000; it was concluded that the study met the requirements for a satisfactory level of convergent validity.

Two methods are used to evaluate the discrimination validity. It is ensured that the cross-loading indicator is higher than that of the other opposite constructions (Hair et al., 2012). According to the Fornell and Larcker (1981) criteria, the square root of the AVE for each construct must exceed the intercorrelation of the construct with the other model constructs”. Therefore, as shown in Table 3 and Table 4, it can be concluded that all constructs used in the work have an adequate level of discriminatory validity.

Structural Model Assessment

This article uses PLS bootstrapping with 5000 bootstrap samples and 323 cases to analyze the hypothetical model and its significance (Henseler et al., 2009). Figure 1 presents a comprehensive illustration of the structural model assessment, along with statistics on spiritual leadership moderation. To assess multicollinearity, this study uses the HTMT (Heterotrait-Monotrait) ratio (Gold et al., 2001), which

should not exceed 0.9. Table 3 shows that the maximum value of the construct was 0.319; this study is free from the problem of multicollinearity.

Table 3. Measurement Model Evaluation

Construct	Items code	Loadings	CA ¹	CR ²	AVE ³	Inner VIF
Moderating JS*SL	JS * SL	1.226	1.000	1.000	1.000	6.614
Moderating QWL*SL	QWL * SL	1.190	1.000	1.000	1.000	6.640
Quality of Work Life (QWL)	X2.1	0.884	0.847	0.897	0.689	5.478
	X2.2	0.684				
	X2.3	0.792				
	X2.4	0.938				
Job Satisfaction (JS)	Z3.1	0.819	0.861	0.904	0.702	5.211
	X3.2	0.816				
	X3.3	0.819				
Organizational Commitment (OC)	X3.4	0.895				
	Y1.1	0.692	0.745	0.754	0.543	0.443
	Y1.2	0.885				
Spiritual Leadership (SL)	Y1.3	0.873				
	Z1.1	0.800	0.786	0.868	0.688	3.535
	Z1.2	0.858				
	Z1.3	0.828				

Note. CA¹=Cronbach’s Alpha; CR²=Composite Reliability; AVE³=Average Value Extracted

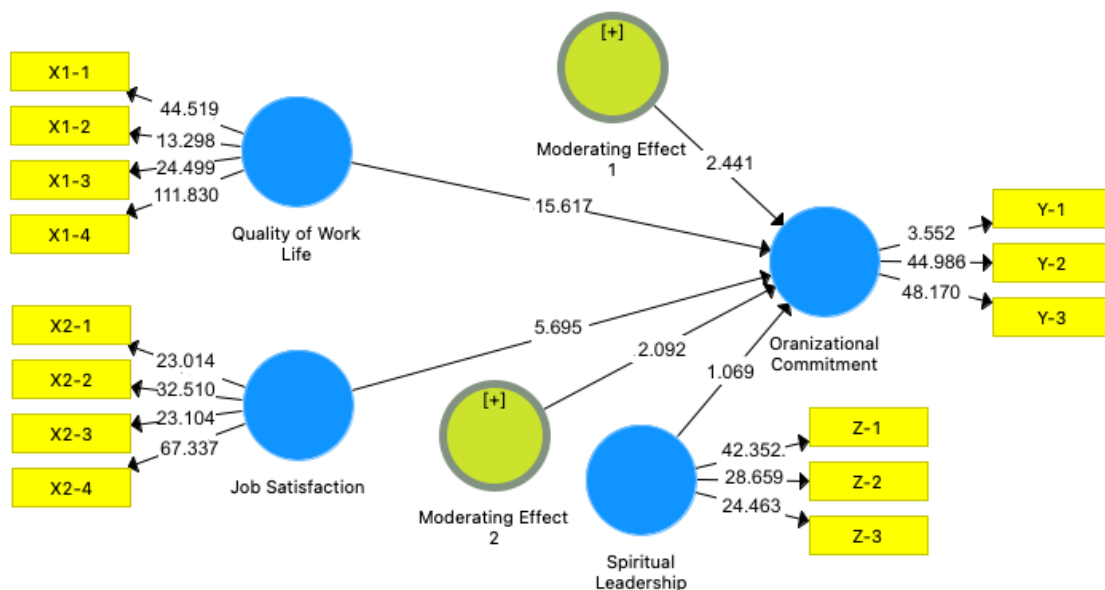


Figure 1. Modeling of Structural Equations (Path coefficient and p-value)

To evaluate the variance of the construct, PLS-SEM suggests evaluating the coefficient of R², which is also called the coefficient of determination (Hair et al., 2011). According to Cohen (2013), R² values of 0.60, 0.33 and 0.19 are set as a rule of thumb respectively and these values are described as substantial, moderate and weak. Hair et al. (2010) proposed that the R² coefficient is subject to the situation in which a particular study is conducted. However, as per Falk and Miller (1992), the recommendation of an R² coefficient of 0.10 is also acceptable. Meanwhile, as

reflected in Table 5, this study's R^2 recorded 0.879. The value of 0.879 indicates that the 22.7% variation in OC is due to QWL, JS, and Moderate Role SL.

Table 4. Discriminant Validity Coefficients

Constructs	JS	Moderating JS*SL	Moderating QWL*SL	OC	QWL	SL
JS	0.838					
Moderating JS*SL	0.020	1.000				
Moderating QWL*SL	0.048	0.918	1.000			
OC	0.747	0.031	0.049	0.737		
QWL	0.882	0.047	0.037	0.922	0.830	
SL	0.815	0.066	0.091	0.749	0.822	0.829

Table 5. Heterotrait-Monotrait Ratio (HTMT)

Constructs	JS	Moderating JS*SL	Moderating QWL*SL	OC	QWL	SL
JS						
Moderating JS*SL	0.033					
Moderating QWL*SL	0.085	0.218				
OC	0.065	0.082	0.033			
QWL	0.043	0.051	0.047	0.154		
SL	0.016	0.075	0.111	0.209	0.319	

Model predictive relevance: Given the reflective nature of the action, this study used the Q^2 cross-validated redundancy measure to evaluate the model, as suggested (Ringle et al., 2015). It is an indicator of the predictive power of out-of-sample models, or predictive relevance, as measured by the Q^2 value (Geisser, 1974; Ghazali & Latan, 2015). In the structural Equation model, a value of Q^2 greater than zero for a particular reflective endogenous latent variable indicates the predictive relevance of the path model for a given dependent construct. In addition, as a relative measure of predictive relevance, the Q^2 values of 0.02, 0.15, and 0.35, respectively, indicate that exogenous constructs have small, moderate, or substantial predictive relevance for a given endogenous construct. Therefore, the results show that the model has substantial predictive relevance.

To examine the R^2 value of all endogenous constructs, changes in the R^2 value when a particular exogenous construct is omitted from the model can be used to evaluate whether the omitted construct has a substantive impact on the endogenous construct. In addition, the values of 0.02, 0.15, and 0.35, respectively, represent small, medium, and large effects (Cohen, 2013). If the f^2 value < 0.02 , this indicates that there is no effect. The results of the study shown in Table 7, prove that there is an effect.

The PLS-SEM product indicator technique is used to identify and assess the strength of the moderating effects of trust and cost/price on service quality, effective care, and patient satisfaction (Chin et al., 2003). This study uses the product indicator method because the recommended moderation construct is continuous (Rigdon et al., 2017). Furthermore, Cohen (2013) rules are used to assess moderate effects.

Given H2 and H3, it is proposed that spiritual leadership moderate the relationship between JS-OC and QWL-OC. As shown, Table 5 and Figure 1 propose

that (Moderating Effect 1 and Moderating Effect 2 → OC have t-values = 2.275 and 2.681 respectively) is significant. Therefore, H2 and H3 are fully supported. Determining the strength of the moderating effect. The strength of the moderating effect can be evaluated by matching the R^2 values of the main model and the full R^2 (Henseler & Fassott, 2010), and the strength of the moderating effect can be assessed by using the formula given below (Cohen, 2013).

$$\text{Effect Size } (f)^2 = \frac{R^2_{\text{model with moderator}} - R^2_{\text{model without moderator}}}{1 - R^2_{\text{model with moderator}}}$$

The values of 0.02, 0.15, and 0.35, respectively, represent weak, moderate, and strong moderating effects (Cohen, 2013). According to the rules (Cohen, 2013), the strength of the mild impact of spiritual leadership, as assessed and reported in Table 7, is 0.121. Chin et al. (2003) states that small effect sizes do not necessarily mean that causal moderating effects are irrelevant. “Even small interaction effects can be meaningful under extreme moderate conditions. If the resulting beta changes are meaningful, then it is important to consider these conditions” (Chin et al., 2003). It has been recommended that the moderate role of SL over OC is mild. The skew in the relationship between QWL and JS toward OC is more substantial when SL is high.

Table 6. Path Coefficients and Hypothesis Testing

	Relationship	Path coefficient	Mean	SD (STDEV)	t-value	Decision	f Square
H1	JS → OC	0.354	0.361	0.062	5.725*	Supported	0.199
H2	Moderating JS*SL → OC	0.195	0.193	0.086	2.275*	Supported	0.071
H3	Moderating QWL*SL → OC	0.199	0.196	0.074	2.681*	Supported	0.070
H4	QWL → OC	1.198	1.205	0.075	16.019*	Supported	2.162
H5	SL → OC	0.047	0.048	0.044	1.067	Unsupported	0.005

Note. Critical values. *t-value > 1.96 (p < 0.05).

Table 7. Structural Model

Model	Construct cross-validated redundancy			Coefficient of determination		Goodness of fit (SRMR)
Constructs	SSO	SSE	Q ² (= 1 - SSE/SSO)	R ²	Adj. R ²	0.121
Organizational Commitment	969.000	520.825	0.463	0.879	0.877	

The results showed that lecturers who worked in Islamic private universities with good spiritual leadership tended to have high organizational commitment. In summary, spiritual leadership has a greater impact on the OC of lecturers. The

relationship between QWL and OC is even stronger when having high spiritual leadership in Islamic private universities.

Discussion

This study aims to examine the role of spiritual leadership (SL) moderation in the relationship between quality of work life (QWL), job satisfaction (JS), and organizational commitment (OC) among lecturers in Islamic private universities. These findings provide some important insights into how leadership based on spiritual values interacts with work-related factors to enhance faculty organizational commitment.

First, the results show that quality of work life is an important antecedent of organizational commitment. Lecturers who find their work environment supportive, fair, and conducive to professional and personal well-being tend to develop stronger emotional attachment and loyalty to their institution. These findings are consistent with previous research (Abebe & Assemie, 2023; Dapu, 2015; Muntazeri et al., 2018; Yuliandi & Tahir, 2019), which show that favorable working conditions increase employees' sense of belonging and long-term commitment, especially in academic settings where intellectual autonomy and work-life balance are highly valued.

Second, job satisfaction was found to play an important role in strengthening organizational commitment. Lecturers who experience positive feelings towards their job roles, responsibilities, and institutional support are more likely to demonstrate dedication and willingness to contribute beyond formal requirements. These results are in line with the well-established theory of organizational behavior, which states that satisfied employees reciprocate favorable work experiences with higher levels of commitment and organizational citizenship as well as research results (Gesinde & Adejumo, 2012; Sudiarditha et al., 2019; Yuliandi & Tahir, 2019).

More importantly, the study expands on the existing literature by showing that spiritual leadership functions as a contextual moderator rather than a direct predictor of organizational commitment. The findings show that spiritual leadership increases the positive effects of quality of work life and job satisfaction on organizational commitment. In other words, leadership practices that emphasize meaning, shared values, altruism, and a sense of calling reinforce the influence of supportive working conditions and positive work attitudes on lecturers' attachment to their institutions, reinforced by previous research (Fry, 2005; Ehido et al., 2019; Mirkamali & Thani, 2011; Pio & Tampi, 2018).

This role of moderation supports the theory of spiritual leadership, which emphasizes intrinsic motivation and the fulfillment of spiritual needs in the workplace rather than direct behavioral control. In the context of Islamic private universities, where the organization's mission is closely aligned with moral and spiritual principles, spiritual leadership seems to be most effective when integrated with tangible work-related factors such as fair policies, professional development opportunities, and job satisfaction. Without supportive working conditions, spiritual leadership alone may not be enough to foster a strong organizational commitment.

These findings also help explain inconsistencies in previous empirical studies regarding the direct effects of spiritual leadership on organizational commitment that contradict the findings of the study (Baruch-Feldman, 2002; Gazioglu, 2006; Lok, 2001). By positioning spiritual leadership as a strengthening mechanism, this study clarifies that its impact depends on the existence of a favorable work environment and positive employee attitudes. These insights contribute to a more nuanced understanding of value-based leadership in higher education institutions.

The discussion highlighted that increasing faculty organizational commitment requires a holistic approach that combines supportive working conditions, job satisfaction, and leadership practices rooted in spiritual and ethical values (Nayak & Sahoo, 2015). Such an approach is particularly relevant for Islamic private universities seeking to maintain academic quality and institutional loyalty in an increasingly competitive higher education landscape.

CONCLUSION

This study provides empirical evidence that quality of work life and job satisfaction are critical determinants of organizational commitment among lecturers at Islamic private universities. Lecturers who perceive supportive working conditions and experience positive job-related attitudes are more likely to demonstrate strong emotional attachment and loyalty to their institutions. In addition, the findings reveal that spiritual leadership plays an important moderating role by strengthening the influence of quality of work life and job satisfaction on organizational commitment, rather than acting as a direct predictor. These findings highlight the importance of integrating value-based leadership with supportive organizational practices. Spiritual leadership enhances organizational commitment most effectively when it is embedded within a work environment that promotes fairness, professional growth, and job satisfaction. This insight is particularly relevant for Islamic private universities, where spiritual and ethical values form an integral part of institutional identity.

Despite its contributions, this study has several limitations. First, the use of a cross-sectional research design restricts the ability to infer causal relationships among the variables. Second, the sample was limited to Islamic private universities within a specific regional context, which may constrain the generalizability of the findings to other types of higher education institutions or cultural settings. Future research is encouraged to employ longitudinal or mixed method approaches to better capture causal dynamics and deepen understanding of the mechanisms underlying spiritual leadership. Further studies may also explore additional mediating variables, such as work engagement, psychological well-being, or organizational culture, and extend the investigation to diverse institutional contexts to enhance the robustness and generalizability of the findings.

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