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The Effects of Prophetic Leadership on Obedience to Kyai and Organizational Commitment Moderated by Teacher's Personality Traits at Islamic Boarding Schools in East Java Province, Indonesia

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Abstract

The number and image of Islamic boarding schools have been increasing significantly throughout Indonesia. Islamic boarding schools are a place to study full time and on semester school holidays. Due to many applicants, Islamic boarding schools selectively admit their students. Competition among schools is higher. Images of managers, kyai, and teachers are highly considered, especially teachers' behavior, before parents choose Islamic boarding schools for their children. Data from the Indonesian Ministry of Religion showed that the number of Islamic boarding schools throughout Indonesia was 26,975, totaling 2,584,749 students.

This research aims to prove and analyze the effects of prophetic leadership on obedience to kyai and organizational commitment moderated by teacher personality traits at Islamic boarding schools in East Java province, Indonesia. This research was conducted at five Islamic boarding schools in East Java province that have been operating for more than one to two hundred years.

This research proves that prophetic leadership has positive and significant effects on teachers' obedience to their kyai and organizational commitments. Obedience to kyai also has positive and significant effects on teacher organizational commitment. Personality traits moderate the effects of prophetic leadership on organizational commitment and the influence of obedience to kyai on teacher organizational commitment.

Keywords: Prophetic Leadership, Obedience to *Kyai*, Organizational Commitment, Personality Traits.

1. Introduction

Referring to demographic data, the Muslim population in Indonesia currently constitutes the majority, reaching 229.62 million people or around 87.2 million people out of Indonesia's total population of 269.6 million people (BPS, 2022). If applied to the world's Muslim population which is estimated to reach 2.2 billion (23% of the world's population) in 2030, the Muslim population in Indonesia accounts for around 13.1% of the world's total Muslims. The number and image of Islamic boarding schools have increased significantly throughout Indonesia. Even though Indonesia is not an Islamic country, because the majority of the population is Muslim, many Islamic boarding schools have emerged where students not only learn general knowledge but also knowledge about Islam. Data from the Indonesian Ministry of Religion shows that the number of Islamic boarding schools throughout Indonesia is 26,975 with a total of 2,584,749 students.

Islamic boarding schools, as traditional Islamic educational institutions in Indonesia, play an important role in shaping the character and personality of students. East Java Province is one of the leading centers of Islamic boarding school activity, with thousands of students receiving religious education in this environment. This study aims to explore the influence of the Prophet Muhammad's leadership on the obedience of kyai (Islamic boarding school leaders) and the organizational commitment of students, by considering the moderating role of teachers' personality traits. In essence, Islamic boarding school management is a process of structuring and managing Islamic boarding school educational institutions that involve

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human and non-human resources in achieving effective and efficient Islamic boarding school educational goals.

The Prophet Muhammad's leadership is considered a key model in Islam, with leadership principles that include justice, wisdom, empathy, and good communication. Islamic boarding schools in East Java, as centers of Islamic education, often try to implement these values in the leadership of their kyai. Therefore, understanding how the Prophet's leadership influenced the obedience of kyai and the organizational commitment of santri in the Islamic boarding school environment can provide valuable insight into the internal dynamics of the institution.

It is important to note that Islamic boarding schools are not just educational institutions, but are also communities that have an internal organizational structure. Kyai, as leaders at Islamic boarding schools, has a central role in managing the institution, providing spiritual direction, and teaching religious material to the students. The students' obedience to the kyai and their commitment to the values of the Islamic boarding school organization greatly influence the sustainability and success of the institution. Kyai's obedience is one of the conditions that must be fulfilled by the prophet's leadership. The obedience of the kyai shows that the prophet's leadership must fully obey the leadership of Allah SWT and strive to teach and realize the teachings of Islam and the virtues of Allah SWT. The prophet's leadership that fulfills the obedience of the kyai will create continuity and sustainability in his leadership position.

The teacher's personality traits, which are moderated in this study, are believed to influence how Islamic teachings are applied and taught to students. Moderation of teacher personality traits refers to the teacher's ability to convey teachings in a manner that is appropriate and acceptable to various levels of society, thereby creating an inclusive and supportive learning environment.

Organizational commitment is one of the requirements that must be met by the personality of the kyai/teacher. In the educational context, organizational commitment can lead to improving the quality of education, community welfare, and increasing community ranking.

Islamic boarding schools, as traditional Islamic educational institutions, have a central role in shaping the character, morality, and spirituality of students. East Java province in Indonesia, with its long history of reviving Islamic boarding school traditions, is a rich and relevant research location for understanding the internal dynamics of Islamic boarding schools. By involving Islamic boarding schools in East Java, it is hoped that this research can provide a better understanding of how the leadership values of the Prophet Muhammad can be implemented in the context of Islamic education in Indonesia. It is hoped that the research results can contribute to the development of Islamic boarding schools as Islamic educational institutions that are efficient and relevant to the demands of the times.

This research is also expected to provide practical recommendations for Islamic boarding schools and other Islamic educational institutions to increase leadership effectiveness, optimize student obedience, and strengthen organizational commitment. Thus, it is hoped that this study can have a positive impact on the development of Islamic education in Indonesia, especially at the Islamic boarding school level which has a strategic role in shaping the character of the young Muslim generation.

2. Literature Review

2.1. Prophetic Leadership

Prophetic leadership, when associated with a leadership model, is prophetic leadership. The main purpose of the prophetic task is to teach humans how to get happiness and safety, both in this world and in the hereafter (Mansyur, 2013).

According to Rahayuningsih, prophetic leadership is the ability to control oneself and sincerely influence others to achieve common goals, as was done by the prophets, with leadership achievements based on four types, namely, sidiq, Amanah, tabligh, and fathonah (Rahayuningsih, 2017)

Prophetic Leadership indicators in this study are:

- a) Siddiq
- b) Trust
- c) Fathanah
- d) Tabligh

2.2. Obedience

Hartono (Tri & Taufik, 2020) explains that obedience is a change in a person's attitude and behaviour to fulfill someone's request or order, so obedience can be said to accept orders from other people.

Obedience indicators, according to Hartono's (2006) in this study, are:

- a) Belief
- b) Accept
- c) act

2.3. Organizational Commitment

The definition of organizational commitment in this study leads to the theory of Allen and Meyer (1991), which says that employees who are committed will work with full dedication, which makes employees have the desire to give more energy and responsibility to support the welfare and success of the organization where they work.

Organizational Commitment indicators based on the approach from Allen and Meyer (1990) in this study are:

- a) Affective Commitment
- b) Continuance Commitments
- c) Normative Commitments

2.4. Personality Traits

According to Laura A. King (2010), Personality is defined as a pattern of thought, emotion and behavior that is typical and enduring that characterizes a person adapting to the world (King, 2010). Individuals tend to perform behavior continuously and consistently to deal with a situation that makes their characteristics. Personality is understood as a unique way in which each individual has different attitudes and behaviours in dealing with a situation.

Big Five Personality is an approach resulting from an agreed taxonomy of individual differences in personality dispositions and traits. These five dimensions emerged from factor analysis research through various personality tests and scales (Pervin & Cervone, 2013).

Personality Traits indicators in this study are:

- a) openness
- b) Conscientiousness
- c) Extraversion
- d) Agreeableness
- e) neuroticism

3. Research Framework

Based on the problem formulation and theory that has been explained, the conceptual framework in this study is:

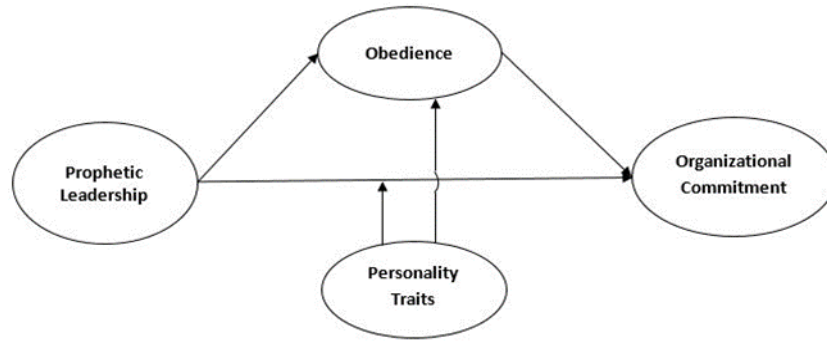


Fig 1: Research Framework.

4. Hypothesis

H1 : Prophetic Leadership significantly affects Obedience to Kyai at Islamic Boarding Schools in East Java Province, Indonesia.

H2 : Prophetic Leadership significantly affects Organizational Commitment at Islamic Boarding Schools in East Java Province, Indonesia.

H3 : Obedience significantly affects Organizational Commitment at Islamic Boarding Schools in East Java Province, Indonesia.

H4 : Obedience mediates the influence of prophetic leadership and Organizational Commitment at Islamic Boarding Schools in East Java Province, Indonesia.

H5 : Personality Traits moderate the influence of Prophetic Leadership on Organizational Commitment at Islamic Boarding Schools in East Java Province, Indonesia.

H6 : Personality Traits moderate the effect of Obedience on Organizational Commitment at Islamic Boarding Schools in East Java Province, Indonesia.

5. Research Methodology

This type of research is causal explanatory research that will explain the causal relationship between exogenous and endogenous variables. The data analysis used in this study is quantitative analysis—processing data in the form of numbers using statistical methods. The population of this research is Islamic Boarding Schools in East Java Province, Indonesia. The sampling technique used in this research was proportional random sampling, and the number of samples was 257. Researchers used SEM (Structural Equation Modeling) with AMOS and SPSS software to carry out data processing and analysis.

6. Results

6.1 Respondent's Profile

Table 3: Respondent's Profile.

Respondent's Profile	Description	frequency	Percentages (%)
Gender	Female	125	48.6
	Male	132	51.4
age	15-20 years	70	27.2
	21-25 years	71	27.6
	26-30 years	73	28.4
	>30 years	43	16.7
Education level	SMP / Madrasah Tsanawiyah	90	35.0
	SMA/Madrasah Aliyah	137	53.3
	Bachelor	20	7.8
	Masters	7	2.7
	Doctor	3	1.2
Active Period in This Islamic Boarding School	≤1 year	51	19.8
	1-<2 years	60	23.3
	2-<3 years	53	20.6
	3-<4 years	32	12.5
	4-<5 years	9	3.5
	>5 years	52	20.2
Have served at other Islamic boarding schools	No	175	68.1
	Yes	82	31.9
Alumni of this Islamic Boarding School	No	158	61.5
	Yes	99	38.5

Respondents in this study were ustadz/ustadzah at Islamic boarding schools in East Java. The results of a survey conducted by researchers collected as many as 257 respondents. Furthermore, from the collected questionnaire data, the characteristics of the respondents will be described based on gender, age, last level of education,

length of active/servicing, whether or not they have served in other Islamic boarding schools, and alumni. Description of the characteristics of ustadz/ustadzah at Islamic boarding schools in East Java. The respondents in this study were predominantly male (51.4 percent), the age range was quite extensive, namely between 15-30 years

(83.3 percent), their last education was SMA/Madrasah Aliyah (53.3 percent), have served between 1-2 years (23.3 percent), have never served at another Islamic boarding school (68.1 percent), and are alumni of other Islamic

boarding schools or not alumni of the current Islamic boarding school (61.5 percent).

6.2 Construct Validity and Construct Reliability

Table 4: Construct validity and Construct Reliability.

constructs	Indicators	Standardized Regression Weight	Construct Reliability	AVE
Prophetic Leadership	Siddiq	0.907	0.973	0.901
	Trust	0.946		
	Fathanah	0.974		
	Tabligh	0.968		
Obedience	Belief	0.787	0.903	0.756
	Accept	0.908		
	act	0.908		
Organizational Commitment	Affective	0.741	0.870	0.693
	Continuance	0.837		
	normative	0.910		
Personality Traits	openness	0.825	0.817	0.509
	Conscientiousness	0.820		
	Extraversion	0.588		
	Agreeableness	0.630		
	neuroticism	0.548		
	Rule of thumbs	≥0.50	≥0.70	≥0.50

The table above shows that in the measurement model, all indicators have produced standardized regression weight values of more than 0.50, construct reliability values greater than 0.70, and AVE values greater than 0.50, so that all are valid and reliable in measuring the constructs of

prophetic leadership, obedience, organizational commitment, and personality traits.

6.3. Analysis of The Structural Model

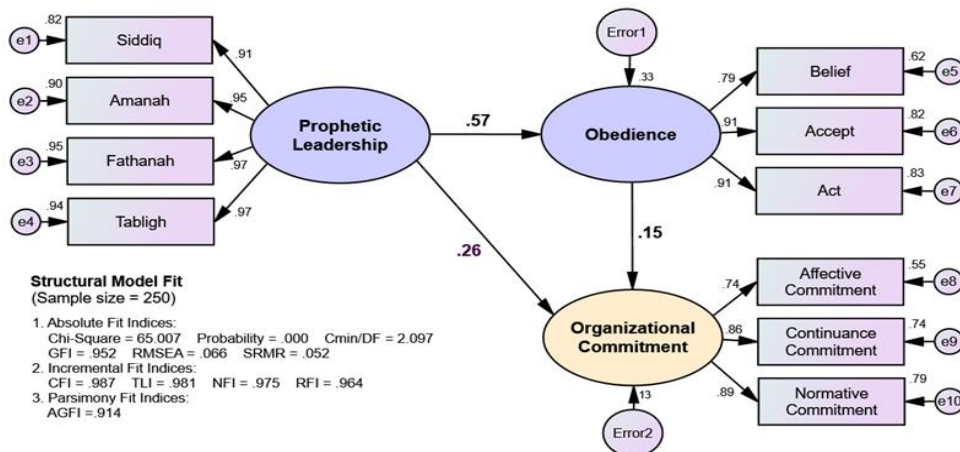
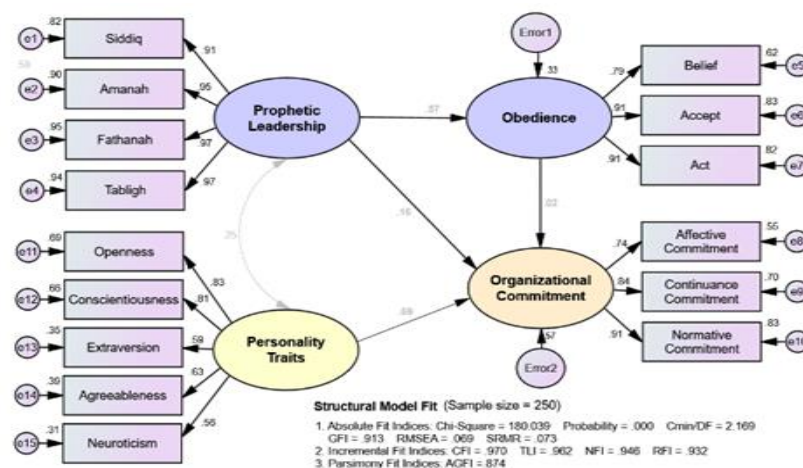


Fig 2: Assessing the structural model

Stage 1



Stage 2

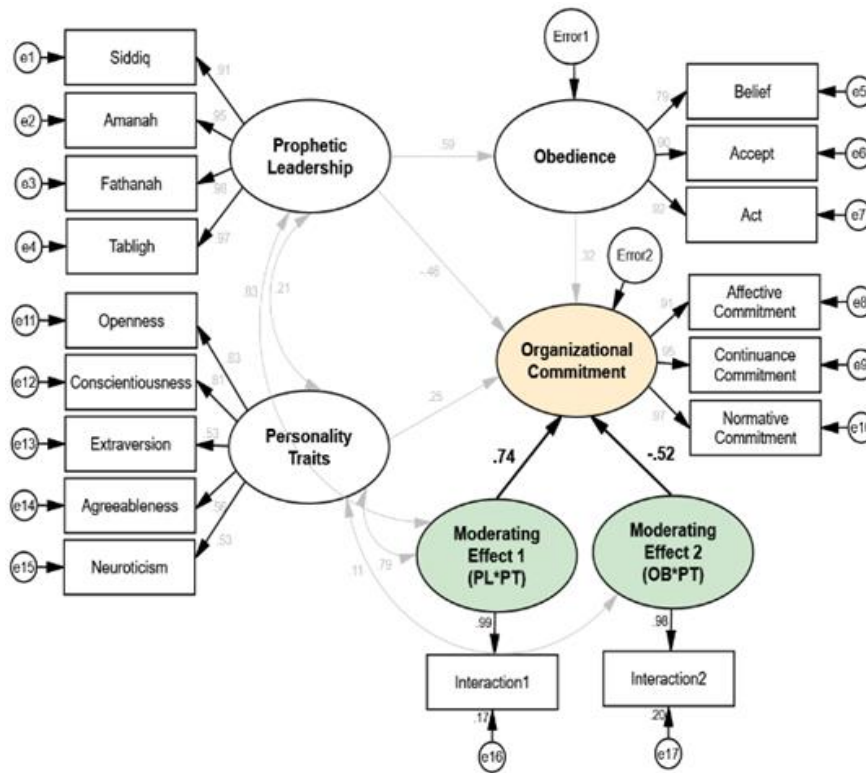


Fig 3: Assessing the moderation model (Two-stage approach)

The results of calculating the goodness of fit indices in the structural model are probability 0.000, Cmin/df 2.097, GFI 0.952, RMSEA 0.66, SRMR 0.052, CFI 0.987, TLI 0.981, NFI 0.975, RFI 0.964, and AGFI 0.914. These results show that all the criteria for absolute fit indices, incremental fit indices, and parsimony fit indices have met the requirements (good fit), so that the structural model can be accepted, and then hypothesis testing is carried out regarding the significance of the influence between variables, both direct effect, mediation effect, total effects, and moderation effects.

6.4. Hypothesis Testing Results

Table 5. Summary of the Direct Effect Hypotheses.

Direct effect		std. Estimates	CR ^(a)	P-value ^(a)	hypothesis
Prophetic Leadership	→ Obedience	0.573	2,272	0.026 *	H1 accepted
Prophetic Leadership	→ org . Commitment	0.255	3,894	0.008 **	H2 accepted
Obedience	→ org . Commitment	0.148	2,463	0.019 *	H3 accepted

*. Significant at the 0.05 level **. Significant at the 0.01 level ns Not significant
^(a) CR and p-value based on bootstrapping bias-corrected percentile method

Based on Table 9 above, it can be explained as follows:

- a) The parameter estimation results of prophetic leadership's influence on Obedience show a significant effect with a significance value (p-value) of 0.026 (smaller than α 5%). The resulting coefficient of influence is 0.573 (positive), meaning that the higher the prophetic leadership of the Islamic boarding school, the higher the obedience of the ustad/ustadzah to the Islamic boarding school. Thus, the first hypothesis, which states that prophetic leadership significantly affects obedience at Islamic boarding schools in East Java, can be accepted (H1 accepted).
- b) The parameter estimation results of the influence of prophetic leadership on organizational commitment

6.4.1 Testing for direct effects

The next stage of analysis is hypothesis testing on each path of influence, namely examining the parameter estimates of the relationship between variables that represent each theoretical hypothesis. The hypothesis can be accepted if the path parameters are statistically significant with the direction of influence as predicted. The path parameters must be greater than zero for the positive direction and less than zero for the negative direction (Hair et al., 2014: 589).

Following are the results of testing structural relationships to test each research hypothesis based on the SEM output:

also show a significant effect with a significance value (p-value) of 0.008 (smaller than α 5%). The resulting coefficient of influence is 0.255 (positive), meaning that the higher the prophetic leadership of the Islamic boarding school, the stronger the ustad/ustadzah's organizational commitment to the Islamic boarding school. Thus, the second hypothesis, which states that prophetic leadership significantly affects organizational commitment at Islamic boarding schools in East Java, can also be accepted (H2 accepted).

- c) The parameter estimation results of Obedience's influence on organizational commitment also show a significant effect with a significance value (p-value) of

0.019 (smaller than α 5%). The resulting coefficient of influence is 0.148 (positive), meaning that the higher the obedience of the ustad/ustadzah to the Islamic boarding school, the stronger their organizational commitment to the Islamic boarding school. Thus, the third hypothesis, which states that Obedience significantly affects organizational commitment at Islamic boarding schools in East Java, is also acceptable (H3 accepted).

6.4.2 Testing for mediation effects

Hypothesis testing to test the significance of the mediating effect is carried out in the same way, namely using a critical ratio (CR) and probability value (p-value). Whether the influence between variables is significant or not using the provisions of the CR value ≥ 1.96 or the p-value $\leq 5\%$ significance level, then it is decided that there is a

significant effect. After testing the significance of the mediation effect, the next step is to determine the nature of the mediation. Detecting the nature of mediation can be seen from the mediating effect, if the direct effect of the exogenous variable on the endogenous variable is significant, and the indirect effect through the mediating variable also goes through a significant path, then it is said to be partially mediation, otherwise if the direct effect of the exogenous variable on the endogenous variable is not significant, while the indirect effect is through the mediating variable through a significant path, it is said to be fully mediated or perfect meditation (Baron & Kenny, 1986; Zhao et al., 2010).

Following are the results of testing structural relationships to test each research hypothesis of indirect influence based on the SEM output:

Table 6: Summary of the Indirect Effect Hypotheses.

Indirect effect	std. Estimates	SE	CR	P - value	Type of mediation
Prophetic Leadership → Obedience → Organizational Commitment (PL → OB → OC)	0.085	0.024	2,536	0.017 * (H4 accepted)	Partially mediated

*. Significant at the 0.05 level ** Significant at the 0.01 ns level Not significant
(a) p-value based on bootstrapping bias-corrected percentile method

Based on Table 10, it can be explained that the results of the indirect path PL → OB → OC significance test show a significant effect with a significance value (p-value) of 0.017 (smaller than α 5%). Thus, Obedience mediates significantly the influence of prophetic leadership on organizational commitment to Islamic boarding schools in East Java (H4 accepted). The nature of the mediator is partially mediation, meaning you can strengthen the organizational commitment of ustad/ustadzah only by increasing prophetic leadership. Still, if you also focus on obedience, organizational commitment will be even stronger.

6.4.3 Coefficient of Determination

As with the regression analysis, the SEM also issues the output coefficient of determination (R2). Hair et al. (2014: 152) stated that the coefficient of determination measures the proportion of the diversity of the dependent variable

that the independent variables can explain. The calculation of the coefficient of determination shows that the value of R2 is 0.328, meaning that the percentage of influence of prophetic leadership on Obedience at Islamic boarding schools in East Java is 32.8%. The value of RCommitment2 is 0.130, meaning that the percentage of prophetic leadership and obedience influence on organizational commitment at Islamic boarding schools in Java East is 13.0%.

6.4.4 Analysis of the total effect

Analysis of the total effect (total effect) of each variable on organizational commitment is the sum of the direct and indirect effects. The total effect value does not need to be calculated manually, but has been calculated automatically by the Amos v.28 software (see Appendix G), the results of which are presented in the table below.

Table 7: Summary of the total effect analysis.

total effect	std. Estimates	SE	CR	P - value	rank
Prophetic leadership → org. commitment	0.340	0.057	4,278	0.011 *	1
Obedience → org. commitment	0.148	0.071	2,775	0.019 *	2

*. Significant at the 0.05 level ** Significant at the 0.01 ns level Not significant
(a) p-value based on bootstrapping bias-corrected percentile method

The total effect shows the total influence of predictor variables in increasing organizational commitment. The results of the total effect analysis conclude that to strengthen the organizational commitment of ustad/ustadzah at Islamic boarding schools in East Java, prophetic leadership is prioritized because it can directly influence strengthening organizational commitment, or indirectly through Obedience mediation. The next priority is Obedience.

6.4.5 Testing for moderating effect

The next stage of analysis is testing the effect of moderation. According to Hair et al. (2017: 259-269), testing the moderating effect on SEM can be carried out using three approaches, namely the product indicator approach, orthogonalizing approach, and the two-stage approach. In this study, testing the moderating effect will use a two-stage approach, because the analysis aims to test the moderating effect's significance.

Table 8: Testing for Moderating Effects.

Moderating relationships	std. Estimates	SE	CR	P-value	hypothesis
Personality traits moderates the influence of positive leadership on organizational commitment (PL*PT → OC)	0.741 (positive)	0.087	10.195	0.000 **	H5 accepted -
Personality traits moderates the influence of obedience on organizational commitment (OB*PT → OC)	-0.522 (negative)	0.089	-7,025	0.000 **	H ₆ accepted

*. Significant at the 0.05 level

**. Significant at the 0.01 level

ns Not significant

The table above shows the results of personality moderation on the influence of prophetic leadership on organizational commitment showing a significant effect with a CR value of 10,195 (greater than 1.96) and a significance value (p-value) of 0,000 (smaller than α 5%). The coefficient of moderating effect is 0.741 (positive), so it is concluded that personality traits strengthen the influence of prophetic leadership on organizational commitment, meaning that with ustadz/ustadzah who have high personality traits, the prophetic leadership of Islamic boarding schools will be increasingly able to strengthen their organizational commitment.

The results of personality trait moderation on the effect of adherence to organizational commitment also show a significant effect with a CR value of 7.025 (greater than 1.96) and a significance value (p-value) of 0.000 (smaller

than α 5%). However, the coefficient of moderating effect is negative of -0.522, so it is concluded that personality traits weaken the effect of obedience on organizational commitment, meaning that with ustadz/ustadzah who have high personality traits, obedience to the kyai will be weaker in strengthening their organizational commitment.

Analysis of the moderating effect can also be strengthened by multigroup analysis (conditional effect) which is useful for knowing the differences in the strength of the influence of prophetic leadership and obedience on organizational commitment at different levels of personality traits. Testing the conditional effect uses the PROCESS Procedure Hayes (2017) proposed to validate the moderating effect. The results of multigroup analysis/ conditional effects are presented in the following figure.

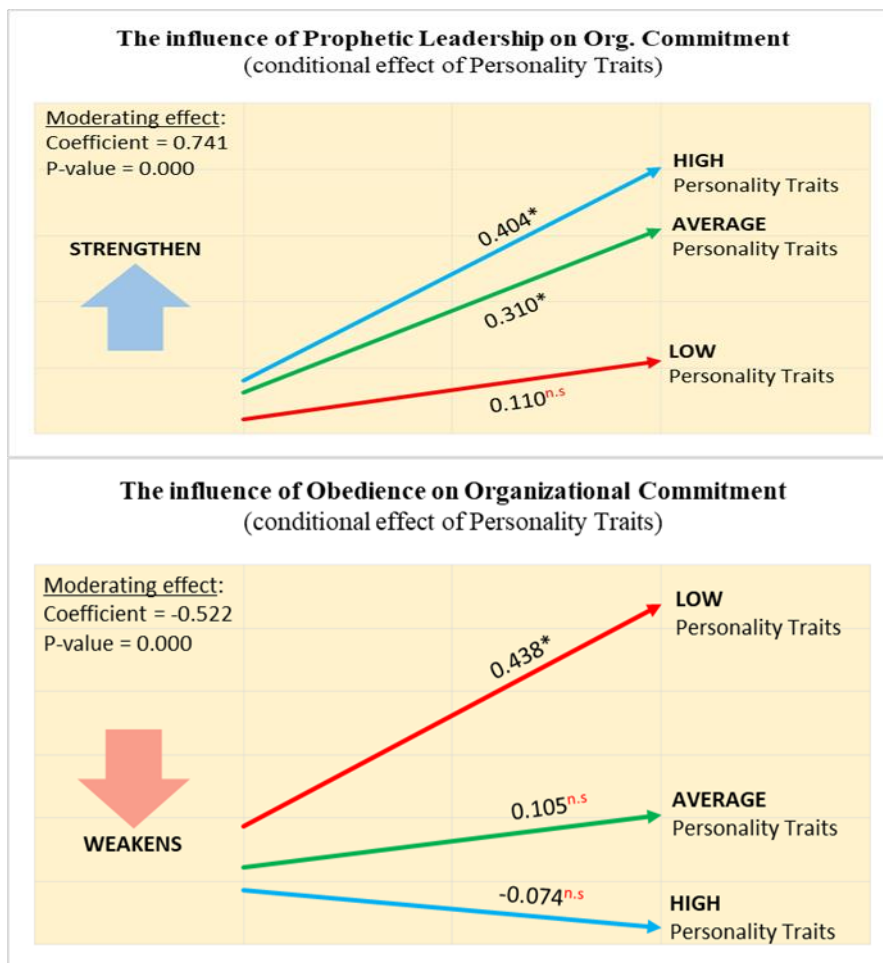


Fig 4: SEM Multigroup Analysis (Conditional Effect)

The first figure provides information that the higher the level of ustadz/ustadzah personality traits, the stronger the

influence of prophetic leadership will be in increasing organizational commitment at Islamic boarding schools, it

can be seen that the slope has increased from 0.110 at the low PT level, to 0.310 at the average PT level, and becomes 0.404 at the high PT level, this means that personality traits will be able to have a real impact on strengthening the influence of prophetic leadership in increasing commitment to Islamic boarding schools. Ustadz/ustadzah with high and average personality traits will be more motivated by their organizational commitment from prophetic leadership. However, for ustadz/ustadzah with low personality traits, organizational commitment will be relatively the same (not significant) even in Islamic boarding schools with high prophetic leadership.

The second figure provides information that the higher the level of the personality traits of the ustadz/ustadzah, the influence of obedience will be weaker in increasing the

organizational commitment of the ustadz/ustadzah to Islamic boarding schools, it can be seen that the slope has decreased from 0.438 at the low PT level, to 0.105 at the average PT level, and becomes -0.074 at a high PT level, this means that personality traits will be able to have a real impact on weakening the influence of obedience in increasing commitment to Islamic boarding schools. Ustadz/ustadzah with low personality traits, will have strong organizational commitment because of their obedience to the kyai. But for ustadz/ustadzah who already have high personality traits (even on average), their organizational commitment will continue to weaken due to obedience alone.

7. Discussion

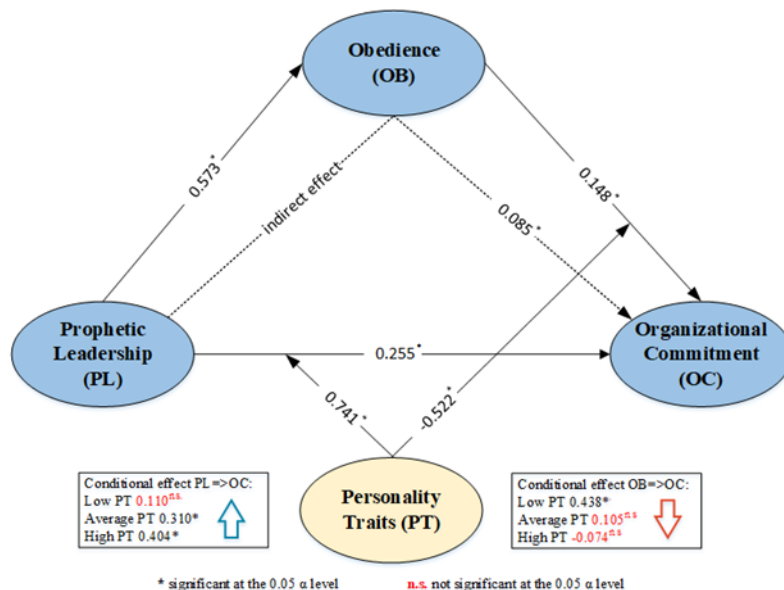


Fig 5: Summary of model parameter estimates

The results of this study provide profound implications emphasizing the important role of prophetic leadership in increasing the obedience of ustadz/ustadzah to kyai, and also strengthening their organizational commitment to Islamic boarding schools. The research implications also highlight the influence of prophetic leadership in increasing organizational commitment, proven to be stronger for ustadz/ustadzah who have high (even average) personality traits, which means that Islamic boarding schools should give priority to ustadz/ustadzah with good personality traits in relation to the intervention increased their organizational commitment to the Islamic boarding school. Meanwhile for ustadz/ustadzah whose personality traits are still low, their commitment will remain the same even though the prophetic leadership of Islamic boarding schools is high. Thus, Islamic boarding schools need to evaluate and assess the personality traits of their ustadz/ustadzah. If the results are still low, improvements are immediately made, for example through "personality traits training and development".

The research implications also highlight the effect of obedience on organizational commitment, which is proven to be strong only for ustadz/ustadzah who have low personality traits. This means that Islamic boarding schools should not rely solely on obedience to get a committed ustadz/ustadzah, because if the personality traits of the ustadz/ustadzah are high (even average), then the role of

obedience will be in vain because of the commitment of the ustadz/ustadzah to the Islamic boarding school it will continue to weaken. Obedience can increase commitment only occurs in ustadz/ustadzah whose personality traits are still low.

For this reason, prophetic leadership is the main aspect in increasing the organizational commitment of ustadz/ustadzah to Islamic boarding schools, not only relying on their obedience to the kyai. This is proven to be safer and not easily influenced by the level of personality traits of the ustadz/ustadzah. In contrast to Islamic boarding schools which only rely on obedience in increasing the organizational commitment of their ustadz/ustadzah to Islamic boarding schools, which will be at risk if the ustadz/ustadzah have high personality traits, they become not committed to Islamic school

8. Conclusion and Suggestion

Based on the background and problem formulation as well as hypothesis testing, analysis and discussion of this research, it is concluded as follows:

1. Prophetic Leadership has significantly influenced Compliance at Islamic Boarding Schools in East Java Province, Indonesia.
2. Prophetic Leadership has significantly affected the Organizational Commitment at Islamic Boarding Schools in East Java Province, Indonesia.

3. Obedience significantly affects Islamic Boarding Schools in East Java Province, Indonesia.
4. Obedience mediates the influence of Prophetic Leadership and Organizational Commitment at Islamic Boarding Schools in East Java Province, Indonesia significantly.
5. Personnel Traits moderate/strengthen the influence of Prophetic Leadership on Organizational Commitment at Islamic Boarding Schools in East Java Province, Indonesia.
6. Personality Traits moderate the influence of Obedience on Organizational Commitment at Islamic Boarding Schools in East Java Province, Indonesia. But the coefficient of moderating effect is negative.

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