Beyond Religion: Applying Islamic Spiritual Well-Being to Improve Ethical Behavior in Modern Organizations

Fatmah Bagis [1*] 🄳 , Wiwiek Rabiatul Adawiyah [2] , Naelati Tubastuvi [3] , Dumasari [4] , Jovinda Percillia Ma'rifatul Umairoh [5]

[1] *Universitas Muhammadiyah Purwokerto,* INDONESIA
[2] *Universitas Jenderal Soedirman,* INDONESIA
[3] *Universitas Muhammadiyah Purwokerto,* INDONESIA
[4] *Universitas Muhammadiyah Purwokerto*, INDONESIA
[5] *Universitas Muhammadiyah Purwokerto,* INDONESIA

*Corresponding Author: fatmahbagis2014@gmail.com

ABSTRACT

This study investigates the role of Islamic Spiritual Well-Being (ISWB) as a mediating mechanism between spiritual leadership and workplace deviance in conventional (non-religious) organizations. While prior studies on ISWB have been largely confined to Islamic institutions, this research extends its application to secular workplaces, highlighting Islam's ethical universality as rahmatan lil alamin. Using the Stimulus–Organism–Response (SOR) framework, spiritual leadership is conceptualized as an external stimulus that fosters ISWB (organism), which in turn reduces deviant behavior (response). Data from 220 employees in Central Java were analyzed using PLS-SEM and PLS-MGA. Results confirm that spiritual leadership significantly enhances ISWB and directly reduces deviant behavior. ISWB also significantly mediates this relationship, functioning as a spiritual-ethical anchor that internalizes leadership values into moral behavior. Multigroup analysis shows the model's consistency across organizational sizes, reinforcing its generalizability. This study contributes to the literature by introducing ISWB as a novel construct applicable beyond religious institutions and demonstrating its operational viability in corporate settings. The findings offer a new ethical framework for leadership development and employee behavior management in diverse organizational environments.

Keywords: Islamic Spiritual Well-Being, Spiritual Leadership, Workplace Deviance, Employee Ethics, Conventional Organizations

INTRODUCTION

Organizational transformation in the modern era is no longer solely driven by technological innovation or managerial strategies. Instead, it is increasingly shaped by the underlying values that influence individual behavior in the workplace. One emerging approach in response to the growing moral and spiritual complexity of work environments is spiritual leadership a leadership model that emphasizes divine values in guiding vision, mission, and managerial practices. This perspective holds that meaning, spiritual awareness, and inner empowerment among employees form a critical foundation for cultivating organizations that excel not only in performance but also in moral integrity (Hamid, 2020; Hutahayan, 2019). Spiritual leadership is thus understood as a process of shaping values, attitudes, and behaviors that intrinsically motivate individuals to find meaning in their work and achieve spiritual well-being, which in turn fosters loyalty and engagement within the organization (R. Malik et al., 2018; Wahyono et al., 2020)

Spiritual leadership does not emerge in a vacuum. It is shaped by the interplay of culture, belief systems, and deeply rooted inner values within leaders themselves (Bagis et al., 2025. With strong associations to religious values particularly those concerning human creation and spiritual responsibility on earth, this leadership model is believed to offer a meaningful response to the widespread ethical scandals and moral deviations occurring in contemporary organizations (Kaya, 2015; Sholikhah et al., 2019). One of the most frequently cited frameworks in the study of spiritual leadership is Fry's model (2003), which identifies three core dimensions: vision, altruistic love, and faith or hope. These elements collectively contribute to shaping followers' sense of morality and meaning in their work (Boorom, 2009).

Despite the growing body of literature on spiritual leadership, empirical studies exploring its connection to workplace deviance remain notably limited (Bagis, Arraniri, et al., 2024). Most existing research has focused on the positive outcomes associated with spiritual leadership, such as improved performance, job satisfaction, employee loyalty, reduced turnover, and enhanced organizational citizenship behavior (OCB) (Hamid, 2020; Hutahayan, 2019; Mahyarni, 2019; Rana et al., 2020). However, few studies have examined the role of spiritual leadership in mitigating harmful behaviors that deviate from established workplace norms. Even among those that do, the investigations are largely restricted to public sector bureaucracies, with minimal attention given to private sector organizations (Ezzulddin et al., 2020; Wahyono et al., 2020).

In practice, however, various forms of workplace deviance are increasingly prevalent. These range from verbal and physical harassment, gender and age discrimination, abuse of authority, and the leaking of confidential information, to manipulative behaviors that harm both organizations and coworkers ((Adekanmbi & Ukpere, 2019; Ahmad et al., 2020; Ifeanyichukwu et al., 2022). Such deviance not only leads to material losses but also erodes trust and a sense of psychological safety within the organization (Bennett & Robinson, 2000). Research has often linked these behaviors to poor leadership, technological misuse, and the erosion of moral and spiritual values in the workplace ((Bagis et al., 2023; A. Malik et al., 2021; Shaheen et al., 2023; Zappalà et al., 2022).

Given this urgency, a new approach is needed one that touches upon the inner and spiritual dimensions of individuals not only as a preventive strategy but also as a means of shaping an ethical and meaningful organizational culture. In this context, the concept of Islamic Spiritual Well-being (ISWB) emerges as a promising alternative model. ISWB is a multidimensional construct that integrates Islamic values rooted in the Qur'an (Q.S. Al-Ra'd: 28; Q.S. Al-Mu'minun: 1–11), the Sunnah, and classical Islamic spirituality such as Ihya Ulumuddin by Al-Ghazali—especially his teachings on moral purification, muraqabah (awareness of divine presence), and inner ethical resilience. These are synthesized with contemporary psychological theories, including Attachment Theory (Bowlby, 1982) and Positive Psychology (Seligman, 2011), to form an applicable construct in modern organizational behavior.

Unlike general notions of spirituality that are interfaith in nature, ISWB provides a faith-specific measurement framework grounded in Islamic principles, yet retains universal applicability for conventional organizational settings.

This study adopts two main approaches to address the research problem: a theoretical approach and a quantitative approach. Theoretically, it integrates Islamic values into the framework of organizational behavior and spiritual leadership, analyzing the extent to which Islamic Spiritual Well-being (ISWB) can reduce tendencies toward deviant workplace behavior. Quantitatively, the study tests this framework using Structural Equation Modeling (SEM) to examine the causal relationships among spiritual leadership, ISWB, and deviant behavior. Although the model is applied within conventional organizations that do not formally adopt Islamic value systems, the approach remains relevant given the universal nature of Islamic spiritual values as part of the principle of rahmatan lil 'alamin (a mercy to all creation).

From a novelty standpoint, this research offers three key contributions. First, it introduces ISWB as a new construct that synthesizes religious values with contemporary psychological theories. Second, it positions ISWB as a mediating variable in the relationship between spiritual leadership and deviant behavior a perspective that remains underexplored in existing literature. Third, it applies this framework to conventional organizations beyond the realm of Islamic financial institutions, making the findings relevant across diverse cultural and value-system contexts (Bagis, F., Adawiyah, W. R., Purnomo, R., & Sudjadi, 2024; Hill et al., 2000; Lean, 2012). This study not only aims to empirically demonstrate that spiritual leadership can reduce workplace deviance, but also seeks to develop a reliable ISWB measurement tool that can serve as an evaluative instrument for assessing employees' spiritual well-being in modern work environments.

Accordingly, the main objective of this study is to examine the influence of spiritual leadership on deviant workplace behavior through the mediating role of Islamic Spiritual Well-being. It also aims to develop a practical ISWB measurement model that can be implemented in conventional organizations as a strategic step toward fostering a more ethical, dignified, and spiritually balanced work environment.

LITERATURE REVIEW

Stimulus Organism Theory (SOR) Theory

SOR Theory, introduced by Mehrabian & Russell (1974), explains that external stimuli (S) originating from the environment influence an individual's internal psychological or emotional state (O), which subsequently determines the behavioral response (R). In organizational settings, stimuli may include leadership styles or company policies, while the organism refers to the employee's internal condition whether psychological, spiritual, or emotional. The resulting response can manifest as either constructive or deviant workplace behaviors (Lee et al., 2021 & (Bagis, Arraniri, et al., 2024b)

Drawing upon this theoretical framework, the current study conceptualizes spiritual leadership as the stimulus, Islamic Spiritual Well-Being (ISWB) as the organism, and workplace deviance as the behavioral response. Accordingly, improvements in leadership as an external factor are expected to positively influence the spiritual well-being of employees, which in turn may reduce the likelihood of deviant behaviors and foster ethical conduct.

Islamic Spiritual Well-being (ISWB)

As a key conceptual contribution, this study introduces Islamic Spiritual Well-Being (ISWB) as a mediating variable that reflects employees' internal spiritual and moral condition, grounded in Islamic values. ISWB is constructed on two foundational pillars: (1) religious values derived from the Qur'an and Sunnah, and (2) modern psychological frameworks, particularly Attachment Theory (Bowlby, 1982) and Positive Psychology (Seligman, 2011).

This construct serves as a model of spiritual balance that enables individuals to find meaning in their work, develop moral integrity, and avoid deviant behavior in the workplace (Bagis, F., Adawiyah, W., 2024).

Theological Foundation of ISWB

The construct of Islamic Spiritual Well-Being (ISWB) is not only rooted in psychological theory such as Attachment Theory and Positive Psychology, but also finds its theological grounding in classical Islamic teachings. The Qur'an explicitly addresses the tranquility of the heart through remembrance of God: "Ala bidzikrillahi tathma'innul qulub" (Indeed, in the remembrance of Allah do hearts find rest) (Q.S. Al-Ra'd: 28) (Akhtar, 2007). Furthermore, the attributes of iman, taqwa, ikhlas, and sabr are central to the development of spiritual well-being in Islam (Imam Al Ghazali, 1963). The classical work Ihya Ulumuddin by Imam Al-Ghazali also emphasizes spiritual purification (tazkiyatun nafs) and inner connection with the Divine as the foundation of all ethical behavior. In Kitab al-Muraqabah, Al-Ghazali highlights the awareness that "God sees the heart," shaping moral vigilance in the believer (al-Ghazali, 2011). These theological principles form the metaphysical structure of ISWB, elevating it from a secular psychological construct to a faith-rooted ethical-spiritual framework suitable for workplace aplications.

Spiritual Leadership

Spiritual leadership, meanwhile, is a leadership approach that emphasizes the spiritual dimension in workplace relationships. (Fry, 2003) identifies three core dimensions of spiritual leadership: vision, altruistic love, and faith/hope. These elements aim to foster intrinsic motivation, a sense of purpose, and deeper organizational commitment. When effectively practiced, spiritual leadership cultivates a workplace culture rooted in ethical and transcendent values (A. Malik et al., 2021; Wahyono et al., 2020).

Workplace Deviance Behavior

Workplace deviance refers to intentional behavior that violates organizational norms and has the potential to harm the organization or its members (Bennett & Robinson, 2000; Robinson & Bennett, 1995). This behavior may be directed toward the organization (e.g., work sabotage, purposeful tardiness) or toward individuals (e.g., verbal abuse, interpersonal conflict). Deviant conduct often stems from a lack of spiritual grounding, diminished sense of meaning, or weak ethical leadership (Shaheen et al., 2023; Zappalà et al., 2022). By applying the SOR model, the relationships between the key variables in this study are theorized as follows: spiritual leadership (stimulus) is expected to enhance ISWB (organism), which in turn reduces workplace deviance (response). Thus, ISWB is proposed to serve a mediating role in the relationship between spiritual leadership and deviant workplace behavior.

Hypotheses Development

Drawing on the Stimulus OrganismResponse (SOR) theory, the relationships among variables in this study are structured around the mechanism through which an external stimulusnamely spiritual leadership affects the individual's internal state, represented by Islamic Spiritual Well-Being (ISWB), which in turn influences behavioral

responses, particularly workplace deviance. The following sections elaborate on the development of each hypothesis.

Spiritual Leadership and Islamic Spiritual Well-Being

As the initiating stimulus in the SOR framework, spiritual leadership contributes to a work environment enriched with meaningfulness, value-driven interactions, and inner empowerment. Leaders who exhibit spiritual qualities inspire their subordinates through a transcendent vision, altruistic love, and hopeful belief in a better future (Fry, 2003) Employees who experience such leadership are more likely to internalize spiritual values, enhancing their sense of faith, closeness to God, and emotional balance (A. Malik et al., 2021; Wahyono et al., 2020). Therefore, it is posited that spiritual leadership has a positive and significant effect on the development of Islamic Spiritual Well-Being among employees.

H1: Spiritual leadership positively influences Islamic Spiritual Well-Being (ISWB)

Islamic Spiritual Well-Being and Workplace Deviance Behavior

ISWB reflects the inner spiritual state of employees, grounded in core Islamic principles such as sincerity, trustworthiness, gratitude, and patience. Individuals with high levels of spiritual well-being tend to possess stronger self-regulation, heightened ethical sensitivity, and a firm sense of religious values guiding their behavior (Bagis, F., Adawiyah, W., 2024). Such individuals are less likely to engage in deviant acts like manipulation, absenteeism, or interpersonal conflicts, as their actions are framed within a broader spiritual and moral compass (Lean, 2012; Seligman, 2011) Accordingly, this hypothesis assumes that higher levels of ISWB are associated with a lower tendency to engage in deviant workplace behaviors.

H2: Islamic Spiritual Well-Being (ISWB) negatively influences workplace deviance

Spiritual leadership and Workplace Deviance Behavior

Spiritual leadership, through its emphasis on ethics and meaningful purpose, does not only instill moral awareness but also functions as a social control mechanism that discourages deviant acts. Leaders who consistently promote a noble vision, compassion toward others, and commitment to shared values serve as role models who shape employee conduct (Fry et al., 2011; Hamid, 2020). In such an environment, employees are more inclined to behave in ways that align with organizational values and avoid unethical actions. Thus, spiritual leadership is hypothesized to have a direct negative effect on deviant workplace behavior.

H3: Spiritual leadership negatively influences workplace deviance

ISWB as Mediation between Spiritual Leadership and Workplace Deviance Behavior

Within the SOR framework, ISWB functions as the internal mechanism that translates the influence of spiritual leadership into behavioral outcomes. A spiritually grounded leader cultivates an environment that enhances employees' inner well-being, which in turn strengthens their ethical awareness and behavioral discipline. This mediating role of ISWB implies that even in the presence of external pressure or adverse work conditions, spiritually well employees are less likely to engage in deviant behaviors (Bennett & Robinson, 2000; Ratu Janisa Gamasiwi et al., 2023). Consequently, it is proposed that ISWB significantly mediates the relationship between spiritual leadership and workplace deviance, acting as the core psychological driver of behavioral response.

H4: Islamic Spiritual Well-Being mediates the relationship between spiritual leadership and workplace deviance

METHODS

This study employs a quantitative and exploratory approach, focusing on employees of conventional organizations in Banyumas Regency registered under APINDO. Data were collected using a self-administered questionnaire distributed openly to reach participants who met the eligibility criteria, ensuring representativeness. To examine the proposed relationships, the study utilizes Partial Least Squares Structural Equation Modeling (PLS-SEM), which is suitable for complex models and small to medium sample sizes (Hair et al., 2017; Ramayah et al., 2018). To test potential differences across organizational groups, the PLS-based Multigroup Analysis (PLS-MGA) was applied (Cheah et al., 2020).

The measurement model was evaluated based on convergent validity (factor loadings > 0.70, AVE > 0.50), discriminant validity (Fornell–Larcker criterion), and reliability (CR > 0.70; Cronbach's alpha > 0.60) (Fornell & Larcker, 1981; Nunnally & Bernstein, 1994). The structural model was assessed through path coefficients, R^2,

predictive relevance (Q²), and Goodness of Fit (GoF) to validate the model's explanatory and predictive strength. The PLS-MGA procedure was conducted to assess whether structural relationships significantly differ across organizational categories, followed by hypothesis testing using bootstrapping (Hair et al., 2021).

RESULT AND DISCUSSION

Result

This study employed Partial Least Squares Structural Equation Modeling (PLS-SEM) to examine the relationships among spiritual leadership, Islamic Spiritual Well-Being (ISWB), and workplace deviance. The analysis was conducted in three key stages: (1) evaluation of the measurement model (outer model), (2) testing of the structural model (inner model), and (3) multigroup analysis using PLS-MGA to assess model invariance across organizational sizes. This study involved 220 employees from various conventional organizations registered under APINDO in Banyumas Regency. Of the respondents, 60% were male and 40% female. In terms of age, 35% were 21–30 years old, 40% were 31–40, and 25% were above 40. Educationally, 62% held a bachelor's degree, 25% completed high school, and 13% had postgraduate degrees. Regarding job position, 55% were staff-level, 25% supervisors, and 20% middle managers. As for tenure, 30% had worked for less than 3 years, 45% for 3–10 years, and 25% for over 10 years. These demographics provide a diverse representation of roles and experiences in secular organizational settings.

Measurement Model

The outer model was assessed to ensure construct validity and reliability. All indicator loadings exceeded the recommended threshold of 0.70, supporting convergent validity. The Average Variance Extracted (AVE) values were greater than 0.50, indicating sufficient variance explained by the latent constructs. Composite reliability (CR) ranged between 0.88 and 0.91, and Cronbach's alpha values exceeded 0.80, confirming high internal consistency.

Table 1. Measurement Model Evaluation

Construct	Indicator Range	Loading Range	AVE	CR	Cronbach's Alpha
Spiritual Leadership	SL1-SL5	0,75 – 0,88	0,63	0,89	0,83
Islamic Spiritual Well-being	ISWA1-ISWB5	0,71 – 0,86	0,67	0,91	0,86
Workplace Deviance	WD1-WD4	0,73 – 0,87	0,61	0,61	0,81

Discriminant validity was verified using the Fornell–Larcker criterion and cross-loading analysis, which confirmed that each indicator was more strongly associated with its corresponding construct than with any other.

Structural Model

Following validation of the measurement model, the structural model was tested using bootstrapping with 5,000 subsamples to estimate path coefficients and test the hypotheses. **Table 2.** Structural Model and Hypothesis Testing

Hypothesis	Relationship	Path Coefficient (β)	t-Value	p-Value	Result
H1	Spiritual Leadership → ISWB	0,58	10,24	<0,001	Supported
H2	ISWB → Workplace Deviance	–0,44	7,62	<0,001	Supported
H3	Spiritual Leadership → Workplace Deviance	–0,29	5,17	<0,001	Supported
H4	SL → ISWB → Workplace Deviance (Indirect)	–0,26	4,89	<0,001	Supported

The model demonstrated moderate to strong explanatory power, with R² = 0.34 for Islamic Spiritual Well-Being (ISWB) and R² = 0.52 for workplace deviance. These values indicate that spiritual leadership accounts for a substantial proportion of variance in both the mediator and the outcome variable. Predictive relevance (Q²), obtained through blindfolding, yielded values of 0.29 for ISWB and 0.41 for workplace deviance, confirming the model's strong predictive accuracy. Furthermore, the Goodness of Fit (GoF) index was 0.59, exceeding the recommended threshold of 0.36 for large model fit (Tenenhaus et al., 2005), thereby affirming the overall robustness and suitability of the mediation-based structural model.

The results of the structural model testing confirmed that all four proposed hypotheses were supported. Spiritual leadership was found to have a significant positive effect on Islamic Spiritual Well-Being (ISWB), as

indicated by a path coefficient of 0.58 and a p-value below 0.001. ISWB also showed a significant negative relationship with workplace deviance (β = –0.44, p < 0.001), while spiritual leadership directly influenced workplace deviance in a negative direction (β = –0.29, p < 0.001). Furthermore, the mediating effect of ISWB in the relationship between spiritual leadership and workplace deviance was also significant, with an indirect effect of –0.26 (p < 0.01). These findings statistically confirm the acceptance of all hypotheses (H1 through H4) in the proposed model.

Multigroup Analysis (PLS-MGA)

To examine whether the structural relationships differ across organizational subgroups, a PLS-based Multigroup Analysis (PLS-MGA) was conducted. The sample was divided based on the size of the organization (small vs. medium/large enterprises), to reflect structural and managerial differences that might influence the relationships among spiritual leadership, ISWB, and workplace deviance. This procedure compares the path coefficients between the two groups to identify significant differences and determine whether the structural model behaves uniformly across organizational contexts or whether size-related factors moderate the hypothesized relationships.

Table 3. PLS-MGA Results Based on Organization Size

Path Relationship	Small Org. β	Med/Large Org. β	Difference	p-Value	Result
Spiritual Leadership → ISWB	0,60	0,56	0,04	0,328	Not Significant
ISWB → Workplace Deviance	–0,48	–0,39	0,09	0,201	Not Significant
Spiritual Leadership → Workplace Deviance	–0,32	–0,26	0,06	0,271	Not Significant
SL → ISWB → Workplace Deviance (Ind.)	–0,29	–0,22	0,07	0,158	Not Significant

The PLS-MGA results indicate no statistically significant differences between small and medium/large organizations in any of the path coefficients (p > 0.05). This finding suggests that the effects of spiritual leadership on ISWB and workplace deviance, as well as the mediating role of ISWB, are consistent across organizational sizes. These results reinforce the generalizability and robustness of the proposed model, highlighting ISWB as a universal ethical-spiritual mechanism that effectively operates in various organizational structures. Regardless of company size, spiritual leadership can consistently foster moral awareness, spiritual well-being, and ethical conduct among employees (Bagis, Adawiyah, et al., 2024b).

DISCUSSION

The findings of this study reveal that spiritual leadership significantly enhances Islamic Spiritual Well-Being (ISWB), and that ISWB acts as a crucial mediating variable in reducing deviant behavior in the workplace. These results are consistent with the Stimulus Organism Response (SOR) Theory (Mehrabian & Russell, 1974), which explains that external stimuliin this case, spiritual leadership can influence the internal condition of individuals (organism), and subsequently shape their behavioral responses. In this model, Furthermore, the use of Attachment Theory in this study allows for a deeper psychological interpretation of Islamic spiritual constructs. Just as secure attachment provides emotional stability in psychological development (Bowlby, 1982), ISWB offers a spiritual anchor that reinforces moral stability and behavioral discipline. This is echoed in Al-Ghazali's Ihya Ulumuddin, particularly in Kitab al-Muraqabah, which stresses the constant awareness of divine presence (muraqabah) as a way to purify the heart and avoid ethical deviations. Such integration affirms that ISWB is not only a theoretical mediator, but also a transformative spiritual mechanism rooted in Islamic metaphysics. ISWB functions as the psychological and spiritual core that mediates between leadership values and workplace behavior, resulting in decreased deviance.

Empirically, the model provides strong justification that transcendental values in leadership such as meaningful vision, altruistic love, and hope are not merely aspirational, but exert measurable psychological influence on employees' moral awareness and spiritual balance. Consistent with Lean, (2012) and Hill et al., (2000), spiritual leadership is rooted in divine values yet can be expressed through secular ethical behavior, making it adaptable across diverse organizational environments.

What distinguishes this study from previous research is the successful application of ISWB in non-religious, conventional organizations. Unlike general spirituality measures which often emphasize universal values without theological roots, ISWB is grounded in specific Islamic concepts such as amanah, sabr, ikhlas, and taqwa, which are not only religious virtues but also practical behavioral regulators in daily work life. This embeddedness gives

ISWB greater moral clarity and motivational strength compared to interfaith spirituality frameworks (Bagis, Adawiyah, et al., 2024a).

While most earlier studies explored ISWB in Islamic institutions (Mahyarni, 2019; Wahyono et al., 2020), this research demonstrates that the values embedded in ISWB such as amanah (trust), ikhlas (sincerity), syukur (gratitude), and sabr (patience) are inherently universal and humanistic. They resonate with employees regardless of religious affiliation because they appeal to inner morality rather than institutional dogma. This finding affirms the idea of Islam as rahmatan lil alamin (a mercy to all creation), where Islamic ethics are presented not as rigid doctrinal rules but as inclusive moral principles applicable to all.

ISWB should not be narrowly viewed as a religious construct; rather, it is a spiritual-ethical framework that captures values rooted in Islamic tradition but adaptable to broader organizational cultures. For instance, the ISWB indicator of "awareness of God's supervision" can be interpreted as moral vigilance or inner conscience. Likewise, "gratitude and surrender to outcomes" fosters resilience, and "trustworthiness in fulfilling responsibilities" aligns with universal principles of professional accountability. These indicators illustrate that ISWB can serve as a non-coercive mechanism for promoting ethical behavior, even in secular settings.

The findings related to Hypotheses 2 and 3 further confirm that ISWB functions not only as a reflection of personal well-being but also as a moral regulator that discourages deviant actions such as absenteeism, dishonesty, or interpersonal conflict. Employees with higher spiritual well-being tend to have stronger ethical awareness, greater emotional control, and a deeper sense of purpose, which leads them to reject behaviors that contradict organizational values (Bagis, F., Adawiyah, W., 2024; Seligman, 2011).

The Multigroup Analysis (MGA) supports the universality of the model by showing no significant differences in the impact of spiritual leadership and ISWB across small, medium, and large organizations. This suggests that the effectiveness of spiritual leadership and ISWB is not contingent on organizational structure or scale, but rather on the authenticity of value transmission and internalization. The consistency of these findings aligns with Cheah et al., (2020), who observed that value-based leadership has robust outcomes across diverse institutional settings.

In the Indonesian context where religiosity is deeply embedded in the cultural fabric the application of ISWB is particularly relevant. Although many organizations do not formalize religious values in policy, the cultural orientation toward spirituality and ethics provides fertile ground for the internalization of ISWB. Values such as community orientation (gotong royong), honesty, patience, and sincerity are widely embraced and thus facilitate the implementation of spiritual leadership models in secular organizations.

Moreover, this study highlights that organizational culture change does not always require structural reforms. Instead, transformation can begin through character-based leadership that embodies moral integrity, communicates purpose, and inspires ethical behavior through example rather than authority (Fry, 2003; A. Malik et al., 2021). Spiritual leadership, therefore, emerges as a strategic mechanism that connects divine values to organizational objectives, enabling individuals to grow ethically and professionally in tandem.

In summary, this study not only affirms the theoretical validity of the SOR framework and expands the application of ISWB in new organizational contexts, but also introduces a new conceptual and managerial model for fostering ethical cultures in modern workplaces. By demonstrating the adaptability of Islamic spiritual constructs within secular environments, the research contributes to a more inclusive, values-driven approach to leadership and behavioral ethics in diverse organizational settings.

CONCLUSION

This study offers both theoretical and empirical insights into how spiritual leadership influences Islamic Spiritual Well-Being (ISWB) and, subsequently, reduces deviant behavior in the workplace. Grounded in the Stimulus Organism Response (SOR) framework, the study establishes that spiritual leadership functions as a meaningful external stimulus that activates internal ethical awareness and psychological stability, represented by ISWB. This internal condition acts as a mediator that translates leadership values into ethical behavioral responses, thereby mitigating misconduct at work.

Theoretically, this study extends the application of the SOR model into the realm of workplace spirituality by integrating Islamic constructs such as ISWB with psychological and behavioral theories. ISWB, developed from Qur'anic and Prophetic teachings, Attachment Theory (Bowlby, 1982), and Positive Psychology (Seligman, 2011), has been shown to be effective not only in Islamic institutions, as previous research has suggested, but also in conventional organizations that do not formally adhere to religious doctrines. This finding supports the conceptualization of Islam as rahmatan lil alamin, a source of ethical and spiritual values applicable to all human contexts.

From a practical perspective, the findings imply that organizations, regardless of their religious orientation, can adopt ISWB as a part of leadership development and ethics programs. The ability of ISWB to shape personal integrity, moral self-regulation, and inner resilience suggests that it can function as a non-coercive form of ethical

governance, contributing to organizational harmony and reduced deviant behavior. Spiritual leadership, in this regard, emerges as a transformative force that bridges performance orientation with moral commitment, allowing employees to thrive both ethically and professionally.

Nevertheless, the study has limitations that need to be addressed. The research was conducted within a specific geographical and cultural setting, namely Banyumas, Indonesia, which may restrict its generalizability. Additionally, the cross-sectional design limits the ability to explore the long-term developmental effects of ISWB and spiritual leadership. Although the ISWB construct was tested comprehensively, it could benefit from deeper analysis of its individual dimensions and how each may uniquely influence different types of deviant behavior.

Future research should consider applying this model across various organizational types and cultural settings to validate its universality. Longitudinal designs are also encouraged to explore how spiritual leadership and ISWB evolve over time and influence behavior dynamically. Moreover, integrating potential mediating variables such as organizational culture, job pressure, or personal religiosity would offer a more holistic understanding of how spiritual constructs interact with broader organizational phenomena.

In conclusion, this research contributes to the growing body of literature on spiritual leadership and workplace ethics by demonstrating that spiritual values, when internalized meaningfully, can function as powerful and universal tools for managing behavior, building ethical cultures, and restoring integrity in modern organizations. From a managerial standpoint, the findings suggest that training programs in leadership development should consider integrating spiritual-ethical components that align with ISWB principles. For example, leadership coaching can include modules on trust (amanah), emotional surrender (tawakkal), and purposeful work (niyyah). These can help managers create an ethically grounded work culture even in secular environments.

Acknowledgments

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