THE EFFECT OF ISLAMIC SPIRITUALITY IN THE WORKPLACE ON THE ACHIEVEMENT OF EDUCATION QUALITY FOR MADRASAH TEACHERS THROUGH BASIC PSYCHOLOGICAL NEEDS SATISFACTION AND AUTONOMOUS MOTIVATION

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ABSTRACT

The research of workplace spirituality has been applied to organizational behavior theory with the philosophy of human resource development management. Previous studies describe the process that underlies the effect of workplace spirituality on job performance with a general management approach. This current study aims to prove the effect of Islamic spirituality in the workplace on the achievement of the quality of madrasa education and the effect of mediation through satisfaction of basic psychological needs and autonomous motivation through the framework of Islamic education management. The respondents of this study were 354 madrasa teachers in Central Lampung Regency, Indonesia. The results of statistical analysis using partial least square structural equation modeling (PLS-SEM) and it has proved that Islamic spirituality in the workplace did not have a direct effect on the achievement of the quality of madrasa education but has an indirect effect through the satisfaction of basic psychological needs and autonomous motivation. This study broadens the understanding of the postulate of workplace spirituality as a personal resource based on job demands-resources (JD-R) theory and enriches self-determination theory (SDT) with the theory of human nature.

Keywords: Islamic spirituality, PLS-SEM, workplace, achievement, quality of madrasa

I. INTRODUCTION

Discourse on spirituality in Indonesia has long been commonly used. Spirituality has explored and changed its meaning in contemporary at this time. After 1990, spirituality was massively used as the equivalent of religious inner expression (Muttaqin, 2012). This is as predicted that the mainstream religious groups seem to take over spirituality (Carrette & King, 2004). Taking over the role of religion with spirituality. Thus, spirituality can be prioritized by organizations in future work interventions. Previous research has undertaken an explanation of Islamic spirituality in the workplace with a general management approach (Giacalone & Jurkiewicz, 2003). Currently, the notion of workplace spirituality is closer to the roots of Islamic education management, namely the tendency to Islamic values (Abd Rahman et al., 2013; Adawiyah & Pramuka, 2017).

Empirical research on Islamic spirituality in the workplace is still rarely found in educational organizations (Shahjahan, 2004), particularly madrasa as Islamic educational institutions. However, several studies have succeeded in exploring the dimensions of spirituality in teacher management (Mat et al., 2012; Weir, 2012). Workplace spirituality is a significant dimension for determining teacher behavior (Mahipalan et al., 2019; Waters & Hackney, 2020). Dealing with the issue, the basic general objective of this research is to explore how workplace spirituality affects teacher job performance in meeting the quality standards of madrasa education. In particular,
this study contributes to the extant literature on workplace spirituality by developing an understanding of the underlying mechanisms through which workplace spirituality can positively influence teacher job performance in meeting quality standards for madrasa education based on the theoretical framework of job demands-resources (JD-R).

The model of JD-R model places that personal resources, job resources, and job demands affect job outcomes and individual well-being (Bakker & Demerouti, 2007). JD-R includes two conditions at work in the organization, namely the motivational process and the impairment process (Bakker & Demerouti, 2018). However, JD-R has not been able to explain the underlying process. Thus, previous studies have successfully integrated Self-Determination Theory (SDT) (Deci et al., 2017a; Deci & Ryan, 2000a) in JD-R to explain the underlying psychological processes. The current novelty is analyzing the combination of JD-R and SDT with the Human Fitrah theory approach (Mualimin, 2017; Samsuri, 2020; Sari, 2018). Thus, the current study postulates workplace spirituality as a personal resource (Moon et al., 2020). Needs satisfaction on SDT as job resources and autonomous motivation as a type of process motivation. Because it aims to discover the process of forming organizational behavior in the philosophy of human resource development to offer a conception of organizational piety management.

Islamic Workplace Spirituality

Spirituality is an interesting issue to be explored. Spirituality has been applied in the context of organizational behavior (Benefiel et al., 2014; De Jager Meezenbroek et al., 2012; Jurkiewicz & Giacalone, 2004; Kazemipour et al., 2012; Mitroff & Denton, 1999) with the philosophy of human resource development. Thus, in the perspective of management theory, the concept of workplace spirituality emerges (Ashmos & Duchon, 2000; Fanggidae et al., 2016; Giacalone & Jurkiewicz, 2003; Marques, 2007; Mitroff & Denton, 1999; van der Walt & Steyn, 2019). Based on the literature study, spirituality was also found from a psychological perspective (Faigin et al., 2014; Kumari Sharma & Sharma, 2016).

This atheistic presentation has obtained many suggestions and criticisms that can be developed for current research. The spirituality approach has been successfully revealed from a religious perspective (Hills et al., 2019; Khan & Sheikh, 2012; Mahdinejad et al., 2020; Nasr, 2013). In its development, workplace spirituality has come to an approach to Islamic values (Dasti & Sitwat, 2014; N. M. Kamil et al., 2015; Supriyanto & Ekowati, 2020) called Islamic spirituality in the workplace (Adawiyah & Pramuka, 2017; Djafri et al., 2018; M. Kamil et al., 2010; Rahman et al., 2013). Thus, the definition of Islamic spirituality in the workplace given for the current study is the level of Islamic religious belief in aligning individual’s relationship with God which can facilitate motivation so that it can determine behavior in the work process in organizations (Adawiyah & Pramuka, 2017; Bhatti et al., 2016; Giacalone & Jurkiewicz, 2003; M. Kamil et al., 2010). Islamic spirituality in the workplace can be conceptualized as a personal resource (Shahjahan, 2004). This concept of workplace spirituality requires theoretical development. The approach used in the previous concept still focuses on the tendencies and instrumentalities of organizational spirituality into the relevance of social theory (Carrette & King, 2004). Currently, the tendency of workplace spirituality is centered on the theory of human nature (Samsuri, 2020). This development is assumed to be able to explain the association between potential spirituality and behavior.

Basic Psychological Needs

Basic psychological needs are generally adopted from a social-constructive perspective (Chen et al., 2015). Through this perspective, psychological needs are cultural constructs that are reflected differently in the context of socio-cultural values. The assumption is, if the satisfaction needs are met, they will get the benefits they value or want. Along the way, one of the keys to the proposition of Self-Determination Theory (SDT) is that humans have developed basic human needs, namely psychological needs. This expansion is summarized in the mini theory of Basic Psychological Need Theory (BPNT) (Baard et al., 2004). The theory is able to associate these differences in the concept of human needs into other psychological and management theories.

The definition given for basic psychological needs is a sense in which schools support teachers’ psychological needs for feelings of competence, autonomy, and connectedness (Klaeijsen et al., 2018). Dealing with this issue, psychological needs are a matter of principle for the individual. This need becomes the basis felt by the individual as a result of his environment. Responding to this matter, it is important that an external environment can understand individual characteristics based on the fulfillment of their psychological needs, because it can lead to satisfaction that can control the behavior emerged.
The Islamic perspective also discusses human needs. Although theory of psychological needs of SDT is a secular idea, it has a common perspective in Islam. This is seen in the theory of fitrah which reveals that human potential and the concept of growth and development of human existence itself take into account their behavior. Then, humans have also been given nature and mental freedom to decide what is good for them, choose priorities, face obstacles or difficulties, and have perceptions about opportunities and risks. Motivation and psychological needs in the Islamic perspective are contained in human nature given by God through lust or motives (Ali, 2009).

**Autonomous Motivation**

Motivational constructs based on organizational behavior approach represent cognitive, emotional, physiological, and psychological condition (Dislen, 2013; James et al., 2009; Kreitner & Kinicki, 2007; Robbins & Judge, 2009; Roberts et al., 2012). Previous research contributed the same results empirically that motivation has a positive and significant effect on worker performance activities (Drake et al., 2007; Guo et al., 2014; Harwici, 2013; Javadi et al., 2012). In the context of education, organizations need to develop the motivation of their teachers (Gustiawati, 2015; Orsini et al., 2016; Patimah, 2017; Utomo, Suminar, & Hamidah, 2019). Motivation today takes an extension from self-determination theory (SDT) (Deci et al., 2017b; R. Ryan & Deci, 2000; Slemp et al., 2020; Vasconcellos et al., 2020). Regarding the importance of the teacher’s role, research on maintaining and improving the quality of self-determination motivation of autonomous teachers will contribute to the development of education (Gillon et al., 2019, p. h. 1-21). However, this autonomous motivation has not been explored or even appreciated in the Eastern context (Chirkov, 2011, p. h. 65-91). Nowadays, autonomous motivation has begun to expand research in Indonesia (Irmidayanti et al., 2020; Maulana et al., 2016; Susilo et al., 2018; Utomo, Suminar, Hamidah, et al., 2019). This will support further justification of the cross-cultural importance of teacher autonomous motivation (Jang et al., 2009; Reeve, 2002; Roth et al., 2007; Stupnisky et al., 2018).

Autonomous motivation is characterized by individual involvement in an activity with full understanding, willingness, and choice independently mandiri (Deci et al., 2017b; Deci & Ryan, 2000b; R. M. Ryan & Deci, 2020). Another definition of autonomy motivation is mentioned as the inner endorsement of one’s behavior (Jang et al., 2009). Formally, autonomous motivation is formed based on a mini theory of cognitive evaluation theory (CET) which reviews the importance of autonomy and competence experience to encourage motivation that leads to SDT (Deci & Ryan, 1980; Gagné & Deci, 2005; R. M. Ryan & Deci, 2008). Then, causality orientations theory (COT) with findings about the tendency for people to be unmotivated, controlled, or autonomous (Baard et al., 2004; R. Ryan & Deci, 2000; I. M. Taylor et al., 2008). Furthermore, prior to the development of autonomous motivation, SDT has directed ideas about the impact of various environmental factors (environmental factors) on the type of motivation. These environmental factors are described in basic psychological needs (Slemp et al., 2018, 2020; Van den Broeck et al., 2016; Vansteenkiste et al., 2020). If basic needs are not met, it will damage autonomous motivation (R. Ryan & Deci, 2000).

**Theoretical Framework**

Islamic education management science (MPI) needs more development based on field studies. The lens of MPI is currently centered on human resource development with an Islamic values approach. One of the theories of human resource development that has been applied by hundreds of organizations is the theory of organizational behavior. JD-R model is an extension bridge from positive organizational behavior (POB) on individual behavior and positive organizational scholarship (POS) on organizational behavior (Bakker & Schaufeli, 2008). JD-R model is a new study that investigates the tension (impairment process) and motivation (motivational process) that have an impact on organizational work achievement and individual welfare. In this study, JD-R focused on motivational. The JD-R model which is now known as the JD-R theory is an applied theory that is used to link the concepts that are currently developed.

In its journey, JD-R has indicated that personal and work resources affect individual behavioral outcomes and their outcomes, including work performance (Bakker et al., 2004; Radic et al., 2020; Wilmar B. Schaufeli, 2017). JD-R can be applied to human resource control in an educational context (Corso-de-Zúñiga et al., 2020; Fiorilli et al., 2019; Jansen in de Wal et al., 2020; Kong et al., 2018). Along with several research results, the JD-R model is known to be criticized because the framework is only descriptive, not explanatory (Wilmar B. Schaufeli & Taris, 2014). It becomes necessary to combine JD-R with other theories to understand the formed motivational process. Self-Determination Theory (SDT) is considered successful in filling this gap (Jansen in de Wal et al., 2020; Van Den Broeck et al., 2008). In the implementation of SDT theory, individual motivation can affect organizational behavior and well-being (Deci & Ryan, 1980; Dunn & Zimmer, 2020; Rigby & Ryan, 2018). This theory consists
of 6 mini theories that underlie it (Deci et al., 2017b; R. M. Ryan & Deci, 2008; Vansteenkiste et al., 2010). During this time, mini-theories Goal Context Theory (GCT), Basic Psychological Needs Theory (BPNT), and Relationship Motivation Theory (RMT), are used to explain the motivational process in the JD-R proposition. To describe the combination of these two theories, the postulate of needs satisfaction on SDT defined as job resources has been proposed (Van Den Broeck et al., 2008). In addition, Islamic spirituality is postulated as personal resources (Moon et al., 2020), Basic Psychological Needs as job resources, and the achievement of madrasa education quality as performance.

The combination of JD-R and SDT above requires nutrition of Islamic values to describe the Considering that madrasa is educational institutions characterized by Islam (Alawiyah, 2014). Previous research has brought spirituality as a personal resource in terms of social theory (Carrette & King, 2004; Duffy et al., 2010; Pauchant et al., 2010) and psychology (Fisher, 2011; Sallquist et al., 2010). The current study has enriched the analysis with Islamic values. It is due to current research adds to the theory of human nature (Abd Rahman et al., 2013; Ismail, 2013; Sada, 2017; Samsulbassar et al., 2020; Zainuri et al., 2017). The basis of human nature is found in Q.S. ar-Rum [30]: 30 which reads: "So turn your face straight to the religion of Allah; (stay on) the nature of Allah who has created man according to that nature. There is no change in the nature of Allah. (That is) the straight religion; but most people do not know." Humans by nature have been religious, acknowledge and testify that Allah is their Lord. This is stated in the Sunnah with the essence of the hadith which reads: “every child is born (in a state of) Fitrah, both parents (have a share in) making the child a Jew, Christian, or even a Magian” (Al-Asqalani, 2008).

Conceptions when responding to the development of the theory of fitrah in human resource research (Bhat, 2016; Laksono, 2016; Noor, 2014) in the context of Islamic education (Alam, 2017; Anwar, 2017; Pransiska, 2017). The theory of fitrah argues that humans from birth already have a set of basic potentials from God that have good values, managers and/or the environment can have the opportunity to influence that potential. Therefore, the management of Islamic education needs to build infrastructure and superstructure so that the human journey towards their nature becomes easier to grow and develop the potentials that exist in humans in accordance with the nature of their creation. Thus, this study reveals that the vertical and horizontal integration of spiritual values helps organizations develop motivation and behavior (Hassan et al., 2016). We also assume that Islamic spirituality includes the process of forming and supporting individual behavior both in association with himself, the organization, and with God (Oliveira, 2001) which requires management to support the development of its direction and achieve the expected goals.

The Effect of Islamic Workplace Spirituality on Education Quality Achievements for Madrasa Teacher

In the current study, workplace spirituality is postulated into personal resources in the JD-R model. The definition of personal resources refers to the belief that individuals have control over their work environment. The JD-R proposition assumes that personal resources are not linked directly, but through a motivational process. However, the results of the study state that there is a joint influence between the dimensions of spiritual motivation and performance (Muafi, 2003; Nurmayanti et al., 2018). On the other hand, spirituality research in the workplace is a step to find a mutually beneficial situation between both parties, individuals and organizations. Thus, workplace spirituality shows that workplace spirituality will affect behavior towards organizational effectiveness (Mahipalan et al., 2019). Previous research has pointed out that workplace spirituality has a direct effect on performance (Hashim, 2013; Mat et al., 2012). The research gap above needs to be looked for consistency. Therefore, the developed hypothesis is as follows.

**H1: Islamic spirituality in the workplace has a positive effect on the education quality achievement for madrasa teacher.**

The Effect of Islamic Workplace Spirituality on Educational Quality Achievement for Madrasa Teacher through Basic Psychological Needs Satisfaction and Autonomous Motivation

It is in accordance with the fifth proposition in JD-R theory, personal resources have the same role as job resources. Furthermore, the second proposition in the JD-R theory stipulates that job resources can influence motivation and ultimately shape behavior to determine individual performance (Bakker & Demerouti, 2017, 2018). This current research combines JD-R with SDT as an explanation of the motivational process (Jansen in de Wal et al., 2020; Moon et al., 2020). One of the key propositions of Self-Determination Theory (SDT) is that humans have developed basic human needs, namely the psychological need to be competent, autonomous, and related to others. With this,
if these three basic psychological needs are fulfilled or fulfilled, humans will prove the desire to be purely independent (sincere), high-quality motivation and continue to increase their well-being. The theory of basic psychological needs or Basic Psychological Need Theory (BPNT) is able to associate these differences into the concept of human needs into other psychological and management theories. Through the empirical construction of SDT, the fulfillment of the three basic psychological needs affects autonomy motivation and controlled motivation, then explains how the supporting and inhibiting factors of satisfaction affect engagement and effective behavior (Deci & Ryan, 2014).

The results of the study have reported that BPN which consists of competence, autonomy, and relatedness has mediated. Overall, it has an effect on the level (quality) of individual performance through the motivation of determination. This shows that there are positive outcomes from the implementation of BPN in organizations (Chiniara & Bentein, 2016; Yu et al., 2018). SDT has also investigated the relationship between autonomy support, need satisfaction (BPN), self-determination motivation and performance (Arshadia, 2010; Utomo, Suminar, & Hamidah, 2019).

The results of previous studies have demonstrated the importance of autonomous motivation that is positively related to academic work achievement (Deci et al., 1989; Katz et al., 2014; Maulana et al., 2016; Roth et al., 2007; Sheffield, 2017). This is due to autonomous motivation produces outcomes (outcomes) in the form of desired behavior, attitudes, and affective (Deci & Ryan, 2008; Gagné et al., 2015). Thus, individuals who have autonomous motivation can reliably do a better job (Jansen in de Wal et al., 2014; Kim et al., 2015; Ntoumanis, 2001), can protect against burnout (Fernet et al., 2012), and more able to achieve (Earl, 2019; Grant, 2018; G. Taylor et al., 2014). Another study found that autonomous motivation for teaching has become a positive predictor of intention to implement teaching innovations in the future (Gorozidis & Papaioannou, 2014).

Regarding needs, the Islamic concept views that human needs are very complex (Ali, 2009; Glaachi, 2000; Khan & Sheikh, 2012; Shariati, 1979) and do not only concern basic psychological needs satisfaction in SDT theory. Human nature theory views that spirituality plays a major role in shaping behavior (Bhatti et al., 2016; Hassan et al., 2016; Mohamed et al., 2004). Thus, the formation of motivation will be determined from the existence of humans with all their potential. The results of the study show that spirituality is a personal resource that is able to influence work performance through meeting the needs and motivations that are formed (Moon et al., 2020). Based on this, the hypothesis developed is as follows.

**H2:** workplace spirituality has a positive effect on the achievement of quality education for madrasa teachers through autonomous motivation.

**H3:** workplace spirituality has a positive effect on the achievement of quality education in madrasa teachers through satisfaction of basic psychological needs and autonomous motivation.
II. RESEARCH METHOD

Data Collection and Characteristics of Respondents

The population in this study were madrasa teachers at primary and secondary education levels in Central Lampung Regency, Indonesia. The study population was 2,159 spread over 226 madrasas (79 MI, 96 MTs, and 51 MA). The sample size used the maximum likelihood estimation method (Solimun & Fernandes, 2017), the standard requirement for the value of the loading factor (Hair et al., 2013), and determining the minimum for margin error of 5% (Adam, 2020; Hill, 1998; Krejcie & Morgan, 1970). The sampling technique used clustered sampling. This probabilistic sampling method does not require a sampling frame of all units, but rather cluster selection (Kalton, 1979; Sharma, 2017). The first point for data collection is to find a contact person for the madrasah education section staff who is connected to all madrasa head numbers. In practice, we asked staff to distribute online questionnaires via the google form link. As such, previous management research has successfully used online surveys (Cherian & Jacob, 2013; Cho et al., 2020; Manuaba & Hidayat, 2019; Teixeira et al., 2020). Distribution via social media to three groups of madrasa headmaster, namely the Madrasah Ibtidaiyah (MI) cluster, the Madrasah Tsanawiyah (MTs) cluster, and the Madrasah Aliyah (MA) cluster. In the end, we have collected data on respondents’ willingness to fill in the level of Islamic spirituality, satisfaction of basic psychological needs, autonomous motivation, and achievement of minimum service standards on the components of graduate quality, learning process, teacher quality, and madrasa management.

A total of 354 complete sets of questionnaires (16.40% of the population) were collected from the 96 madrasa who participated (44 MI, 36 MTs, and 16 MA). All samples in this study met the required criteria and were spread over 26 districts. The characteristic analysis showed that 52.26% of the 354 respondents were women. The minimum age for participating was 22 years, the maximum age was 65 years, and the average age of the respondents was 38.46 years. In terms of education clusters, 49.72% of the MI level, 37.29% of the MTs level, and 12.99% of the MA level. With regard to the madrasa working group cluster, 46.05% came from the central region, 28.25% came from the western region, and 25.71% came from the eastern region. Based on work experience, the sample was dominated by teachers who have 6-15 years of teaching experience (39.83%), then the range of 1-5 years (37.57%), and the range of >16 years (22.60%). Furthermore, based on employee status, 92.37% were filled by non-PNS teachers while the rest (7.63%) were filled by PNS teachers. Finally, the analysis of characteristics based on certification indicated that 50.28% argued that they had been certified teachers and 49.72% had not been certified teachers.

Measurement Scale

The selected measurement scale has been found on an English basis, thus the questionnaire must be transcribed into Indonesian and translated again. Then, the questionnaire was developed according to the context of the place and culture. After that, the questionnaire was checked for the readability and language comprehension of several volunteers. The process of changing the base conforms to the recommendations of the International Test Commission (Hernández et al., 2020).

Islamic Spirituality: Islamic Workplace Spirituality Scale (IWPS) (Adawiyah & Pramuka, 2017) has been used to measure the Islamic spirituality of teachers. IWPS is a construct consisting of 3 indicator measurement scales, namely taqorrub (consisting of 5 items), muroqobbah (consisting of 4 items), and istiqomah (consisting of 4 items). Basically, this instrument consists of 13 question items. Based on exploratory factor analysis (EFA), the total number of valid items is 10 items. In detail, the taqorrub construct contains 3 items (for example: ‘I believe that all efforts in teaching will be rewarded in the hereafter’), muroqobbah contains 3 items (for example: ‘I believe that working hard is a characteristic of strong faith’), and istiqomah. there are 4 items (for example: ‘I feel that Allah always guides the work if it starts with praying by mentioning Asma Allah’). Measurement of answers using an ordinal scale with a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). This construct was analyzed by reflective measurement.

Basic Psychological Needs: The Basic Psychological Needs Satisfaction Scale (BPNSS) (Nishimura & Suzuki, 2016) has been used as an instrument for measuring basic psychological needs. BPNSS is constructed on the basis of a mini theory of basic psychological needs theory (Deci et al., 1996). This instrument consists of 3 indicators that reflect, namely autonomy, competence, and relatedness. Each indicator consists of 4 items. This instrument consists of 12 statements of needs satisfaction. Based on the EFA analysis, the number of items set is 8 items. Meanwhile, the details of the construct are that autonomy consists of 1 valid item (‘I feel that learning activities are
an interesting activity to do’), competence consists of 4 valid items (for example: ‘I feel competent to achieve learning objectives’), and relatedness consists of 3 valid items (for example: ‘I feel I have a good relationship with people in the madrasa environment’). Measurement of answers using an ordinal scale with a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). This construct was analyzed by reflective measurement.

Autonomous Motivation: The Work Tasks Motivation Scale for Teacher (WTMST) has been used in this study. WTMST was developed based on the construct of self-determination theory (R. Ryan & Deci, 2000). The autonomous motivation instrument taken from the WTMST and it consists of 2 indicators with 4 items each. Based on the results of the EFA analysis, all items were determined to be valid. Thus, this instrument consists of 8 items. The details of the constructs of valid indicators are that there are 4 items integrated regulation (eg: ‘I run new activities because it is fun to create new things’) and 4 items identified regulation (example item: ‘I find new activities in teaching because of the importance of innovation in teaching learning’). Measurement of answers using an ordinal scale with a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). This construct was analyzed by reflective measurement.

Madrasa Education Quality Achievement Minimum Service Standards (SPM) in the Performance Based Education Unit Accreditation Instrument (IASEP) 2020 have been used as the measurement tools in assessing the achievement of madrasa education quality standards carried out by teachers. Development of instruments by analyzing each MSS item on the performance based IASP 2020 which is a new paradigm for measuring the quality standards of education that apply in Indonesia. This instrument was launched by the national quality assurance agency, namely the National Accreditation Board for Schools/Madrasah (BAN S/M). The items taken in each item are the performance that must be done by the teacher. This instrument consists of 4 components of MSS, namely the quality component of graduates (10 points, for example: ‘I support students’ religious behavior in activities at the madrasa’), the learning process component (7 points, for example: ‘I create a fun learning atmosphere in the classroom’), the teacher quality component (4 items, for example: ‘I plan active, creative, and innovative learning by optimizing the environment and utilizing ICT or other means appropriate to the context’), and the madrasa management component (9 items, for example: ‘I develop, socialize, implement, and evaluate the vision, mission, and goals of the madrasa’). Thus, the total number of indicator constructs was 30 items. Measurement of answers using an ordinal scale with a 4-point Likert scale ranging from 1 (never) to 4 (always). This construct was analyzed by formative measurement.

Analysis Strategy

We have analyzed the latent variables and observed them using a statistical tool in the form of confirmatory factor analysis (CFA) which was carried out by partial least square-structural equation modeling (PLS-SEM) (Astuti et al., 2020; Dixit & Upadhyay, 2021; Latan & Noonan, 2017; Mateos-Aparicio, 2011; Wong, 2013). The data processing software used was SmartPLS 3.0 (Ringle et al., 2014). Previous studies have successfully used the SmartPLS tool in resource research (Karimi & Sotoodeh, 2020; Radic et al., 2020; Sander & Lee, 2014). Five processes have been taken in the use of SmartPLS 3.0 starting from conceptualizing the model, determining the algorithm analysis method, determining the resampling method, drawing path diagrams, and evaluating the model (Ghozali & Latan, 2015). The evaluation of the PLS-SEM model was divided into two parts. First, the measurement model (outer model) evaluated how the manifest or observed variables has contributed to the latent variables to be measured. Second, the structural model (inner model) to evaluate the strength of the estimated relationship between constructs (Hair et al., 2019), including hypothesis testing and model determination. The primary data output was compared with the criteria required in the PLS-SEM (Henseler et al., 2015; Priyanath et al., 2020).

III. FINDING

Evaluation Result of Measurement Model (Outer Model)

The value of the variable reliability coefficient is in the satisfactory category (composite reliability from 0.884 to 0.951 and Cronbach’s alpha from 0.805 to 0.931). Evaluation using conformationary factor analysis (CFA) determined that all variables were declared to be both convergent and discriminant valid. All loading factors are > 0.70 (ranging from 0.783 to 0.951) with a t-statistic of more than 1.96 and the value of average variance extracted (AVE) is above 0.50, this proves that all variable constructs are convergently valid. On the other hand, the cross loading value was above 0.70 and met the Fornell and Larcker criteria with all the correlations of the square root of the AVE on the construct being higher than the correlations with the others. Then, the good fit condition on the results of the
algorithm analysis shows the estimated value of the SRMR model $0.063 < 0.08$ and $2 = 528.810$. In addition, the value of multicollinearity between constructs can also be ignored, because the values of the inner VIF models are all below 2 (the highest is only 1,798 in the construct of Islamic spirituality with autonomous motivation). Thus, the measurement results of the model can be continued for hypothesis testing.

**Table 1 The Value of Construct Loading Factor**

<table>
<thead>
<tr>
<th>Indicator Construct</th>
<th>Islamic Workplace Spirituality</th>
<th>Needs Satisfaction</th>
<th>Autonomous Motivation</th>
<th>Achievement of Madrasah Education Quality</th>
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<tbody>
<tr>
<td>Taqorrub</td>
<td>0.846</td>
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<tr>
<td>Muroqobbah</td>
<td>0.902</td>
<td></td>
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<tr>
<td>Istiqomah</td>
<td>0.878</td>
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<tr>
<td>Autonomy Satisfaction</td>
<td>0.783</td>
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<tr>
<td>Competence Satisfaction</td>
<td>0.867</td>
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<tr>
<td>Relatedness Satisfaction</td>
<td>0.890</td>
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<tr>
<td>Integrated Regulation</td>
<td></td>
<td>0.951</td>
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<tr>
<td>Identified Regulation</td>
<td></td>
<td>0.936</td>
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<tr>
<td>Teacher Performance Standard</td>
<td>0.899</td>
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<tr>
<td>Graduated Quality Standard</td>
<td>0.922</td>
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<tr>
<td>Madrasah Management Standard</td>
<td>0.890</td>
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<tr>
<td>Learning Process Standard</td>
<td>0.930</td>
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**Table 2 Construct Validity, Reliability, and Multicollinearity**

<table>
<thead>
<tr>
<th>Measurement</th>
<th>Islamic Workplace Spirituality</th>
<th>Needs Satisfaction</th>
<th>Autonomous Motivation</th>
<th>Achievement of Madrasah Education Quality</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Discriminant Validity</strong></td>
<td></td>
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<tr>
<td>Islamic Workplace Spirituality</td>
<td>0.876</td>
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<td></td>
<td></td>
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<tr>
<td>Needs Satisfaction</td>
<td>0.666</td>
<td>0.848</td>
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<tr>
<td>Autonomous Motivation</td>
<td>0.589</td>
<td>0.746</td>
<td>0.944</td>
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<tr>
<td>Achievement of Madrasah Education Quality</td>
<td>0.401</td>
<td>0.598</td>
<td>0.581</td>
<td>0.910</td>
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<tr>
<td><strong>Convergen Validity</strong></td>
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<td>Average Variance Extracted (AVE)</td>
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<td>0.719</td>
<td>0.891</td>
<td>0.829</td>
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<tr>
<td><strong>Reliability</strong></td>
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<tr>
<td>Composite Reliability</td>
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<td>0.884</td>
<td>0.942</td>
<td>0.951</td>
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<td>Cronbach's Alpha</td>
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<td>0.805</td>
<td>0.878</td>
<td>0.931</td>
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<tr>
<td><strong>Variance Infalation Factor</strong></td>
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<tr>
<td>Islamic Workplace Spirituality</td>
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<td>1.798</td>
<td>1.532</td>
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<tr>
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<td>Autonomous Motivation</td>
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<tr>
<td>Achievement of Madrasah Education Quality</td>
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</table>
Evaluation Result of Structural Model (Inner Model)

The path coefficient value was estimated to measure the strength and direction of the model and seen the significance of the 5% level to support the hypothesis. Overall, the hypothetical structure model has met moderate criteria in explaining variance, this can be seen in the amount of R Square ($R^2_{\text{needs satisfaction}} = 44.4\%$, $R^2_{\text{autonomous motivation}} = 57.3\%$, and $R^2_{\text{education quality achievement}} = 34.2\%$). The magnitude of the correlation coefficient between paths, the average value and the standard deviation of the structural measurement results can be seen in table 2.

The results of hypothesis testing on the direct effect prove that Islamic spirituality in the workplace does not directly affect the achievement of the quality of madrasa education ($\beta = 0.091$, $p > 0.05$). The conclusion regarding this result is that the first hypothesis (H1) is not empirically supported. The results of hypothesis testing with the mediating effect prove two things, namely: indirectly, Islamic spirituality in the workplace not only has a positive effect on the achievement of the quality of madrasa education through autonomous motivation ($\beta = 0.071$, $p = 0.033$) but also through needs satisfaction and autonomous motivation. ($\beta = 0.224$, $p = 0.000$). These results indicate that Islamic spirituality in the workplace has a high association with needs satisfaction and autonomous motivation which will affect the high quality of madrasa education attainment.

Table 2 Hypothesis Testing Result

| Path                                                                 | Original Sample (O) | Sample Mean (M) | Standard Deviation (STDEV) | T Statistics (|O/STDEV|) | P Values | Result       |
|----------------------------------------------------------------------|---------------------|----------------|---------------------------|----------------|----------|--------------|
| **Direct Effect**                                                    |                     |                |                           |                |          |              |
| Islamic Workplace Spirituality-> Achievement of Madrasah Educational Quality | 0.091               | 0.092          | 0.059                     | 1.547          | 0.122    | Rejected Hipotesis |
| **Mediation Effect**                                                 |                     |                |                           |                |          |              |
| Islamic Workplace Spirituality-> Autonomous Motivation-> Achievement of Madrasah Educational Quality | 0.071               | 0.071          | 0.033                     | 2.135          | 0.033    | Support Hipotesis |
| Islamic Workplace Spirituality-> Needs Satisfaction-> Autonomous Motivation-> Achievement of Madrasah Educational Quality | 0.224               | 0.225          | 0.033                     | 6.891          | 0.000    | Support Hipotesis |
| **Total Effect**                                                     |                     |                |                           |                |          |              |
| Islamic Workplace Spirituality-> Achievement of Madrasah Educational Quality | 0.386               | 0.387          | 0.045                     | 8.589          | 0.000    |              |

Figure 2. Result of the research model path diagram
The topic of this research has discussed the development of human resources (in this case madrasa teachers) by proving empirical evidence of the influence of workplace spirituality on the achievement of the quality of madrasa education directly and indirectly through needs satisfaction and/or autonomous motivation. The results of the evaluation reveal that needs satisfaction and autonomous motivation are the full mediation between Islamic spirituality in the workplace and the achievement of the quality of madrasa education. Through these findings, Islamic spirituality in the workplace as reflected by the muroqobbah dimension (an effort to get closer to God in the workplace) can affect the improvement of madrasa education quality achievement by supporting basic psychological satisfaction as reflected by the relatedness satisfaction dimension and also autonomous motivation as reflected by integrated regulation. In the context of madrasa, the potential of teachers who have a high level of spirituality can be empowered as a strategy to improve the quality of education by supporting a sense of autonomy, competence, and connectedness through educational unit activity programs.

The results of the study have confirmed the 2nd proposition in the JD-R theory R (Bakker & Demerouti, 2017, 2018). The development of a hypothesis that directly links personal resources with performance achievement is not supported empirically. However, the results of hypothesis testing with mediation of motivation and job resources are supported empirically. This proves that personal resources can affect performance through a motivational process. These results also confirm the findings of previous studies combining JD-R and SDT (Doménech-Betoret et al., 2015; Fernet et al., 2012; Moon et al., 2020). This current study postulates Islamic spirituality in the workplace as personal resources, Basic Psychological Needs as job resources, and the education quality achievement of madrasa as performance. This postulate serves to explain how spirituality can affect job performance.

Regarding this combination, the basic assumption is that if the satisfaction needs are met, they will get the benefits they value or want. Based on the findings, this indicates that the mini theory of Basic Psychological Need Theory (BPNT) (Baard et al., 2004). The theory is able to associate these differences in the concept of human needs into other psychological and management theories. The basic influence of Islamic spirituality in the workplace as a personal difference can be seen from the causal orientations (Deci & Ryan, 2000b) and the aspirations or goals of the individual (aspirations or goals) (Chantara et al., 2011). Furthermore, the mediator variable is divided into two types, namely satisfaction of the three basic psychological needs and autonomous motivation. Finally, the dependent variable also consists of two parts, namely the performance variable (performance, can be in the form of educational quality achievements) (Deci et al., 2017b).

These findings reveal that the most reflecting basic psychological need is the relatedness dimension. Thus, the results of this empirical research are able to explain the dynamics of interpersonal needs that play a role in supporting basic psychological needs. This finding can be used as a reference in supporting the sixth mini theory of SDT, namely the relationship motivation theory (RMT) (R. M. Ryan & Deci, 2017). In its implementation, JD-R and SDT show that personal resources affect individual behavior and outcomes through a motivational process, including the achievement of quality of madrasa education. Responding to these results, JD-R and SDT can be applied to human resource control in the context of educational organizations (Corso-de-Zúñiga et al., 2020; Fiorilli et al., 2019; Han et al., 2020; Jansen in de Wal et al., 2020; Kong et al., 2018; Skaalvik & Skaalvik, 2018), it is more specifically on madrasa.

The novelty of the findings can explain the basic combination of JD-R and SDT by adding an analysis of Islamic values based on the theory of human nature manusia (Bhat, 2016; Laksono, 2016). This research has revealed that the vertical and horizontal integration of spiritual values helps organizations in developing motivation and behavior through the fulfillment of basic psychological needs in the form of autonomy, competence, and relatedness. This supports the assumption that Islamic spirituality includes the process of forming and supporting individual behavior both in association with himself, the organization, and with God. Regarding to this issue, Islamic spirituality in the workplace can be a step to find the win-win situation between the two parties, individuals and organizations in the development of human resources.

These findings are an initial proposal for the expansion of the Human Fitrah theory. Based on the literature analysis, the nature that has been given to humans (in this case is the madrasa teacher) in the form of Islamic spirituality needs environmental factors to direct, shape, and control so that they remain on the straight path, namely piety. As written in Q.S. ar-Rum [30]: 30 and Q.S. Ash-Sham [91]: 7-8. The dimensions of human nature are divided into
three parts, namely: physical or bodily nature, spiritual nature and nafsaniyah nature or psychophysical nature (Abdul Mujib: 1999). In other words, human nature includes: physical potential, spiritual, and mind. These three potentials will give humans the ability to determine and choose their own way of life. Humans are given the freedom to determine their destiny. Definitely, with the explanation of the combination of JD-R and SDT, the theory of fitrah finds a record in revealing the expansion of its conception. Spiritual potential that is supported by the fulfillment of the needs of autonomy, competence, and connectedness plays an important role in determining one's success in life, both in this world and in the hereafter. This is in accordance with what is written in the Q.S. al-Qashash[28]: 77. Therefore, the infrastructure and superstructure in the science of Islamic education management which is built in the context of the human journey towards nature becomes more easily understood by organizations (N. M. Kamil et al., 2015). Further discussion, this proposal has not fully revealed Islamic values for concept maturity. However, we dare to think that the study of human resource development based on the theory of organizational behavior can be analyzed with the theory of human nature. This finding is the initial point for developing the conception of organizational piety management to add to the scientific treasures of Islamic education management.

V. CONCLUSION

Based on the literature of human resources development, the previous research had claimed that spirituality can improve work achievement (Moon et al., 2020) and learning quality (Mat et al., 2012) based on organization behavior theory approach. However, there is lack of empirical evidence for demonstrating the positive effect of work place spirituality on organization performance. Then, special exploration on the view of Islamic education management is also not seen yet. To explain the presence of Islamic values and process mechanism which underlines it, we develop postulate to be hypothesis and test the effect between Islamic spirituality at work place, basic psychological need satisfaction, autonomous motivation, and educational quality achievement on madrasah teachers based on the theory of human nature and the combination of job demands-resources and self-determination theory. The research results enlarge the previous research about spirituality and work achievement by strengthening that job resources in the form of fulfilling basic psychological need (autonomous, competence, and relatedness) and autonomous motivation is the mechanism which underlies the key of educational quality achievement.

REFERENCES


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