

Examining the Role of Spiritual Leadership and Islamic Spiritual Well-Being in Mitigating Workplace Deviant Behaviour

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ABSTRACT: A more profound understanding of the relationship between spiritual leadership and workplace deviant behaviour still needs to be explored. This study intends to fill a major vacuum in the existing literature by examining the relationship between spiritual leadership and abnormal conduct at work, particularly in non-bank Sharia Microfinance Institutions (Baitul Maal wat Tamwil). To analyse the data and investigate the suggested links, a quantitative method, namely Structural Equation Modelling (SEM), was used. The study found that there is a considerable negative correlation between spiritual leadership and deviant behaviour in the workplace, with Islamic spiritual well-being acting as a significant mediator. Workers are less likely to act inappropriately when they believe their bosses exhibit spiritual leadership qualities. Furthermore, the mediation of this relationship depends heavily on Islamic spiritual health. The results have applications for academics and practitioners of organizations. First, they stress that in order to reduce workplace deviance, organizational leaders must cultivate spiritual leadership traits. Second, including Islamic spiritual well-being as a mediating variable provides a new way of looking at the factors that affect employee behavior. Finally, the study emphasizes how important it is to include religious values in leadership development programs in order to promote a positive workplace culture. This study contributes to the body of knowledge by introducing Islamic spiritual well-being as a moderating factor in the relationship between spiritual guidance and deviant behaviour in the workplace. The study adds to our knowledge of the function of spirituality in organizational settings by investigating this link inside non-bank Sharia Microfinance Institutions.

Keywords: aberrant behavior in the workplace, Islamic spiritual well-being, and spiritual leadership.

I. INTRODUCTION

A new paradigm for spiritual leadership has evolved in organizational transformation and development, which aims to perfect conventional leadership by anchoring vision, mission, and behavioural strategies to divine values [1, 2]. Spiritual leadership requires the formation of the principles, dispositions, and actions required to motivate oneself and others from within, foster a feeling of direction and spiritual health, and empowerment, which in turn influence organizational commitment [3-5]. Spiritual guidance serves as a proactive solution to organizational scandals, and its efficacy is influenced by contextual factors like personal values, religious paradigms, and belief systems [6, 7]. In addition, spiritual guidance shows deep resonance with religious beliefs rooted in the fundamental purpose of human existence. Religion, which is widespread in many societies, exerts substantial influence on values, attitudes, and behaviours as personal attributes and environmental contexts [8, 9].

Previous Numerous organizational outcomes have been consistently associated with spiritual leadership in study. Specifically, spiritual leadership has been associated with increased organizational commitment [10-13], productivity [14-16], The behavior of organizational citizenship [17, 18]. In addition, spiritual leadership has been shown to be

associated with increased life satisfaction [8, 16, 19, 20], performance [21-23], empowerment [13, 24, 25]. In addition, it has also been shown to reduce the desire to leave [26], increase job satisfaction [27, 28], reduce fatigue [16], increase career motivation [29], encourage Ihsan behaviour [28], and improve mental health [30]. Additionally, spiritual leadership has shown relationships with professional ethics [1], pro-environmental behaviour [31], psychological ownership [32], and various other organizational outcomes [33-38].

Despite the fact that spiritual leadership study is still in its infancy, its connection to deviant behaviour in the workplace has received minimal attention [39]. Most of the literature currently in publication explains how spiritual leadership is linked to various work-related outcomes, such as increased job engagement, decreased employee turnover, increased work satisfaction and decreased absenteeism, promoted Organizational Citizenship Behaviour (OCB), and higher productivity [1, 2, 40-42]. Studies examining the connection between spiritual leadership and aberrant behaviour at work are still rare, nevertheless, and are primarily limited to contexts such as government bureaucracy [2, 3, 40, 43]. Because of this, little research has been done on the topic of how spiritual leadership may influence or reduce workplace deviance, highlighting the need for additional research.

The lack of research examining There is a substantial research gap regarding the influence of spiritual leadership on aberrant behaviour at work, despite the critical role that spiritual leadership plays in fostering a positive work environment that supports organizational longevity [3, 8, 11, 44]. Few comprehensive empirical research examine the effects of spiritual leadership as a novel and distinct approach, despite its accepted significance [39]. Some studies have consistently used job satisfaction as a mediating factor, and previous research attempts have mostly focused on mediating variables that may not be robust [1-3, 40]. Furthermore, many of these studies are limited to homogeneous samples, which are mainly made up of workers in the public sector. Consequently, the results have limited generalizability, requiring additional research in different organizational contexts. Therefore, this study fills this knowledge gap and offers academics and organizational practitioner's new insights and practical implications by carefully analysing the connection between aberrant behaviour at work and spiritual leadership in the particular setting of non-bank Islamic Microfinance Institutions.

This study examines the connection between employees' unusual behaviour at work and spiritual leadership in non-bank Islamic Microfinance Institutions, as no previous research has examined this relationship in the context of financial institutions. Investors and consumers are extremely concerned about the presence of deviant conduct in the financial industry, despite the fact that positive employee behaviour is crucial to the smooth running of financial institutions [45-47]. This study recognizes the critical role that spiritual values play in shaping leadership behaviour and emphasizes how crucial it is to conceive and use spiritual values in the practice of leadership. It suggests that when spiritual leadership traits are applied, employee conduct is probably going to go better [44-50]. By highlighting the potential of spiritual leadership in lowering workplace deviance in the particular setting of non-bank Islamic Microfinance Institutions, this study seeks to add to the body of literature while also providing insightful information for the company's practitioners and scholars.

According to Spiritual Leadership Theory (SLT), spiritual leadership fosters a sense of purpose and belonging, which in turn affects important personal outcomes like behaviour, commitment, and productivity [11, 39, 49-51]. Though SLT is based on belief systems that are frequently linked to religion, conceptual ambiguity around spirituality in earlier research frequently fails to explicitly link spiritual values to particular religious contexts [11]. Given its evolving nature, the existing research gap underscores the importance of further investigation of spiritual guidance, which illustrates the possibility of spiritual leadership to reduce workplace deviant behaviour. Therefore, it is essential to introduce new mediating variables to strengthen the findings of previous studies [1-3, 40, 48, 52]. Islamic spiritual well-being emerges from the combination of religious beliefs and well-being considerations as important mediating variables. This inclusion aims to strengthen the study's theoretical underpinnings, refine the theoretical model, and provide a more thorough comprehension of the relationship between spiritual leadership and abnormal conduct at work.

The term "well-being" describes a state in which an individual achieves happiness and balance in various dimensions of life, including factors related to the body, mind, intelligence, social interactions, spirituality, and occupation [53, 54]. In particular, each dimension of well-being inherently incorporates a spiritual component, indicating their interconnectedness and reciprocal influence [55]. One key indicator of an individual's life quality is

their level of spiritual well-being, since individuals who have spiritual fulfilment tend to live harmonious lives, personally and in their environment [56, 57]. In addition, an individual's well-being is correlated with their tendency to engage in deviant behaviour [58], while religious beliefs can act as a deterrent against such tendencies [59]. Indeed, spirituality and religion offer psychological support during times of hardship and loss [60-62]. Top Form Bottom Form Research Context Non-Bank Islamic Microfinance Institutions, introduce a new dimension in exploring spiritual well-being. Traditionally, studies on spiritual well-being have mainly focused on sectors such as health, education, and corporate environment, which may not fully capture the dynamics in non-bank LKMS due to their different management systems. The important role that religion plays in forming spiritual values associated with well-being and its capacity to reduce inappropriate behaviour at work has often been overlooked in previous study [63].

II. LITERATURE REVIEW AND HYPOTHESIS DEVELOPMENT

The field of psychology and communication science came together to develop the Stimulus-Organism-Response (SOR) theory, which was first put forth by Hovland et al., (1953) [63]. The theory states that environmental stimuli (S) can affect an individual's internal state (O), which can subsequently lead to a behavioural reaction (R). According to the notion, an individual's behaviour may be impacted by the way that external events impact their internal state [65, 66]. Things like leadership ideologies and communication techniques are examples of stimuli that can affect how individuals act both individually and in groups. The SOR theory states that the organism (O) mediates and actively processes stimuli [67, 68]. Therefore, the SOR framework is a helpful tool for understanding the intricacies of human behavior. This psychological theory basically helps to understand the fundamental determinants of behaviour by explaining how external stimuli impact cognitive processes and generate emotional reactions, which in turn determine behavioural outcomes [65, 69].

A crucial mediation framework for understanding a variety of behaviours in organizational settings is SOR theory. For instance, by incorporating mediating factors like psychological safety and intrinsic motivation, researchers have applied SOR theory to investigate the relationship between creative behaviour and organizational climate [67]. Similarly, research on the impact of transparency on decision-making processes has used SOR theory to elucidate its mediating role, particularly with regard to employees' emotional and cognitive states [69]. [70-72] This theoretical framework views stimuli as triggers that activate psychological qualities and induce associated behavioural reactions. SOR theory emphasizes the interplay between environmental elements and employees' cognitive and emotional processes, stating that an individual's behavioural responses are shaped by both internal and external stimuli [67, 73].

1. SPIRITUAL LEADERSHIP AND DEVIANT BEHAVIOR IN THE WORKPLACE

Deviant conduct at work refers to activities that break important organizational standards rather than social regulations, which is different from unethical behaviour [74]. Its significance lies in its profound social and economic consequences for the company [74]. The impacts of Deviance in the workplace range from non-monetary effects to financial implications. For example, behaviours such as disclosing confidential information to unauthorized individuals [75] and sabotage [76] can tarnish a company's reputation, resulting in negative publicity [75, 76]. In addition, workplace deviance can result in financial losses, as was the case with employee theft, which resulted in major losses at 27 large American retail companies surveyed in 2004 [78, 79].

Beyond mere observation, employees are influenced by their leaders' authority to impose consequences for ethical and unethical behaviour [80]. Spiritual leadership fosters spirituality in the workplace, which in turn, fosters employee enthusiasm and reduces mistreatment of others, such as lying or being rude [43, 81]. Consequently, supervisors who demonstrate spiritual leadership foster spirituality in the workplace and reduce the negative impact of unethical behaviour by modelling love, faith, hope, and vision [82]. Referring to the theoretical framework and previous research that links spiritual leadership with inappropriate conduct at work, both directly and indirectly [1-3, 40, 41, 48, 52, 82-84].

H1: Deviant behaviour at work is negatively impacted by spiritual leadership.

2. *SPIRITUAL LEADERSHIP AND ISLAMIC SPIRITUAL WELL-BEING*

Spiritual leadership, rooted in an individual's faith and religion, encompasses values, attitudes, and behaviours that have a positive impact on human well-being, including psychological health [49, 54]. Extensive research across organizational contexts confirms the spiritual leadership has a significant positive effect on productivity, organizational dedication, life contentment of employees, and performance indicators like sales growth [44]. This underscores the critical Spiritual leadership's contribution to creating a culture that prioritizes followers' spiritual health and its beneficial effects on workers' well-being [85].

Furthermore, by promoting spiritual well-being, Organizational commitment is increased by spiritual leadership, corporate accountability, and employee life satisfaction, productivity, and financial performance [86]. In validating Hannah's spiritual leadership theory, [87] examined the connection between spiritual well-being and spiritual leadership, along with critical organizational outcomes, among emerging military leaders. In a different context, examined the spiritual leadership process in a large Chinese society and industry, using STL scale [44]. Their findings revealed that Dimensions of spiritual health predicted by spiritual leadership and that spiritual well-being mediated the connection between organizational results and spiritual leadership, highlighting the robustness of the theory [49, 88].

H2: Islamic spiritual well-being is positively impacted by spiritual leadership.

3. *ISLAMIC SPIRITUAL WELL-BEING AND DEVIANT BEHAVIOR IN THE WORKPLACE*

Spiritual well-being, one aspect of human health alongside religious and existential dimensions, reflects an individual's satisfaction with the integration of internal bodily forces with a superior force and their search for life's meaning and purpose [89-91]. It encompasses positive emotions derived from finding connecting with oneself, other people, and a greater power to find meaning and purpose, involving cognitive, functional, and emotional domains. In Islam, spirituality is closely linked to religion, serving as its inner dimension. Religion, as depicted by prescribed religious activities, offers a roadmap for a sustainable relationship with God, which is a core principle of spiritual fulfilment [54, 92, 93].

Islamic spirituality emphasizes harmony with Allah as the basic level of faith, which guides individuals towards well-being as outlined in the Qur'an [94]. Numerous investigations have highlighted the positive impact of religion on employee mental health, which encourages greater purpose, attitudes [95], and behaviours in the [96-98]. Religion instils values and practices in the workplace, which shape positive behaviours by framing work as a calling or opportunity to serve a higher purpose [99].

H3: Islamic Spiritual Well-being has a positive effect on Deviant Behaviour in the Workplace.

4. *SPIRITUAL LEADERSHIP, ISLAMIC SPIRITUAL WELL-BEING, AND WORKPLACE DEVIANCE*

Islamic spiritual health is a significant predictor of life satisfaction since those who are spiritually well-being tend to experience harmony both as individuals as well as in their social environment [56]. Furthermore, spiritual health on a regular basis influence one's overall quality of life by enabling them to understand life opportunities through their interactions with their environment and their belief in divine guidance, which fosters a deeper sense of harmony.

In order to create a healthy work environment and support long-term corporate goals like social responsibility, psychological health, and employee health, spiritual leadership is essential [44, 49]. A culture that emphasizes the spiritual health of people is fostered by spiritual leadership its members, thus positively impacting employee well-being [85]. The Joy, tranquillity, and serenity are among the spiritual aspects of well-being that come from coordinating one's objectives with spiritual values and contributing positively to society [39]. This spiritual well-

being is fostered through spiritual leadership, which fulfils Humans' innate desire for meaning and community [39]. In Islam, maintaining spiritual well-being requires aligning actions with religious principles [100].

The SOR theory in psychology offers insight into the intricacies of human behaviour, stating that external stimuli trigger cognitive and emotional responses, which in turn shape behaviour [65, 69]. Specifically, spiritual leadership acts as a stimulus in the organizational context, fostering intrinsic motivation through elements such as vision, selfless compassion, and hope/belief, thereby impacting workers' cognitive states and overall well-being [67]. Islamic spiritual well-being, which reflects a positive emotional state, has a significant impact on employee behaviour at work. Unhappiness, stress, or frustration among employees can lead to decreased performance, highlighting the important role of emotional states in organizational dynamics [67, 71, 72].

H4: Islamic spiritual well-being acts as a mediator in the interaction between spiritual leadership and aberrant behaviour in the workplace.

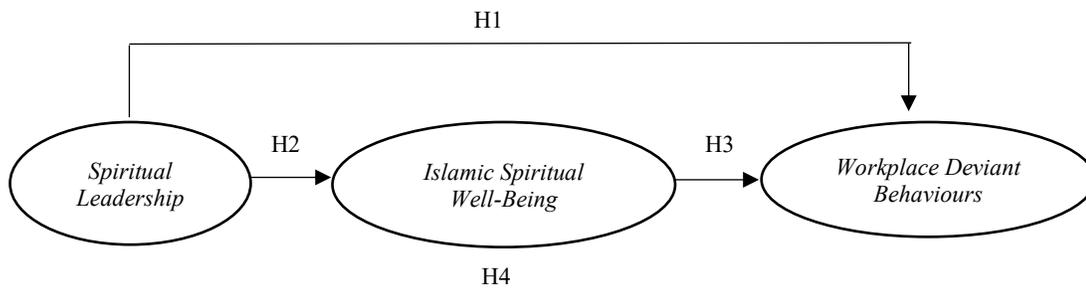


FIGURE 1: Suggested conceptual structure.

III. RESEARCH METHODS

1. RESEARCH METHODS AND PARTICIPANTS

The research methodology used in this study is quantitative using a survey design that is cross-sectional even though the constructs studied are multidimensional and dynamic, especially Deviant Behaviour in the Workplace, Spiritual Leadership, and Islamic Spiritual Well-Being. However, this complexity does not present a substantial obstacle, as this research solely concentrates on the observed variables while assuming other factors remain constant (*ceteris paribus*).

A non-probability sampling technique was employed in this study, specifically the method of convenience sampling, where samples are selected based on chance encounters with willing members of the population [101]. An analysis tool called structural equation modelling (SEM AMOS) necessitates At least five to ten times as many indicators as used in the empirical model should be included in the sample [102]. With 66 indicators used, the sample size required for this study was 330 (66 x 5). This falls within the range of 330 to 350 samples recommended by some academics, to ensure statistical reliability. The distribution of 380 questionnaires to offline and online financial institutions resulted in 338 returned questionnaires, with 42 deemed unusable. As a result, the Completion Rate (CR) was at 88.95%.

2. MEASUREMENT

The Spiritual Leadership Assessment uses a 17-item questionnaire scale, as outlined by [49] and further validated by [8, 44]. An illustration of an item on this scale is: "I show my dedication to the company and its objectives by going out of my way to contribute to our success." Islamic Spiritual Well-Being (ISWB) was evaluated using a questionnaire that includes 9 dimensions and a total of 15 item based on the work of [103] . For example, one of the items in this

questionnaire reads: "Maintaining a balance between worldly affairs and spiritual affairs." Workplace Deviant Behaviour was assessed using a 19-item questionnaire developed by [104]. One illustrative item from this questionnaire is: "I manipulate receipts to claim greater reimbursement than was incurred during business activities."

3. DATA ANALYSIS

The initial step involves evaluating whether the constructed research model is in line with the criteria for instrument testing, particularly focusing on measuring construct validity and reliability. One approach to assessing validity involves calculating for every construct, the Average Variance Extracted (AVE), which shows how well the indicators measure the intended concept. In addition, the variance extracted serves as a complementary measure of AVE, with a recommended threshold of ≥ 0.50 [105]. As stated by Fornell & Larcker (1981) [104], an AVE value exceeding 0.5 indicates satisfactory validity, whereas in the event that the Composite Reliability (CR) exceeds 0.6, a number less than 0.4 is acceptable. Next, the model's quality of fit was investigated using various parameters, including chi-square (χ^2), degrees of freedom (do), adjusted goodness Tucker Lewis Index (TLI), Indexes of Fit (AGFI), Comparative Fit (CFI), Incremental Fit (IFI), Relative Fit (RFI), and Normed Fit (NFI) [107].

IV. RESULTS

The study involved 338 employees who completed the questionnaire. Among them, 51.2% (n = 173) identified themselves as female, while 48.8% (n = 165) identified themselves as male respondents. Further details are available in the following Table 1:

Table 1. Respondent description.

Demografis	Category	Total	%
Gender	Man	173	51.2
	Woman	165	48.8
Age	20 - 25 years	55	16.3
	26 - 35 years old	135	40.0
	> 35 - 45 years old	109	32.2
	> 45 y.o.	39	11.5
Length of working	< 1 year	30	8.9
	> 1 - 3 years	41	12.1
	> 3 - 5 years	74	21.8
	> 5 - 10 years	99	29.3
	> 10 years	94	27.8
Employee status	Permanent	280	82.9
	Contract	58	17.1

Descriptive data of respondents showed a predominance of people between the ages of 25 and 35, with a working period ranging from 5 to 10 years, and the majority holding permanent job positions. The results the significance value (Asymp. Sig 2 tailed) > 0.05 indicated that the data distribution was normal. In addition, this study was free from outliers and collinearity problems. The next step involved testing Table 2 below displays the study validity and reliability of the instrument to assess whether the model met the previously established criteria. The evaluation of Table 2 below displays the validity and reliability of the research instrument:

Table 2. Validity and reliability analysis.

Variables	Code	Factor loading	TRACK	English
Spiritual leadership	SL 1	0.678	0.506	0.945s
	SL 2	0.626		
	SL 3	0.735		
	SL 4	0.731		
	SL 5	0.730		
	SL 6	0.752		
	SL 7	0.708		
	SL 8	0.712		
	SL 9	0.679		
	SL 10	0.768		
	SL 11	0.728		
	SL 12	0.745		
	SL 13	0.731		
	SL 14	0.794		
	SL 15	0.422		
	SL 16	0.742		
	SL 17	0.736		
Islamic Spiritual Well-being	ISWB 1	0.653	0.350	0.941
	ISWB 2	0.623		
	ISWB 3	0.709		
	ISWB 4	0.728		
	ISWB 5	0.610		
	ISWB 6	0.610		
	ISWB 7	0.645		
	ISWB 8	0.733		
	ISWB 9	0.656		
	ISWB 10	0.659		
	ISWB 11	0.653		
	ISWB 12	0.717		
	ISWB 13	0.641		
	ISWB 14	0.646		
	ISWB 15	0.628		
Deviant behavior in the workplace	WDB 1	0.658	0.610	0.967
	WDB 2	0.658		
	WDB 3	0.742		
	WDB 4	0.766		
	WDB 5	0.755		
	WDB 6	0.684		
	WDB 7	0.764		
	WDB 8	0.796		
	WDB 9	0.814		
	WDB 10	0.788		
	WDB 11	0.740		

WDB 12	0.830
WDB 13	0.794
WDB 14	0.881
WDB 15	0.888
WDB 16	0.835
WDB 17	0.710
WDB 18	0.861
WDB 19	0.821

Table 2 shows that all indicators have loading factor > 0.5 which indicates valid. However, AVE is lower than 0.5 which shows low validity and C.R is 0.941 > 0.6 indicates reliable. Consequently, these indicators were deemed insignificant and were thus removed from the research model. In contrast, other indicators showed factor loading and Variance Extraction (AVE) values exceeding 0.50, which is in line with the criteria outlined by Anderson & Gerbing (1988) and Fornell & Larcker (1981). Furthermore, the Values for Composite Reliability (CR) exceeded the 0.70 threshold [107], Verifying the validity and dependability of every single item on the questionnaire. The next stage of this research required data analysis to evaluate the hypotheses, which yielded the following results:

Table 3. Hypothesis testing.

	Hypothesis	Coefficient	T Statistics	P Value	Results
H1.	Spiritual leadership has a negative effect on Deviant Behaviour in the Workplace.	-.142	-2,079	0.038	Supported
H2.	Spiritual leadership has a positive influence on the spiritual well-being of Islam.	.589	8,362	0.000	Supported
H3.	Islamic spiritual well-being has a negative effect on Deviant Behaviour in the Workplace.	-.464	-5,831	0.000	Supported
H4.	Islamic spiritual well-being mediates the relationship between spiritual leadership and deviant behaviour in the workplace.		-4.070	0.000	Supported

This research proposed four hypotheses, including three direct relationships and one indirect relationship (mediation), and overall, the hypotheses were supported. The significant influence, the statistical t-value > 1.96 and p-value < 0.05 revealed the influence of the impact of independent variables on dependent ones. If the statistical test findings show that the hypothesis is acceptable, then accordance with the hypothesis development statement [108]. Table 3 explains that H1, which asserts It has been shown that spiritual leadership negatively impacts abnormal behaviour in the workplace (Coefficient -0.142; p-value. 0.038 < 0.05). Similarly, H2, which indicates that spiritual leadership positively influences Islamic spiritual well-being, is confirmed (Coefficient 0.589; p-value. 0.000 < 0.05). According to Hypothesis 3, Islamic spiritual health has a detrimental impact on workplace aberrant behaviour, was also validated (Coefficient -0.494; p-value 0.000 < 0.05). Furthermore, the outcomes of the analysis support the fourth hypothesis, with a Sobel statistical a p value of 0.000 < 0.05 and a value of 4.070 > 1.96, indicating that Islamic spiritual well-being mediates, the connection between aberrant behaviour in the workplace and spiritual leadership. In particular, the negative Sobel value indicates that, the association between spiritual leadership and Islamic spiritual well-being is negatively mediated by abnormal conduct in the workplace [109]. In addition, according to the outcomes displayed in Table 4.16, it is clear that the type of mediation formed is partial mediation, which implies that the direct and indirect effects simultaneously have significant values [110].

V. DISCUSSION

This study shows that, overall, the proposed hypothesis is supported. Empirical evidence suggests that spiritual leadership has a negative impact on abnormal conduct in the workplace. Consequently, there is a link between higher levels of spiritual leadership in the workplace and a decreased likelihood of deviant behaviour among employees. This inverse relationship demonstrates how spiritual leadership can reduce or even eliminate abnormal behaviour at work. The prevalence of aberrant conduct among employees may be decreased in the Baitul Maal wat Tamwil (BMT) workplace if there is stronger spiritual leadership present. This can be attributed to a higher awareness of the role of spirituality in the workplace, a strong commitment to the organization's goals, and the decision-making process's focus on moral and ethical concerns. Therefore, a spiritual leader style can inspire employees to contribute significantly to company goals and promote a more moral and values-based workplace.

Spiritual leadership is defined by moral principles, ethical norms, and a dedication to the common good. Therefore, teams or groups led by spiritually oriented individuals are more likely to foster a cooperative work environment, reduce the occurrence of detrimental deviant behaviour, and promote a positive work environment. According to previous research, spiritual leadership plays a significant role in improving employee well-being at work [1-3, 40, 41, 52, 82-84, 111]. This lends credence to the notion that people acquire behavioural standards by watching and copying what other people do. Furthermore, there is scientific proof that spiritual leadership has positive impacts on the spiritual health of Muslims. Consequently, higher levels of spiritual guidance within the company environment correlate with a higher likelihood of fostering Islamic spiritual well-being among BMT workers. This beneficial impact highlights the importance of spiritual well-being and spiritual leadership in the workplace.

Deviant behaviour at work is negatively impacted by Islamic spiritual well-being. Consequently, greater degrees of spiritual health among Muslims in the workplace environment correspond to lower likelihood of workplace deviance in the BMT context. This negative impact suggests that Islamic spiritual well-being may serve as a deterrent against workplace deviant behaviour. Islamic spiritual well-being encompasses positive aspects that stem from the capacity of an individual to discover meaning and purpose through relationships with oneself, others, and Allah SWT. These sentiments emerge from dynamic cognitive, functional, and emotional processes. In Islam, spirituality is closely intertwined with religion, forming the inner dimension. From this perspective, religion, as expressed through prescribed religious practices, serves as a guiding principle for individuals to pursue their primary life goals in maintaining an ongoing relationship with God [54, 92, 93]. The inverse correlation between Islamic spiritual well-being and workplace deviant behaviour can be explained through psychological mechanisms and the influence of Islamic religious values on individual behaviour at work. Spiritual well-being carries deep ethical and moral connotations in the Islamic context. Individuals who experience Islamic spiritual well-being are often strongly committed to the religion's moral and ethical principles. These values lay a strong foundation for ethical behaviour in a professional environment, reducing the tendency to engage in deviant behaviour at work.

Islamic spiritual health becomes a moderator shaping the dynamics between spiritual guidance and workplace deviant behaviour. Employee conduct at work is ultimately influenced by spiritual well-being, which is a dual state of the organism as a good emotional state. Based on organizational and psychological theories that integrate spirituality and work behaviour, Islamic spiritual well-being serves as a mediator in the interaction between spiritual leadership and aberrant behaviour at work. Islamic spiritual well-being, or spiritual well-being in the Islamic setting, has promise as a key moderator in regulating the relationship between abnormal conduct at work and spiritual direction. Leadership theories highlight how leaders can influence subordinates' conduct by creating a work environment that upholds spiritual ideals. Positive spiritual leaders are able to instil these principles in their followers and help them integrate them into their regular work practices. This mediating impact has important organizational ramifications for preserving a robust workplace culture based on morals, ethics, and social

responsibility. In order to prevent workplace deviance and improve organizational well-being, it may become strategically necessary to embrace spiritual leadership techniques and maintain Islamic spiritual well-being.

IV. CONCLUSION

Supported by the SOR theoretical framework, this study is a groundbreaking attempt to incorporate a new construct into the model, elucidating the connection between abnormal conduct at work and spiritual leadership through Islamic spiritual well-being. The findings demonstrate the negative impact of spiritual leadership on aberrant behaviour in the workplace, indicating that leaders who emphasize the spiritual aspect can reduce the probability of aberrant behaviour. Furthermore, spiritual leadership has a beneficial impact on Islamic spiritual well-being, suggesting that leaders who practice spiritual leadership have the ability to influence people's spiritual well-being in an Islamic setting. This fosters a relationship that benefits both team members and leaders by establishing a work environment that values spirituality. Additionally, it has been shown that aberrant behaviour in the workplace is negatively impacted by Islamic spiritual well-being. According to this, those who are very spiritually wealthy in an Islamic environment are more inclined to abstain from immoral behaviour at work, which fosters a more moral and productive environment. Furthermore, Islamic spiritual well-being mediates the association between spiritual leadership and abnormal behaviour at work, underscoring the significance of spiritual values in reining in deviant behaviour within businesses.

These findings have theoretical implications that advance SLT by integrating Islamic-based spiritual well-being dimensions and contexts. Additionally, this study advances the creation of an integrated model that integrates aspects of spiritual well-being and Islamic spiritual leadership, providing a more comprehensive view of how interactions influence interpersonal and organizational behaviour at work. Furthermore, the ramifications of this study aid in the creation of an organizational behaviour theory rooted in Islamic values, incorporating elements of spiritual leadership and well-being as influential factors on individual and group behaviour in organizations. In addition, this study expands the understanding of workplace deviant behaviour theory, specifically by explaining the function of Islamic spiritual guidance and spiritual health as mediating factors in reducing or preventing workplace deviant behaviour. The conceptualization of this research model within the SOR Theory framework ensures its applicability in the context of this study. However, this study may have limitations due to its focus on a single organization, namely an organization that adheres to Islamic values, such as BMT. Therefore, it is imperative to conduct research with diverse subjects across cultural contexts while adhering to religious values. The homogenous environment of the respondents may create bias in drawing conclusions, thus making the findings of this study inapplicable to more heterogeneous religious backgrounds. Another limitation lies in the sampling technique, where convenience sampling was used for pragmatic reasons. However, this may cause selection bias and restrict the study's findings' ability to be applied generally. Thus, future research efforts may explore alternative sampling techniques to capture variations in the population. Furthermore, given the dynamic nature of the variables, reliance on cross-sectional studies is a weakness, necessitating the adoption of longitudinal research methodology in future investigations.

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writing—review and editing, F.B. and W.R.A.; visualization, A.S.; supervision, F.B.; project administration, F.B.; funding acquisition, A.S. All authors have read and agreed to the published version of the manuscript.

Conflicts of Interest

The authors declare no conflicts of interest.

Data Availability Statement

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