

Does Spiritual Leadership Matter for Enhancing Performance of Sharia-Compliant Hotel Employees in Aceh, Indonesia? Spiritual and Economical Motivation as Mediators

Murkhana¹, Sofyan Idris², M. Shabri Abd. Majid³, Maulidar Agustina⁴

Abstract. *This study explores the role of spiritual leadership in enhancing the spiritual and economic motivation and the performance of employees of Sharia-compliant hotels in Banda Aceh, Indonesia. There are 330 employees of the selected Sharia-compliant hotels selected as the study's sample using a purposive sampling technique. The study found the important role of spiritual leadership in enhancing spiritual and economic motivation and employee performance. Additionally, spiritual leadership affects employees' performance indirectly through motivation. Thus, hotel management could improve employee performance by enhancing spiritual and economic motivation and spiritual leadership.*

Keywords: *Islamic Tourism; Spiritual Leadership; Spiritual Motivation; Economic Motivation*

Abstrak. *Penelitian ini bertujuan untuk mengeksplorasi peran kepemimpinan spiritual dalam meningkatkan motivasi spiritual dan motivasi ekonomi serta kinerja karyawan hotel syariah di Banda Aceh, Indonesia. Sebanyak 330 karyawan hotel syariah telah dipilih sebagai sampel penelitian ini dengan menggunakan teknik purposive sampling. Penelitian ini menemukan peran penting kepemimpinan spiritual dalam meningkatkan motivasi spiritual dan motivasi ekonomi serta kinerja karyawan. Selain itu, kepemimpinan spiritual mempengaruhi kinerja karyawan secara tidak langsung melalui motivasi. Dengan demikian, manajemen hotel dapat meningkatkan kinerja karyawan dengan meningkatkan motivasi spiritual dan motivasi ekonomi serta kepemimpinan spiritual.*

Kata kunci: *Wisata Islami; Kepemimpinan Spiritual; Motivasi Spiritual; Motivasi Ekonomi*

^{1,2,3,4}Universitas Syiah Kuala (USK), Indonesia

E-mail: ¹murkhana@usk.ac.id, ²sofyan.idris@usk.ac.id, ³mshabri@usk.ac.id, ⁴maulidar_a@mhs.unsyiah.ac.id

Introduction

Since the emergence of Islamic economics as an academic discipline in the 1970s, many contemporary Islamic economic scholars have studied economic and financial theories and practices from an Islamic perspective. Islam prohibits activities involving interest (*ribā*), uncertainty (*gharār*), and gambling (*maisir*) due to their exploitative features that cause unjust to all practices involved and, consequently, create economic imbalance at large. Although Islamic financial institutions have dominated the practices of business entities in the early ages of Islamic economic, however, in recent years, there has been a growing interest in Islamic tourism (Battour et al., 2010), particularly the formation of Islamic hotels (sharia-compliant hotels) that provides services in line with sharia principles. The hotel should serve permissible (halal) food and drink and ensure all operations are conducted harmoniously with the Sharia principles.

The Sharia-compliant hotel has become a trend and necessary for Muslim travelers around the Organization of Islamic Cooperation (OIC) countries, including Indonesia. As the world's largest Muslim populous country and ranked fourth in the "Top 10 Halal Travel" (Adinugraha et al., 2021), Indonesia is very potential to tap revenues from domestic and foreign Muslim tourists to support its national economic growth. Thus, sharia-compliant hotels in Indonesia would expedite the realization of the country's aspiration to become one of the international Islamic economic and financial hubs, as stated in Indonesia's Islamic Economic and Financial Master Plan (2019-2024). Sharia-compliant hotel is necessary for supporting the Islamic tourism sector to become one of the vital economic sectors contributing to the national economic development.

Among the 34 provinces in Indonesia, only Aceh has been granted for implementing the Sharia law in all aspects of daily life. Hence, Aceh has emerged as the leading province in the country for conducting economic and financial activities in compliance with Islamic law (Hafasnuddin et al., 2022). In Indonesia's Islamic Economic and Financial Master Plan (2019-2024), Aceh province has been prioritized by the central government of Indonesia to develop three sectors, namely Islamic finance, Islamic culinary (foods and beverages), and Islamic tourism to support the aspiration of Indonesia become the global Islamic and financial hub. Aceh province has implemented Regulation (Qanun) No. 11 (2018) that obliges all provincial financial institutions to be entirely operated based on Islamic principles since January 4, 2022. In the last few years, Islamic tourism has also been promoted by the presence of Sharia-compliant hotels. The practices of economic and business activities based on Islamic tenets in

the province would easily be supported by a 97.92% Muslim population (Aceh Province Government, 2020).

Aceh has been one of the leading provinces in Indonesia to promote Islamic tourism through the presence of Sharia-compliant hotels. According to the Directorate of Sharia Ecosystem Infrastructure (2021), seven of the 16-star hotels in Aceh province were operated in accordance with Islamic principles and have been classified as Sharia-compliant hotels. A Sharia-compliant hotel's success in promoting Islamic tourism depends on its management to motivate employees to serve guests with the best performance and service quality. Thus, it is crucial to study the factors determining the performance of employees of Sharia-compliant hotels, which is the main focus of the present study.

Many previous studies on determinants of employee performance have mainly focused on private and public organizations (Atatsi et al., 2019), while similar studies on Sharia-compliant hotels have been limited. Previous studies on sharia-compliant hotels find that spiritual leadership (Mariyanti et al., 2020; Mariyanti and Husin, 2020; Elias et al., 2017; Shofwa, 2013), Islamic leadership (Soemaryani, 2018), organizational culture (Mariyanti et al., 2020), organizational commitment (Mariyanti and Husin, 2020) marketing communication (Soniansih and Kusmiati, 2021; Wilantari and Afriani, 2022), internalization of Islamic work ethic (Soemaryani, 2018), spiritual motivation (Wahyudi et al., 2022; Aflah et al., 2021; Muafi, 2003; Shofwa, 2013), and economic motivation (Wojtaszek, 2016; Gaponenko et al., 2020) as the crucial factors determining employees performance.

The above-reviewed studies only measured the direct effect of employee performance' determinants, and few investigated the effect of leadership on employee performance through motivation. Previous studies show the important role of leadership in motivating employees (Fisher, 2009; Usman et al., 2021), as supported by the expectancy theory (Isaac et al., 2001) and employee performance (Iqbal et al., 2015; Insan and Andriani, 2021). These indicate the potential mediating effect of motivation on the relationship between leadership and employee performance, which has been ignored in previous studies. This is affirmed by Zhang and Bartol (2010), who document the effect of leadership on employee performance indirectly through motivation. Thus, the previous studies failed to detect the potential mediating effect of motivation on the relationship between leadership and the performance of the employees working at Sharia-compliant hotels.

The present study intends to measure and analyze the direct effect of spiritual leadership on employee performance and its indirect effect through spiritual and

economic motivation, taking the case of the Sharia-compliant hotels in Aceh, Indonesia. Aceh is the only province in Indonesia that has been granted authority to implement Sharia law in all aspects of daily life, including the economy. It has been the leading province in Indonesia for Islamic economic and financial activities. Another novelty of the study is the segregation of motivation variables into spiritual and economic motivation. Exploring the effect of spiritual leadership on spiritual and economic motivation and, consequently, their effects on employee performance are very relevant considering the main object of analysis is the Sharia-compliant hotels operated based on Islamic ethics and norms.

The findings enrich the existing literature on determinants of performance of Sharia-compliant hotels' employees. The study's findings are hoped to shed some light on hotel management and relevant government authorities in designing appropriate policies to promote Islamic tourism as the leading contributor to the national economy by strengthening the employee performance of Sharia-compliant hotels.

The rest of the study is structured in the following sequences. Section 2 reviews previous studies as the basis for the hypothesis development. Section 3 discusses research methods, followed by findings and discussion in Section 4. Finally, Section 5 concludes the paper.

Literature Review

This section discusses the relevant concepts and theories on Islamic tourism and Sharia-compliant hotel. The determinants of employee performance, comprising spiritual and economic motivation, and spiritual leadership, are also discussed. Finally, the study constructs the proposed, tested hypotheses based on the related existing theories and literature.

Islamic Tourism

In Islam, tourism has an important place and long historical value. Travel was commonly practiced during the Islamic historical era. Prophet Muhammad (PBUH) himself was known as a trading traveler. A Muslim must obey Sharia laws in all activities, including traveling. These laws regulate dress codes, food, entertainment, personal and social relations, and accommodations (Hashim et al., 2007; Aziz, 2001).

Islamic tourism is called interchangeably with *Ḥalāl* tourism. *Ḥalāl* means permissible or allowed. Thus, Islamic tourism is considered a form of religious tourism activity permissible under Islamic law (Euromonitor, 2008). Islamic

tourism has no formal definitions, but it is widely agreed that it is related to Muslims' activity primarily for leisure (Al-Hamarneh, 2008). Islamic tourism does not only emphasize inter-Muslim movement, but it also relates to non-Muslim travelers who are interested in Islam. Muslim tourism is closely related to economic, socio-cultural, and religious aims. The resurgence of Islamic tourism is viewed as the revival of Islamic cultures and the spread of Islamic values to provide economic benefit for Muslims by strengthening Islamic self-confidence, identity, and beliefs in the face of negative stereotyping compared to Western cultures and lifestyles.

In its development, Islamic tourism should be supported by the development of more Islamic hotels owned by Muslims and funded by Islamic financial institutions, alcohol-free accommodation, hotels with free indoor disco/nightlife, gender-segregated fitness, and sports facilities, conservative indoor dress codes, availability of prayer rooms on-site, women floors, and Islamic entertainment programs (Din, 1989; Al-Hamarneh, 2004). Therefore, the tourism industry strives to satisfy Muslim traveling activities based on Islamic ethics and norms, including the availability of Sharia-compliant hotels (Yagmur and Aksu, 2021).

Sharia-Compliant Hotel

Due to a growing interest in Islamic tourism, many sharia compliant hotels have emerged in the Muslim world. Since it is a newly established concept, the literature discusses shariah-compliant hotels have been meager (Razalli et al., 2012), and no formal criteria for it are agreed upon by previous studies (Samori and Rahman, 2013). However, previous scholars and industry practitioners only explain the essential characteristics and attributes of the shariah compliant hotel. The hotel should serve *halal* foods, no alcoholic drinks or gambling activity, have the Holy Book Quran, prayer mat and qibla direction, toilets position do not face the qibla, availability of a prayer room on hotel premises, no inappropriate entertainment, separation of a salon, recreational facilities, and swimming pool for women and men, separate room/ floor for an unmarried couple between male and female, tourists dressing code, funded using Islamic financial principles, staff preserves Islamic dress code and carries job following Islamic work of ethics (Henderson, 2010; Karim et al., 2017).

Employee Performance

All organizations, including Sharia-compliant hotels, could easily achieve their set goals successfully through the hard work of all employees. Thus, enhancing

employee performance should be the organization's concern as it reflects its performance. This shows the crucial role of employees as organization assets because without having employees with better performance, it is difficult for an organization to accomplish its goals (Mwita, 2000). Thus, a Sharia-compliant hotel needs to ensure its employee has better performance.

Commonly, employee performance is viewed as the working quality and quantity based on organizational set standards. It shows a measured individual employee's achievement and contribution to the organization (McConnell, 2003). Employees perform their work to accomplish a specific assigned job, leading to positive outcomes and behaviors (Yuan and Woodman, 2010). In their study, Alsheikh et al. (2017) view employee performance as the level and quality of effort, cooperation, commitment, lateness and absenteeism, and employees' compliance with the organization's standards.

Many factors influence employee performance. Walumbwa et al. (2011) classify the factors determining employee performance into three categories: First, the individual characteristics, comprising capabilities and expertise, background, and demographics. Second, is the psychological factors of perceptions, attitudes, personality, learning, and motivation. Finally, the organizational factors include resources, leadership, rewards, structure, and job design.

Spiritual and Economic Motivation

Motivation is the presence of power in a person to provide strength in doing a particular activity (Herzberg, 2011). It is a process of encouraging employees to do something without feeling forced. Motivation is a change in energy in a person which is marked by the emergence of feelings and is preceded by a response to the existence of a goal. A motivated employee is willing to expend a high effort toward achieving organizational goals while simultaneously meeting individual needs. With high motivation and self-confidence, employees always try to give their best for the work they are responsible for with mutual respect, need, and understanding (Shahzadi et al., 2014).

Previous studies have categorized motivation into two categories, including spiritual motivation and economic motivation (Nicolescu and Verboncu (2007), non-financial and financial motivation (Grynko et al., 2017), or material and non-material motivation (Gaponenko et al., 2020). Spiritual motivation is the power in a person to act based on spiritual beliefs and needs. It concerns a person's awareness about his relationship with God as the Creator of humankind and the universe

(Emmons, 2000). Spiritual needs are natural needs whose fulfillment depends on human perfection and individual maturity. Thus, spiritual motivation aims at meeting the aspirations and expectations of spiritual nature using instruments of honorific titles, medals, trust, praises, and gratification. Spiritual motivation primarily relates to employees' values, attitudes, and behaviors (Demyen, 2014). In their study, Bhatti et al. (2016) represent spiritual motivation using five indicators: working as part of God's obligation, working as part of worship, meeting inner needs, establishing interpersonal relationships, and expecting God's pleasure.

On the other hand, the nature of economic motivation relates to applying classical techniques using economic instruments to fulfill the needs of employees through salaries, allowances, the share of profit, and bonuses (Demyen, 2014). Economic motivation is viewed as financial compensation for employee achievement in providing services to the organization (Robbins and Judge, 2011). It is commonly expressed in an additional bonus to the salaries of winners in the competition in the profession (Gaponenko et al., 2020). Finally, Wojtaszek (2016) views economic motivation as remuneration, training, employment stability, punishment, and rewards.

Spiritual Leadership

Leadership is a person's ability to influence others to think and behave to perform well in formulating and achieving organizational goals in certain situations. Spiritual leadership is a person's attitudes and behaviors to use values required to intrinsically influence oneself and others to have a sense of spiritual survival through calling and membership and produce high performance (Fry et al., 2005).

The fundamental blocks of spiritual leadership include vision, hope/faith, and altruistic love (Egel and Fry, 2017). A Spiritual leader is future-oriented (Egel and Fry, 2017) and applies ambiguous work procedures and guidelines to ascertain employees align with his vision (Yang and Fry, 2018). A clearly expressed vision makes sense for employees' work, invigorates them, and improves organizational commitment (Schuckert et al., 2018). It also shapes employees' strategic orientation, most notably aligning their work role and the organizational strategic priorities resulting in the employee proactive (Presbitero and Teng-Calleja, 2017).

Furthermore, spiritual leadership establishes a transcendent vision, instills a sense of faith/hope into employees, builds an overall culture of love that enhances subordinates' intrinsic motivation, and gratifies their spiritual needs. Therefore, a spiritual leader actively contours a sense of calling and membership of employees,

thereby motivating them to show genuine care, compassion, and empathy to customers (Bayighomog and Araslı, 2019). As a result, spiritual leadership improves employees' abilities to comprehend and resolve complicated issues through discussion and intellectual dialogue (Fry et al., 2017; Usman et al., 2021).

In measuring the dimensions of spiritual leadership, five indicators (i.e., broad appeal to key stakeholders, defines the destination and journey, reflects high ideals, encourages hope/faith, and establishes a standard of excellence) are used to measure vision dimension; five indicators (i.e., trust/loyalty, forgiveness/acceptance/gratitude, integrity, courage, kindness, compassion, and patience/meekness) are used to reflect the altruistic love dimension. Five indicators (i.e., endurance, perseverance, stretch goals, the expectation of victory, and excellence) are used to measure the hope/faith dimension (Fry et al., 2005).

Previous Related Studies: Hypotheses Development

Spiritual Leadership, Spiritual and Economic Motivation, and Employee Performance

The previous studies on factors influencing motivation and employee performance have focused mainly on conventional hotels (Atatsi et al., 2019) rather than Sharia-compliant hotels. Previous studies show the important role of leadership in motivating employees (Fisher, 2009; Usman et al., 2021), as supported by the expectancy theory (Isaac et al., 2001). Spiritual leadership has the potential to improve both spiritual and economic motivation (Nicolescu and Verboncu (2007), non-financial and financial motivation (Grynko et al., 2017), or material and non-material motivation (Gaponenko et al., 2020). Spiritual motivation primarily relates to employees' values, attitudes, and behaviors. In contrast, economic motivation relates to applying classical techniques using economic instruments to motivate employees to work productively and efficiently (Demyen, 2014).

In a similar vein, studies on Sharia-compliant hotels find a positive role of spiritual leadership in improving employee performance (Iqbal et al., 2015; Elias et al., 2017; Shofwa, 2013; Mariyanti et al., 2020; Mariyanti and Husin, 2020; Insan Andriani, 2021). Finally, Soemaryani (2018) finds the importance of the internationalization of Islamic leadership and Islamic work ethic to enhance employee performance in Islamic hotels. On this basis, the study proposes the following Hypotheses 1, 2, and 3:

H1: Spiritual leadership influences the spiritual motivation of employees of sharia compliant hotels.

H2: Spiritual leadership influences the economic motivation of employees of sharia compliant hotels.

H3: Spiritual leadership influences the performance of employees of sharia compliant hotels.

Spiritual and Economic Motivation and Employee Performance

Motivation is crucial for employees as energy and incentives to carry out assigned official tasks in the best possible ways. Generally, motivation is seen as an inner state determining an employee to behave in such a way as to accomplish a certain organizational goal. Thus, motivation is an essential and integral part of the general management process of the performance management component. The motivation-based reward system spiritually and financially motivates employees to work productively and efficiently to grasp benefits from positive effects within the organization (Zlate and Cucui, 2015). Previous studies show motivation's important role in enhancing employee performance (Iqbal et al., 2015; Insan and Andriani (2021). Both spiritual motivation (Muafi, 2003; Shofwa, 2013; Aflah et al., 2021; Wahyudi et al., 2022) and economic motivation (Wojtaszek, 2016) matter for employee performance. On this ground, the study proposes Hypotheses 4 and 5, as follows:

H4: Spiritual motivation influences the performance of employees of sharia compliant hotels.

H5: Economic motivation influences the performance of employees of sharia compliant hotels.

Spiritual Leadership and Employee Performance: Mediating Role of Spiritual and Economic Motivation

Previous studies show the important role of spiritual leadership in motivating an employee to work productively and efficiently (Usman et al., 2021), as supported by the expectancy theory (Isaac et al., 2001; Fisher, 2009). Spiritual leadership enhances employee performance (Iqbal et al., 2015; Insan and Andriani, 2021). These indicate the existence of a direct effect of spiritual leadership both on motivation and employee performance. Other studies also find the significant impact of both spiritual motivation (Muafi, 2003; Shofwa, 2013; Aflah et al., 2021; Wahyudi et al., 2022) and economic motivation (Wojtaszek, 2016) on employee performance.

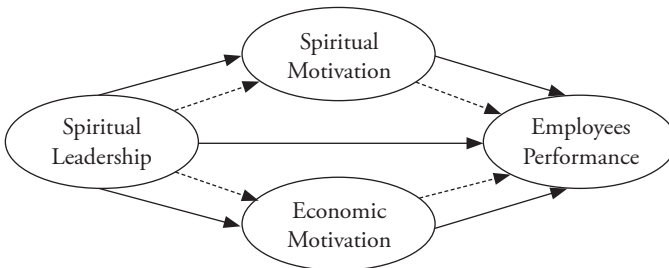
These reviewed studies show the mediating effect of motivation on the relationship between spiritual leadership and employee performance. In their study, Zhang and Bartol (2010) affirmed the existence of an indirect impact of leadership on employee performance through motivation. On this basis, the study proposes the following last two hypotheses:

H6: Spiritual motivation mediates the influence of spiritual leadership on the performance of employees of sharia compliant hotels.

H7: Economic motivation mediates the influence of spiritual leadership on the performance of employees of sharia compliant hotels.

The above-proposed tested hypotheses are illustrated in our proposed research model, as portrayed in Figure 1.

Figure 1: A Proposed Research Model



Source: Processed, 2022

Note: Solid arrows line show a direct effect, while dashed arrow lines show a mediating effect

Methods

The present study measures and analyzes the direct effects of spiritual leadership on spiritual and economic motivation and employee performance and the direct effects of spiritual and economic motivation on employee performance. It also measures and analyses spiritual leadership's indirect effects on employee performance through spiritual and economic motivation. This study focuses on the case of Sharia-compliant hotels in Banda Aceh, Indonesia. As the only province in Indonesia that the national constitution has granted to implement of Sharia law in all aspects of daily life, including economic activities, Aceh has been the leading province in the country to promote Islamic tourism. In this study, four variables are analyzed, namely spiritual leadership (exogenous variable), spiritual and economic motivation (mediating variables), and employee performance (endogenous variables).

In 2021, 83 units of hotels and other accommodation services were available in the city of Banda Aceh (BPS – Indonesia Statistics, 2021). These include 16-star hotels, 54 Jasmine hotels, one youth inn, five tourist lodges, and seven other accommodation services. Of 16-star hotels, 6 were sharia compliant hotels with halal kitchen and food preparation processes certification. These include the Rasamala Hotel, Kyriad Hotel, Hermes Hotel, Grand Permata Hati Hotel, Grand Nanggroe Hotel, The Pade Hotel, and Oasis Hotel. Grand Permata Hati Hotel is the only hotel with a certificate of full sharia compliance.

Three hundred and thirty (330) employees working at six Sharia-compliant hotels in Banda Aceh, Indonesia, were selected as our sample using a purposive sampling technique. The selected sample size is determined using the Slovin formula. It is also determined based on the need for Structural Equation Modelling (SEM) analysis, which is 5 to 10 times the number of indicators (Hair et al., 2019). Since the four variables investigated in our study consist of 32 indicators (i.e., 17-indicator for spiritual leadership, 5-indicator for spiritual motivation, 5-indicator for economic motivation, and 5-indicator for employees' performance), thus the minimum required sample size is 160 to 320. Our 330-selected sample size is more than enough to portray the entire population.

The questionnaires were distributed to the selected respondents. Only employees with at least two years of experience working at star-sharia-compliant hotels in Banda Aceh, Indonesia, were asked to complete the distributed questionnaires to obtain better insight and information about the employees' working practices. They are requested to choose the best answer reflecting their perception using a five-point Likert scale, comprising 1 (strongly disagree), 2 (disagree), 3 (quite agree), 4 (agree), and 5 (strongly disagree). The gathered primary data are then analyzed using the Structural Equation Model (SEM). Some interviews were also conducted with the selected hotel management personnel and respondents to enrich the data analysis.

In measuring spiritual leadership, our study uses three dimensions (i.e., vision, altruistic love, and hope/faith) following Fry et al. (2005). Five indicators, such as measure the first dimension of vision: broad appeal to key stakeholders, defining the destination and journey, reflecting high ideals, encouraging hope/faith, and establishing the standard of excellence, while the second dimension of altruistic love dimension is measured by seven indicators, namely: trust/loyalty, forgiveness/acceptance/gratitude, integrity, courage, kindness, compassion, and patience/meekness. The last dimension of hope/faith is measured by five indicators: endurance, perseverance, stretch goals, the expectation of victory, and excellence.

Spiritual motivation is measured using five indicators: working as part of God's obligation, working as part of worship, meeting inner needs, establishing interpersonal relationships, and expecting God's pleasure (Bhatti et al., 2016). Meanwhile, economic motivation is measured using five indicators, namely: remuneration, training, stability of employment, punishment, and rewards (Wojtaszek, 2016). Finally, our study measures employee performance using five indicators: the level and quality of effort, cooperation, commitment, lateness and absenteeism, and compliance with the organization's standards (Alsheikh et al., 2017).

Referring to previous studies (Isaac et al., 2001; Fisher, 2009; Zhang and Bartol, 2010; Iqbal et al., 2015; Insan and Andriani, 2021), the effects of spiritual leadership on spiritual and economic motivation and employee performance working in the sharia-compliant hotel in the city of Banda Aceh, Indonesia, as illustrated in Figure 1, are estimated using the following SEM equations:

$$SMOT = \gamma_{11}SLED + \varepsilon_1 \quad (1)$$

$$EMOT = \gamma_{21}SLED + \varepsilon_2 \quad (2)$$

$$EMPR = \gamma_{31}SLED + \varepsilon_3 \quad (3)$$

Meanwhile, the effects of spiritual and economic motivation on employee performance and their mediating effects on the relationships between spiritual leadership and employee performance are measured using the following equation:

$$EMPR = \gamma_{41}SLED + \gamma_{42}SMOT + \gamma_{43}EMOT + \varepsilon_4 \quad (4)$$

Where *SMOT* is the spiritual motivation, *EMOT* is the economic motivation, *SLED* is the spiritual leadership, *EMPR* is the employee performance, γ_{ii} is the estimated regressors, and ε_i is the structural error term.

To ensure the robustness of our findings, before estimating Equations (1) - (4), the study conducts serial tests of model measurement of Confirmatory Factor Analysis (CFA) and goodness of fit indices. The direct effects (Hypotheses 1-5) between variables are tested using t-statistics, while the mediating effects (Hypotheses 6-7) are tested using the Sobel t-statistics with the framework of Baron and Kenny (1986).

Results and Discussion

Characteristics of Respondents

Table 1 illustrates the characteristics of 330 selected employees working at six Sharia hotels included in the star hotel category in Banda Aceh, Indonesia.

These include the Rasamala Hotel, Kyriad Hotel, Hermes Hotel, Grand Permata Hati Hotel, Grand Nanggroe Hotel, The Pade Hotel, and Oasis Hotel.

As portrayed in Table 1, the majority of the sharia-compliant hotels' employees were male (69.39%) with the age of 30-40-year-olds (46.67%), graduated Bachelor's degree (50.00%), Muslim (99.01), had a monthly income of IDR1.5 – IDR4.5 million, and 4-6 years of working experience. Overall, the employees of sharia-compliant hotels in Banda Aceh, Indonesia, are those of productive age and have great potential to contribute optimally to the advance of the hotel by having a high level of spiritual and economic motivation with the encouragement of spiritual leadership.

Table 1: Characteristics of Respondents

Gender	Frequency	%	Religion	Frequency	%
Male	229	69.39	Muslim	327	99.01
Female	101	30.61	Non-Muslim	3	0.91
<i>Total</i>	<i>330</i>	<i>100</i>	<i>Total</i>	<i>330</i>	<i>100</i>
Age	Frequency	%	Monthly income[#]	Frequency	%
<20 years	13	3.94	<IDR1.5 million	27	8.18
20- 30 years	59	17.88	IDR1.5 – 4.5 million	138	41.82
30- 40 years	154	46.67	IDR4.5 – 6.5 million	102	30.91
≥40 years	104	31.52	≥ IDR6.5 million	16	19.09
<i>Total</i>	<i>330</i>	<i>100</i>	<i>Total</i>	<i>330</i>	<i>100</i>
Education level	Frequency	%	Working experience	Frequency	%
Junior high school	23	6.97	2-4 years	89	26.97
Senior high school	77	23.33	4-6 years	76	23.03
Diploma degree	42	12.73	6-8 years	68	20.61
Bachelor degree	165	50.00	8-10 years	60	18.18
Master degree	23	6.97	≥ 10 years	37	11.21
<i>Total</i>	<i>330</i>	<i>100</i>	<i>Total</i>	<i>330</i>	<i>100</i>

Note: # As of February 27, 2022, USD1 = IDR15,557.30

Source: Primary data, processed (2022) using SPSS

Before estimating the effect of spiritual leadership directly on spiritual, economic motivation, and employee performance and its indirect effect on employee performance through spiritual and economic motivation, we first conduct the Confirmatory Factor Analysis (CFA) to ensure the validity and

reliability of indicators to measure the study variables. Of 32 indicators, only two (i.e., courage and perseverance) were invalid. This is due to their estimated loading factors of 0.478 and 0.462, below the cut-off value of 0.50 (Hair et al., 2019). The invalid indicators were then excluded from the analysis. Only 30 indicators were left and used to estimate the interaction between variables using the SEM analysis.

The study tests the Goodness of Fit Indices (GoFI) of the proposed estimated SEM equations. As reported in Table 2, the study found the estimated X^2 -Chi-square of 103.031 (probability value of 0.059), CMin/df of 1.643, Goodness of Fit Index (GFI) of 0.948, Adjusted GFI (AGFI) of 0.993, Parsimonious GFI (PGFI) of 0.961, Normed Fit Index (NFI) of 0.957, Parsimonious NFI (PNFI) of 0.729, Tucker-Lewis Index (TLI) of 0.906, Comparative Fit Index (CFI) of 0.929, and Root Mean Square Error of Approximation (RMSEA) of 0.073. Overall, the estimated GoFI passed their cut-off values, indicating that our proposed models best fit. These findings show the robustness and accuracy of our proposed models to measure the direct effect of spirit leadership on spiritual and economic motivation and employee performance as well as its indirect effect on employee performance through spiritual and economic motivation.

Table 2. Findings of Goodness of Fit Indices (GoFI)

GoFI	Cut-off Value	Finding	Remark
χ^2 Chi-Square	≤ 117.431	103.031	Best fit
Probability	≥ 0.05	0.059	Best fit
CMin/df	≤ 2.00	1.641	Best fit
GFI	≥ 0.90	0.948	Best fit
AGFI	≥ 0.90	0.993	Best fit
PGFI	≥ 0.90	0.961	Best fit
NFI	≥ 0.90	0.957	Best fit
PNFI	0.60 – 0.90	0.729	Best fit
TLI	≥ 0.90	0.906	Best fit
CFI	≥ 0.90	0.929	Best fit
RMSEA	0.05 – 0.08	0.073	Best fit

Source: Primary data, processed (2022) using SEM-AMOS

The Direct Effect of Spiritual Leadership on Spiritual and Economic Motivation and Employee Performance

In the last step, the study tested the seven proposed hypotheses using the SEM technique. The findings of the Hypotheses testing are presented in Table 3 (Hypotheses 1 - 5) and Figure 2 (Hypotheses 6 and 7). As observed from Table 3, the study found a significant positive relationship between spiritual leadership and spiritual motivation, with an estimated value of 0.509 at the 1% significance level. This finding showed that an increase in spiritual leadership by 1 unit has improved spiritual motivation by 0.509 units on the Likert scale. A leadership with visionary and future-oriented, altruistic loving, and hope/faith has contributed towards enhancing the spiritual working motivation of employees at the Sharia-compliant hotels in Banda Aceh, Indonesia. The finding supported Hypothesis 1. Spiritual leadership positively correlates with spiritual motivation, highlighting the significance of incorporating spiritual values and beliefs into the workplace. Many employees find significance and purpose in their work when they see it as part of their religious or spiritual beliefs. Leaders may assist their employees in becoming more connected to their work and more inspired to perform well by promoting these values and beliefs in the workplace. This conclusion implies that organizations and leaders may encourage spiritual leadership qualities to increase their employees' spiritual motivation. Leaders can use the five indicators of spiritual motivation (working as part of God's obligation, working as part of worship, meeting inner needs, establishing relationships, and expecting God's pleasure) as a guide for encouraging spiritual motivation among their followers. For instance, leaders can assist their employees in meeting their inner needs by giving them a sense of purpose and meaning, fostering the development of interpersonal relationships based on shared values, and urging people to regard their work as a part of their religious obligation or worship. Leaders can inspire their employees by highlighting the significance of pursuing God's pleasure in their work. Overall, the findings indicate that incorporating spiritual leadership qualities and encouraging spiritual values and beliefs in the workplace can improve the spiritual motivation of employees in Sharia hotels in Aceh. As a result, workers will be more motivated and perform better because leaders have helped them develop a feeling of connection, purpose, and meaning.

Table 3 also reports the significant positive effect of spiritual leadership on economic motivation, with an estimated value of 0.462 at the 1% level. This result indicated that an increase in spiritual leadership by 1 unit has improved spiritual motivation by 0.462 units on the Likert scale. This empirical evidence

shows the importance for spiritual leaders to take sides and gain broad appeal to key stakeholders, define a clear vision and mission and establish a standard of excellence that reflects high ideals for employees and hotels' achievement. This finding supported Hypothesis 2. The result that spiritual leadership is positively connected to economic motivation emphasizes the necessity of incorporating spiritual values and beliefs in the workplace, not just for spiritual and financial reasons. This indicates that leaders who can balance their followers' spiritual matters with their economic goals might positively affect their motivation to achieve those goals. Economic motivation refers to the desire to work in exchange for financial rewards, such as salary, bonuses, and other forms of compensation. The study suggests leaders exhibiting spiritual leadership qualities can benefit their followers' economic motivation. This indicates that having spiritual leadership traits may benefit the employees' spiritual and financial well-being. The finding also has implications for organizations and leaders who wish to increase employee economic motivation. Leaders can encourage a workplace culture of trust, integrity, and respect by concentrating on spiritual leadership traits, including vision, values, and ethical behavior. As a result, workers may be more motivated to perform hard in order to receive compensation. Overall, this research suggests that leaders in Sharia hotels in Aceh can boost their employees' economic motivation by adopting and incorporating spiritual leadership qualities. They can achieve more employee motivation, productivity, and organizational success by striking a harmonious balance between spiritual values and economic goals.

Table 3. Direct Effects of Spiritual Leadership on Spiritual and Economic Motivation and Employee Performance

Interaction between variables			Estimate	Critical ratio	P-value
Spiritual motivation	<---	Spiritual leadership	0.509***	4.298	0.000
Economic motivation	<---	Spiritual leadership	0.462***	3.998	0.000
Employees performance	<---	Spiritual leadership	0.321***	6.577	0.000
Employees performance	<---	Spiritual motivation	0.648***	5.398	0.000
Employees performance	<---	Economic motivation	0.707***	3.099	0.000

Note: *** indicates significance at the 1% level.

Source: Primary data, processed (2022) using SEM-AMOS

Many previous studies support our findings of the positive effects of spiritual leadership on spiritual and economic motivation. Spiritual leadership has improved both spiritual and economic motivation (Nicolescu and Verboncu (2007), non-

financial and financial motivation (Grynko et al., 2017), and material and non-material motivation (Gaponenko et al., 2020). These findings showed that spiritual leadership with a visionary and future-oriented, altruistic loving, and practising standard of excellence had improved working values, attitudes, and behaviours of the sharia-compliant hotels' employees to work with a higher spiritual and economic spirit (Demyen, 2014).

Furthermore, as observed from Table 3, the study also found a positive effect of spiritual leadership on employee performance with an estimated value of 0.321 at the 1% significance level. This empirical result indicated that an increase in spiritual leadership by 1 unit has improved employee performance by 0.0.321 units on the Likert scale. Our finding supported Hypothesis 3 and confirmed the important role of spiritual leadership in promoting employee productivity. A trusted, loyal, forgiving, integrity, courageous, good character, sympathetic, perseverant, enduring, and patient leader plays a crucial role in promoting the performance of the employees working at the Sharia-compliant hotels in Banda Aceh, Indonesia. A leader who aims for the hotels to have a bright and excellent future would drive the employees to work harder and strive for their best performance.

Our finding of the positive influence of spiritual leadership on employee performance is supported by previous studies (Iqbal et al., 2015; Elias et al., 2017; Shofwa, 2013; Soemaryani, 2018; Mariyanti et al., 2020; Mariyanti and Husin, 2020; and Insan Andriani, 2021). Islamic leadership does matter for enhancing the performance of employees at the sharia compliant hotels. The presence of leadership with a good Islamic character is important to improve both spiritual and economic motivation and the performance of Sharia-compliant hotel employees.

Direct Effects of Spiritual and Economic Motivation on Employee Performance

Table 3 also reports the direct effects of spiritual and economic motivation on employee performance. As observed from the table, the study discovered the positive impact of spiritual motivation on employee performance with an estimated value of 0.648 at the significance level of 1%. An improvement in spiritual motivation by 1 unit has enhanced the performance of the employees working at the sharia-compliant hotels in Banda Aceh, Indonesia, by 0.649 units on the Likert scale. This finding showed that the sharia-compliant hotels' employees who perceived working as part of God's obligation and religious worship to fulfill their inner needs and seek God's pleasure (Bhatti et al., 2016) had worked with sincerity and produced the best achievement, the finding

supported the Hypothesis 4. The study's finding has significant implications for leaders and companies aiming to increase employee performance. Leaders may develop a work atmosphere that promotes a sense of fulfillment, purpose, and meaning for employees by focusing on spiritual motivation. This may lead to higher job engagement and satisfaction levels, boosting performance.

Spiritual motivation refers to the power of a person to act based on spiritual beliefs and needs. It concerns a person's awareness about his relationship with God as the Creator of humankind and the universe. Leaders can use this potent source of motivation to boost employee performance by encouraging spiritual motivation. The finding may also affect employees' well-being at the company. Spiritually motivated employees may have higher levels of well-being in their personal and professional life. This can lead to a better sense of general happiness and contentment, a better work-life balance, and better mental health. The five spiritual and motivational factors can also aid in developing an atmosphere at work that promotes a sense of belonging, purpose, and personal development. Employees are more likely to be dedicated to and invested in their work when they believe it is part of a broader mission or obligation.

Similarly, employees are more likely to be happy and involved in their work when their workplace supports spiritual practices and helps them tend to their personal and emotional needs. Employees may feel more fulfilled and motivated if they have close relationships with their coworkers and believe their work aligns with their values and views. These factors can potentially increase worker productivity and performance, benefiting both the individual worker and the company.

Finally, the study also documented the positive effect of economic motivation on employee performance with an estimated value of 0.707 at the 1% significance level. An improvement in economic motivation by 1 unit has caused the performance of the employees to increase by 0.707 units on the Likert scale. This finding showed that the employee at the sharia compliant hotels who received a just remuneration scheme, opportunities to attend various career development-related training, worked within a sustainable employability environment, and provided a fair reward-punishment system (Wojtaszek, 2016) had put a strong commitment and strived for excellent job performance (Alsheikh et al., 2017). This suggests that employees are more likely to work harder and perform better when they are motivated by economic incentives, such as financial awards. This research emphasizes the significance of considering economic factors when structuring employee compensation and incentive packages. A highly motivated and engaged employee can result in higher levels of productivity and improved

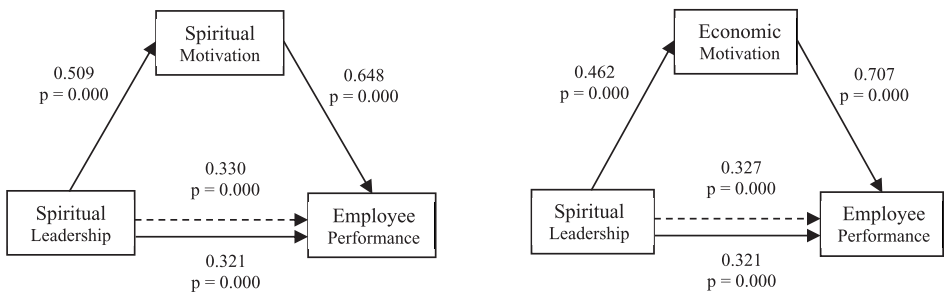
company performance for employers who offer appealing financial rewards and bonuses. This finding supported Hypothesis 5.

Our finding of the positive effect of spiritual and economic motivation on employee performance is in harmony with previous studies (Iqbal et al., 2015; Insan and Andriani (2021). Motivation has been an inner state influencing employee performance (Zlate and Cucui, 2015). Spiritual motivation (Muafi, 2003; Shofwa, 2013; Aflah et al., 2021; Wahyudi et al., 2022) and economic motivation (Wojtaszek, 2016) matter for employee performance.

Effect of Spiritual Leadership on Employees' Performance: Mediating Role of Spiritual and Economic Motivation

Figure 2 illustrates the mediating roles of spiritual and economic motivation in the relationship between spiritual leadership and employee performance of the Sharia-compliant hotel in Banda Aceh, Indonesia. Specifically, as shown in Figure 2a, spiritual motivation positively mediates the effect of spiritual leadership on employee performance, as indicated by a 1% significance level using the Sobel t-test. The finding supported Hypothesis 6. Since both the direct effect of spiritual leadership on employee performance (Hypothesis 3) and the indirect effect of spiritual leadership on employee performance through spiritual motivation (Hypothesis 6) were significant, thus spiritual motivation acted as the partial mediator.

Figure 2a: Spiritual Motivation as A Mediator
 Figure 2b: Economic Motivation as A Mediator



Source: Primary data, processed (2021) using SEM-AMOS and Calculator for Sobel Test, Available at: <https://quantpsy.org/sobel/sobel.htm>

Our study also found similar findings for economic motivation. As portrayed in Figure 2b, economic motivation positively mediates the effect of spiritual

leadership on employee performance, as indicated by a 1% significance level using the Sobel t-test. The finding supported Hypothesis 7. Since both the direct effect of spiritual leadership on employee performance (Hypothesis 3) and the indirect effect of spiritual leadership on employee performance through economic motivation (Hypothesis 7) were documented to be significant, thus economic motivation functioned as the partial mediating variable. This finding implies that spiritual leadership can improve employee performance in Aceh Sharia-compliant hotels and that the mediating role of economic motivation can partially explain this effect. This shows that businesses that offer spiritual leadership and financial rewards tend to have motivated employees who perform at higher levels. This conclusion emphasizes the necessity of addressing the cultural and religious background when establishing compensation and incentive packages for employees in Aceh, where Islamic beliefs and principles may influence employee motivation and performance.

Overall, the findings on the partial mediating role of spiritual and economic motivation in the influence of spiritual leadership and employee performance confirmed Zhang and Bartol (2010), who postulated the existence of an indirect effect of leadership on employee performance through motivation. Our finding further implied that all strategic efforts to improve employee performance could be made directly by improving spiritual leadership or indirectly by enhancing spiritual and economic motivation. The findings confirmed the crucial role of leadership in motivating employees to work harder for their benefits and organization.

Conclusion

This study explored the role of spiritual leadership in enhancing the spiritual and economic motivation and performance of employees of Sharia-compliant hotels in Banda Aceh, Indonesia. Using a Structural Equation Modelling (SEM) technique, the study discovered the important role of spiritual leadership in enhancing spiritual and economic motivation and employees' performance. The study also documented the significant effect of spiritual leadership on employees' performance indirectly through spiritual and economic motivation. In this context, both spiritual and economic motivation is found to be the partial mediator. These findings confirmed that Sharia-compliant hotel management could improve employees' performance by enhancing spiritual leadership or indirectly through spiritual and economic motivation improvements.

As for further studies, comparing the performance of employees working in sharia and conventional hotels is necessary. It aims to provide more comprehensive

and enriched empirical findings about the spiritual and economic motivational antecedents and their consequences in the context of Sharia-compliant hotels. Investigating the spiritual and economic dimensions of leadership and employee working behaviors would also enhance future studies' findings. Finally, a comparative study of sharia-compliant hotels' employee performance across provinces in Indonesia and cities in major Muslim countries would enrich the existing literature on Islamic tourism and the halal industry.

Acknowledgments

We would like to thank the Faculty of Economics and Business and the Institute for Research and Community Services (LPPM) of Universitas Syiah Kuala (USK), Indonesia, for funding this research under the scheme of *Bantuan Penelitian Mandiri* year 2022, No: 298/UN11.2.1/PT.01.03/PNBP/2022.

References

- Aceh Province Government. (2020). *Number of the population by religion in Aceh in 2020: Net consolidated data Semester I*. Banda Aceh: The government of Aceh Province, 2020. Retrieve from <https://ppid.acehprov.go.id/inpub/download/eVFvxuOt>.
- Adinugraha, H. H., Nasution, I. F. A., Faisal, F., Daulay, M., Harahap, I., Wildan, T., Takhim, M., Riyadi, A., & Purwanto, A. (2021). Halal tourism in Indonesia: An Indonesian Council of Ulama National Sharia Board fatwa perspective. *The Journal of Asian Finance, Economics and Business*, 8(3), 665-673. <https://doi.org/10.13106/jafeb.2021.vol8.no3.0665>.
- Aflah, K. N., Suharnomo, S., Mas'ud, F., & Mursid, A. (2021). Islamic work ethics and employee performance: The role of Islamic motivation, affective commitment, and job satisfaction, *Journal of Asian Finance, Economics and Business*, 8(1), 997-1007. <https://doi.org/10.13106/jafeb.2021.vol8.no1.997>.
- Al-Hamarneh, A., & Steiner, C. (2004). Islamic tourism: Rethinking the strategies of tourism development in the Arab world after September 11, 2001. *Comparative Studies of South Asia, Africa and the Middle East*, 24(1), 173-182. <https://muse.jhu.edu/article/181197>
- Al-Hamarneh, A. (2008). Islamic tourism: A long term strategy of tourist industries in the Arab world after 9/11. *Centre for Research on the Arab World*. www.ceraw.uni-mainz.de -Accessed on October 31 2022.

- Alsheikh, G. A. A., Abd Halim, M. S. B., Shafeeq, M., Alremawi, A., & Tambi, A. M. B. A. (2017). The mediating role of organizational culture on the relationship between employee performance and antecedents in the hotel sector. *Journal of Reviews on Global Economics*, 6, 489-497. <https://doi.org/10.6000/1929-7092.2017.06.49>.
- Atatsi, E. A., Stoffers, J., Kil, A. (2019). Factors affecting employee performance: A systematic literature review. *Journal of Advances in Management Research*, 16(3), 329-351. <https://doi.org/10.1108/JAMR-06-2018-0052>.
- Aziz, H. (2001). *The Journey: An Overview of Tourism and Travel in the Arab/Islamic Context*. In Harrison, D. (Ed) *Tourism and the Less Developed World: Issues and Case Studies*. New York: CABI Publishing.
- Baron, R. M., & Kenny, D.A. (1986). The moderator-mediator variable distinction in social psychological research: Conceptual, strategic, and statistical considerations. *Journal of Personality and Social Psychology*, 51(6), 1173–1182. DOI:10.1037/0022-3514.51.6 .1173.
- Battour, M. M., Ismail, M. N., & Battor, M. (2010). Toward a halal tourism market. *Tourism Analysis*, 15(4), 1-10. <https://doi.org/10.3727/108354210X12864727453304>.
- Bayighomog, S. W., Araslı, H. (2019). Workplace spirituality–customer engagement nexus: The mediated role of spiritual leadership on customer-oriented boundary-spanning behaviors. *Service Industries Journal*, 39(7–8), 637–661. <https://doi.org/10.1080/02642069.2019.1570153>.
- Bhatti, O. K., Aslam, U. S., Hassan, A., & Sulaiman, M. (2016). Employee motivation an Islamic perspective. *Humanomics*, 32(1), 33 – 47. <https://doi.org/10.1108/H-10-2015-0066>.
- Demyen, S. (2014). Material motivation vs spiritual motivation in human resource management in the context of economic depression. *Analele Universității „Eftimie Murgu” Reșița. Fascicola II. Studii Economice*, 21, 60-65.
- Din, K. (1989). Islam and tourism: Patterns, issues and options. *Annals of Tourism Research*, 16, 542-563. [https://doi.org/10.1016/0160-7383\(89\)90008-X](https://doi.org/10.1016/0160-7383(89)90008-X).
- Directorate of Sharia Ecosystem Infrastructure. (2021). *Progress report on regional Muslim friendly tourism 2019-2020*. Jakarta: Komite Nasional Ekonomi dan Keuangan Syariah (KNEKS).
- Egel, E., & Fry, L.W. (2017). Spiritual leadership as a model for Islamic leadership. *Public Integrity*, 19(1), 77-95. <https://doi.org/10.1080/10999922.2016.1200411>.

- Elias, E. M., Othman, S. N., & Yaacob, N. A. (2017). Relationship of spirituality leadership style and SMEs performance in halal supply chain. *International Journal of Supply Chain Management*, 6(2), 166–176. <http://ojs.excelingtech.co.uk/index.php/IJSCM/article/view/1710>.
- Emmons, R. A. (2000). Is spirituality an intelligence? Motivation, cognition, and the psychology of ultimate concern. *The International Journal for the psychology of Religion*, 10(1), 3-26. https://doi.org/10.1207/S15327582IJPR1001_2.
- Euromonitor. (2008). *Halal Tourism*. Euromonitor Archive. http://www.euromonitor.com/Halal_Tourism - Accessed on October 31 2022.
- Fisher, E. A. (2009). Motivation and leadership in social work management: A review of theories and related studies. *Administration in Social Work*, 33(4), 347-367. <https://doi.org/10.1080/03643100902769160>.
- Fry, L. W., Vitucci, S., & Cedillo, M. (2005). Spiritual leadership and army transformation: Theory, measurement, and establishing a baseline. *The Leadership Quarterly*, 16(5), 835-862. <https://doi.org/10.1016/j.leaqua.2005.07.012>.
- Fry, L. W., Latham, J. R., Clinebell, S. K., & Krahnke, K. (2017). Spiritual leadership as a model for performance excellence: A study of Baldrige award recipients. *Journal of Management, Spirituality & Religion*, 14(1), 22–47. <https://doi.org/10.1080/14766086.2016.1202130>.
- Gaponenko, T., Muradova, S., & Litvinova, V. (2020). Labor motivation of agricultural workers in the context of modern trends in personnel management. In *E3S Web of Conferences*, 175, 15003. <https://doi.org/10.1051/e3sconf/202017515003>.
- Grynko, T., Krupskiy, O., Koshevyi, M., & Maximchuk, O. (2017). Modern concepts of financial and non-financial motivation of Service Industries Staff. *Journal of Advanced Research in Law and Economics*, 8, 100-1112. <https://www.journals.aserspublishing.eu/jarle/article/view/1516>.
- Hafasnuddin, H., Majid, M. S. A., & Chan, S. (2022). Promoting the image of Banda Aceh-Indonesia becomes a popular tsunami-tourism destination city: The moderating roles of cultural and Islamic tourism objects. *GeoJournal of Tourism and Geosites*, 44(4), 1190-1199. <https://doi.org/10.30892/gtg.444402-934>.
- Hair, J.F., Risher, J.J., Sarstedt, M., & Ringle, C.M. (2019). When to use and how to report the results of PLS-SEM. *European Business Review*, 31(1), 2-24. <https://doi.org/10.1108/EBR-11-2018-0203>.
- Hashim, N. H., Murphy, J., & Hashim, N. M. (2017). Islam and Online

- Imagery on Malaysian Tourist Destination Websites. *Journal of Computer-Mediated Communication*, 12, 1082-1102. <https://doi.org/10.1111/j.1083-6101.2007.00364.x>.
- Henderson, J. C. (2009). Islamic tourism reviewed. *Tourism Recreation Research*, 34(2), 207-211. <https://doi.org/10.1080/02508281.2009.11081594>.
- Henderson, J. C. (2010). Sharia-compliant hotels. *Tourism and Hospitality Research*, 10(3), 246-254. <https://doi.org/10.1057/thr.2010.3>.
- Herzberg, F. (2011). *Work and the Nature of Man*. Cleveland: World Publishing Company.
- Insan, A. N., & Andriani, Y. N. (2021). Transglobal leadership as a driver for increasing the employee performance. *International Journal of Organizational Leadership*, 10(1), 54-71.
- Iqbal, N., Anwar, S., & Haider, N. Effect of leadership style on employee performance. *Arabian Journal of Business and Management Review*, 5(5), 1-6. DOI: 10.4172/2223-5833.1000146.
- Isaac, R. G., Zerbe, W. J., & Pitt, D. C. (2001). Leadership and motivation: The effective application of expectancy theory. *Journal of Managerial Issues*, 13(2), 212-226. <https://www.jstor.org/stable/40604345>.
- Karim, M. H. A., Ahmad, R., & Zainol, N. A. (2017). Differences in hotel attributes: Islamic hotel and Sharia compliant hotel in Malaysia. *Journal of Global Business and Social Entrepreneurship*, 1(2), 157-169. <http://gbse.com.my/v1no2jan17/Paper-35-.pdf>.
- Mariyanti, E., & Husin, N. A. (2020). Organizational commitment as mediating the relationship between spiritual leadership on the Sharia hotels performance. *Advances in Social Sciences Research Journal*, 7(2), 202-213. DOI:10.14738/assrj.72.7797.
- Mariyanti, E., Husin, N. A., & Lenggogeni, S. (2020). Islamic organizational culture and spiritual leadership in supporting Sharia hotel performance. *Proceedings of Tourism Development Centre International Conference*, October, 2020, pp. 192-206. DOI: 10.2478/9788395720406-022.
- McConnell, C. (2003). The manager's approach to employee performance problems. *The Health Care Manager*, 22(1), 63-69. <https://doi.org/10.1097/00126450-200301000-00011>.
- Muafi, M. (2003). Pengaruh motivasi spiritual karyawan terhadap kinerja religius: Studi empiris di kawasan industri Rungkut Surabaya (SIER). *Jurnal Siasat Bisnis*, 1(8), 1-18. <https://journal.uii.ac.id/JSB/article/view/1017>.

- Mwita, J. I. (2000). Performance management model: A systems-based approach to public service quality. *International Journal of Public Sector Management*, 13(1), 19-37. <https://doi.org/10.1108/09513550010334461>.
- Nicolescu, O., & Verboncu, I. (2007). *Fundamentele managementului organizației*. Tribuna Economică.
- Presbitero, A., & Teng-Calleja, M. (2017). Employee proactivity in hotels undergoing organizational change and development. *Journal of Human Resources in Hospitality & Tourism*, 16(4), 401–421. <https://doi.org/10.1080/15332845.2017.1266873>.
- Razalli, M. R., Abdul Rahim, M. K. I., & Hassan, M. G. (2019). A framework of halal-based operations for hotel. *Journal of Engineering and Applied Sciences*, 14(9), 10522-10527. <http://doi.org/10.36478/jeasci.2019.10522.10527>.
- Robbins, S. P., & Judge, T. A. (2011). *Organizational Behavior*. New Jersey: Pearson Education Inc.
- Samori, Z., & Rahman, F. A. (2013). Towards the formation of Shariah compliant hotel in Malaysia: an exploratory study on its opportunities and challenges. In *WEI International Academic Conference Proceedings, Istanbul, Turkey*, pp. 108-124.
- Schuckert, M., Kim, T. T., Paek, S., & Lee, G. (2018). Motivate to innovate. *International Journal of Contemporary Hospitality Management*, 30(2), 776–796. <https://doi.org/10.1108/IJCHM-05-2016-0282>.
- Shahzadi, I., Javed, A., Pirzada, S. S., Nasreen, S., Khanam, F. (2014). Impact of employee motivation on employee performance. *European Journal of Business and Management*, 6(23), 159-166.
- Shofwa, Y. (2013). Pengaruh motivasi spiritual dan kepemimpinan spiritual terhadap kinerja religius dosen dan karyawan STAIN Purwokerto. *Probisnis*, 6(1), 1-19.
- Soemaryani, I. (2018). Model for improving the employee productivity through Islamic leadership and internalization of Islamic work ethic in sharia tourism (Study on sharia hotels in Bandung). *Jurnal Bisnis dan Manajemen*, 19(2), 122-139.
- Soniansih, S., & Kusmiati, Y. (2021). Marketing communication and performance of sharia hotels in Indonesia. *Tamansiswa Management Journal International*, 1(1), 31-33.
- Usman, M., Ali, M., Ogbonnaya, C., & Babalola, M. T. (2021). Fueling the intrapreneurial spirit: A closer look at how spiritual leadership motivates employee intrapreneurial behaviors. *Tourism Management*, 83, 104227. <https://doi.org/10.1016/j.tourman.2020.104227>.

- Wahyudi, M. H., Budiyanto., Suwitho., & Fitrio, T. (2022). The role of organizational commitment in mediating the influence of work environment and spiritual motivation on employee performance. *Management Science Letters*, 12(3), 137-144. DOI: 10.5267/j.msl.2022.2.006.
- Walumbwa, F. O., Mayer, D. M., Wang, P., Wang, H., Workman, K., & Christensen, A. L. (2011). Linking ethical leadership to employee performance: The roles of leader–member exchange, self-efficacy, and organizational identification. *Organizational Behavior and Human Decision Processes*, 115(2), 204–213. <https://doi.org/10.1016/j.obhdp.2010.11.002>.
- Wilantari, R. N., & Afriani, I. A. H. (2022). Employee English and Communication Skills in Improving the Performance of Shariah Hotels in Indonesia. *Media Trend*, 17(1), 222-226.
- Wojtaszek, H. (2016). Selected aspects of innovative motivation. *World Scientific News*, 44, 1-12.
- Yagmur, Y., & Aksu, A. (2021). Model to determine the perceived risks of tourists staying at hotels where the halal tourism concept is present: Antalya region example. *Enlightening Tourism. A Pathmaking Journal*, 11(2), 428-469. DOI: <https://doi.org/10.33776/et.v11i2.5165>.
- Yang, M., & Fry, L. (2018). The role of spiritual leadership in reducing healthcare worker burnout. *Journal of Management, Spirituality & Religion*, 15(4), 305-324. <https://doi.org/10.1080/14766086.2018.1482562>.
- Yuan, F., & Woodman, R. (2010). Innovative behavior in the workplace: The role of performance and image outcome expectations. *Academy of Management Journal*, 53(2), 323- 342. <https://doi.org/10.5465/AMJ.2010.49388995> .
- Zhang, X., & Bartol, K. M. (2010). Linking empowering leadership and employee creativity: The influence of psychological empowerment, intrinsic motivation, and creative process engagement. *Academy of Management Journal*, 53(1), 107-128. <https://doi.org/10.5465/amj.2010.48037118>.
- Zlate, S., & Cucui, G. (2015). Motivation and performance in higher education. *Procedia-Social and Behavioral Sciences*, 180, 468-476. <https://doi.org/10.1016/j.sbspro.2015.02.146>.