



A path analysis of diagnosis effectiveness leadership styles: Implementing organizational culture at the Indonesian ministry of religion

Ema Yudiani^{1*}, Listya Istiningtyas², Jesyia Meyrinda³, Siti Khosiyah¹ and Zaizul Ab Rahman⁴

¹Faculty of Psychology, Universitas Islam Negeri Raden Fatah, Palembang, Indonesia

²Faculty of Psychology, University of Indonesia, Jakarta, Indonesia

³Faculty of Psychology, Institute Agama Islam Nadhlatul Ulama, Sumatera Selatan, Indonesia

⁴Faculty of Psychology, Universiti Kebangsaan Malaysia, Bangi, Malaysia

ABSTRACT

Background: Work culture is important to consider in achieving organizational goals optimally. A positive work culture has a positive impact on the organization, its internal elements, and the public, thereby helping to achieve organizational goals.

Purpose: This study investigates the direct and indirect influences of leadership style, work climate, and daily spiritual experience on organizational culture, while also assessing the mediating role of transformational leadership within State Islamic Religious Higher Education Institutions (PTKIN) in Indonesia.

Method: This study used path analysis to examine how leadership styles, work climate, and daily spiritual experience influence organizational culture in PTKIN, with a sample of 410 respondents.

Findings: Transformational leadership ($\beta = 0.519$, $t = 5.447$, $p = 0.000$) and work climate ($\beta = 1.897$, $t = 8.424$, $p = 0.000$) have strong, positive effects on organizational culture, while daily spiritual experience has a significant negative effect ($\beta = -0.660$, $t = 2.190$, $p = 0.032$). Transformational leadership also mediates the relationship between work climate and organizational culture ($\beta = 0.657$, $t = 3.195$, $p = 0.023$).

Implication: The findings of this study have implications for the development of effective leadership and the cultivation of a positive work climate in PTKIN to strengthen organizational culture.

KEYWORDS

Organizational culture; leadership styles; work climate; daily Spiritual Experience.

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Introduction

Organizational culture is a critical element that contributes to the optimal achievement of organizational goals. Organizational culture can be defined as a set of values, norms, and perceptions that are adopted and shared by all members of an organization (Strengers et al., 2022). A positive work environment has a significant impact on the organization, its internal elements, and its public, thus contributing to the attainment of organizational objectives (Hogan & Coote, 2014; Virginia Kourouvas & Michael Galanakis, 2022). The importance of organizational culture in optimizing performance and outcomes makes it a compelling subject for research.

This study specifically focuses on the dynamics of organizational culture within State Islamic Religious Higher Education Institutions (PTKIN) in Indonesia. PTKIN are higher education institutions under the Ministry of Religious Affairs of the Republic of Indonesia. Although PTKIN have a status equivalent to general universities, only a small percentage of them (5.31%) have achieved an "excellent" accreditation rating from the National Accreditation Board for Higher Education (BAN-PT). This gap suggests an urgent need to improve quality and performance at PTKINs, which is highly dependent on an effective organizational culture.

This study highlights three key factors relevant to the formation of organizational culture at PTKIN: leadership styles, work climate, and daily spiritual experience. Leadership styles, particularly transformational and transactional, play a crucial role in shaping organizational culture and influencing performance (Carter & Greer, 2013; Khan et al., 2020; London & Sherman, 2021; Lopez & Ensari, 2014). Leadership effectiveness is measured by its ability to create a positive organizational culture and foster the achievement of goals. In addition, the work climate, which reflects employees' perceptions of their work environment, is believed to have a significant influence on organizational culture (Lases et al., 2019; Teng et al., 2020; Yudiani et al., 2025). Another relevant factor at PTKIN is the dimension of spirituality, due to their nature as religious institutions. Daily spiritual experience can influence individual values and beliefs, which in turn shape the organizational culture (Fawcett et al., 2008; Karakas & Sarigollu, 2019; Riasudeen & Singh, 2021; Underwood, 2011).

The focus on these three primary factors is highly relevant within the PTKIN context as a religiously based higher education institution. Transformational leadership theory (Bass, 2022) is particularly important because leaders at PTKIN are expected not only to manage but also to inspire and empower organizational members to achieve a shared vision, such as improving educational quality and religious values. Theoretically, leadership styles can function as a mediating variable, meaning leaders act as a key intermediary that translates the influence of independent variables into the formation of organizational culture. In addition, Schneider et al. (1996) work climate theory asserts that employees' perceptions of their work environment influence their attitudes and behaviors, which is essential for creating a setting that supports learning, collaboration, and community service at PTKIN. Lastly, the dimension of spirituality is a unique factor at PTKIN. Daily spiritual experience can influence individual values and beliefs, which in turn shape the organizational culture. Citing Underwood (2011) research, this dimension of spirituality has a strong influence on how individuals perceive meaning and purpose in their daily lives, which is highly relevant to the mission of a religious institution.

While extensive research on organizational culture exists, a research gap remains concerning higher education institutions, particularly PTKIN. Consequently, this study aims to analyze the direct and indirect influences of leadership styles, work climate, and daily spirituality on organizational culture. We also investigate the mediating roles of transformational and transactional leadership in these relationships. This study, therefore, seeks to provide new insights into the factors that shape organizational culture at PTKIN, offering a significant contribution to both management practice and academic literature.

Research Hypotheses

Based on the literature review and theoretical framework, the hypotheses proposed in this study are as follows:

- H1: Transformational leadership has a strong, positive, and significant direct effect on organizational culture.
- H2: Transactional leadership has a positive and significant direct effect on organizational culture.
- H3: Laissez-faire leadership does not have a significant direct effect on organizational culture.
- H4: Work climate has a strong, positive, and significant direct effect on organizational culture.
- H5: Transformational leadership mediates the relationship between work climate and organizational culture.
- H6: Transformational leadership mediates the relationship between daily spiritual experience and organizational culture.

H7: Transactional leadership mediates the relationship between work climate and organizational culture.

H8: Transactional leadership mediates the relationship between daily spiritual experience and organizational culture.

H9 & H10: Laissez-faire leadership does not mediate the relationship between work climate and daily spiritual experience with organizational culture.

Method

Research Design

This study employed a quantitative approach. Participants gave informed consent voluntarily before data collection, in line with the Declaration of Helsinki (World Medical Association, 2013), American Psychological Association guidelines (American Psychological Association, 2020), and the Belmont Report (Protections (OHRP), 2018). The study was conducted in accordance with the Declaration of Helsinki and was approved by the Institutional Review Board (or Ethics Committee) of the Faculty of Psychology, Universitas Islam Negeri Raden Fatah Palembang (No. 2B-3488.5/DJ.I/Dt.I.III/TL.01/09/2024). This research uses path analysis to study the causal relationships between variables, identifying direct and indirect effects (Byrne, 2023).

Participants

The data sampling process in this study used a stratified sampling technique. The G-Power analysis showed that a minimum sample size of 200 was needed to obtain the desired power of 95%; in this case, the research sample consisted of 410 staffs, aged 30-55 years old ($M=16.77$, $SD= 1.07$), consist of 195 Men (47.68%), 215 Women (52.32%). A total of 125 participants (30.49%) were staff UIN Raden Fatah, 175 participants (42.68%) staff UIN Syarif Hidayatullah and 110 participants (26.83%) were staff UIN Sunan Gunung Jati.

Instruments

The Organizational Culture Assessment Instrument (OCAI) is a 27-item Likert scale, developed by Strengers et al., (2022) based on aspects from Robbins and Judge. These aspects include innovation and risk-taking (4 items), attention to detail (4 items), outcome orientation (5 items), people orientation (4 items), team orientation (4 items), aggressiveness (3 items), and stability (3 items). Respondents provided their responses on a 5-point Likert scale, ranging from 1 = 'Strongly Disagree' to 5 = 'Strongly Agree'. The psychometric properties of this instrument in the present study demonstrated strong reliability (Cronbach's alpha values $>.70$ across all dimensions) and good validity ($t\text{-value} > 1.96$ for all items). In detail, a fit model for the OCAI yielded $c2(44)=249.584$, $p\text{-value}=.00057$, an estimated RMSEA=.017, a 90%-confidence interval (C.I) for RMSEA=.050-0.788, a probability RMSEA=.075, a comparative fit index (CFI)=1.000, a Tucker-Lewis index (TLI)=1.000, and a Root Mean Square Residual (SRMR)=0.025.

The Multifactor Leadership Questionnaire (MLQ), a 36-item instrument, assesses leadership styles transformational, transactional, and Lassiez-faire using a 5-point Likert scale based on various statements Bass, developed by Van Jaarsveld et al., (2019). The MLQ scale was used to measure leadership styles as perceived by employees, ranging from strongly disagree (1) to strongly agree (5). The Cronbach's alpha (α) coefficient was .84, $t\text{-value} (>1.96)$, and a fit index of $\chi^2(143) =1705.094$, $p\text{-value}=.0124$, estimated RMSEA=.049 ($p<.05$), 90%-C. I RMSEA=.052-1.345 ($p<.05$), probability RMSEA<.05=0.759, CFI=1.000, TLI=1.000, and SRMR=0.057.

The work climate scale (WCS-7items) was adapted by Teng et al., (2019) based on the ethical work climate theory, using seven items from Schwepker and Hartline. All items are articulated in positive statements utilizing a Likert scale ranging from 1 (never) to 5 (very often), with a composite reliability (CR) value ($\alpha > .70$), a *t-value* (> 1.96), and a fit index of $\chi^2(135)=1070.940$, *p-value*=.0034, estimated RMSEA=.029 ($p < .05$), 90%-C.I RMSEA=.075-0.754 ($p < .05$), probability RMSEA<.05=0.453, CFI=0.951, TLI=0.918, and SRMR=0.077.

The Daily Spiritual Experience Scale (DSES) is a sixteen-item developed by Underwood, (2011). DSES consist of nine dimensions; connection with the transcendent, sense of support from the transcendent, sense of wholeness / internal integration, sense of transcendent self, sense of awe, sense of gratitude, sense of compassion, sense of mercy, and longing for the transcendent. Respondents provided their responses on a state scale-6 point, scale ranging from 1 = 'Never or almost never' to 6 = 'Many times a day'. RMSEA estimate = .058 ($p < .05$), 90 percent CI = 0.050 to 0.066 ($p < .05$), and RMSEA probability $< .05 = .053$ ($p > .05$) The results obtained all items have *t-value* > 1.96 (sig) and positive, with composite reliability (CR) value > 0.70 , and fit index $\chi^2 (125)=1040.910$, CFI=.978, TLI=.911, SRMR=0.087. All items in this variable contribute to fit model criterion and no dropped items, hence it could be used.

Data Analysis

Descriptive analyses, including correlations, means, and standard deviations, were conducted. Normality was assessed to establish the basis for inferential statistics. Skewness and kurtosis values of ± 2 indicate that the data has a normal distribution (Gravetter et al., 2021). Measurement validity was assessed using *t*-values (< 1.96) and fit indices (RMSEA $< .06$, 95% CI RMSEA $< .05$, probability RMSEA $> .05$, CFI < 0.95 , TLI < 0.95 , SRMR < 0.08 (Clark & Bowles, 2018). Reliability was established with ($\alpha > .70$) (Hair, 2019). Hypothesis testing employed path analysis via Mplus 8.0 (Byrne, 2020).

Result and Discussion

Descriptive analysis

Table 1 shows descriptive statistics, organizational culture ($M=3.14$, $SD=0.68$), transformational leadership ($M=3.85$, $SD=0.81$), transactional leadership ($M=3.70$, $SD=0.71$), laissez-faire leadership ($M=3.41$, $SD=0.52$), work climate ($M=3.52$, $SD=0.71$), and daily spiritual experience ($M=3.20$, $SD=0.56$). Skewness and kurtosis were within acceptable limits (± 2), and all variables demonstrated good reliability ($\alpha = 0.73$ to 0.92).

Table 1.

Descriptive analysis results

Variabel	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	α	Skew	Kurtosis
OC	3.14	.68	-						.90	.06	-.31
TL	3.85	.81	.74**	-					.85	-.48	-.56
TS	3.70	.71	.54**	.51**	-				.87	-.23	-.28
LZ	3.41	.52	-.29**	-.65	.35**	-			.80	-.27	-.58
WC	3.52	.71	.40**	.25**	.21**	-.37**	-		.78	-.06	-.39
DSe	3.20	.56	-.41**	.53**	.44**	-.51**	.52**	-	.79	.10	.45

Note: * $p < 0.05$; ** = $p < 0.01$; (OC): Organizational culture, (TF): Transformational leadership, (TS): Transactional leadership, (Lz): Lassiez-faire leadership, WC: Work Climate, (Dse): Daily Spiritual Experience.

Table 1 presents correlations for the study variables, Organizational Culture shows a moderate positive correlation with Transformational Leadership ($r=0.74, p<0.01$) and Transactional Leadership ($r=0.54, p<0.01$), while exhibiting a negative correlation with Laissez-faire Leadership ($r=-0.29, p<0.05$). Similarly, both Transformational and Transactional Leadership styles are positively correlated with Work Climate ($r=0.40, p<0.01$ and $r=0.25, p<0.01$, respectively) and Daily Spiritual Experience ($r=0.53, p<0.01$ and $r=0.44, p<0.01$, respectively), but negatively correlated with Laissez-faire Leadership ($r=-0.65, p<0.01$ and $r=-0.35, p<0.05$, respectively). The Cronbach's alpha values for all variables range from 0.78 to 0.90, indicating acceptable to good internal consistency. The skewness and kurtosis values suggest that the distributions of the variables are generally close to normal.

Measurement Model

To test the accuracy of the model, the first step the researcher took was to test the measurement model based on the validity and reliability tests of the initial research model. Factor loading values between 0.4 and 0.6 are still permissible, although an indicator is considered valid if it is more significant than 0.70 (Clark & Bowles, 2018). Therefore, the threshold values adopted for this study range between 0.40 and 0.60. Table 2 presents the results of the convergent validity analysis with factor loadings of average variance extracted (AVE) and composite reliability (CR), using the MPLUS version 0.7 application, as shown in Table 1. Constructs of reliability and validity.

Table 2.

Constructs Reliability and Validity

Variables/Constructs	Indicators	F-Loadings	α	CR	AVE
Organizational culture	OC1	.743	.829	.873	.508
	OC2	.803			
	OC3	.607			
	OC4	.702			
	OC5	.652			
Transformational leadership	TFL1	.867	.849	.907	.786
	TFL2	.891			
	TFL3	.870			
Transactional leadership	TRL1	.801	.760	.863	.563
	TRL2	.854			
	TRL3	.744			
Lassiez-faire leadership	LFL1	.867	.755	.849	.663
	LFL2	.787			
	LFL3	.767			
Work Climate	WC1	.602	.795	.837	.583
	WC2	.736			
	WC3	.719			
	WC4	.835			
	WC5	.771			
	WC6	.697			
	WC7	.677			
Daily Spiritual Experience	DSE1	.725	.854	.867	.564
	DSE2	.762			
	DSE3	.765			
	DSE4	.793			

Note: (α) Cronbach's alpha, (CR) Composite reliability, (AVE) average variance extracted.

Based on Table 2, all six variables based on the indicators have factor loading values that are more significant than ($>.70$), so the next stage of analysis can be carried out. Based on the results of the analysis, the Cronbach's alpha values for all variables are more significant than ($>.70$). Therefore, the variables in this study are considered reliable. Table 1 also shows that for the variable constructs of organizational culture, transformational leadership, transactional leadership, Lassiez-faire, work climate, and Daily Spiritual Experience, the AVE root values exceed the correlation values and meet the required criteria.

Path analysis

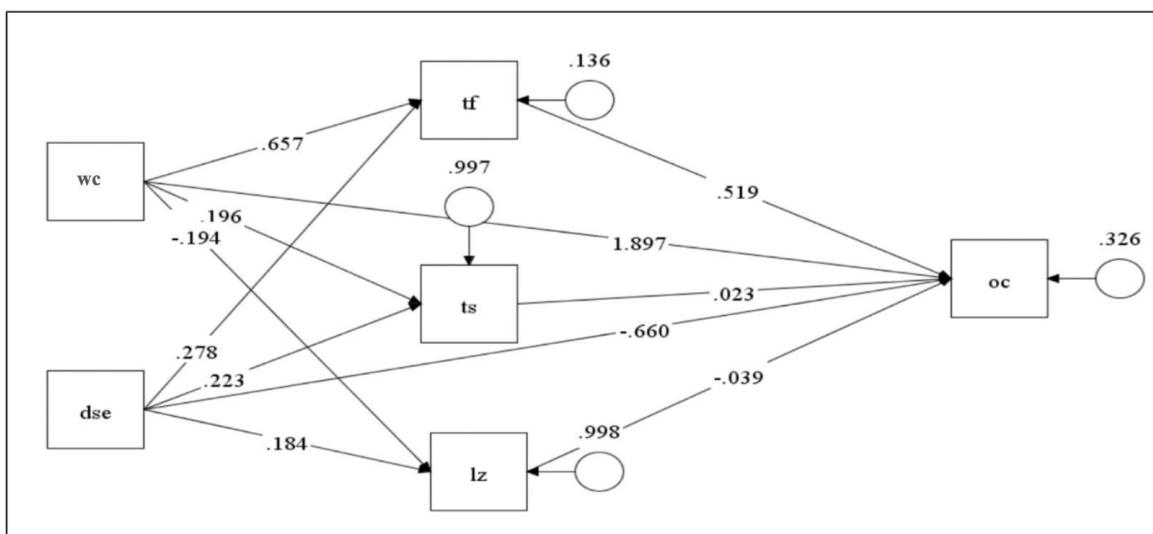
After fulfilling the results of the measurement model, the next step is to analyze the structural model to determine the multiple regression part of the path analysis used to examine problems in causal analysis. This aims to identify the direct effect and indirect effect between independent and dependent variables simultaneously. The researcher used the path analysis method because they wanted to know the direct and indirect effects between the two (Byrne, 2023; Stage et al., 2004) At this stage, the hypotheses have been tested together with the assessment of R^2 , using Mplus version 8.0 software by (Muthén & Muthén, 2013). The coefficient values of the path analysis and the t-value can be seen in Figure 1.

According to Hair, (2019) these metrics must be reported in the structural model. The significance level of the path coefficient can be determined from the sign of its magnitude, namely ± 1 , and by using the t-statistic. The recommended t-value is 1.96. Table 4 presents all path coefficient values and t-values of the hypotheses developed in this study, while the R^2 value determines the accuracy of the model's prediction; Table 3 indicates the R^2 values of the dependent variables.

Table 3.

R^2 Values.

	R²
Organizational culture	.748
Leadership style	.538



Note: (OC): Organizational culture, (TF): Transformational leadership, (TS): Transactional leadership, (Lz): Lassiez-faire leadership, WC: Work Climate, (Dse): Daily Spiritual Experience.

Figure 1. Path model for Organizational culture

In Figure 1, there are five paths that illustrate the direct effect on organizational culture and three indirect effects obtained through the path analysis method. In path analysis, there are three things that must be observed. The first step is to ensure model fit by looking at the RMSEA index. There are three criteria related to this, namely: RMSEA coefficient $< .05$, lower bound of 90 percent C.I < 0.050 , and probability RMSEA ($< .05$) is greater than $.05$. The researcher will conclude that the model fits the data if at least two out of the three criteria above are met, as shown in Table 4 (Byrne, 2023; Cohen et al., 2007; F. Hair Jr et al., 2014; Stage et al., 2004). The second step is to determine the model of direct and indirect effects by looking at the diagram in the model fit. In testing the model fit, the researcher uses the RMSEA index. This is because research with a sufficiently large sample makes it likely that the model fit using χ^2 will be very small. The third step is to test whether each direct and indirect path is significant with the data, through a significance test of the path with a T-value ($p > 1.96$) and a *P-value* ($p < .05$) (Hair Jr.F et al., 2014).

Table 4.
Model Fit Index

	Index	Misfit Index	Model Index	Model Evaluation
Transformational leadership	RMSEA Coefficient	$<.05$.051	Meets fit criteria
	90 percent C.I	$<.05$.041 - .137	
Transactional leadership	Probability	$>.05$.068	
Lassiez-faire leadership	RMSEA	$1 - >.8$	1	
	CFI	$1 - >.8$	1.019	
	TLI			

Hypotheses Testing

All hypotheses developed from the literature have been tested. In this section, the direct effects of leadership styles, namely transformational, transactional, and laissez-faire, have been tested in their influence on organizational culture among the target population. The analysis of mediator analysis is briefly discussed in the section of Table 5. The researcher tested the influence of TFL on OC in (H₁) Transformational Leadership (TFL) has a strong, positive, and significant direct effect on Organizational Culture (OC) ($\beta = .519$, $t = 5.447$, $p = .000$). This indicates that higher transformational leadership is associated with a stronger organizational culture. This means that TFL directly influences organizational culture without going through a mediator variable. The researcher measured the influence of TSL on OC in H₂. Transactional Leadership (TS) also has a positive and significant direct effect on OC ($\beta = .023$, $t = 3.299$, $p = .001$), though the effect is weaker than that of TFL.

In the third hypothesis (H₃), Laissez-faire Leadership (LFL) does not show a significant direct effect on OC ($\beta = -.039$, $t = .999$, $p = 1.345$), suggesting this leadership style has minimal impact on organizational culture. Most previous research suggests that laissez-faire leadership not influence on organizational culture, which is then confirmed by this study. (H₄), Work Climate (WC) has a strong, positive, and significant direct effect on OC ($\beta = 1.96$, $t = 8.424$, $p = .000$), indicating that a positive work climate greatly contributes to a stronger organizational culture. And (H₅), Daily Spiritual Experience (Dse) has a negative and significant direct effect on OC ($\beta = -.660$, $t = 2.190$, $p = .032$). This suggests that higher daily spiritual experiences are associated with a weaker organizational culture.

Furthermore, (H₆), shows that TFL mediates the relationship between IK and OC among the target population (WC → TFL → OC). Transformational leadership mediates the relationship between Work Climate and Organizational Culture ($\beta = .657, t = 3.195, p = .023$). This shows that a positive work climate enhances transformational leadership, which in turn strengthens organizational culture. H₇ illustrates that TFL mediates the relationship between Dse and OC among the target population. From the results (Dse → TFL → OC), Transformational leadership also mediates the relationship between Daily Spiritual Experience and Organizational Culture ($\beta = .278, t = 3.147, p = .027$). and (H₇), WC → TSL → OC: Transactional leadership mediates the relationship between Work Climate and Organizational Culture ($\beta = .196, t = 2.780, p = .031$). (H₈), Dse → TSL → OC: Transactional leadership mediates the relationship between Daily Spiritual Experience and Organizational Culture ($\beta = .223, t = 2.588, p = .027$). Both paths illustrate that transactional leadership is significantly proven to mediate work climate and daily spiritual experience indirectly to organizational culture. This means that hypotheses H₇ and H₈ in this study are accepted. Furthermore, it can be seen that Laissez-faire leadership directly is not significant, and conversely, does not provide an indirect effect on OC. This means that hypotheses (H₉) and (H₁₀) are rejected in this study.

All hypotheses of direct effect and indirect effect have been supported by the research results along with the hypotheses developed based on the mediation effect in this study. Table 5 briefly explains the six results of the hypotheses, including the beta values and t-values.

Table 5.

Hypothesis Testing (β Value and t Value)

	β -value	SD	T-value	p-value
Direct Effect to OC				
TFL → OC	.519	.95	5.447	.000*
TSL → OC	.023	.92	3.299	.001*
LFL → OC	-.039	.67	0.999	1.345
WC → OC	1.96	.86	8.424	.000*
Dse → OC	-.660	.78	2.190	.032*
Indirect Effect TFL to OC				
WC → TFL → OC	.657	.96	3.195	.023*
Dse → TFL → OC	.278	.72	3.147	.027*
Indirect Effect TSL to OC				
WC → TSL → OC	.196	.90	2.780	.031*
Dse → TSL → OC	.223	.95	2.588	.027*
Indirect Effect Lz to OC				
WC → Lz → OC	-.194	.24	1.567	.134
Dse → Lz → OC	.184	.12	1.456	.122

Note: T-value: >1.96 ; * $p < .05$; (OC): Organizational culture; (TF): Transformational leadership; (TS): Transactional leadership; (Lz): Lassiez-faire leadership; WC: Work Climate; (Dse): Daily Spiritual Experience.

The results of this research provide several important findings regarding the factors that influence organizational culture in the State Islamic Religious Higher Education Institutions (PTKIN). Transformational leadership has been shown to have a strong and significant direct influence on organizational culture, indicating that leaders who are able to inspire, motivate, and empower organizational members contribute to the formation of a strong organizational culture. Transactional leadership also shows a significant direct influence, although weaker compared to transformational leadership. Conversely, laissez-faire leadership was not found to have a

significant influence on organizational culture, supporting previous research findings that this leadership style is less effective in shaping organizational culture.

The results of this study consistently demonstrate that transformational leadership has a strong and significant positive influence on organizational culture. This finding aligns with transformational leadership theory Bass & Avolio (Bass & Bass, 2008; Emerson et al., 2020), which emphasizes the ability of leaders to inspire, motivate, and empower followers to achieve a shared vision. Transformational leaders in PTKIN may play an important role in shaping an organizational culture oriented towards religious values, innovation, and improving the quality of education.

Transactional leadership was also found to have a significant positive influence on organizational culture, although its influence was weaker than that of transformational leadership. This is consistent with transactional leadership theory Bass & Avolio (Bass & Bass, 2008; Hannah et al., 2020; Horwitz et al., 2008), which emphasizes the exchange between leaders and followers, where leaders provide rewards for good performance and provide corrections for poor performance. In the context of PTKIN, transactional leadership may play a role in maintaining stability, adherence to rules, and operational efficiency.

The finding that laissez-faire leadership has no significant influence on organizational culture is consistent with criticisms of this leadership style (Bass & Bass, 2008; Thanh & Quang, 2022), which emphasize the lack of involvement and control from leaders. This leadership style may not be effective in shaping a strong and directed organizational culture in PTKIN.

In addition, work climate has also been shown to have a significant direct influence on organizational culture, which reaffirms the importance of a positive and supportive work environment in creating a healthy organizational culture. A positive work climate, characterized by good relationships between employees, support from superiors, and a sense of security in the workplace, has been shown to contribute significantly to the formation of a healthy organizational culture (Paredes-Saavedra et al., 2024; Zhenjing et al., 2022). This finding supports organizational climate theory Schneider (Lases et al., 2019; Zhang et al., 2023) which emphasizes the influence of employees' perceptions of their work environment on their attitudes and behavior. In PTKIN, a positive work climate may be essential for creating an environment that supports learning, collaboration, and community service.

However, an interesting finding emerges regarding the influence of daily spiritual experience on organizational culture, where a negative and significant influence was found. This indicates that a high level of spiritual experience in daily life is actually associated with a weaker organizational culture. Individuals with high spiritual experience will be more critical of shortcomings and inconsistencies in the organization, which can create tension and conflict (Smith, 2018). Spiritual values often emphasize justice, honesty, and integrity (Spiller & Wolfgramm, 2015). Individuals who deeply internalize these values may become more sensitive to unethical behavior or unfair organizational practices, which can then trigger dissatisfaction and criticism. Research by Andersson and Pearson (Zivnuska et al., 2024) on organizational deviant behavior shows that perceptions of injustice can trigger negative behavior towards the organization. According to Deci and Ryan (Mhatre & Mehta, 2023) when individual motivation is not aligned with organizational goals, it can reduce commitment and engagement. Individuals with high spiritual experience have different priorities from organizational goals, which can reduce commitment and engagement (Lin & Bai, 2023; Underwood, 2011). Individuals who are motivated by spiritual values may emphasize personal meaning and higher purposes more than organizational goals that are oriented toward performance or profit. High spiritual experience focused on the dimension of individuality rather than collectivity, which can reduce cohesion and

solidarity in organizational culture. This is supported by social identity theory Tajfel and Turner (Worley, 2021) which states that individuals have a tendency to identify with groups and internalize group norms. When the focus on individual identity is stronger, identification with the organization and its norms can weaken.

This research provides a valuable contribution by identifying the direct and indirect relationships between leadership styles, work climate, daily spiritual experience, and organizational culture in PTKIN. Furthermore, this study highlights the important role of transformational and transactional leadership as mediators in the relationship between work climate and daily spiritual experience with organizational culture. These findings suggest that certain leadership styles can strengthen or weaken the influence of work climate and spiritual experience on the formation of organizational culture. Overall, the results of this research offer valuable insights into the complexity of factors influencing organizational culture in PTKIN, emphasizing the importance of effective leadership styles and a positive work climate, as well as the need for a deeper understanding of the role of spiritual experience in the context of religious organizations.

Nevertheless, we acknowledge an inherent methodological limitation that warrants careful consideration. The path analysis we applied assumed the independence of observations, whereas the data collected from various PTKINs intrinsically possessed a hierarchical or nested structure. Individuals within the same institution or department likely share common characteristics and contexts that influence their perceptions, meaning their responses are not entirely independent of one another. Ignoring this nested structure in statistical analysis can lead to biased parameter estimates and incorrect inferences, as highlighted in the multilevel methodology literature (Bliese, 2000). Therefore, the interpretation of the causal relationships identified in this study, though statistically significant in our model, should be done with caution, given the potential for uncaptured cross-level effects. This limitation constrains the generalizability of our findings and highlights the necessity of a more sophisticated analytical approach to fully unpack the complex dynamics across different organizational levels.

Conclusion

This research successfully diagnosed the influence of various leadership styles, work climate, and daily spiritual experiences on organizational culture within the context of State Islamic Religious Higher Education Institutions (PTKIN) in Indonesia. The findings revealed that transformational and transactional leadership styles significantly impact organizational culture, both directly and indirectly, while laissez-faire leadership demonstrated minimal influence. Furthermore, the study confirmed the significant role of work climate in shaping organizational culture. Notably, a significant relationship was also observed between daily spiritual experiences and organizational culture. In summary, the study's objectives were achieved, and the hypotheses concerning the relationships between leadership styles, work climate, daily spiritual experiences, and organizational culture were largely supported, with transformational and transactional leadership acting as mediating factors. The implications of these findings underscore the importance of developing effective transformational and transactional leadership within PTKIN, as well as cultivating a positive work climate to strengthen organizational culture. Future research could explore the nuances of the negative relationship observed between daily spiritual experiences and organizational culture to provide a more comprehensive understanding of this complex dynamic.

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