

DOI: <https://doi.org/10.38035/dijemss.v8i1><https://creativecommons.org/licenses/by/4.0/>

Received: 23 August 2026 | Revised: 12 October 2026 | Accepted: 15 October 2026

Spiritual Leadership and Islamic Organizational Culture in Sharia Hotels: Organizational Commitment as a Performance-Conversion Mechanism

Eka Mariyanti¹, Muhamad Irfan Florid²¹Universitas Dharma Andalas, West Sumatra, Indonesia, ekamariyanti@unidha.ac.id²Universitas Mohammad Natsir Bukittinggi, West Sumatra, Indonesia, muhammadirfanflorid704@gmail.comCorresponding Author: ekamariyanti@unidha.ac.id¹

Abstract: Sharia hotels depend on credible organizational practices, yet evidence on how value-based leadership and culture are converted into performance remains limited, particularly among small and weakly certified properties. This study examines organizational commitment as a mechanism linking spiritual leadership and Islamic organizational culture with sharia hotel performance in West Sumatra, Indonesia. A cross-sectional survey targeted owners and senior managers from a 2019 directory of 257 self-identified sharia hotels. Of 170 returned questionnaires, 156 usable responses were analyzed using partial least squares structural equation modeling. Spiritual leadership and Islamic organizational culture were positively associated with organizational commitment, with standardized coefficients of .434 and .300. Commitment was positively associated with performance (.482), while leadership (.415) and culture (.354) retained significant direct associations. The indirect effects through commitment were .209 and .144, indicating complementary partial mediation. The study's novelty lies in treating leadership and culture as internal intangible resources and identifying commitment as the human-capital mechanism that converts those resources into performance. The findings also show why symbolic sharia positioning must be distinguished from verified operational compliance.

Keywords: Spiritual Leadership, Islamic Organizational Culture, Organizational Commitment, Sharia Hotel Performance, PLS-SEM

INTRODUCTION

Muslim-friendly tourism is now a strategically important part of the global visitor economy. The Global Muslim Travel Index 2026 ranks Indonesia joint second among Organisation of Islamic Cooperation destinations (CrescentRating, 2026). This opportunity also creates a credibility challenge: hotels must translate Islamic positioning into consistent governance, employee conduct, service, and operational performance. The issue is particularly salient in West Sumatra, where Islamic values intersect with Minangkabau customary institutions and regional tourism development (Cipta et al., 2023).

A sharia hotel is more than a conventional property with a religious label. Indonesian guidance associated with DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 encompasses halal food and beverages, worship facilities, appropriate services and entertainment, employee and management practices, halal finance, and sharia supervision (LPPOM MUI, n.d.). Implementation remains uneven. In this sample, only one hotel reported certification, 30 reported that certification was in process, 115 reported no certification, and ten statuses were unrecorded. The setting therefore captures the transition from self-identification to verifiable compliance.

Spiritual leadership can provide meaningful vision, hope or faith, and altruistic love, while Islamic organizational culture can embed honesty, fairness, responsibility, and service in daily routines (Fry, 2003). Both are internal intangible resources whose value depends on credible enactment rather than religious content alone (Barney, 1991). Organizational commitment may convert these resources into sustained employee effort because committed employees are more willing to align with collective goals, maintain service standards, and remain attached to the organization (Meyer & Allen, 1991).

Important gaps remain. Reviews identify fragmented constructs, inconsistent measurement, and limited hospitality-specific evidence on spirituality and spiritual leadership (Lahmar et al., 2023; Sreeja & Mukherjee, 2025). Sharia-hospitality studies also tend to emphasize customers, destinations, or direct leadership-performance relationships rather than the employee-attitude mechanism that converts value-based resources into outcomes. Indonesian halal-tourism research requires stronger conceptual development and international visibility (Kurniawan et al., 2025), while small and uncertified sharia hotels remain underexamined despite facing the largest gap between religious positioning and operational capability.

This study tests an integrated hotel-level model linking spiritual leadership and Islamic organizational culture with performance, directly and indirectly through organizational commitment. It contributes by treating leadership and culture as internal resources, identifying commitment as a socially complex human-capital conversion pathway, and examining these relationships in West Sumatra's predominantly small, self-identified sharia-hotel population. Because the design is cross-sectional and uses one informant per hotel, the coefficients are interpreted as associations rather than causal effects.

The resource-based view proposes that performance differences can arise from valuable, rare, imperfectly imitable, and non-substitutable resources (Barney, 1991). In service organizations, intangible resources are consequential because employees enact the service promise through judgment and interaction. Spiritual leadership supplies meaning and relational energy, while Islamic organizational culture stabilizes expectations about acceptable conduct. Their combination can create a path-dependent network of trust, routines, and shared interpretation that is harder to imitate than visible statements or labels (Egel & Fry, 2017; Fry et al., 2017). Organizational commitment captures part of the mechanism through which those resources are deployed.

Spiritual leadership satisfies followers' needs for calling and membership through vision, hope or faith, and altruistic love (Fry, 2003). In emotionally demanding hotel work, credible purpose and respectful relationships can strengthen belonging. A 21-year systematic review reports a broadly positive relationship between spiritual leadership and commitment, while calling for more context-sensitive evidence (Lahmar et al., 2023). Related research also connects spirituality-based mechanisms with commitment and performance (Sapta et al., 2021).

H1. Spiritual leadership is positively associated with organizational commitment.

Islamic organizational culture refers to shared values and work norms grounded in honesty, trustworthiness, justice, consultation, responsibility, and service excellence. When enacted consistently through fair decisions and daily practice, these norms can reduce ambiguity and strengthen value congruence. Employees are more likely to identify with an organization when religious values guide conduct rather than branding alone. Recent evidence suggests that Islamic values, culture, motivation, and leadership may operate through distinct pathways, making their effects an empirical question (Abdelwahed et al., 2025).

H2. Islamic organizational culture is positively associated with organizational commitment.

Organizational commitment reflects attachment to and willingness to contribute to an organization (Meyer & Allen, 1991). In hotels, it can support continuity, discretionary effort, service recovery, and adherence to standards. These behaviors contribute to multidimensional performance, including financial outcomes, guest service, operational quality, learning, and market indicators (Sainaghi, 2010; Venkatraman & Ramanujam, 1986).

H3. Organizational commitment is positively associated with sharia hotel performance.

Spiritual leadership may also relate directly to performance by aligning effort, supporting well-being, and clarifying a shared service purpose. Hospitality studies connect spiritual leadership with employees' sense of hospitality and voluntary pro-environmental behavior (Bayighomog & Arasli, 2022; Sunhaji et al., 2023), while evidence from sharia-compliant hotels indicates motivational pathways to employee outcomes (Murkhana et al., 2023).

H4. Spiritual leadership is positively associated with sharia hotel performance.

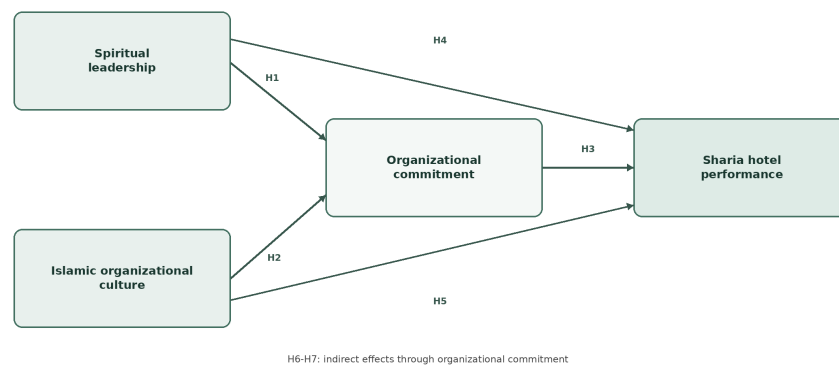
Islamic organizational culture may relate directly to performance when ethical norms improve coordination, reliability, service integrity, and stakeholder trust. It can guide procurement, food handling, finance, guest service, human-resource practices, and oversight. Its effectiveness is contingent on behavioral enactment and operating systems; culture does not always produce a direct performance effect (Abdelwahed et al., 2025).

H5. Islamic organizational culture is positively associated with sharia hotel performance.

The mediation logic follows from these arguments. Spiritual leadership and Islamic organizational culture can create meaning, trust, and value congruence; those experiences strengthen commitment; and commitment channels value-based resources into sustained effort and service execution. Direct effects may remain because leadership and culture also shape routines, decisions, and stakeholder perceptions. Complementary partial mediation is therefore plausible.

H6. Organizational commitment mediates the association between spiritual leadership and sharia hotel performance.

H7. Organizational commitment mediates the association between Islamic organizational culture and sharia hotel performance.



Source: Processed survey output
Figure 1. Conceptual Framework

METHODS

Research Design and Sampling

The study used a cross-sectional explanatory survey with the hotel as the unit of analysis. The sampling frame was a 2019 directory containing 257 properties that self-identified as sharia hotels in West Sumatra. One questionnaire was directed to an owner, senior manager, supervisor, or management representative expected to have broad knowledge of leadership, culture, workforce attitudes, and organizational performance. Questionnaires were delivered directly through hotel human-resource departments between December 25, 2019, and March 31, 2020, with authorization letters from provincial and district or municipal tourism offices. All 170 distributed questionnaires were returned; 14 were excluded because more than 25% of their items were unanswered, leaving 156 usable cases (91.8%). The archived data-screening report states that missingness among retained cases was below 5% and was handled by mean replacement.

Measures

All constructs were measured with multi-item scales using a seven-point Likert response format. Spiritual leadership comprised 13 indicators covering vision, hope or faith, and altruistic love. Islamic organizational culture comprised 11 indicators reflecting sharia-related facilities and core hotel practices. Organizational commitment comprised six indicators covering affective, continuance, and normative commitment. Sharia hotel performance comprised 12 indicators spanning financial, nonfinancial, guest, service, and operational outcomes. Content validity was reviewed by two academics, two hotel practitioners or entrepreneurs, and three English-Indonesian language experts. During measurement-model assessment, six indicators (SL6, IOC7, COM4, SHP4, SHP5, and SHP6) were removed, leaving 36 indicators. Exact construct-source mapping, scale-adaptation procedures, translation or back-translation steps, and pretest evidence should still be documented in the final submission package.

Data Analysis

Descriptive analysis was conducted in SPSS 21, and the measurement and structural models were estimated in SmartPLS 3 using partial least squares structural equation modeling (PLS-SEM). PLS-SEM is suitable for prediction-oriented models with latent variables, although model choice and reporting still require transparent justification (Guenther et al., 2023; Hair et al., 2019). Reflective measurement quality was assessed using indicator screening, composite reliability, average variance extracted (AVE), the Fornell-Larcker criterion, and the heterotrait-monotrait ratio (HTMT). Structural paths were evaluated from

standardized coefficients, bootstrap t statistics, p values, and f2 effect sizes. Mediation was assessed from the significance and direction of direct and indirect effects (Zhao et al., 2010).

The archived measurement table reports indicator loadings, composite reliability, and AVE, which are incorporated below. It does not report Cronbach's alpha, rho_A, collinearity statistics, R2, Q2, out-of-sample prediction, the number of bootstrap resamples, or bootstrap confidence intervals. These omissions prevent a fully contemporary PLS-SEM assessment. Consequently, this revision reports only verifiable statistics and identifies the remaining diagnostics for author confirmation rather than fabricating them.

RESULTS AND DISCUSSION

Results

Sample Profile

The sample was dominated by small, non-star properties. Non-star hotels accounted for 70.5% of the sample, and 64.1% of hotels employed fewer than ten people. Only 0.6% reported certification, while 73.7% reported no certification. These characteristics are analytically important: the findings primarily describe a resource-constrained population of self-identified sharia hotels rather than a mature population of fully certified properties.

Table 1. Profile of Participating Hotels (N = 156)

Characteristic	Category	n	%
Hotel classification	Non-star	110	70.5
	1-star	17	10.9
	2-star	18	11.5
	3-star	9	5.8
	4-star	2	1.3
Number of employees	Fewer than 10	100	64.1
	10-50	53	34.0
	More than 51	3	1.9
Certification status	Certified	1	0.6
	Certification in process	30	19.2
	Not certified	115	73.7
	Not reported in source table	10	6.4

Note. Percentages may differ slightly from 100 because of rounding. Certification categories in the source account for 146 of 156 cases; the remaining ten are shown as not reported rather than assigned to a category.

Source: Processed survey output

Common-Method Bias

Because one respondent evaluated all constructs, the archived analysis applied Harman's single-factor test. The first unrotated factor explained 46.407% of total variance, below the commonly used 50% heuristic. This result indicates that no single factor dominated the covariance structure, but it does not eliminate common-method bias; procedural separation and multi-source measurement remain preferable safeguards (Podsakoff et al., 2003).

Measurement Model

The four-construct measurement model initially contained 42 indicators. Six indicators were removed, leaving 36 retained indicators. Composite reliability ranged from .907 to .963, and AVE ranged from .638 to .722; all values exceeded the conventional .70 and .50 thresholds, respectively. The printed retained loadings ranged from .701 to .903. Each square root of AVE

exceeded the corresponding inter-construct correlations. HTMT values ranged from .590 to .787 and remained below the conservative .85 threshold (Henseler et al., 2015), supporting discriminant validity.

Table 2. Reflective Measurement-Model Summary

Construct	Initial	Removed	Retained	CR	AVE	sqrt(AVE)
Spiritual leadership (SL)	13	SL6	12	.956	.647	.804
Islamic organizational culture (IOC)	11	IOC7	10	.963	.722	.850
Organizational commitment (COM)	6	COM4	5	.907	.662	.814
Sharia hotel performance (SHP)	12	SHP4-SHP6	9	.941	.638	.799
Total	42	6	36	-	-	-

Note. CR = composite reliability; AVE = average variance extracted. Indicator codes were standardized from X1.6, X2.7, M4, and Y4-Y6 in the archived table. That table does not print the loading for SL1; the reported retained-loading range therefore refers to the printed values.

Source: Processed survey output

Table 3. Fornell-Larcker Discriminant-Validity Matrix

Construct	COM	IOC	SHP	SL
COM	.814			
IOC	.566	.850		
SHP	.728	.608	.799	
SL	.618	.613	.632	.804

Note. Diagonal entries are square roots of average variance extracted; off-diagonal entries are latent-variable correlations. COM = organizational commitment; IOC = Islamic organizational culture; SHP = sharia hotel performance; SL = spiritual leadership.

Source: Processed survey output

Table 4. Heterotrait-Monotrait Ratios

Construct	COM	IOC	SHP	SL
COM	-			
IOC	.590	-		
SHP	.787	.625	-	
SL	.655	.629	.657	-

Note. All reported ratios are below .85.

Source: Processed survey output

Structural Model and Hypothesis Tests

All five direct paths were positive and statistically significant. Spiritual leadership was associated with organizational commitment (beta = .434, $p < .001$), with a medium f^2 effect (.209). Islamic organizational culture was also associated with commitment (beta = .300, $p < .001$), with a small effect (.100). Organizational commitment showed the largest path to performance (beta = .482, $p < .001$) and a medium effect (.333), approaching the conventional large-effect threshold. Spiritual leadership (beta = .415, $p < .001$) and Islamic organizational culture (beta = .354, $p < .001$) retained direct associations with performance, although their incremental effects were small ($f^2 = .056$ and .063, respectively). H1-H5 were therefore supported.

Table 5. Direct Structural Paths

Hypot hesis	Path	beta	t	p	f2	Effect	Decision
H1	SL -> COM	.434	6.933	< .001	.209	Medium	Supported
H2	IOC -> COM	.300	4.522	< .001	.100	Small	Supported
H3	COM -> SHP	.482	6.215	< .001	.333	Medium	Supported
H4	SL -> SHP	.415	7.241	< .001	.056	Small	Supported
H5	IOC -> SHP	.354	6.390	< .001	.063	Small	Supported

Note. Effect-size labels use the conventional f^2 benchmarks of .02 (small), .15 (medium), and .35 (large). The original manuscript's classification of H1 as small has been corrected to medium.

Source: Processed survey output

Mediation Analysis

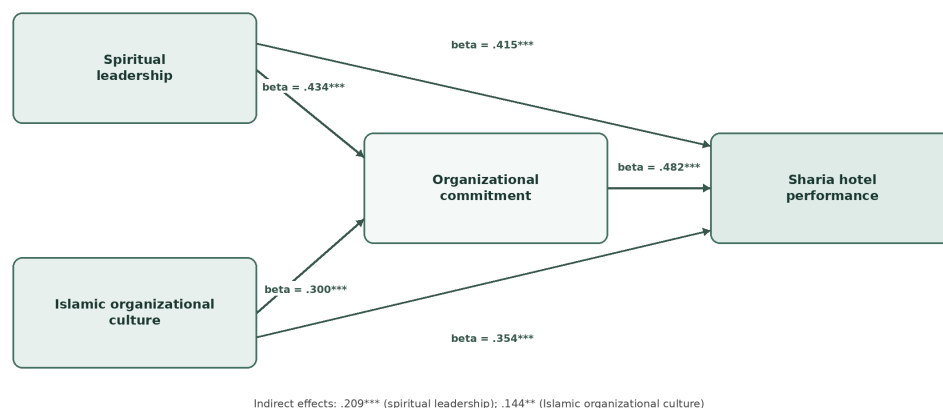
Both indirect effects were statistically significant. The indirect association between spiritual leadership and performance through commitment was .209 ($p < .001$), and the indirect association between Islamic organizational culture and performance through commitment was .144 ($p = .001$). Because the corresponding direct effects remained significant and the direct and indirect effects had the same sign, both patterns meet the definition of complementary partial mediation (Zhao et al., 2010). The implied total effects were .624 for spiritual leadership and .498 for Islamic organizational culture. The corresponding variance-accounted-for ratios were 33.5% and 28.9%, respectively. H6 and H7 were supported.

Table 6. Indirect and Total Effects

Hypo thesis	Indirect path	Direct	Indirect	Total	t indirect	p	VAF	Mediation
H6	SL -> COM -> SHP	.415	.209	.624	4.853	< .001	33.5%	Comp. partial
H7	IOC -> COM -> SHP	.354	.144	.498	3.388	.001	28.9%	Comp. partial

Note. Total effect = direct effect + indirect effect. Variance accounted for = indirect effect / total effect. Total effects and variance-accounted-for values are derived from coefficients reported in the original manuscript; bootstrap confidence intervals were unavailable.

Source: Processed survey output



Source: Processed survey output

Figure 2. Estimated Structural Model

Discussion

1. Interpreting the Direct Relationships

The results support the central proposition that value-based organizational resources are associated with stronger employee attachment. Spiritual leadership had the larger association with commitment. This is consistent with the idea that a meaningful vision and caring

relationships can create calling and membership, core processes in spiritual leadership theory (Fry, 2003). The result also aligns with the broader evidence synthesized by Lahmar et al. (2023) and with hospitality work showing that spiritual leadership can revive employees' sense of hospitality through spiritual well-being and emotional resources (Bayighomog & Arasli, 2022).

Islamic organizational culture also showed a positive relationship with commitment, but its smaller effect suggests that shared values may be less influential when they remain generalized or symbolic. Employees are likely to judge culture through enacted practices: fair treatment, reliable pay, respectful supervision, honest communication, consistent service standards, and congruence between religious claims and operating decisions. This interpretation is compatible with evidence that Islamic culture does not invariably produce a direct performance advantage and may depend on leadership, values, and motivation working together (Abdelwahed et al., 2025).

Organizational commitment had the strongest direct association with hotel performance and the largest incremental effect among the performance predictors. The finding highlights a basic service-management reality: a hotel does not perform through values alone. It performs when employees convert values into attendance, coordination, careful service delivery, responsible problem solving, and sustained improvement. In predominantly small hotels, these behaviors may be especially important because formal systems and managerial slack are limited.

Spiritual leadership and Islamic organizational culture retained direct performance associations after commitment entered the model. Their small f^2 values do not render them unimportant; rather, they indicate that much of their value may be shared with other predictors or transmitted through intervening mechanisms. Leadership can still influence prioritization, resource allocation, and service recovery, while culture can coordinate routines and create credible stakeholder expectations. The findings therefore favor a resource-combination explanation over a simple claim that any single value-laden factor independently produces performance.

2. Organizational Commitment as a Conversion Mechanism

The mediation results sharpen the study's contribution. Commitment did not replace the direct paths; it complemented them. Approximately one third of spiritual leadership's total association with performance and slightly less than one third of Islamic organizational culture's total association operated through commitment. These proportions indicate a meaningful but incomplete attitudinal pathway. The remaining direct associations leave room for operational routines, employee capabilities, reputation, customer trust, innovation, and other mechanisms.

This interpretation advances the resource-based view by identifying how intangible resources may be mobilized. A leadership philosophy or religious culture can be articulated relatively easily, but durable commitment is produced through repeated, credible interactions. The resulting attachment is socially complex and path-dependent, making it a more defensible source of advantage than labels or slogans. For sharia hotels, the mechanism also clarifies why self-identification and certification are not interchangeable: certification concerns verified systems and compliance, whereas commitment concerns the workforce's willingness to enact those systems consistently.

3. Theoretical Contributions

The study makes three theoretical contributions. First, it corrects the positioning of spiritual leadership and Islamic organizational culture within the resource-based view. Both are internal intangible resources; the relevant external factors are institutional requirements, market expectations, competition, and the regional tourism environment. Second, it introduces

commitment as a performance-conversion mechanism and demonstrates complementary partial mediation. This mechanism explains why direct effects can coexist with an employee-attitude pathway. Third, it extends hospitality spirituality research to small, weakly certified sharia hotels in West Sumatra, a setting where religious identity, customary norms, resource constraints, and service commercialization intersect.

The findings also add a boundary condition to claims about spiritual or Islamic management. The coefficients support positive associations, but they do not establish that religious labeling is sufficient, that one faith tradition is inherently superior, or that the observed relationships are universal. The theoretical value lies in credible meaning, ethical treatment, value congruence, and coordinated action - mechanisms that must be measured and tested.

4. Managerial and Policy Implications

For hotel owners and managers, the priority is to convert abstract values into observable management practices. A concise leadership architecture can connect the hotel's purpose to daily work: briefings that link service standards to guest well-being, supervisor coaching that combines accountability with respect, transparent scheduling and rewards, and employee participation in problem solving. Commitment should be monitored alongside operational indicators such as complaints, service recovery, training completion, employee retention, guest ratings, and repeat business.

Islamic organizational culture should be operationalized through auditable routines. Relevant examples include halal procurement and kitchen controls, prayer-supportive scheduling, appropriate guest services and entertainment, fair human-resource procedures, responsible finance, and a staged route toward recognized certification and sharia supervision (LPPOM MUI, n.d.). The aim is consistency between what the hotel claims, what employees experience, and what guests receive.

Small properties may benefit from a phased implementation roadmap: conduct a compliance gap assessment; prioritize high-risk food, finance, and service processes; assign clear process ownership; train managers and frontline staff; document standard operating procedures; and seek independent verification. Any guest-screening or conduct policy must be lawful, proportionate, respectful, privacy-preserving, and non-discriminatory. Religious positioning does not remove the obligation to protect guest dignity and comply with applicable law.

For destination and industry bodies, training and certification support should be tailored to small hotels. Standard templates, shared training, affordable advisory services, and staged audits can reduce the cost of formalization. Policy makers should also avoid treating the number of self-identified sharia hotels as a proxy for quality; progress is better assessed through verified compliance, service outcomes, workforce practices, and guest trust.

Research Novelty

The novelty of this study lies in integrating spiritual leadership and Islamic organizational culture as internal intangible resources, testing organizational commitment as their common performance-conversion mechanism, and demonstrating complementary partial mediation in a predominantly small and weakly certified sharia-hotel population. This integrated explanation moves beyond direct-effect and religious-label arguments by showing that value-based resources are associated with performance partly because they build credible employee attachment, while the remaining direct associations indicate additional operational and stakeholder pathways.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

This study finds that spiritual leadership and Islamic organizational culture are positively associated with organizational commitment and with the performance of self-identified sharia hotels in West Sumatra. Commitment is the strongest immediate predictor of performance and partially transmits both value-based resources, producing complementary mediation. The central implication is not that religious identity automatically creates performance. Rather, leadership and culture become strategically relevant when they build credible employee attachment and are translated into consistent operating routines. For an industry seeking greater legitimacy and competitiveness, the path from sharia positioning to performance runs through people, systems, and verifiable practice.

Limitations

Several limitations constrain interpretation. First, the cross-sectional design cannot establish temporal or causal ordering. Longitudinal or time-lagged designs should test whether changes in leadership and culture precede changes in commitment and performance. Second, one owner or senior manager rated all constructs, creating risks of common-method variance, consistency motifs, and socially desirable responses (Podsakoff et al., 2003). Harman's single-factor result does not rule out these risks. Future studies should obtain leadership and culture ratings from employees, performance data from records or platforms, and compliance assessments from independent evaluators.

Third, performance was perceptual and multidimensional. Objective indicators such as occupancy, average daily rate, revenue per available room, employee turnover, complaint resolution, repeat visits, and verified compliance would improve criterion validity. Fourth, the sampling frame consisted of self-identified sharia hotels, most of which were small and uncertified. The findings should not be generalized automatically to certified hotels, large chains, or other regulatory settings. Multi-group comparisons could test whether certification, hotel size, star rating, ownership, or manager religiosity changes the model.

Fifth, the supplied records remain incomplete. The ethics process, item-source mapping, detailed scale adaptation and translation procedures, Cronbach's alpha, rho_A, collinearity diagnostics, explanatory and predictive metrics, bootstrap settings, and confidence intervals must still be recovered. Mean replacement for missing values and reliance on Harman's test should also be replaced by more robust missing-data and common-method assessments in future studies. Future PLS-SEM research should follow contemporary reporting guidance, distinguish explanatory fit from prediction, and consider holdout prediction or PLSpredict where appropriate (Guenther et al., 2023; Hair et al., 2019).

Recommendations

Hotel managers should translate spiritual leadership and Islamic organizational culture into auditable daily practices, including fair supervision, employee participation, halal procurement, appropriate service routines, responsible finance, prayer-supportive scheduling, and a staged route toward recognized certification. Commitment indicators should be reviewed alongside employee retention, service recovery, guest feedback, training completion, and verified compliance.

Future studies should use longitudinal, time-lagged, or multi-source designs; recover and report complete contemporary partial least squares diagnostics; incorporate objective operating and certification indicators; and test whether hotel size, star rating, ownership, certification, or managerial characteristics alter the proposed relationships. Qualitative inquiry can further explain how managers, employees, and guests interpret sharia claims and negotiate commercial viability, local custom, privacy, and formal compliance.

Author Contributions

All authors contributed to the conceptualization, theoretical development, research design, data collection, analysis, interpretation, manuscript preparation, scholarly revision, and final approval of this study.

Acknowledgment

The authors thank the participating hotel owners and senior managers who provided information for this study.

REFERENCES

- Abdelwahed, N. A. A., Soomro, B. A., & Shah, N. (2025). Unleashing potential: Islamic leadership's influence on employee performance via Islamic organizational values, organizational culture and work motivation. *International Journal of Law and Management*, 67(2), 165-190. <https://doi.org/10.1108/IJLMA-01-2024-0019>
- Barney, J. (1991). Firm resources and sustained competitive advantage. *Journal of Management*, 17(1), 99-120. <https://doi.org/10.1177/014920639101700108>
- Bayighomog, S. W., & Arasli, H. (2022). Reviving employees' essence of hospitality through spiritual wellbeing, spiritual leadership, and emotional intelligence. *Tourism Management*, 89, 104406. <https://doi.org/10.1016/j.tourman.2021.104406>
- Cipta, H., Abdullah, I., & Alfikri. (2023). Halal tourism in West Sumatra Province: An implementation of sharia compliance and Minangkabau custom. *MADANIA: Jurnal Kajian Keislaman*, 27(2). <https://doi.org/10.29300/madania.v27i2.2722>
- CrescentRating. (2026). Global Muslim Travel Index 2026. <https://www.crescentrating.com/insights/gmti>
- 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>
- Fry, L. W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*, 14(6), 693-727. <https://doi.org/10.1016/j.leaqua.2003.09.001>
- 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>
- Guenther, P., Guenther, M., Ringle, C. M., Zaefarian, G., & Cartwright, S. (2023). Improving PLS-SEM use for business marketing research. *Industrial Marketing Management*, 111, 127-142. <https://doi.org/10.1016/j.indmarman.2023.03.010>
- 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>
- Henseler, J., Ringle, C. M., & Sarstedt, M. (2015). A new criterion for assessing discriminant validity in variance-based structural equation modeling. *Journal of the Academy of Marketing Science*, 43, 115-135. <https://doi.org/10.1007/s11747-014-0403-8>
- Kurniawan, R., Bross, N., & Rachmawati, I. (2025). Halal tourism research in Indonesian context: A bibliometric analysis. *Discover Sustainability*, 6, 254. <https://doi.org/10.1007/s43621-025-00959-7>
- Lahmar, O., Chaudhry, S., & Obaid, A. (2023). Spiritual leadership and organizational commitment: A 21-year systematic literature review. *Journal of Human Values*, 29(3), 177-199. <https://doi.org/10.1177/09716858231154401>
- LPPOM MUI. (n.d.). Dissecting Indonesian sharia hotel standards: Why is it difficult to implement? Retrieved August 23, 2026, from <https://halalmui.org/dissecting-indonesian-sharia-hotel-standards-why-is-it-difficult-to-implement/>

- Meyer, J. P., & Allen, N. J. (1991). A three-component conceptualization of organizational commitment. *Human Resource Management Review*, 1(1), 61-89. [https://doi.org/10.1016/1053-4822\(91\)90011-Z](https://doi.org/10.1016/1053-4822(91)90011-Z)
- Murkhana, M., Yunus, M., Musnadi, S., Adam, M., & Mukhlis. (2023). Does spiritual leadership matter for enhancing performance of sharia-compliant hotel employees in Aceh, Indonesia? Spiritual and economical motivation as mediators. *Al-Iqtishad: Jurnal Ilmu Ekonomi Syariah*, 15(1). <https://doi.org/10.15408/aiq.v1i1.30910>
- Podsakoff, P. M., MacKenzie, S. B., Lee, J.-Y., & Podsakoff, N. P. (2003). Common method biases in behavioral research: A critical review of the literature and recommended remedies. *Journal of Applied Psychology*, 88(5), 879-903. <https://doi.org/10.1037/0021-9010.88.5.879>
- Sainaghi, R. (2010). Hotel performance: State of the art. *International Journal of Contemporary Hospitality Management*, 22(7), 920-952. <https://doi.org/10.1108/09596111011066617>
- Sapta, I. K. S., Muafi, M., & Setini, N. M. (2021). Spiritual leadership and organizational commitment: The mediation role of workplace spirituality. *Cogent Business & Management*, 8(1), 1966865. <https://doi.org/10.1080/23311975.2021.1966865>
- Sreeja, A., & Mukherjee, S. (2025). Workplace spirituality in the tourism and hospitality sector: A systematic literature review. *Management and Labour Studies*, 50(3). <https://doi.org/10.1177/0258042X241308422>
- Sunhaji, S., Qohin, A., & Wihuda, F. (2023). Does spiritual leadership influence hotel employees' voluntary eco-friendly behavior? The role of environmental awareness and environmental commitment. *Organizacija*, 56(2), 155-170. <https://doi.org/10.2478/orga-2023-0011>
- Venkatraman, N., & Ramanujam, V. (1986). Measurement of business performance in strategy research: A comparison of approaches. *Academy of Management Review*, 11(4), 801-814. <https://doi.org/10.5465/amr.1986.4283976>
- Zhao, X., Lynch, J. G., Jr., & Chen, Q. (2010). Reconsidering Baron and Kenny: Myths and truths about mediation analysis. *Journal of Consumer Research*, 37(2), 197-206. <https://doi.org/10.1086/651257>