# Islamic Workplace Spirituality and Subjective Career Success Among Indonesian Muslim Teachers: The Mediating Role of Career Commitment

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**Abstract**

Recently, the role of spirituality in the workplace has gained notable interest. This paper explores how career commitment mediates the impact of Islamic workplace spirituality dimensions (*taqarrub*, *muraqabah*, and *istiqamah*) on subjective career success among Muslim teachers in Indonesia. This study tested hypotheses using partial least squares structural equation modeling (PLS-SEM) on data from 200 respondents (38 male, 162 female) gathered through accidental sampling. The instruments used include the Commitment Career Measure (CCM) to assess career commitment ($\alpha$ = 0.857–0.904), Islamic Workplace Spirituality (IWS) to measure spirituality ($\alpha$ = 0.822–0.836), and the Subjective Career Success Inventory (SCSI) to measure career success ($\alpha$ = 0.891–0.911). All instruments showed good convergent validity (AVE > 0.50) and discriminant validity (Fornell-Larcker and HTMT criteria). The results indicate that career commitment plays a mediating role between Islamic workplace spirituality, particularly istiqamah and taqarub, and subjective career success. Career commitment has a significant positive impact on career success. Both istiqamah and taqarub positively influence career commitment, which in turn enhances career success. However, *muraaqabah* does not significantly affect career commitment or career success. The indirect influences of *istiqamah* and *taqarub* through career commitment are also significant, while *muraaqabah's* indirect effect is not. The study indicates that Islamic spiritual practices in the workplace can increase commitment and success among Muslim educators. Supporting these practices can help teachers perform better and feel more satisfied with their careers. This is crucial for educational leaders and policymakers to create better school environments.

## INTRODUCTION

In recent years, the integration of spirituality into workplace dynamics has attracted significant attention from academics and practitioners. This interest is driven by the recognition that employees are holistic beings whose experiences and work outcomes are influenced not only by physical and mental aspects but also by spiritual dimensions. The concept of workplace

spirituality has been shown to improve various organizational outcomes, such as job satisfaction, organizational commitment, and overall well-being (Beehner, 2024; Belwalkar et al., 2018; Jeon & Choi, 2021). However, in the context of Muslim-majority countries, Islamic workplace spirituality offers a unique perspective that aligns with employees' cultural and religious values (Pariyanti et al., 2022; Pariyanti et al., 2021).

In the Islamic concept, work is a form of worship. Muslim teachers view their work not only as a means of earning a living but also as a way to carry out their mandate. For Muslim teachers, working as an educator is considered a form of contribution to society that aligns with the concept of *amar ma'ruf nahi munkar* (calling for good and preventing evil). For Muslim teachers, subjective career success is often associated with achievements that are not only material but also spiritual. The results of the study Ahmad (2011) show that Islamic work ethics can help build better morale among employees which in turn can result in greater employee job satisfaction. Islamic Work Ethics show that Islamic values, such as sincerity and responsibility, influence a person's perception of work success. Muslim teachers who view their careers as worship tend to have higher career satisfaction. According to research conducted by Ahmad & Owoyemi (2012), Islamic values encourage individuals to focus on the contribution and benefits of work, not just on material results.

Islamic workplace spirituality incorporates principles rooted in Islamic teachings, such as *taqarrub* (closeness to God), *muraqabah* (self-awareness), and *istiqomah* (constancy) (Adawiyah & Pramuka, 2017). These dimensions are integral to guiding ethical behavior, encouraging personal growth, and instilling a sense of purpose in one's professional life. Adawiyah & Pramuka (2017) introduced these dimensions of Islamic workplace spirituality based on their study of Islamic understanding.

The first dimension is *muraqabah*, which is constant vigilance and awareness of potential attacks of spiritual illness, with the belief that Allah is always watching over every human action. The second dimension is istiqomah, which is firmness and consistency in practicing the right path in accordance with Islamic teachings. The third dimension is *taqarrub*, which is an effort to get closer to Allah through acts of worship and behavior that is pleasing to God.

So far, we have not found any literature that separately tests these dimensions in predicting career success mediated by career commitment. This study seeks to explore the impact of these spiritual dimensions on subjective career success among Muslim teachers in Indonesia, with a particular focus on the mediating role of career commitment. By understanding these relationships, this study aims to provide valuable insights for improving career outcomes through the integration of spiritual values in the workplace.

**Literature Review**
***Islamic Workplace Spirituality and Subjective Career Success***

Islamic spirituality in the workplace is a new concept that integrates spiritual principles rooted in Islamic teachings into the professional environment. These dimensions guide ethical behavior, personal growth, and a sense of purpose in one's professional life. Subjective career success refers to individuals' personal perceptions of their career achievements, which include job satisfaction, career satisfaction, and perceived career accomplishment (Greenhaus et al., 1990).

Islamic Workplace Spirituality (IWS) is a concept that integrates Islamic spiritual values into the work environment. IWS has the potential to influence individuals' perceptions of subjective career success. From an Islamic perspective, teachers view their profession as worship. Work that provides blessings and deep meaning can increase subjective career satisfaction. Teachers who feel that they are contributing to the education of the next generation in an Islamic way are more likely to feel subjectively successful. Subjective career success refers to an individual's personal evaluation of their career achievements based on satisfaction,

meaning, and happiness in work. Values such as *taqarrub*, *muraqabah*, and *istiqamah* in IWS can create a supportive work environment. This can increase job satisfaction, which in turn strengthens the perception of career success (Gounaris, 2013) .

Previous research has shown that spirituality in the workplace can improve various work-related outcomes, such as job satisfaction and organizational commitment (Asutay et al., 2021). In the context of Islamic spirituality in the workplace, previous research proved that Islamic spirituality as a means to strengthen employees' faith, thus encouraging positive behavior among employees. Employees with higher levels of spirituality in the workplace are better equipped to deal with work stress, exhibit positive behaviors, and refrain from cyberloafing (Pariyanti et al., 2022). Closeness to God, motivates individuals to regard their work as a form of worship, instilling a sense of meaning and higher purpose in their professional activities. This connection to a higher purpose can result in greater intrinsic motivation and satisfaction in one's career.

Islamic spirituality also involves continuous self-awareness and self-assessment, encouraging employees to maintain high ethical standards and personal integrity in their professional conduct. Islamic spirituality positively influences job satisfaction and organizational commitment as two dimensions of work attitudes and that work ethics mediates these influences (Asutay et al., 2021). Employees who practice Islamic spirituality are likely to experience personal growth and professional development, which contributes to their overall career success and satisfaction.

### Islamic Workplace Spirituality and Career Commitment

Career commitment is defined as the process of developing self-emergent goals through attachment to a career and identifying with it (Blustein, 2008). It reflects the emotional and psychological investment that individuals make in their professional growth and advancement. The relationship between Islamic spirituality at work and career commitment is crucial in understanding how spiritual values can enhance dedication and engagement in one's career.

In the context of Muslim teachers, this commitment is influenced by spiritual values and perceptions of work as part of a life mission. IWS refers to the application of Islamic values in the work environment, such as ihsan (work with the best quality), ikhlas (pure intention), tawakal (surrender), and blessings. IWS includes the individual's relationship with Allah, the meaning of work as worship, and harmonious relationships with fellow human beings in the workplace. Islamic values in the workplace encourage strengthening relationships between individuals, which supports a positive work environment and increases career commitment (Rafiki & Wahab, 2014).

Islamic spirituality in the workplace has become an increasingly relevant topic in human resource and organizational management research, driven by a growing awareness of the importance of spiritual values in the modern work environment. Research shows that religious work ethic, perceived social support and religiosity have a positive relationship with career commitment, which in turn contributes to career success. Islamic workplace spirituality also plays a significant moderating role in strengthening these relationships, providing important guidance for the development of more holistic human resource management policies and practices (Ghaleb & Alshiha, 2023).

Furthermore, several studies have shown that spirituality in the workplace not only improves employees' work ethic but also has a positive impact on job satisfaction and organizational commitment. Spiritual values implemented in the workplace can enhance employees' motivation and dedication, while also increasing their productivity and commitment to the organization (Asutay et al., 2021; Boudlaie et al., 2022). Employees' positive perception of spiritual elements in the workplace has also been shown to increase their level of

commitment, creating a more harmonious and productive work environment (Khanifar et al., 2010).

In addition, Islamic work ethics and Islamic social responsibility have a significant influence on sustainable organizational commitment. The implementation of these spiritual values not only increases employee loyalty and dedication, but also positively impacts the productivity and long-term success of the organization (Zandi et al., 2017; Zarnegarian & Azizi, 2019). Therefore, understanding and promoting Islamic spirituality in the workplace is an important strategic step for policymakers and academics to improve overall employee commitment and performance.

### Career Commitment and Subjective Career Success

Career commitment significantly influences subjective career success, which refers to an individual's personal satisfaction and perceived achievement in their career. Employees who demonstrate a high level of commitment to their careers tend to experience greater satisfaction and fulfillment in their professional achievements. This relationship is evident in various sectors, such as education and banking, where studies have shown that career commitment is a strong predictor of subjective career success. For instance, committed teachers are more likely to feel successful and satisfied with their careers (Ingarianti et al., 2022).

Career commitment refers to an individual's dedication to their profession, including the desire to develop and remain in a particular career path. This positive relationship suggests that individuals with high career commitment tend to feel more successful. Empirical results show a significant positive relationship between career commitment, career resilience, self-efficacy, and subjective career success (Schultheiss et al., 2023). Additionally, proactive career-enhancing strategies, such as networking and self-nomination, can amplify the benefits of career commitment, leading to higher levels of career satisfaction (Ballout, 2009; Ekmekcioglu et al., 2020).

The relationship between Career Commitment and Career Success is widely supported by previous studies. Employee commitment to a career plays an important role in career success because they can control their careers (Sultana et al., 2016). Najam et al. (2020) also found that career commitment predicts career success because commitment directs individuals toward profitable career outcomes. Furthermore, Najam et al. (2020) highlighted the importance of considering personal well-being alongside professional ambition in career development practices. In summary, career commitment is a key driver of subjective career success, enhanced by self-efficacy, career-enhancing strategies, and a balanced approach to work and life.

### Purpose Study and Hypothesis

The primary purpose of this study is to investigate the mediating effects of career commitment on the relationship between dimensions of Islamic workplace spirituality (*taqarrub, muraqabah,* and *istiqomah*) and subjective career success among Muslim teachers in Indonesia. This study aims to provide a comprehensive understanding of how these spiritual dimensions, grounded in Islamic teachings, influence career outcomes through the mediating role of career commitment. Thus, this study tested the following hypothesis:

H1: *Taqarrub* is positive significantly influence subjective career success
H2: *Muqarabah* is positive significantly influence subjective career success
H3: *Istiqamah* is positive significantly influence subjective career success
H4: Career commitment significantly mediates the relationship between specific dimensions of Islamic work ethics (especially *istiqamah* and *taqarrub*) and subjective career success.

## METHODS

### Participant

A total of 200 teachers participated in this study. There were 38 men (19%) and 162 women (81 %) among the participants in this study. This difference in participants reflects the gender composition of the teacher population in general with more female teachers than male teachers. Sampling was determined by accidental sampling technique because the population size is not known for certain, and sampling was done by chance. The questions were completed online by all participants. the ethical clearance for this research has been granted, with the approval number KEPK/UMP/233/III/2024.

### Procedure

This study uses a quantitative research design with smart PLS analysis. Before collecting data, the researcher applied for ethical permission and obtained approval from the human research ethics committee with the KEPK/UMP/233/III/2024 approval. Furthermore, the researcher conducted an online survey via Google Forms. The respondent's consent to participate was conveyed at the beginning before the respondent responded to the answers to each instrument given. This procedure was carried out for approximately five months and took two months to complete until the research report.

### Measures

#### Commitment Career

The Commitment Career Measure (CCM) was developed by Carson & Bedeian (1994) and has been adopted in Indonesia (Ingarianti et al., 2022). Career commitment consists of three main dimensions: career identity, career planning, and career resilience. Each dimension consists of 3 items with a total of 9 items. For instance, one of the items in the questionnaire was, "*My line of work/career field is an important part of who I am*". A 5-point Likert scale was used for this scale (1 = "strongly disagree" to 5 = "strongly agree"). The reliability, or internal consistency of the CCM measurements was assessed using Cronbach's Alpha coefficient, which ranged from 0.80 to 0.91.

#### Islamic Workplace Spirituality

Islamic workplace spirituality (ISW) represents a core Islamic belief system that encompasses all positive activities undertaken by an individual. ISW comprises three fundamental elements: *taqarrub*, *muraqabah*, and *istiqamah* (Adawiyah & Pramuka, 2017). Data collection in this study involved the use of a questionnaire, which was translated from English into Indonesian. To evaluate Islamic workplace spirituality, we utilized 13 items. These items were rated on a Likert scale ranging from one to seven points, ensuring that the scale offered sufficient variability among respondents for subsequent statistical analysis. For instance, one of the items in the questionnaire was, "*I believe that working hard is a characteristic of strong faith*." A 5-point Likert scale was used for this scale (1 = "strongly disagree" to 5 = "strongly agree"). The reliability, or internal consistency, of the SCSI measurement was assessed using Cronbach's Alpha coefficient, which ranged from 0.82 to 0.93.

#### Subjective Career Success Inventory

The measurement of subjective career success (SCSI) was employed to assess how individuals evaluate their career experiences in terms of personal significance (Shockley et al., 2016). This measurement tool has been adapted for use in Indonesia by Ingarianti et al. (2022). SCSI encompasses eight dimensions: Recognition, Quality Work, Meaningful Work, Influence, Authenticity, Personal Life, Growth and Development, and Satisfaction. Each of these dimensions is assessed through a set of three rating items. SCSI consists of 23 items, for

instance, one of the items in the questionnaire was, " *my supervisors have told me I do a good job.*". A 5-point Likert scale was used for this scale (1 = "strongly disagree" to 5 = "strongly agree"). The reliability, or internal consistency, of the SCSI measurements was assessed using Cronbach's Alpha coefficient, which ranged from 0.70 to 0.97.

### Data Analysis

The data analysis, conducted using SmartPLS 4, involved a thorough assessment of the measurement and structural models to ensure validity and reliability. Internal consistency reliability was confirmed using Composite Reliability (CR) and Cronbach's Alpha, with all constructs meeting the acceptable thresholds (CR between 0.70 and 0.90, and Cronbach's Alpha above 0.70). Convergent validity was supported by Average Variance Extracted (AVE) values above 0.50, indicating that constructs captured sufficient variance from their indicators. Discriminant validity was verified using the Fornell-Larcker criterion and Heterotrait-Monotrait (HTMT) ratio, both confirming that the constructs were distinct from one another. The structural model evaluation, also performed in SmartPLS 4, focused on the significance of path coefficients, and indirect effect/mediation assessed through beta values, T statistics, P values, and confidence intervals. Key relationships, such as the positive impact of Career Commitment on Subjective Career Success, were strongly supported. The mediation analysis in this study is the mediating role of career commitment (CC) in the relationship between the dimensions of Islamic workplace spirituality (IWS) *taqarrub*, *muraqabah*, and *istiqamah* with subjective career success (SCS). The Variance Inflation Factor (VIF) values indicated acceptable levels of multicollinearity, although a few higher values suggested areas for further scrutiny. The acceptable VIF value in this study is VIF <10 which indicates that there is no multicollinearity. The model's predictive power was substantiated by R-Squared ($R^2$) and Q-Squared ($Q^2$) values, confirming its robustness and suitability for further analysis and practical application.

## RESULTS AND DISCUSSION

## Result

### *Measurement Model Evaluation*

In assessing and evaluating this model, the researchers considered the internal consistency reliability, convergent validity, and discriminant validity. Internal consistency reliability was assessed via composite reliability (CR), which indicates whether the items used in the study are reliable (McNeish, 2018). A CR value of 0.70 to 0.90 is considered satisfactory. However, values between 0.60 and 0.70 are also acceptable in an exploratory study (Bagozzi et al., 1991; Hair et al., 2017). Cronbach's alpha values were also estimated for reliability and validity.

The results show that the Cronbach's alpha values ranged from 0.822 to 0.891, all within the acceptable cut-off point of 0.70 or higher (Hair et al., 2017). Both composite reliability and Cronbach's alpha are reported to determine the actual reliability of the internal consistency. Specifically, Commitment Career had a Cronbach Alpha of 0.857 and CR of 0.904, Istiqomah had a Cronbach Alpha of 0.822 and CR of 0.884, Muqorrobah had a Cronbach Alpha of 0.823 and CR of 0.876, Taqorub had a Cronbach Alpha of 0.836 and CR of 0.891, and Subjective Career Success had a Cronbach Alpha of 0.891 and CR of 0.911. The evaluation results prove that the measurement model of the constructs yields acceptable internal consistency reliability.

Convergent validity correlates positively with alternative measures of the same construct (Hair et al., 2017). It can be assessed by considering the average variance extracted (Avkiran, 2018). Given the AVE associated with the outer loadings, an outer loading should be 0.708 or higher to achieve at least 50% variance (0.5). The AVE values for the constructs were as follows: Commitment Career had an AVE of 0.703, Istiqomah had an AVE of 0.659,

Table 1. Measurement Model Evaluation Results

| Variable | Indicators | Outer Loading | Cronbach Alpha | Composite Reliability | AVE |
|---|---|---|---|---|---|
| Commitment Career | CM-IK1 | 0.877 | 0.857 | 0.904 | 0.703 |
| | CM-IK2 | 0.864 | | | |
| | CM-IK3 | 0.873 | | | |
| | CM-PK4 | 0.730 | | | |
| Istiqomah | IWS-I10 | 0.827 | 0.822 | 0.884 | 0.659 |
| | IWS-I11 | 0.875 | | | |
| | IWS-I12 | 0.865 | | | |
| | IWS-I13 | 0.662 | | | |
| Muqorrobah | IWS-M1 | 0.793 | 0.823 | 0.876 | 0.586 |
| | IWS-M4 | 0.715 | | | |
| | IWS-M7 | 0.809 | | | |
| | IWS-M8 | 0.750 | | | |
| | IWS-M9 | 0.757 | | | |
| Taqorub | IWS-T2 | 0.849 | 0.836 | 0.891 | 0.671 |
| | IWS-T3 | 0.773 | | | |
| | IWS-T5 | 0.878 | | | |
| | IWS-T6 | 0.773 | | | |
| Subjective Career Succes | SCS-A13 | 0.705 | 0.891 | 0.911 | 0.507 |
| | SCS-A14 | 0.712 | | | |
| | SCS-G20 | 0.669 | | | |
| | SCS-In10 | 0.659 | | | |
| | SCS-M8 | 0.658 | | | |
| | SCS-P17 | 0.711 | | | |
| | SCS-R2 | 0.626 | | | |
| | SCS-S21 | 0.716 | | | |
| | SCS-S22 | 0.802 | | | |
| | SCS-S23 | 0.837 | | | |

*Muqorrobah* had an AVE of 0.586, Taqorub had an AVE of 0.671, and Subjective Career Success had an AVE of 0.507. Most of the outer loadings were within the threshold value, and the remaining just below the threshold were maintained as they satisfied the AVE score of 50% and above after deleting a few of them. It must be emphasized here that 0.4 or higher is acceptable if it is exploratory research (Hulland, 1999).

To ensure that constructs are distinct from one another, discriminant validity was assessed using the Fornell-Larcker criterion and the Heterotrait-Monotrait (HTMT) ratio. According to the Fornell-Larcker criterion, the square root of the AVE of each construct should be higher than the construct's highest correlation with any other constructs in the model. The AVE values for each construct are demonstrated with Commitment Career at 0.838, Istiqomah at 0.812, Muqorrobah at 0.766, Subjective Career Success at 0.712, and Taqorub at 0.819, see tabel 1.

HTMT is considered a better approach for assessing discriminant validity, as it performs better than traditional methods (Henseler et al., 2014). An HTMT value below 0.90 is recommended (Henseler et al., 2014). All constructs in this study had HTMT values below 0.90, indicating satisfactory discriminant validity.

The results of the measurement model evaluation indicate that the constructs exhibit strong internal consistency reliability, with both composite reliability and Cronbach's alpha values within acceptable ranges. Convergent validity is supported by the AVE values, which mostly exceed the 0.5 threshold. Discriminant validity is confirmed using both the Fornell-Larcker criterion and the HTMT ratio, demonstrating that the constructs are distinct from one another. These findings provide a solid foundation for further analysis in the structural model.

Table 2. Discriminant Validity of Construct (Fornell & Lacker dan HTMT)

| Variables | Career Commitment | Istiqomah | Muqorobah | Subjective Career Succes | Taqorub |
|---|---|---|---|---|---|
| Discriminat Validity: Fornnel-Larcker Criterion | | | | | |
| Career Commitment | | | | | |
| Istiqomah | 0.541 | | | | |
| Muqorobah | 0.578 | 0.717 | | | |
| Subjective Career Succes | 0.692 | 0.629 | 0.598 | | |
| Taqorub | 0.594 | 0.703 | 0.973 | 0.580 | |
| Discriminat Validity: Fornnel-Larcker Criterion | | | | | |
| Career Commitment | 0.838 | | | | |
| Istiqomah | 0.453 | 0.812 | | | |
| Muqorobah | 0.492 | 0.592 | 0.766 | | |
| Subjective Career Succes | 0.612 | 0.539 | 0.516 | 0.712 | |
| Taqorub | 0.506 | 0.587 | 0.805 | 0.503 | 0.819 |

### Structural Model Evaluation

In evaluating the structural model, the researchers focused on the significance of the path coefficients, the explained variance ($R^2$), the predictive relevance ($Q^2$), and the effect size ($f^2$). These metrics are critical in assessing the model's predictive capabilities and the strength of the relationships among constructs (Hair et al., 2014).

The hypothesis testing results are shown in Table 3. Direct effects were analyzed using path coefficients ($\beta$), T statistics, P values, confidence intervals (CI), variance inflation factor (VIF), and $f^2$. The results indicated that Career Commitment had a significant positive effect on Subjective Career Success ($\beta = 0.413$, T = 6.238, P < 0.001, 97.5% CI [0.283, 0.542]), with an acceptable VIF of 1.435 and a substantial effect size ($f^2 = 0.227$). This relationship was supported, demonstrating a meaningful impact of Career Commitment on Subjective Career Success.

Istiqomah also significantly influenced Subjective Career Success ($\beta = 0.25$, T = 3.472, P = 0.001, 97.5% CI [0.109, 0.391]) with a VIF of 1.688 and a moderate effect size ($f^2 = 0.071$). Conversely, the effects of Muqorrobah ($\beta = 0.131$, T = 1.495, P = 0.135, 97.5% CI [-0.044, 0.304]) and Taqorub ($\beta = 0.042$, T = 0.503, P = 0.615, 97.5% CI [-0.13, 0.205]) on Subjective Career Success were not significant, despite having high VIF values (3.069 and 3.084, respectively), suggesting potential multicollinearity concerns that may warrant further investigation.

Examining the predictors of Career Commitment, Istiqomah exhibited a significant positive effect ($\beta = 0.207$, T = 2.779, P = 0.005, 97.5% CI [0.057, 0.351]) with a VIF of 1.626 and a moderate effect size ($f^2 = 0.038$). Taqorub also significantly influenced Career Commitment ($\beta = 0.247$, T = 2.382, P = 0.017, 97.5% CI [0.049, 0.459]) with a VIF of 2.996 and a notable effect size ($f^2 = 0.029$). However, Muqorrobah's effect on Career Commitment was not significant ($\beta = 0.171$, T = 1.604, P = 0.109, 97.5% CI [-0.033, 0.377]), with a high VIF of 3.027, indicating potential multicollinearity issues.

Regarding indirect effects, Istiqomah significantly influenced Subjective Career Success through Career Commitment ($\beta = 0.086$, T = 2.377, P = 0.018, 97.5% CI [0.021, 0.163]), supporting the mediation effect. Taqorub also had a significant indirect effect on Subjective Career Success through Career Commitment ($\beta = 0.102$, T = 2.241, P = 0.025, 97.5% CI [0.021, 0.201]). Conversely, the indirect effect of Muqorrobah on Subjective Career Success through Career Commitment was not significant ($\beta = 0.07$, T = 1.524, P = 0.127, 97.5% CI [-0.013, 0.168]).

The overall model demonstrated good predictive power, with $R^2$ values indicating that 47.6% of the variance in Subjective Career Success was explained by Career Commitment,

Table 3. Hypothesis and Path Coefficients Significance Testing Results

| | Coefficients (β) | T statistics | P values | 97.5% CI | Report | VIF | f Square/ Upsilon V | R Square | Q Square |
|---|---|---|---|---|---|---|---|---|---|
| Direct Effect | | | | | | | | | |
| Career Commitment -> Subjective Career Succes | 0.413 | 6.238 | 0.000 | [0.283,0.542] | Supported | 1.435 | 0.227 | | |
| *Istiqomah* -> Subjective Career Succes | 0.25 | 3.472 | 0.001 | [0.109, 0.391] | Supported | 1.688 | 0.071 | 0.476 | 0.34 |
| *Muqorobah* -> Subjective Career Succes | 0.131 | 1.495 | 0.135 | [-0.044, 0.304] | Not Supported | 3.069 | 0.011 | | |
| *Taqorub* -> Subjective Career Succes | 0.042 | 0.503 | 0.615 | [-0.13, 0.205] | Not Supported | 3.084 | 0.001 | | |
| *Istiqomah* -> Career Commitment | 0.207 | 2.779 | 0.005 | [0.057, 0.351] | Supported | 1.626 | 0.038 | | |
| *Muqorobah* -> Career Commitment | 0.171 | 1.604 | 0.109 | [-0.033, 0.377] | Not Supported | 3.027 | 0.014 | 0.303 | 0.279 |
| *Taqorub* -> Career Commitment | 0.247 | 2.382 | 0.017 | [0.049, 0.459] | Supported | 2.996 | 0.029 | | |
| Indirect Effect/ Mediation | | | | | | | | | |
| *Istiqomah* -> Career Cmmitment -> Subjective Career Succes | 0.086 | 2.377 | 0.018 | [0.021, 0.163] | Supported | - | 0.00731 | - | - |
| *Muqorobah* -> Career Commitment -> Subjective Career Succes | 0.07 | 1.524 | 0.127 | [-0.013, 0.168] | Not Supported | - | 0.00499 | - | - |
| *Taqorub* -> Career COmmitment -> Subjective Career Succes | 0.102 | 2.241 | 0.025 | [0.021, 0.201] | Supported | - | 0.01041 | - | - |

*Istiqomah*, *Muqorrobah*, and *Taqorub* (R² = 0.476), and 30.3% of the variance in Career Commitment was explained by *Istiqomah*, *Muqorrobah*, and *Taqorub* (R² = 0.303). The predictive relevance (Q²) values for Subjective Career Success (Q² = 0.34) and Career Commitment (Q² = 0.279) were above zero, indicating the model's predictive accuracy. The result of Measurement model evaluation results showed in Figure 1.

The structural model evaluation supports the significance of Career Commitment and *Istiqomah* in predicting Subjective Career Success, while *Muqorrobah* and *Taqorub* did not show significant direct effects. The mediation analysis highlighted the importance of Career Commitment in the relationship between *Istiqomah*, *Taqorub*, and Subjective Career Success.

The model's explained variance and predictive relevance confirm its robustness and suitability for further analysis.
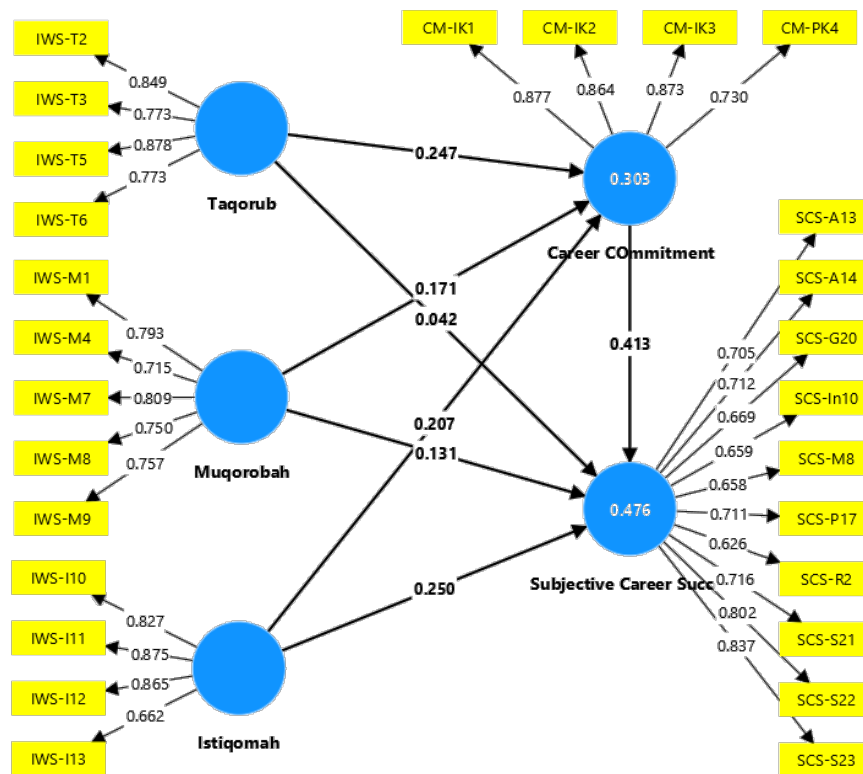


Figure 1. Measurement model evaluation results.

## Discussion

This study aims to investigate the mediating role of career commitment (CC) in the relationship between dimensions of Islamic workplace spirituality (IWS) *taqarrub*, *muraqabah*, and *istiqamah* and subjective career success (SCS) among Muslim teachers in Indonesia. Using Partial Least Squares Structural Equation Modeling (PLS-SEM), the results reveal that career commitment significantly mediates the relationship between specific dimensions of IWS (especially *istiqamah* and *taqarrub*) and subjective career success. Particularly, while istiqamah and *taqarrub* show a significant positive direct effect on SCS, *muraqabah* does not exhibit a significant direct impact.

These findings underscore the crucial role of istiqamah (steadfastness) and *taqarrub* (closeness to God) in enhancing subjective career success, mediated by career commitment. This suggests that Muslim educators who consistently adhere to their professional responsibilities with a steadfast approach and who feel a deep closeness to God are more likely to experience higher levels of career satisfaction and achievement. This supports existing literature that highlights the role of spirituality in fostering positive work attitudes and behaviors (Asutay et al., 2021; Boudlaie et al., 2022).

While muqarrabah does not show a direct impact, because *Muraqabah* focuses on the awareness that Allah is always watching, which is more internal and reflective. *Muraqabah* tends to influence a person's motivation and intention to work, but its impact on subjective career outcomes is indirect because it is not always visible in real actions or achievements. Muraqabah contributes more to an individual's spiritual-emotional balance than to visible career outcomes. The mental attitude of *muraqabah* is one attitude that always looks at Allah with the eyes of his heart. *Muraqabah* can control his mental state so that he is always connected to his

Lord, and feels seen and watched so that he can remove negative feelings and bad mentality (Fauzan et al., 2023).

### Integration of IWS, Career Commitment, and Subjective Career Success

Career commitment was found to be a significant mediator in the relationship between IWS dimensions and SCS. Employees who invest significantly in their careers and demonstrate their commitment by making extra efforts to achieve their goals are likely to gain greater control over their careers and, consequently, experience higher subjective career success (Sultana et al., 2016). These findings are consistent with previous research showing that individuals with strong career commitment and higher utilization of networking and self-nomination achieve greater subjective career success (Ekmekcioglu et al., 2020).

Career commitment, as demonstrated by an individual's willingness to sacrifice and persevere in achieving desired career outcomes, can significantly influence subjective career success (Najam et al., 2020). Employees with high career commitment typically have better strategies for career development and greater control over their careers, leading to higher subjective career success (Sultana et al., 2016). Other research also indicates that employees with strong organizational ties tend to experience higher career success (Alzyoud, 2017).

Islamic workplace spirituality has a positive impact on various aspects of organizational commitment, and significantly enhances teachers' work commitment through innovative work practices and a positive work culture (Ridwansyah et al., 2023). Additionally, the influence of Islamic workplace spirituality on career success has been explored, showing a positive relationship with the career success of academic staff (Mohammed Mustafa et al., 2022).

### The Role of *Istiqamah* and *Taqarrub*

Employees practicing istiqamah strive to consistently perform righteous deeds for the sake of Allah without hesitation, thereby significantly enhancing their opportunities for success in their professional endeavors. *Taqarrub*, which involves efforts to draw closer to Allah through worship and behavior that pleases Him, as prescribed in the Qur'an and Sunnah, can significantly enhance employees' sense of purpose and job satisfaction (Adawiyah & Pramuka, 2017). When employees engage in their work with *taqarrub*, guided by Islamic teachings, they view their role as servants of Allah, fulfilling their duty to worship Him, which in turn, boosts their intrinsic motivation and career satisfaction.

### The Role of *Muqorobah*

Muqorobah does not correlate with career commitment or SCS. Muqorobah is a state where one feels the presence of Allah in all conditions. The findings of this study indicate that Muqorobah does not have a significant effect on career commitment or subjective career success. While Muqorobah plays an important role in various aspects of life, including career development and self-actualization, it is effective in enhancing self-awareness, maintaining proper conduct, and influencing behavioral change, thus it does not directly affect career success (Othman & Mohamad, 2019; Ummah, 2018). Muqorobah, related to the cognitive disposition required for successful career advancement in the 21st century, emphasizes the importance of self-reflection and ensuring one's actions align with ethical guidelines (Khousa & Atif, 2017). Career development through the practice of muqorobah can lead to self-awareness, ethical decision-making, and overall success in professional endeavors.

### Strengths and Limitations

A key strength of this study is its focus on specific dimensions of Islamic workplace spirituality (*taqarrub*, *muraqabah*, and *istiqamah*) and their distinct impacts on career outcomes. By dissecting these dimensions, the study provides a nuanced understanding of how

various aspects of spirituality contribute to career commitment and success. This detailed examination offers valuable insights that can inform the development of more targeted interventions and policies aimed at enhancing workplace spirituality. Additionally, the use of a robust methodological approach (PLS-SEM) ensures the reliability and validity of the findings, and the study's context in a predominantly Muslim country enriches the global discourse on workplace spirituality by incorporating cultural and religious nuances.

Despite its contributions, this study has several limitations. The cross-sectional design limits the ability to infer causal relationships, necessitating caution in interpreting the direction of the observed effects. The sample is predominantly female, which may affect the generalizability of the findings. Future research should aim for a more balanced gender representation to validate these results across different demographics. Moreover, the study does not explore the potential moderating effects of other psychological constructs such as emotional intelligence and mindfulness, which could provide a more comprehensive understanding of the relationships examined.

### Implication

The practical implications of these findings are significant for educational institutions and policymakers in predominantly Muslim countries. By fostering an environment that supports spiritual growth and career commitment, educational institutions can enhance job satisfaction and career success among teachers. This can be achieved through programs that promote *istiqamah* and *taqarrub*, such as professional development workshops that integrate spiritual practices with career planning and resilience training. Based on these research findings, policymakers can utilize these insights to develop workplace policies that incorporate spiritual values, thereby enhancing employee commitment and performance. Such policies could include flexible working arrangements that accommodate spiritual practices, creating a more inclusive and supportive work environment.

### CONCLUSIONS

This study explores the significant impact of Islamic workplace spirituality (IWS) dimensions *taqarrub* and istiqamah on subjective career success among Muslim teachers in Indonesia, mediated by career commitment. We found that these spiritual practices positively influence career success, whereas *muraqabah* did not show a direct significant effect, indicating the diverse influence of different spiritual dimensions on career outcomes. Our findings encourage educational institutions in Muslim-majority countries to cultivate environments that nurture both spiritual growth and career development, which can enhance job satisfaction and career success among teachers. The use of Partial Least Squares Structural Equation Modeling (PLS-SEM) in this study ensures the robustness and validity of the results, contributing valuable insights into the integration of spirituality in the workplace. However, the study is limited by its cross-sectional design and the predominance of female participants, which may restrict the generalizability of the findings. Future research should aim to include a more balanced gender distribution and investigate the role of additional psychological constructs such as emotional intelligence to provide a deeper understanding of how spirituality influences career development. Overall, this study underscores the positive effects of spiritual practices like *taqarrub* and *istiqamah* on career outcomes and supports the integration of these spiritual values in workplace policies to improve employee satisfaction and performance, particularly within educational settings.

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