



The Mediating Role of Perceived Organizational Support Human Resources in the relationship between Spiritual Leadership as an Islamic Model and Organizational Silence

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Abstract

This research focuses on an essential truth that is when the employees find the leadership has a spiritual effect accompanied by a moderate Islamic model which is represented in mercy, charity, and faith, so they will feel that their benefits are protected and they are treated fairly, also the existence of the suitable atmosphere which leads to their perception of the organizational support and this reflects on deducing of the organizational silence behavior and appearing the positive behaviors that represented in the satisfaction and loyalty to the organization and a faith of its vision and objectives. We depend on a number of scales after adjusting them by using the exploration coefficient to suit with the two study samples which involved two schools affiliated to the two holy shrines (Imam Hussien and Alabbas) in Karbala. The total of the sample reaches (178) and the statistical analyses are used. It is found that there is a positively affected relation between the spiritual leadership as an Islamic model and the perceived organizational support.

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Introduction

From long time, the business organizations face great challenges, included what relates with the organization environment and the organizational silence which has harmful effects on the organization and the common relations between the leaders and the employees or even among the employees and it due to reasons relate with the weakness of the communication between the leaders and the employees or for organizational structures , policies and the negative behavioral practices of the administration which lead to decrease the organizational commitment , the absence of the loyalty toward the organization , turn to the withdrawal status and self-defense and the loss of communication between the administration and

the employees which leads to the reduction in the performance levels and organizational trust (Fry et al,2017). From here appears the role of the spiritual leadership with its Islamic model as there are a number of studies confirm the existence of a relation between the moderate Islamic spiritual leadership dimensions which featured with the vision dimension that compatible with the charity and success for the others and the interesting with the works, the hope and faith dimension which compatible with the faith and Islam and the pursuit to achieve the peace and harmony and the altruistic love dimension which compatible with the mercy toward the others which is found in the moderate Islamic leadership.

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We found by reviewing several studies that were mentioned in the theoretical side and building hypotheses, that the spiritual leadership has a positive relationship with the perceived organizational support of the employees as it makes them feel with the safety and the supporting of the leadership to them to achieve their aims and that the spiritual leader, in the most times, is more communicated and closed to the employees, listen to their problems and it represents a motivation to increase their loyalty, the feeling of fairness and mercy and to be more committed toward their organization to achieve their future vision and aims (Akgunduz & Sanli, 2017), (Harbalioglu & Gultekin, 2014). So the objective of our research is experiencing this relation in the schools which are affiliated to the two holy shrines in Karbala which is considered the most important religious center in Iraq, the recognition of the role of the Islamic spiritual leaders which is represented in the clergies, the extent of the impact that happened on the organization environment, the extent of individuals feeling with the providing of perceived organizational support and knowing the reflection of it on deducing the organizational silence which is considered a harmful behavior on the organizations performance (Ofori, 2009), (Singh & Malhotra, 2015).

Research Methodology

Research Problem:

The problem of the research represented in two aspects, the first problem relates with the theoretical aspect that appears in the lack of the researchers that studied all the research variables or some of them including one study, especially in the education sector that included the primary and secondary schools that affiliated to the two Holy Shrines in Karbala which is considered one of the important religious centers in Iraq. The second problem that relates with the field aspect

is explained through the coexistences, repeated meetings with the managers and the employees and including all levels as they do not know the existence of direct and indirect relationships between the study variables. And so the problem of the study represented via the number of questions:

- 1- What is the effect of spiritual leadership as an Islamic model on deducing the organizational silence of the employees and does it fit with modern life?
- 2- What is the effect of spiritual leadership as an Islamic model on the perceived organizational support including the research sample?
- 3- What is the effect of spiritual leadership as an Islamic model on the organizational silence through the intermediate role of the perceived organizational support?

Research Importance

The research importance appears through knowing the essential points that make the employees obey the spiritual leadership, determining the weakness in the spiritual leadership, finding the solutions, knowing the role of the spiritual leadership as an Islamic model in raising the perceived organizational support and its reflect on the deduction of the organizational silence, also determining the reasons that lead to the increasing of the organizational silence and knowing the most important dimensions in the spiritual leadership that lead to the increasing of the perceived organizational support and decreasing the organizational silence.

Research Objectives

- 1- Determining the most important factors that lead to the increase of the effect of spiritual leadership as an Islamic model in the organization and outstanding the most affected dimensions on the other variables.

2- Describing the level and the importance of the research variables in the field.

3- Examining the level of the direct effect of the spiritual leadership as an Islamic model on the support and organizational silence and selecting the indirect effect of the spiritual leadership on the organizational silence through the perceived organizational support.

Research Variables and Scales

1- Spiritual leadership Represents the independent variable of the research. The scale of (Fry et al,2017) is approved and it is a scale that includes three dimensions (vision, hope, and faith, altruistic love). Also depending on the scale of (Egel & Fry,2017) and it includes three dimensions of the spiritual leadership as an Islamic model.

2- The perceived organizational support: Represents the intermediate variable of the research and represented in three dimensions. It approves the scale of (Akgunduz & Sanli,2017).

3- The organizational silence represents the variable that affiliated to the research and represented in five dimensions. It approves the scale of (Dasci & Cemaloglu, 2016).

Research Hypotheses

Rego & Pina, (2008,53); Nicolae & Nicolae, (2017,167) pointed out that the spiritual leadership participated in providing the perceived organizational support of the needs of the workers in the organization and makes them feel with psychological safety. Reave, (2005,656) pointed out to the important role of the spiritual values that relate with the leadership and its role in succeeding the leadership, proving the fair treatment of the individuals and increasing the perceived organizational support by the individuals around the organization interesting with their needs. Markow & Klenke, (2005,10)

confirmed the role of the spiritual leadership in providing the perceived organizational support by the individuals which represented in the increasing of their organizational commitment. And it can be devised the first hypothesis.

The first hypothesis: there is a reverse significant effected relation between spiritual leadership as an Islamic model and the organizational silence.

This hypothesis is derived by reviewing some studies. Ofori, (2009) pointed out the role of the ethical and spiritual leadership in increasing the participation of the individuals in taking the decision and decreasing the silence on the level of the individual and organization. Crossman, (2010) said that the spiritual leadership plays an important role in developing the individuals and assisting the organization in motivating the workers to contribute the matter which reflects on the decreasing of the organizational silence among the individuals and on the level of the whole organization.

The second hypothesis: It is possible through the intermediating of the perceived organizational support to increase the inverse effect of the spiritual; leadership on the organizational silence.

The third hypothesis: There are no significant differences between the school of Alworith and the school of Alamaid in the field of adopting the study variables.

It clarified, via collecting and analyzing the data, the kind of the influential relationship between the study variables and the strength of its association.

The society and sample of the study and the time limits

The field of the study is determined in the sector of the primary schools that affiliated to the holy shrine (Alhussien) and the holy shrine

(AlAbbass) which are considered the important religious centers on the level of Iraq and on the world Islamic level. As each holy shrine has a number of primary and secondary schools and the academic universities affiliated to it. We decided to apply the study on the primary schools, and we select two schools of Alwarith School for boys and school for girls that affiliated to Al- Hussien shrine, and select the two schools of Alamaid school for boys and school for girls that affiliated

to Alabbas Shrine. The questionnaire forms are distributed to the teachers, male and female, in these schools as clarified in the below table. The number of questionnaire forms that distributed in Alwarith schools for boys and girls is (97) and (82) valid forms return. The number of questionnaire forms distributed in Alamaid schools for boys and girls is (105) and (96) valid forms return. The table (1) clarified all the details concerning the sample.

Table (1) The Research Sample

Alwarith School for boys and girls											
Age Categories			Gender		Academic Qualification				Service Years		
Less than 35	35-45	from46 to more	Male	Female	Bachelor Degree	Master's Degree	1-10	11-20	from21 to more		
53	23	6	33	49	81	1	78	1	3		
Alamaid School for boys and girls											
69	19	8	42	54	94	2	92	3	31		

Preparation by the researchers

Theoretical side

- The Theoretical Framing of Spiritual Leadership:

Huffstutler, (2016) pointed out that it is the using of the soul to participate in practice the leader leadership. Doohan, (2007) added that when the person lives the spiritual leadership, this person will not be more spiritual but will be an integrated person who can travel in his self-depth and reach the enlightenment stage. Sanders, (2017) confirms that it mixes the spiritual and natural qualities, but even the natural qualities are supernatural gifts, as all the good things only sent by Allah.

The personal of the spiritual leader impacts on the others, via him the power of the spirit flows to the others as it is required a supreme spiritual power which cannot absolutely generate from the soul, so the spiritual leader impacts spiritually on the others because the spirit is worked more via him that this power which he leads and comes directly from Allah. From another side, the leadership skills are distributed widely, among the society and it should be developed, often our skills be sleepy until the crisis arises and some people become leaders through the chance and time and that the hidden training is what makes the person is suitable for the leadership and there is a difference between the natural and spiritual leadership as mentioned in table No (2).

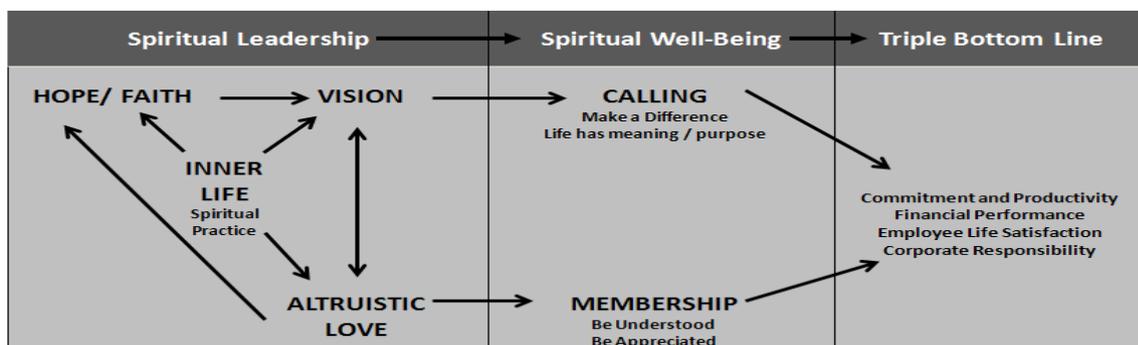
Table (2) The differences between natural and spiritual leadership

The Natural Leadership	The Spiritual Leadership
Self- Confidence	Trust in Allah
Knowing men	Knowing Allah
Takes his own decisions	Seeks by God's Will
Ambitious	Humble
Creates the ways	Follows Allah as an ideal
Enjoys by the leadership	Relishes in God Obedience
Seeks to get a personal reward	Depends on Allah

Miller, (2004) said that is born with the person even if he does not obtain the training and education, it is hidden inside him. Van Praag, (2004) mentioned that it depends on the awareness of unity which means the achieving a relationship between myself and another person, between myself and the world and certainly I can do it easily, distinguish between myself and another person and between myself and the world. And I know that there is a communication does not separate by the time, and what I do with myself, I do with others and what I do with others, I do with myself. Ngunjiri, (2010) said that it depends on qualities as patience, self-knowledge, humble, flexibility, idealism, alertness, and the commitment and it is considered a fixed source of the inner power, divine direction and the courage in the hard times.

Fry & Slocum, (2008) pointed out that it involves the motivation and inspiration of the workers, essentially, via the hope and faith in the vision of

the main stakeholders and the faith in the organization culture which is based on the altruistic love which is known as the feeling of the efficient harmony , the produced welfare through the care, interest and acknowledgment from the self and the others and the purpose of the spiritual leadership is getting benefit from the essential needs to the leader and his followers and to achieve the spiritual welfare and feel with belonging through the call and the membership for creating a vision and a value that coincides through the levels of the individual which represent to make a distinction in the meaning and the purpose and enable the members to understand and evaluate the leadership and organization as a whole and finally seeking to achieve the lower triple line (raising the commitment level and achieving the productivity, financial performance, employee's satisfaction with the life and the common responsibility) as in figure (1).



Fry, L. W., & Slocum Jr, J. W. (2008). Maximizing the triple bottom line through spiritual leadership. *Organizational Dynamics*, 37(1), 86-96

figure (1) the model of the organizational spiritual leadership

Lawrenz, (2016) pointed out that its purpose is assisting the people to connect their spiritual passion with Allah and then trend to the meaningful life, and there is no unspiritual Man and the spirituality means, in the Holy Writ and at the Greeks, the "wind" or "breathing" and these words hold an effected sensual character, as the wind is a wild power which is able to create great power, the breathing is clear evidence of the life and the wind and the breathing are invisible effected power which invites the individuals to obey you and to be as the captives under your control. Hicks, (2003) added that it abandoned the organized religion and created a new type of religious doctrine and belonging which become an essential part of their identity. And it is important to notice that the religious leaders begin to declare a private trademark in addition to adopt religious texts that effect on the individuals and the spirituality in the place of work to make it coincides with the inner track of the leadership. Fairholm, (1997) pointed out that it is represented in communication with others on the level of feelings, and the music can be useful to help us understand the spiritual leadership as both of them depend on the improvisation which is considered one of the leadership skills. As the spiritual leader is characterized with the enthusiasm and he has the ability to communicate with the others because the disconnection leads to the isolation, the increasing of the alienation, dissatisfaction with the work and he should have the ability to provide the spiritual welfare for his colleagues. The best leaders those who have the unique ability to defend their ideas, deduce the self-awareness, enjoy with the attraction and the general appearance and has the ability to understand the motivations of the others and their

experience, social and spiritual maturity level and featured with the wise, reform and honesty.

Vincent, (2014) added that the spiritual growth of the leader is not the occupation that can be acquired by the time but through the suffering, crises, and bitterness which the leader passed by and caused the spiritual growth of the leader. And also the conflict which leads to oppression, disorders, and obedience in this conflict makes spiritual growth. Sanders, (2017) confirmed that spiritual maturity is an indispensable matter for good spiritual leadership. And it is wrong to motive the beginner or alter the new to the leadership as it is the plant which needs time to grow and reach to maturity. Also one of the important matters is that the spiritual leader should enjoy a good reputation. Bellingham, (2001) said that we live in faulty organizations and there are huge obstacles before the change such as our customs and the failure to learn and love. And if we confess with these problems, it will be possible to establish healthier societies, and it is the role of the spiritual leader to overcome these obstacles. Allison et al, (2017) pointed out that the origin of the spiritual leadership aims at arising the groups toward the objectives to overcome the suffering. And the suffering relates to two essential engines: Engine of the self-improvement and engine of the group, society or nation improvement and the suffering is the soil of the well spiritual leadership. Bryman, (2011) said that its purpose is getting benefit from the essential needs of the leader and his followers for achieving the welfare and seeking to enhance higher levels of the employee's welfare, organizational commitment, financial performance, and the social responsibility. Bareas & Abbas, (2017) Believes that spiritual leadership bears some

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characteristics similar to servant leadership. Fry., (2003) added that the spiritual leadership consists of three essential dimensions which mentioned in most of the studies and they are: The first dimension is the vision which is represented in (The call, on the wide range, for the main stakeholders, the determination of the direction and the journey, the leader reflects the noble ideals, the encouraging of the hope and faith and the laying- out of the standards to achieve the distinctions). The second dimension is the hope and faith and it guarantees (endurance, perseverance, the accomplishment of the necessary, the extended aims and the ability to expect the reward and victory). The third dimension involves (The forgiveness, kindness, integrity, sympathy and mercy, honesty, patience, courage, humble, confidence and loyalty).

- Islamic Leadership

Lee, (2015) pointed out that the cultural and social origins play a double role as it increases the legitimacy of the Islamic leaders and their social effect on the social information systems which grant them an outstanding social status in the local society. Faris & Parry, (2011) added that the Islamic leadership gives the people the freedom of establishing their life and the good leaders in Islam those who have a strong commitment and sufficient respect and they are a model of the good leadership as they accelerate and compete to make the charity, they featured with the credibility and the trust, they derive their principles from Quran and they have a strong relationship with Allah so they have good morals and this condition may be a burden on the leaders to be trustworthy and they distinguished by their good relations with the employees in their organizations. Aabed, (2006) pointed out in his study that the effective leadership in the Islamic schools involves the blend of the Islamic principles in the behaviors and leading practices and that the managers are able to manage these

schools according to the principles of the Islamic leadership.

ALSarhi et al, (2014) added that there is a big part of the Islamic leadership dimensions is derived from two sources (Quran, Sunnah and Prophets Practices). The decree of Islam based on the concept of Metaphysics of the Oneness in Divinity and that the Islam encourages the leaders to express their faith through the participation in all sides of life and that the features of the social responsibility exist in all the dealings sides. Mutalib, (1996) confirms that there is a strong relationship between the leadership and the religion and the Islamic leadership does not be understood separately of the Islamic religion but it is based on it in all its sides and the state should be concerned with the internal and external affairs and promotion of cultures. One of the prerequisites for leaders is to be ethical and trustworthy. Ali & Al-Owaihnan, (2008) said that the trustworthy Islamic leaders concentrate on the results to enhance the commitment, enthusiasm and laying the justice and generosity basics when they link between the organization flourish and continuity in the society and they concentrate on the effort, competition, transparency, behavior ethically responsible, concentration on enhancing the personal growth and the social relationships. Abeng, (1997) clarifies that because of the current dynamic business environment, Muslims find themselves in confront with dangerous dilemmas and they need to the orientation through the Islamic works, and here is the role of the Islamic leadership in establishing a system of the values that based on the principles of freedom, justice, fair enhancing, business safety, efficiency, courage to take the hard decisions and fully trusted in God for growing the true works. Ali, (2009) said that the Islamic leadership concentrates on the relations that based on the personality and the relations between the leaders and followers and that the culture has an important role in forming the personality of the

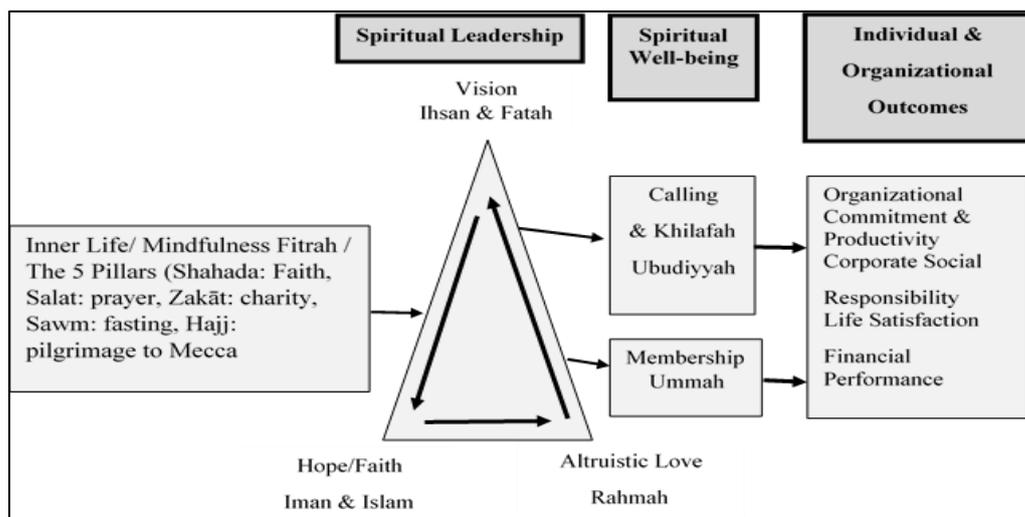
Islamic leader and gives a meaning for the contextual and relational aspects. Egel & Fry, (2017) found that it represented in a triple relation between Allah, leaders, and followers. As Allah provides the vision of the leaders who are considered by their roles responsible before Allah on their acts and they share the responsibility. He enabled in his study to transfer the spiritual leadership to the Islamic model and added Islamic concepts on the Dimensions of the spiritual leadership as follows:

- The vision is synonymous with charity and success and the leader' vision represented in achieving the distinction (charity) and succession (Success) in the life and afterlife and within this context, as it is compatible with the vision and direction toward achieving the integrity and creating the self-motive.
- Hope and faith are compatible with faith and Islam: as Islam forms the hope, faith, and the human motive and has clarified importance, the word of faith is mentioned more than 700 n Quran, and it involves the belief and works together. It represents in the form of good works and whenever the degree of faith increases, the degree of certainty increases. The real faith

means the existence of hope and whenever the hope increases, the ability of the Islamic leader on bear the crises and perseverance without complaint increase, and this is what distinguished him and supported him by power and does not make any concessions.

- The altruistic love is compatible with the mercy and it means in Islam the altruistic love and it can interpret as the love caring as the love of one of the parents to the child. The word of mercy is mentioned in the Quran more than 500 times.

As it is clarified in figure (2) as the five pillars of Islam (declaration, pray, alms, fasting, hajj) effect on the spiritual leadership dimensions as an Islamic model and the Islamic leader personality is being according to his committed with these five pillars as whenever he is committed to moderate form he becomes a spiritual leader and his role is represented in the call for succession and worship of Allah. The members of all the affiliated nation and it are the supreme objective which is achieving the organizational commitment, productivity, social participation, responsibility, satisfaction with life and achieving the financial performance.



Egel, E., & Fry, L. W. (2017). Spiritual leadership as a model for Islamic leadership. *Public Integrity*, 19(1), 77-95.

figure (2) Model of the Spiritual Leadership as an Islamic Model

- The Perceived Organizational Support

Greenglass et al, (2016); Allen, (1995) pointed out that the perceived organizational support is an important variable and is determined by the organizational behavior ethics as it relates to the decreasing of pressure, especially in dealing with the ordeals. Fields, (2002) confirmed that it has a positive relationship with the occupational satisfaction, organizational commitment, direct and indirect control and the evaluation of employees' performance, and it has a negative relation with work cycle, absence days, work pressures and emotional fatigue. Vigoda-Gadot & Drorg, (2006); Wang & Hsieh, (2013) said that it has a positive relation with the confidence and efficiency in work and the organizational commitment and it participated in decreasing the negative effects of the work pressures. Cheng et al, (2013) said that the organizational support theory confirms that the organizations should pay attention and participate in the employees' welfare and the organization should reward the increasing work efforts and meet the emotional and social needs. It can take three forms of supports, they are (fairness- supporting the supervisors- the organizational reward and work circumstances).

Vatankhah et al, (2017) said that the empowerment, reward and promotion are positive signals which lead to the effectiveness of the perceived organizational support that submitted by the organization, the matter which leads to opinions exchange, positively, though avoiding the engagement in dysfunction or behaviors has counter results as absence, thieve, subversion, indifference in work, and avoiding the report of the negative statues. Akgunduz & Sanli, (2017) said that when the employees find that their interests are protected and that they get benefits through their work, so they will appear positive behaviors. And this is based on the theory of

reciprocity which is considered perceived organizational support which leads to the deduction of employees' cycle and work problems, and it will create a good relationship between the managers and employees, opinions exchanges and considering the employees' ideas to develop the organization. Kim & Barak, (2015) said that it increasing the employee' commitment toward his organization, decreasing determination to leave the organization, maintaining the exchange relationship with the supervisors. Shen et al, (2014) defined it as it represented in the world beliefs of the employees which concerning the extent of evaluating the organization for their participation and caring their welfare. And there is a study supports the positive relation between the perceived organizational support and employees' satisfaction toward their organization, the work performance, deduction of cycle's rate and decreasing the withdrawal behavior. Also, it can assist on meeting the important social needs for evaluating the positive self, compatibility, and belonging, and it provides important information about the relations of employees with the work, increasing the perceived organization attraction and determining the organizational identity. Gaesens & Stinglhamber, (2014) defined it as the public beliefs of the employees about the extent of organization evaluation of their participation and their welfare caring, the matter which has a positive relationship with workers, participation in the work and the personal welfare of the employees and also it effects, positively, on the emotional and psychological statues of the employees by reducing the fatigue of work and participating in raising the self-efficiency. Lio et al, (2014) found via his study that there is a positive relationship between the perceived organizational support and the enhancement voice and colleagues support and the prohibition voice and it has a negative relation with the psychological fatigue.

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De Paul & Bikos, (2015) pointed out that the perceived organizational support of the employees is considered an emotional barrier that protects them from the work pressures, enhancing their psychological welfare, participating in developing the professionals and technicians experience, achieving the cultural and social adaptation. Garg & Dhar, (2104) defined it as it generating the exchange understanding between the employees and the organization and it is the number of world beliefs of the individuals about the extent of organization evaluation for their participation, interesting and their welfare, the matter which give the individuals the feeling of protection, dignity, identification, gratitude and continuous working which lead to the commitment of the employees, achieving the prosperity of the organization and assisting it in achieving its objectives and commitment with the organization values. Chen & Shaffer, (2017) confirmed that it forms the motive to develop the organizational and social integrity of the institutions by time, so all the employees, in the local and world level, become an integral part of their organizations and local societies, and it increasing their performance levels, incentive standards and it relating, positively, with the increasing of the self-motivation of the employees. Sears et al, (2016) said that is similar to the central building in the organizational support theory to reflect the extent of employees believe that their organization evaluates their participation and cares their welfare according to the principles of social exchanges, and that the theory of organizational support supposes that the employees who experienced the high perceived organizational support will seek to exchange reciprocity through showing work situations with more suitable way, raising the effort and performance in work, improving the occupational satisfaction, organizational commitment, organizational citizenship and raising the creative conduct in work. Uppal, (2017) found during his

study that it participates in deducing the nervous symptoms which represented in the anxiety, onyx and emotional which lead to employee's withdrawal from the participation in the work as it leads to enhancing the social status in the work and increasing the self- value and dignity of the employee. Fu et al, (2013) said that the perceived organizational support has a positive effect on the employees' work situation that represented occupational satisfaction and increasing their ability to bear the heavy psychological and physical burdens.

Haar et al, (2016); Yeloglu et al, (2016) found that the employees can feel with caring, belonging assisting in eliminating the harmful effects that relate with the bad supervisors in the workplace and deducing the occupational cycle. Van Knippenberg, (2015) pointed out to the necessity of relating the perceived organizational support with the highest commitment and do the best efforts of the employees for the organization. As is represented in the process of the social exchanges and it should not be equal to the social exchange process and it does not form evidence on the social exchanges processes as the essence of the social exchanges is the reciprocity so it is stronger for the individuals who committed with the standard of reciprocity. It has a positive relationship with the different situations and conducts of the employees supporting the organization. And he said that the relation between the self and the social assemblies may effect on the relation of the employee with the organization with the social exchange and it can decrease the effect of the perceived organizational support.

- The Organizational Silence

Esfahani & Vahedi, (2015) pointed out that if the employees face the barriers when meeting their occupational needs or these needs are nor evaluated by the administration, it will be faced by occupational frustration and the regression of

the organization which lead to negative results represented in the organizational silence which can return to group phenomenon that forbid the employees to express their fears and problems. Demiralay & Lorcu, (2015) think that there are two main factors to improve the organizational silence which are the structures and organizational policies and also the administrative behaviors and practices and represented in the intended remain of the actual ideas by the employees with their ideas, knowledge and opinions that lead to improving the work and organization by the individuals who able to make changes or arrangements. He also said that his philosophy depends on the withdrawal and self- defense which has three types, they are clear, defensive and proactive of the social silence. Nikmaram et al, (2012) said that it is possible to have harmful effects on the process of make the decision and changing operations, and it is executed by hindering and forbidding present different alternatives or real data. He reached to the existence of the increase in the silence rates, deducting in the organizational commitment and the decreasing in the communication between the employees and the higher administration. Al Hasnawi & Abbas, (2020) The increase in the leaders 'contradictory behaviors in the work environment reflects negatively on workers and may push them to isolate themselves and enter the stage of organizational silence. Kafcheh & Lotfi, (2015) pointed out that it is a social phenomenon where the employee avoids introducing their ideas and comments about the organized issues and the silence takes many forms as the altruistic silence that based on the organizational citizenship behavior whereas the individual avoids expression their ideas, information and comments that relate with the work by the motivation to achieve merit for the other individuals on the base of the cooperation and altruism. Or the defensive silence that represented in the fear of presenting

any information, comments or ideas to avoid concerned persons and to protect himself as he uses it to keep himself away from any external threats. The Last type is the directed silence, if most of the people know someone who always silent, it means that he does not want to communicate, effectively, and it is known as the hidden silence and represented in self-control by do not submit the ideas and information and it is a kind of withdrawal conduct in the negative status. Bel et al, (2005) said out that it makes so hard on the organization leaders to recognize, accurately, that there is a dangerous problem that must be faced.

Brinsfield et al, (2009) said that there is a difference between the organizational silence which is considered a phenomenon on the level of the organization and the employee's silence which be in the individual analysis level, and if the silence does not treat, it can infect the team members when many persons become silent. Bisel, (2017) confirmed that the motivation the generated in the employees and their desire in forming the information to protect the ego inside them, and the studies declare that the expression of fears decrease the possibility of participating the adults in the work to gain promotions and increasing the salaries, and inaccurate the administration trends to award the organizational silence and punish, so the organizational silence means the organizational ignorance. Chowdhury, (2009) clarified that one of the reasons that lead to the organizational silence is that the administration maintains with limited ascensional conversation by the only number of persons with the higher administration and this thing creates negative feeling at the other individuals who cannot communicate, and it leads to deduce their participation for the weakness of the organizational support from the administration. Brinsfield, (2014) pointed out that it happens when the employees avoid their opinions and fears about the organizational problems and it is

due to the silence atmosphere which distinguished with common perspectives on a wide range between the employees that the speaking about the problems or issues is useless or dangerous and he added that the organizational injustice is one of the reasons that motives to the organizational silence.

Anteby, (2013) defined it as a routine that is required taking important decisions from the concerned authorities with small direct instructions from the higher administration. For example, the routine example, which called the teacher to teach the students without determining the standards and vocabularies that he must teach by the higher administration, forms an organizational silence in a wide range whereas the routine pays the individual to issue judgments or make a call without the determination the way to make this. The routine represented organizational silence. Berti, (2017) said that the different works that relate with the organizational silence concentrate on the undesired structural circumstances which lead to the collapse in transferring the information from the base to the top. And it is defined as it is an organizational silence and in this case, he fears the fear of the negative reactions and a group of included beliefs which create collective silenced atmosphere and it negatively reflects on the decreasing of the morale and the organizational performance and the ability to adapt which create ironic feeling hard to change. Cornelissen, (2017) pointed out to the existence of two factors often cause in a methodological way in making the employees feel that their opinions are evaluated and then forbidden them from talking. The first factor relates to the fear from the managers and the receiving of negative reactions whether this information is personally or about a decision or work track. The second factor involves a group of administrative beliefs that refer that the managers know best about the organizational issues. Hodges & Gil, (2014) said that it kills the

employee's commitment and the energy to change and creates the organizational silence weather when the employees find themselves in danger if they express their problems and fears concerning the organizational problems and this forms a challenge to change whereas the employees chose the non-change and it leads to amenability, loss of work control, psychological withdrawal, deduction of the motivation, uncomfortable in the work, regression of satisfaction levels, engaged in sabotage operations in the organization and all of this are considered destructive of the organizational changes. Abdulhassan Abbas & Hurajah Al Hasnawia.(۲۰۲۰) The violation and penetration of the psychological contract of the employees is reflected in the decrease in their performance and the increase of organizational silence

Lewis et al, (2017) said that it is an ideological process with big negative consequences and it is a form of resistance and has an effect in weakness the organizational communications. Burke, (2016) think that it creates the tension between the employees and increasing their withdrawal and avoiding the discussions, hindering the learning and the organizational development, increasing the organizational anxiety, regression of the organizational systems. Michelson & Waddington, (2012) pointed out that the organizational cultures that clarifies the links between the complex systems and the partial systems of the distrust contribute to keeping the organizational silence and added that the reasons which lead to the organizational silence atmosphere are the organizational structures, policies, administrative practices and also the degree of the demographic difference between the employees and senior managers, the professional relations, hierarchy, history, emotion, speeches that have no relation with the organizational policies.

The Practical side

First: The research scales

The two researchers rely on this study on a number of scales that used previously in the administration ethics, which characterized by the stability and higher credibility. All the research scales are designed depending on the five-dimensional scale of (Likert). Table 3 clarified in details these scales.

- Adjusting and correcting the scale before the use.

For adjusting the scale that used in the research, the two researchers calculate (Cronbach's alpha) coefficient and for each variable to assuring the stability of the scale, which means that it will give the same results if it is reapplied on the same sample. The below table clarifies the results. The values were acceptable to the administrative and behavioral researchers.

Table (3) Summary of the research scales

Variables	Main Dimensions		No. of Clauses	Cronbach's Alpha
The spiritual leadership as an Islamic model X	Vision (Charity and Success)	X1	1-6	0.77
	Hope and faith (faith and Islam)	X2	7-9	
	Altruistic love (mercy)	X3	10-12	
Organizational Support Y	Fairness	Y1	13-16	.65
	Reward	Y2	17-18	
	Work circumstances	Y3	19-20	
Organizational Silence Z	Colleagues Z1	Z1	21-29	.82
	Individual Z2	Z2	30-34	
	Organizational culture Z3	Z3	35-37	
	Administrative Z4	Z4	38-41	
	Pressure groups Z5	Z5	42-43	

Resource: the researchers

The scale of the research is subjected to the exploratory factorial analyses by the researchers to know the dimension's number of each variable and the results are as follows:

- The exploratory factorial analyses of the spiritual leadership variable:

Table (4) clarifies the cycled matrix concerned the spiritual leadership variable, and it shows that

the variable consists of three variables, which are: the vision (charity and success), faith and hope (faith and Islam) and the altruistic love (mercy) and its question were from 7 to 9. Knowing that the value of Kaister- Meyer- Olkin measure of sampling Adequacy was (.76) and it is acceptable to value, statistically, and the interpreted accumulative contrast ratio was (.50).

Table (4) The Spiritual Leadership Cycled Matrix

Q	Question: The Spiritual Leadership (X)	Component
	Vision (Charity and Success) X1	X1
1	I understand and committed to my organization vision	.664

2	My organization's vision inspired me to better performance	.585
3	The vision of our organization is clear and convincing for me	.798
4	Through the vision of my organization, I can achieve myself	.585
5	I appear my loyalty to the vision of my organization and its message via doing my best efforts	.803
6	The vision of my organization is honest and achieves a good relation with our leaders	.446
Hope and faith (faith and Islam) X2		X2
7	I trust with my organization and I am ready to make the necessary to achieve its goals	.656
8	I do more efforts to help my organization to success because I believed in it.	.761
9	I put difficult goals for my work because I trust my organization as it wants me success	.574
Altruistic love (mercy) X3		X3
10	My organization is trustworthy and supports its employees	.606
11	My organization put the employees on the top of its priorities	.626
12	The leaders in our organization have the courage to stand beside its employees	.769

- The exploratory factorial analyses of the organizational support variable:

Table (5) clarifies the cycled matrix concerned the organizational support variable and it shows that the variable consists of three variables, which

are: fairness, reward, and work circumstances and its question were from 7 to 8. Knowing that the value of Kaister- Meyer- Olkin measure of sampling Adequacy was (.70) and it is acceptable value, statistically, and the interpreted accumulative contrast ratio was (.58).

Table (5) The Organizational Support Cycled Matrix

Q	Question: Organizational Support (Y)	Component
Fairness Y1		Y1
13	The organization interests, actually, with my welfare	.723
14	The organization provides the whole support to me to solve the problems	.690
15	The organization takes into consideration my aims and values	.721
16	The organization evaluates my contribution to its welfare	.461
Rewards Y2		Y2
17	The organization is ready to assist me when I need to special caring	.841
18	The organization tries to make my occupation interested as possible	.772
Work Circumstances Y3		Y3
19	If the organization gives me the chance, the organization will get benefit from my experiences	.888

- The exploratory factorial analyses of the organizational silence variable:

Table (6) clarifies the cycled matrix concerned the organizational silence variable and it shows that the variable consists of six variables,

which are: colleagues, individual, organizational cultures, administrative, pressure groups. Knowing that the value of Kaister- Meyer- Olkin measure of sampling Adequacy was (.88) and it is acceptable value, statistically, and the interpreted accumulative contrast ratio was (.55).

Table (6) The Organizational Silence Cycled Matrix

Q	Question: Organizational Silence (Z)	Component
Colleagues Z1		Z1
21	If I participate with my colleagues in the school in the problem I will be excluded	.420
22	If I have an opinion different from colleagues I do not showa it	.569
23	I do not speak with my colleagues about the subversive issues which happened	.675
24	I cannot express my opinion in social media as it may be used against me	.648
25	When we meet a problem, we exchange opinions to solve it	-.601-
26	I cannot comment on behavior I refused in my colleagues	.497
27	If I think about solving the problems, I adapt with my colleagues' opinion	.666
28	I do not want my colleagues to know the bad news and information from me	.682
29	I have an introverted personality that forbidden me from participation in the issues that concerned the school	.493
Individual Z2		Z2
30	Although my views of point will contribute to developing our school, I prefer do not say anything	.597
31	I isolate myself from the school environment	.467
32	I refrain from expressing the problems that happened in the school	.566
33	I am the person who can easily communicate with anyone around the problems in the school	.738
34	I ignore some problems in the school to protect myself	.666
Organizational culture Z3		Z3
35	When I speak about the problems in the school, I bear more work burdens	.719
36	I think that the speech is futile and will not change any thing	.772
37	The school environment is not trustworthy	.436
Administrative Z4		Z4
38	My colleagues do not like speaking about the problems in the school	.888
39	I and my colleagues do not try to find solutions to the problems in our	.606

	school	
40	I consider it is indecent behavior to appeal in the decision of my manager	.490
41	I easily communicate with the manager	.867
Pressure groups Z5		Z5
42	The religious and sectarian pressures and political parties forbidden me to explain my ideas	.667
43	I canoe explain my ideas because of the pressures of the syndicates and the fear of losing my achievements	.821

Second: The Descriptive Statistics of the sample

Table (7) shows the descriptive statistics of the study variables concerned Alwarith school and Alamaid School, knowing that there are (223) Table (7) the descriptive statistics of the sample

questionnaire forms are distributed and (178) returned. It relays on the hypothetical arithmetic mean of the scale which reaches (3) basics to know the extent of recognizing the study sample for the research variables:

Items	N	Mean	Std. Deviation
Vision (charity & success) X1	178	3.3618	0.509535
Hope & faith (Faith and Islam) X2	178	3.76555	0.75505
Altruistic love (mercy) X3	178	3.79535	0.763775
Spiritual leadership as an Islamic model X	178	3.6409	0.375745
Fairness Y1	178	3.5092	0.61371
Reward Y2	178	3.92655	0.96446
Work circumstances Y3	178	4.0383	0.928565
Perceived organizational support Y	178	3.8247	0.54397
Colleagues Z1	178	2.75865	0.449765
Individual Z2	178	2.78855	0.58331
Organizational culture Z3	178	1.9213	0.68005
Administrative Z4	178	2.49645	0.811465
Pressure groups Z5	178	3.4863	0.8944
Organizational silence Z	178	2.69015	0.327885

1- The Spiritual Leadership as an Islamic Model

The generally measured arithmetic mean of the variable of spiritual leadership as an Islamic model reaches (3.6) with standard deviation reaches (0.37). The value of the arithmetic mean is higher than the hypothetical arithmetic means

and indicates the recognition of the study sample that the mentioned variable is approved by Alwarith & Alamaid School. The deduction of the standard deviation supporting that and indicating the consistency of the answers of sample individuals concerning the mentioned dimension. At the detailed level, the faith and altruistic achieve arithmetic means higher than

the hypothetical mean and the values of the arithmetic means reach (3.36, 3.76, 3.79) respectively. The value of the standard deviations reaches (0.50, 0.75, 0.76), respectively. The dimension of vision achieves arithmetic mean value lower than the hypothetical mean and its value reaches (3.3) with a standard deviation of (0.50). And this indicates the weakness of recognition of the study sample for the visual dimension.

2- Perceived Organizational Support

The public measured arithmetic means of the variable of perceived organizational support reaches (3.8) with a standard deviation of (0.54). The value of the arithmetic mean is higher than the hypothetical arithmetic means and indicates the recognition of the study sample that the mentioned variable is approved by Alwarith & Alamaid School. The deduction of the standard deviation supporting that and indicating the consistency of the answers of sample individuals concerning the mentioned dimension. At the detailed level, the reward and work circumstances dimensions achieve arithmetic means higher than the hypothetical mean and the values of the arithmetic means reach (3.5, 3.9, 4.0) respectively. The value of the standard deviations reaches (0.61, 0.96, 0.92), respectively. The dimension of fairness achieves arithmetic mean value lower than the hypothetical mean and its value reaches (3.5) with a standard deviation of (0.61). And this indicates the weakness of recognition of the study sample for the fairness in treatments dimension. We also notice a rise in the average Work circumstances to (4) with a standard deviation (0.92), which is higher than the hypothetical average and this indicates a high interest in providing adequate Work circumstances.

3-The Organizational Silence

The public measured arithmetic mean of the variable of the organizational silence reaches (2.6) with standard deviation reaches (0.32). The value of the arithmetic mean is lower than the hypothetical arithmetic means and indicates the recognition of the study sample that the mentioned variable is approved by Alwarith & Alamaid School. The deduction of the standard deviation supporting that and indicating the coordination of the answers of sample individuals concerning the mentioned dimension. At the detailed level, the colleagues, individuals, and pressure groups achieve arithmetic means lower than the hypothetical mean and the values of the arithmetic means reach (2.7, 2.7, 1.9, 2.4, 3.4) respectively. The value of the standard deviations reaches (0.4, 0.5, 0.6, 0.8, 0.8), respectively. The reason for this decrease is due to the weak culture of organizational silence in the study sample. This confirms to us the existence of spiritual leadership in an Islamic style that contributed to enhancing support for human resources and was reflected in reducing organizational silence. Especially the organizational culture within the organization does not encourage the culture of organizational silence. Where the arithmetic mean of the organizational culture reached (1.9), which is less than the hypothetical average, and with a standard deviation (0.68). This supports our current study.

- Testing the Research Hypotheses

- **The first hypothesis test:** there is a reverse significant effected relation between spiritual leadership as an Islamic model and the organizational silence.

We use the multiple linear deviation to measure the direct effects of the spiritual leadership dimensions on the organizational silence according to the following table (9).

Table (9) Information of the model of multiple linear deviation concerned the fourth hypothesis

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	4.374	.149		29.274	.000
Vision (charity and success)	-.307-	.030	-.588-	-10.216-	.000
Faith and hope (faith and success)	-.064-	.031	-.116-	-2.073-	.040
Altruistic love (mercy)	-.110-	.033	-.186-	-3.293-	.001

a. Dependent Variable: organizational silence

b. R²=0.525

Table (9) clarifies the following:

1- The values of deviation coefficient (β for the vision and altruistic on the organizational silence reach (-0.307, -0.064, -0.110) respectively, these values were significantly at level (1%) for the vision (charity and success) and the altruistic love (mercy), and the effect was significantly at level (5%) for the dimension of faith and hope (faith and Islam). According to this, the two researchers conclude the truth of the fourth hypothesis.

2- The value of calculated (t)of the deviation coefficient reaches (-10.21, -2.073, -3.29) respectively, and these values were significantly at level (1% and 5%).

3-The value of (R2) reach (0.525) and it means that the spiritual leadership as an Islamic model

interprets percentage of (52%) of the variables of the organizational silence.

So, the researchers conclude the existence of an inverse and significant effect of the spiritual leadership in the organizational silence.

- **The second hypothesis test:** It is possible through the intermediating of the perceived organizational support to increase the inverse effect of the spiritual; leadership on the organizational silence.

To test this hypothesis, the researcher, use the track analysis and via the statistic program AMOS as clarified in the figure (3):

Figure (3) Track Analysis

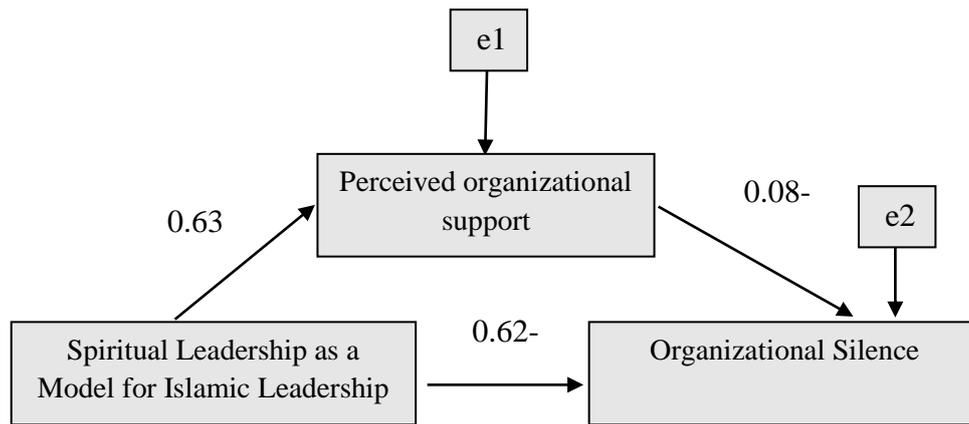


Figure (3) shows the direct standard effect of the spiritual leadership as an Islamic model on the organizational silence reaches (-0.62), the direct standard effect of the spiritual leadership as an Islamic model on the perceived organizational support reach (0.63), the direct effect of the perceived organizational support on the organizational silence reach (-.08) and generally the value of the total effect of the spiritual leadership on the organizational silence through the perceived organizational support reach (-0.67). So, we conclude that the intermediate of the perceived organizational support can

participate in increasing the inverse effect of spiritual leadership as an Islamic model in the organizational silence.

- **The third hypothesis test:** There are no significant differences between the school of Alwarith and the school of Alamaid in the field of adopting the study variables.

To test the last hypothesis, the two researchers use the test (t) of the differences between two averages and the result was as shown in the table (10). Knowing that the significant level is (1%).

Table (10) Test (t) for the difference between two averages

T	variable	Value of calculated (t)	Value of scheduled (t)	of decision
1	The spiritual leadership as an Islamic model	19.08-	±2.626	Refusing the hypothesis
2	The perceived organizational support	9.41-	±2.626	Refusing the hypothesis
3	The organizational silence	14.38	±2.626	Refusing the hypothesis

We derive from the above table that there are significant differences at level (1%) between the degree of adopting and recognizing of the two schools to the study variables. This indicating that the employees of Alamaid School are more recognition of the dimensions of the spiritual

leadership as an Islamic model and the perceived organizational support in contrary of Alwarith School as their recognition of the study variables is less. This is clarified in the statistical tables of the two schools, as the arithmetic averages in Alamaid School more than the arithmetic

averages of Alwarith School and it leads to the difference. See the tables (7,8).

- Conclusion

These three main variables with their sub-dimensions, from the Islamic point of view, create an experimental model of the spiritual leadership as an Islamic model with new dimensions of the Islamic spiritual leadership that represented in: charity and success, faith and Islam, mercy. These dimensions are compatible with the spiritual leadership dimensions: vision, faith, and hope, altruistic love, respectively. The respondents appear great interested in the vision of the leadership that represented in charity and success and this indicates the employees affect, widely, with the concepts of their leaders and recognize its credibility and message, also the relation between the leaders and followers is good.

According to faith, Islam, and mercy, the answers of the sample indicate the existence of trust between the leaders and followers, the feeling of support, and the sufficient courage of the leaders to stand beside their employees. For the perceived organizational support, most of the questions focus on the fairness dimension and it indicates that the employees feel the existence of fairness and equality in dealing with them and that the organization concerns with their participation and welfare in the work. The results also refer to the availability of reward element on their works and the work circumstances that encourages the creativity and the two organizations are proud of their employees' achievements.

According to the last variable which is the organizational silence, most of the questions concentrate on the sample on the sub-dimension

which is the colleagues and individual and it indicates that the social relationships in the two schools have an outstanding role in the organizational culture and behaviors and also its effect on the individual personality and his social relations. The two sample individuals are agreed on the other organizational silence dimensions which are: organizational culture, administrative, pressure groups, and their role in effecting organization performance that the leaders should pay great attention to both schools. After performing the statistical analyses between the research variables, all the research hypotheses are confirmed for the two samples and concluded that there an indirectly affected relation of the spiritual leadership as an Islamic model on the deduction of the organizational silence through the intermediate variable perceived organizational support.

Although these good positive results there are some important recommendations that concluded through the analysis. Although the existence of an inverse effect of the perceived organizational support on the organizational silence it was very little and reach (-0.08) and it required from the leaders that sponsored for these two schools to pay more attention to the reward system with its two types, material and moral, and developing the work circumstances through the benefit from the employees' opinions about the best services that they want, studying their ideas and applying them as possible. And increasing the communication between the spiritual leadership and the employees, continuously and holding meetings to exchange opinions and caring with strengthening the social relation between the leaders and followers as the dimension of colleagues and individual in the organizational silence has an affected role on deducing the unsuitable behaviors in the sample.

Also, spiritual leadership, should do more efforts in the field of spiritual leadership and pay

attention to developing the perceived organizational support programs and they should pay more attention to make its vision more clear to the employees, care the fairness and justice between the employees and interest with developing the administrative aspect and treating the negative cases through decreasing the role of pressure groups, as it is noted that the employees afraid of discussing their ideas. So, it should be holding meetings between the spiritual leaders and employees to communicate to determine and solve their problems.

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