Psychological Distress Model towards Human Resource Performance in Islamic Spiritual Intelligence Context

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Abstract

This study aims to empirically examine and analyze the role of Islamic spiritual intelligence in managing psychological distress and employee performance in the context of Baitul Mal al-Tamwil (BMT) in Yogyakarta Special Region (DIY), Indonesia. This study involves the managers and employees of BMT in DIY as the research subject. From the survey carried out, there are 194 data that can be processed for further analysis. This study uses SEM technique as the analytical tool with AMOS 21 to examine the data. This study has confirmed several findings, namely: (1) formal justice and psychological distress has a significant effect on employee performance; (2) formal justice and social justice has a significant effect on psychological distress; (3) psychological distress mediates the effect of social justice on employee performance; and (4) Islamic spiritual intelligence moderates the effect of psychological distress on employee performance. This study is expected to be able to be a reference for practitioners, especially in the field of human resource management in minimizing psychological distress and improving employee performance. Furthermore, the concept of Islamic spiritual intelligence can be used to increase responsibility in an exchange relationship in order to achieve the aspects of justice, both formally and socially.

Introduction

Currently, psychological distress becomes an important issue that continues to be studied by researchers and practitioners in the field of psychology and human resource management. McDonough (2000) defined psychological distress as a subjectively unpleasant state, which includes many negative symptoms associated with anxiety, depression, irritability, self-depreciation, and social detachment. Psychological distress can be formed from the way of life, awareness, bio psychosocial being, stress or unmet needs, personal threats, and ineffective coping (Ridner, 2004). Uncontrolled psychological distress can trigger a significant negative impact for the individuals, other people, and organizations. A number of findings from several studies confirm that psychological distress has a significant influence on employee performance (Duraku & Hoxha, 2018; Khuong & Yen, 2016). One of the aspects that triggers psychological distress at work is the injustice received by the members of the organization in a procedural (formal) and interactional (social) manner. Some scholars also suggested that injustice at work can be a significant antecedent of psychological distress (Haghighinezhad et al., 2019; Kobayashi & Kondo, 2019). Injustice can trigger a negative emotional reaction for the individual or party who feels aggrieved, and it is usually displayed in the form of anger, aggression, and other deviant behavior.

Deep understanding of the consequences of psychological distress on employee performance raises the assumption that this phenomenon describes an exchange relationship in the perspective of social exchange theory. Recently, McLarty et al. (2021) in a study explained the influence of stress on employee performance by involving an exchange relationship. Exchange relationships in the organizational context involve managers and employees, as employees initially choose to join as members of the organization with the intention of getting a favorable return (Li et al., 2019). Unfavorable returns (injustice) in an exchange activity are possible to trigger anger and a variety of the negative emotional states (Ito et al., 2015), which cause the aggrieved party to be reluctant to perform better (Lim & Tai, 2014). If this condition is not addressed, it is feared that it will have an impact on decreasing the quality of exchange relationship (Lambert et al., 2012).

A recent study introduced a new concept called Islamic spiritual intelligence. This concept is a development of the concept of spirituality and intelligence. Islamic spiritual intelligence is said to be coherent with the individual's external strength, so they tend have a pure heart and soul (Rahman & Shah, 2015). Islamic spiritual intelligence will make individuals emotionally mature, thus all forms of negative emotions can be controlled (Anwar et al., 2020). Baharuddin and Ismail (2013) revealed that Islamic spiritual intelligence reflects as a superior human being, obedient to Allah, carrying out human nature, being strong in facing trials, wise in using time, and having a sense of responsibility.

Referring to the essence contained in the concept of Islamic spiritual intelligence, it increases the belief that Islamic spiritual intelligence can be an effective strategy for managing various negative behaviors, including psychological distress. In addition, the concept of Islamic spiritual intelligence is also believed to be able to encourage individuals to continue to increase productivity in the workplace. A person with Islamic spiritual intelligence will be more patient and sincere in facing every trial since they have a strong faith that every trial is the best scenario from Allah, and only Allah can

provide help. In relation with performance achievement, a person with high Islamic spiritual intelligence tends to be wise in using time and has a strong attitude of responsibility, not only to others, but also to Allah. This will drive a person to perform activities that are beneficial for themselves and others, which indirectly lead to higher productivity.

An exchange relationship can have the potential to trigger the occurrence of negative emotional state such as disappointment and anger (Meier & Semmer, 2013). These conditions occurs because of an injustice (Murphy & Tyler, 2008) or lack of reciprocity in the exchange (Piccoli & Witte, 2015), which consequently have an impact on performance decrease (Clercq & Azeem, 2020). This assumption indirectly emphasizes the involvement of emotional aspect in the relationship between justice and performance achievement.

Performance would not be able to be achieved optimally if the risk of psychological distress is not managed well (Kumar et al., 2021). The concept of Islamic spiritual intelligence is believed to have a role as an effective strategy in managing and minimizing the risk of psychological distress. An individual who has Islamic spiritual intelligence always carries out order and stays away from Allah's prohibitions, including psychological distress behavior. Psychological distress often leads a person to other negative behavior such as suicide (Wakefield & Schmitz, 2016), use of drugs (Chang et al., 2021), criminal behavior (Corner & Gill, 2021), and others. This negative influence makes psychological distress as a behavior that is forbidden by Allah, because it has the potential to bring harm to oneself and others.

Currently, there are only a few studies that look at the aspect of justice on individual performance from the psychological distress. In addition, comprehensive study about the concept of Islamic spiritual intelligence that is related to the aspect of psychological distress and performance is still limited. Therefore, this study will close the gap on the role of Islamic spiritual intelligence in the aspect of psychological distress toward individual performance using Social Exchange Theory (SET).

This study will provide several contributions, especially in the field of HRM, both theoretically and practically. First, this study will try to explain the domain of Islamic spiritual intelligence in order to emphasize the difference with the concept of spiritual intelligence brought by Zohar and Marshall (2000). Second, this study attempts to explain the importance of Islamic spiritual intelligence in managing psychological distress and performance achievement. Third, this study tries to clarify the importance of Islamic spiritual intelligence in the perspective of SET. Finally, this study will try to empirically examine the influence of Islamic spiritual intelligence on psychological distress and employee performance in the context of *Baitul Mall al-Tamwil* (BMT).

Literature Review

Social Exchange Theory

Blau (1964) suggested that "social exchange refers to the voluntary actions of individuals who are motivated by the returns they are expected to receive and usually get from them". Cropanzano and Mitchell (2005) stated that social exchange theory

consists of three important elements, namely rule and norm of exchange, resource exchanged, and relationship that emerge. The majority of contemporary studies often involve a reciprocal norm in the element of rule and norm of exchange to explain the social exchange phenomenon. The norm of reciprocity is considered as an important aspect in the social exchange theory. It emphasizes on the contingency interpersonal transaction, in which the action of one party will gain response from others (Gouldner, 1960). The norm of reciprocity also involves cultural expectations that people will get what they deserve (Gouldner, 1960), and those who disobey will be punished (Malinowski, 1932). The concept of Islamic spiritual intelligence in the context of social exchange theory is believed to play a role as a reciprocal reinforcement aspect. This statement refers to the essence of Islamic spiritual intelligence, which reflects a personality that is obedient to Allah, wise in using time, and is responsible (Baharuddin & Ismail, 2013). In addition, Islamic spiritual intelligence is also said to be identical with individuals who always maintain good relations with Allah, fellow humans, and the natural environment (Hanefar et al., 2016; Rahman & Shah, 2015). Therefore, Islamic spiritual intelligence keeps a person from actions that have the potential to harm others in the context of exchange, thus the quality of the exchange relationship is maintained.

In the context of this study, performance is the result of an exchange that previously involved a symbolic or particularistic distribution of resources. Performance is represented as a socio-emotional result that is displayed by employee as a form of voluntary reciprocity given to the leaders or organization. Socio-emotional outcomes are benefits that result from receiving symbolic resources. The symbolic resources include the aspects of formal justice and social justice originating from leaders and organization. Therefore, performance can be considered as a positive response to the fulfillment of the principle of justice, both formally and socially, which is then displayed in the form of behavior or actions that are relevant to organizational goals (Motowidlo & Kell, 2013). According to Foa and Foa (1980), symbolic and particularistic resources will lead to socio-emotional outcomes. Shore et al. (2001) stated that socio-emotional result represents that a person is truly valued and treated with dignity.

Furthermore, psychological distress is considered as a response to violation of the rules and norms of exchange. It is known that the rules and norms of exchange are generally related to the norm of reciprocity (Cropanzano & Mitchell, 2005). The quality of exchange relationship can be assessed from the implementation of exchange rules and norms. In this regard, reciprocity is an important and fundamental element in every exchange activity (Voss et al., 2019), especially within the scope of the organization. Gouldner (1960) revealed that in certain types of reciprocity, someone who violates the rules of reciprocity will be punished, mainly in the type of reciprocity as a pattern of interdependent transactions and reciprocity as the norm. Some individuals might feel anger when the principle of reciprocal exchange is violated (Meier & Semmer, 2013). Experts have mentioned that the lack of reciprocity in exchange can trigger emotional distress or psychological distress (Piccoli & Witte, 2015). The lack of reciprocity reflects the injustice in exchange relationship (Chandola et al., 2007).

Employee Performance

Performance is defined as a behavior or actions that are relevant to the organizational goals (Motowidlo & Kell, 2013). Furthermore, human resource performance refers to the measurable actions, behaviors, and outcomes that individuals engage in or bring about that are linked to and contribute to organizational goals (Campbell & Wiernik, 2015). Krishnaveni and Monica (2018) explained that employee performance can be in the form of contributions to employee financial and non-financial results that are directly related to organizational performance and success. A number of scholars stated a variety of important factors that must be considered in managing employee resource performance including perceptions of fairness in the workplace, psychological distress, and spiritual intelligence (Spivey et al., 2020; Virgolino et al., 2017).

Formal Justice

According to Simmers and McMurray (2018), formal justice represents the fairness of the procedures used to determine the results. Simmers and McMurray (2018) found that the formal aspect of procedural justice has a positive effect on workplace innovation. Dharmawati et al. (2020) stated that formal procedural or formal justice is the cause of slowing performance. In addition, a number of studies have found that formal justice has a significant influence on employee performance (Clercq & Azeem, 2020; Khan et al., 2020; Khtatbeh et al., 2020; Zeb et al., 2019).

Furthermore, Cropanzano et al. (2007) explains that procedural injustice can generate intellectual and emotional anger, even fuel distrust and hatred. If these feelings cannot be controlled, it will trigger a psychological distress. Several empirical studies have found a significant influence of formal justice on psychological distress (Cloutier et al., 2018; Haghighinezhad et al., 2019; Yokouchi & Hashimoto, 2019). Kobayashi and Kondo (2019) found that a low perception of formal justice or procedural justice has an impact on higher levels of psychological distress. Based on the empirical findings and the assumptions that have been developed, the following alternative hypotheses are proposed:

H1   Formal justice has a positive effect on employee performance.

H2   Formal justice has a negative effect on psychological distress.

Social Justice

McCarthy et al. (2009) described social justice (interactional) as a social factor that reflects the communication felt by employees and the treatment they received from their supervisors. McCarthy et al. (2009) in their study found that social factor (interactional) has a significant influence on motivation, and indirectly lead to increased performance. Keum and Miller (2019) also found that the aspect of social justice attitude has a significant influence on actor's outcomes. Recently, a number of studies also found that social justice (interactional) can affect performance (Khan et al., 2020; Pakpahan et al., 2020; Zeb et al., 2019).

Disrespectful treatment and inappropriate sharing of information in an exchange relationship will trigger negative emotional state change for the party who feels

aggrieved. Mcparland and Eccleston (2013) stated that the aspect of social justice trigger pain or suffering. On the other hand, Lucas (2020) found that social justice can affect mental health and negative emotional state such as depression. Several recent studies also found similar results and strengthen the assumptions that the construct of social justice (interactional) is a significant predictor of psychological distress (Ahmed et al., 2018; Haghighinezhad et al., 2019; Kobayashi & Kondo, 2019; Yokouchi & Hashimoto, 2019). Based on the empirical findings and the assumptions that have been developed, the following alternative hypotheses are proposed:

H3   Social justice has a positive effect on employee performance.

H4   Social justice has a negative effect on psychological distress.

Psychological Distress

Exchange relationships often trigger the emergence of changes in negative affective state such as regret, disappointment, and anger. If this condition cannot be controlled, it will have an impact on mental health decline, such as psychological distress. Robert and Hockey (1997) stated that psychological distress can decrease motivation and individual efforts. This would cause individual cannot perform their role optimally, thuse have a negative impact on their achievement of work. Lim and Tai (2014) in a study on nonprofit organizations in Singapore have found that there is a significant negative influence of psychological distress on job performance. Recent studies also found that psychological distress has a significant influence on individual performance (Duraku & Hoxha, 2018; Khuong & Yen, 2016). Based on the empirical findings and the assumptions that have been developed, the following alternative hypotheses are proposed:

H5   Psychological distress has a negative effect on employee performance.

Mediation Effect of Psychological Distress

The perspective of social exchange theory positioned organization as an arena of long-term exchange, in which a person decides to join as a member on the impulse to obtain favorable results (Cropanzano & Mitchell, 2005). In the process, social exchange activities focus on the balance of inputs with outputs that will be provided by each party that is involved (Cropanzano et al., 2002). An imbalance of input or output from each party will lead to a problem that will cause a decrease in the quality of exchange relationship itself. Imbalances in this context reflect injustice (formal and social) that can make those who feel aggrieved experience unpleasant emotional states. This condition indirectly leads parties who feel aggrieved tend to be reluctant to give optimal efforts, or even intentionally reduce their input or contribution as a form of response or protest against injustice. Unresolved psychological distress can cause a person to lose focus at work and tend to display a decrease in the quality and quantity of their work. Based on this assumption, the alternative hypotheses can be proposed as follows:

H6   Psychological distress mediates the effect of formal justice on employee performance.

H7   Psychological distress mediates the effect of social justice on employee performance.

Moderation Effect of Islamic Spiritual Intelligence

In this context, Islamic spiritual intelligence is believed to have a key role to maintain the quality of exchange relationship as assumed in the perspective of social exchange theory. Islamic spiritual intelligence is coherent with the individual's internal strength to have a pure heart and soul (Rahman & Shah, 2015). Islamic spiritual intelligence reflects individuals to be obedient to Allah, carrying out human nature, being strong in facing trials, wise in using time, and having a sense of responsibility (Baharuddin & Ismail, 2013). Based on the essence of Islamic spiritual intelligence, a person tends to provide feedback that is in accordance with the results received to his exchange partner. This is a form of responsibility for social exchange relationships and efforts to provide benefits for interaction partners. A person also tends to be patient when there is a discrepancy with the results received in the exchange relationship. This is due to the belief that there is wisdom behind the discrepancy and an unwillingness to repay with a loss. Finally, someone who is spiritually intelligent in Islamic perspective tends to carry out positive activities that brings benefits to him and others, and always uses time wisely. This will surely lead to the achievement of better work results. From these assumptions, the following alternative hypotheses are proposed:

H8   Islamic spiritual intelligence moderates the effect of formal justice on employee performance, the effect is stronger when the level of Islamic spiritual intelligence is high, and weaker when the level of Islamic spiritual intelligence is low.

H9   Islamic spiritual intelligence moderates the effect of social justice on employee performance, the effect is stronger when the level of Islamic spiritual intelligence is high, and weaker when the level of Islamic spiritual intelligence is low.

H10 Islamic spiritual intelligence moderates the effect of formal justice on psychological distress, the effect is stronger when the level of Islamic spiritual intelligence is high, and weaker when the level of Islamic spiritual intelligence is low.

H11 Islamic spiritual intelligence moderates the effect of social justice on psychological distress, the effect is stronger when the level of Islamic spiritual intelligence is high, and weaker when the level of Islamic spiritual intelligence is low.

H12 Islamic spiritual intelligence moderates the effect of psychological distress on employee performance, the effect is stronger when the level of Islamic spiritual intelligence is high, and weaker when the level of Islamic spiritual intelligence is low.

Figure 1: Research Model
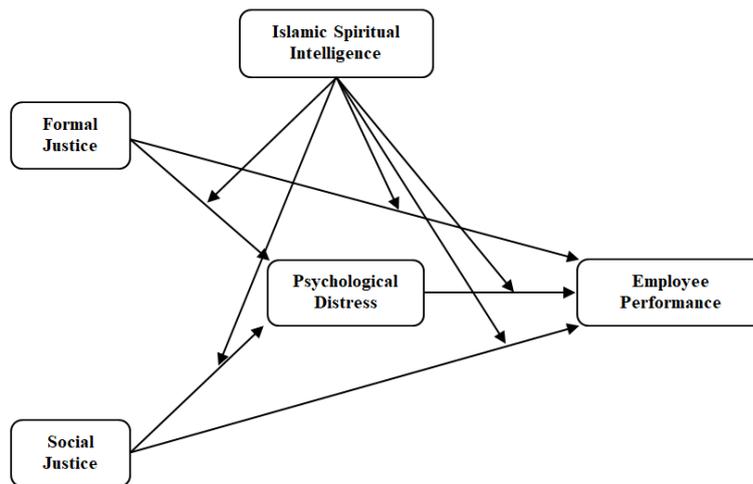
Methodology

Data Collection and Analysis

The respondents of this study are the employees and managers of *Baitul Mall al-Tamwil* (BMT) or the Sharia Financing Savings and Loans Cooperative (KSPPS) in the Special Region of Yogyakarta, Indonesia. From the survey, 194 data are obtained. This study uses Structural Equation Modeling (SEM) approach with the Analysis Moment Structure (AMOS) 24 software as the data analysis technique. Finally, this study will use multi group analysis to find out the moderating influence of the construct of Islamic spiritual intelligence on psychological distress and employee performance.

Measurement and Variables

Psychological distress adopts 6 items indicators developed by Kessler et al. (2002). Employee performance adopts 5 items indicators from Williams and Anderson (1991). Formal justice and social justice adopt items developed by Colquitt (2001) and Tjahjono (2007). Finally, Islamic spiritual intelligence adopts 28 items indicators from four dimensions (*al-qalb*, *al-ruh*, *al-nafs*, and *al-aql*) developed by Baharuddin and Ismail (2013).

Results

Measurement Model

The results of confirmatory factor analysis (CFA) first order and second order test indicates that there are two items indicators of variables with the loading factor value of < 0.5, namely for the construct of formal justice (FJ6) and for the construct of Islamic spiritual intelligence of *al-nafs* dimension (NA2). Therefore, these two items must be eliminated in order to get a variable indicator with better validity. Hair et al. (2014) stated that a good rule of thumb for standardized loading estimates should be 0.5 or

higher. Thus, in this analysis, the item is declared valid if the loading factor value shows a value of > 0.5. Furthermore, the results also indicates that from the value of goodness of fit of employee performance construct, there are six indices that meet the criteria of good fit, namely RMR, RMSEA, GFI, AGFI, TLI, and GFI. For the value of goodness of fit for formal justice construct, there is only one index that meets the criteria of good fit, namely RMR, and there are two that belongs in the marginal fit category, namely GFI and CFI index. For the value of goodness of fit for social justice construct, there is no index that meets the good fit criteria. For the value of goodness of fit for psychological distress construct, there are six indices that meet the good fit criteria, namely GFI, TLI, and CFI, and there is one that belongs to the category of marginal fit, namely AGFI index. For the value of goodness of fit for Islamic spiritual intelligence construct, there is only one index that meets the criteria of good fit, namely RMR, and there are two that belongs in the marginal fit category, namely TLI and CFI index. According to Hair et al. (2014) at least three or four indices must meet the good fit criteria for the model to be feasible or adequate. Therefore, several constructs, such as formal justice, social justice, and Islamic spiritual intelligence, must be revised and modified in order to get a better model.

Structural Model

The revised structural model generates the loading factor value of > 0.5 for all items, thus it can be concluded that all of the research construct items have met the assumption of validity. It also generates the convergent validity value for all construct with the variance extracted (VE) value of > 0.5, average variance extracted (AVE) value of > 0.5, and construct reliability value of > 0.7. Therefore, after the model revision, all construct items are reliable. Furthermore, the AVE square root value of each latent construct is higher than the correlation value between constructs, so it can be said that each construct has good discriminant validity. The revised structural model also generates a goodness of fit index, in which five (5) indices are found to meet the good fit criteria, namely RMR, RMSEA, CMIN/DF, TLI, and CFI. Thus, the structural model has met the feasibility and suitability aspects for analysis to the next stage.

The results of the univariate data normality test indicates that most of the critical ratio (c.r) values on skewness are in numbers greater than $\pm$ 2.58. Likewise, the normality of the multivariate data indicates that the critical ratio (c.r) value in kurtosis is at 25.552, or greater than $\pm$ 2.58. A number of experts stated that the assumption of multivariate normality can also be required with a critical kurtosis value of not more than 30 (Lai & Hitchcock, 2014; Walker, 2010). Therefore, in this context, the assumption of multivariate normality has been met. The results of the multivariate outliers indicate that there is no data that exceeds 54.052 on the mahalanobis distance value, thus there is no multivariate outliers. In this context, data bias can be assessed, one of which from the value of *mahalanobis d-squared* in the output of *mahalanobis distance* (Lam et al., 2022). The results of the multicollinearity test show that the correlation value between the independent variables is 0.589. This value indicates that the correlation between independent variables is < 0.85. Therefore, there is no multicollinearity in the model.

Table 1: Measurement Model

Construct	Items	Loading Factor	VE	AVE	CR
Islamic Spiritual Intelligence	Al-Qalb	0,900	0,593	0,770	0,965
	Al-Ruh	0,961			
	Al-Nafs	0,701			
	Al-Aql	0,669			
Al-Qalb	QA5	0,824	0,611	0,782	0,851
	QA4	0,810			
	QA3	0,670			
	QA2	0,653			
	QA1	0,685			
Al-Ruh	RU11	0,575	0,587	0,766	0,917
	RU10	0,523			
	RU9	0,601			
	RU8	0,744			
	RU7	0,699			
	RU6	0,817			
	RU5	0,789			
	RU4	0,819			
	RU3	0,739			
	RU2	0,708			
	RU1	0,735			
Al-Nafs	NA8	0,675	0,532	0,729	0,838
	NA7	0,705			
	NA6	0,592			
	NA5	0,682			
	NA4	0,574			
	NA3	0,641			
	NA1	0,689			
Al-Aql	AQ4	0,701	0,700	0,837	0,883
	AQ3	0,886			
	AQ2	0,856			
	AQ1	0,781			
Psychological Distress	PD6	0,635	0,613	0,782	0,874
	PD5	0,693			
	PD4	0,626			
	PD3	0,811			
	PD2	0,823			
	PD1	0,780			
Formal Justice	FJ7	0,615	0,518	0,720	0,827
	FJ5	0,595			
	FJ4	0,651			
	FJ3	0,742			
	FJ2	0,612			
	FJ1	0,705			
Social Justice	SJ9	0,633	0,616	0,785	0,913
	SJ8	0,552			
	SJ7	0,561			
	SJ6	0,539			
	SJ5	0,600			
	SJ4	0,567			
	SJ3	0,955			
	SJ2	0,935			
	SJ1	0,913			

Construct	Items	Loading Factor	VE	AVE	CR
Employee	EP1	0,805	0,747	0,873	0,926
Performance	EP2	0,893			
	EP3	0,916			
	EP4	0,867			
	EP5	0,734			

Table 2: Discriminant Validity Structural Model

Construct	FJ	SJ	PD	EP	ISI
FJ	**0,720**				
SJ	0,353	**0,785**			
PD	0,182	0,248	**0,782**		
EP	0,263	0,162	0,199	**0,873**	
ISI	0,167	0,203	0,207	0,171	**0,770**

Note: FJ = Formal Justice, SJ = Social Justice, PD = Psychological Distress, EP = Employee Performance, ISI = Islamic Spiritual Intelligence.

The results of the hypothesis test indicate that the coefficient value of standardized regression weight for the construct of formal justice on employee performance is 0.347. The direct effect between these two variables produces the C.R. value of 3.349, > 1.96. Therefore, the first hypothesis is accepted. The coefficient value of standardized regression weight for the construct of social justice on employee performance is 0.40. The direct effect between these two variables produces the C.R. value of 0.445, < 1.96. Therefore, the second hypothesis is rejected. The coefficient value of standardized regression weight for the construct of psychological distress on employee performance is -0.283. The direct effect between these two variables produces the C.R. value of -3.223, > 1.96. Therefore, the third hypothesis is accepted. The coefficient value of standardized regression weight for the construct of formal justice on psychological distress is -0.243. The direct effect between these two variables produces the C.R. value of -2.382, > 1.96. Therefore, the fourth hypothesis is accepted. The coefficient value of standardized regression weight for the construct of social justice on psychological distress is -0.351. The direct effect between these two variables produces the C.R. value of -3.499, > 1.96. Therefore, the fifth hypothesis is accepted.

Table 3: Hypotheses Test

			Estimate	S.E.	C.R.	P	Conclusion
PD	←	FJ	-,243	,201	-2,384	,017	Significant
PD	←	SJ	-,351	,160	-3,499	***	Significant
EP	←	PD	-,283	,056	-3,223	,001	Significant
EP	←	FJ	,347	,130	3,349	***	Significant
EP	←	SJ	,040	,092	,445	,657	Not significant

Note: FJ = Formal Justice, SJ = Social Justice, PD = Psychological Distress, EP = Employee Performance, ISI = Islamic Spiritual Intelligence, *** < 0,001.

Mediation Effect of Psychological Distress

The calculation results for sobel test for sixth hypothesis shows a number of t_{count} of 1.86, or smaller than ($<$) t_{table} of 1.96. This means that psychological distress does not play a role as a mediator in the relationship between formal justice and employee performance. Thus, it can be concluded that the sixth hypothesis is rejected. The calculation results for sobel test for seventh hypothesis shows a number of t_{count} of 2.315, or greater than ($>$) t_{table} of 1.96. This means that psychological distress mediates the effect of social justice and employee performance. Thus, it can be concluded that the seventh hypothesis is accepted.

Moderation Effect of Islamic Spiritual Intelligence

The moderation test with multi group analysis resulted in goodness of fit indices criteria to evaluate the model in the context of low Islamic spiritual intelligence and high Islamic spiritual intelligence. From a number of goodness of fit indices, there are three (3) indices that meet the good fit criteria, namely RMSEA, CMIN/DF, and CFI. According to Hair et al. (2014), it takes three (3) or four (4) indices in good fit criteria for the model to be feasible or adequate. Since there are three (3) indices with good fit criteria, the model is feasible or adequate.

At a low level of Islamic spiritual intelligence, formal justice has no significant effect on employee performance, as proven by the C.R. value of 1.179 < 1.96. However, at a high level of Islamic spiritual intelligence, formal justice has a significant effect on employee performance, as proven by the C.R. value of 2.648 > 1.96. This indicates that there is a different result between low and high Islamic spiritual intelligence. Therefore, the eighth hypothesis is accepted.

At a low level of Islamic spiritual intelligence, social justice has no significant effect on employee performance, as proven by the C.R. value of 0.975 < 1.96. Likewise, at a high level of Islamic spiritual intelligence, social justice has no significant effect on employee performance, as proven by the C.R. value of -0.686 < 1.96. This indicates that there is no different result between low and high Islamic spiritual intelligence. Therefore, the ninth hypothesis is rejected.

At a low level of Islamic spiritual intelligence, formal justice has no significant effect on psychological distress, as proven by the C.R. value of -0.795 < 1.96. However, at a high level of Islamic spiritual intelligence, formal justice has a significant effect on psychological distress, as proven by the C.R. value of -2.020 > 1.96. This indicates that there is a different result between low and high Islamic spiritual intelligence. Therefore, the tenth hypothesis is accepted.

At a low level of Islamic spiritual intelligence, social justice has a significant effect on psychological distress, as proven by the C.R. value of -2.602 > 1.96. However, at a high level of Islamic spiritual intelligence, social justice does not have a significant effect on psychological distress, as proven by the C.R. value of -1.188 < 1.96. This indicates that there is a different result between low and high Islamic spiritual intelligence. Therefore, the eleventh hypothesis is accepted.

At a low level of Islamic spiritual intelligence, psychological distress has no significant effect on employee performance, as proven by the C.R. value of -0.816 < 1.96. However, at a high level of Islamic spiritual intelligence, psychological distress has a significant effect on employee performance, as proven by the C.R. value of -3.079 > 1.96. This indicates that there is a different result between low and high Islamic spiritual intelligence. Therefore, the twelfth hypothesis is accepted.

Discussion

This study finds that formal justice has a significant effect on employee performance, supporting a number of relevant prior studies (Clercq & Azeem, 2020; Dharmawati et al., 2020; Khan et al., 2020; Khtatbeh et al., 2020). This condition indicates that fulfilled formal justice encourages employees to give optimal efforts for the progress of the organization's business as a form of positive feedback given by the organization to them. This study also proves that formal justice and social justice have a significant effect on psychological distress, which is in line with the findings from several experts in relevant studies (Haghighinezhad et al., 2019; Kobayashi & Kondo, 2019; Yokouchi & Hashimoto, 2019). This means that unfulfilled formal justice and social justice will trigger higher employee psychological distress. This condition is further strengthened when employees perceive that the unfair treatment they receive from both the leadership and the organization makes them feel that they are not appreciated, and all the efforts that they contribute do not get any recognition. It can trigger a burden on the employees' minds, hence leading to psychological distress. Furthermore, this study finds that psychological distress has a significant effect on employee performance. This finding is in accordance with the statements of the previous studies (Duraku & Hoxha, 2018; Khuong & Yen, 2016). Employees revealed that the problems of psychological distress they experienced from their job as well as the treatment of the leader can cause them to lose focus at work. As a result, the work they displayed tends to lead to decreased in quantity and quality.

This study also proves that Islamic spiritual intelligence has a crucial role as a moderator in the effect of formal justice on employee performance. Employees who are close to Allah by worshiping and staying away from the prohibitions are more responsible and always use their time well. They will try to give the best for the organization as a form of their sense of responsibility and efforts in maintaining relationships with the organization. In the context of the effect of formal justice and social justice on psychological distress, Islamic spiritual intelligence is proven to have an important role in minimizing employees' psychological distress. The number of employees who experience injustice in their workplace is not small, and it usually relates to work overload and aspects of the welfare they receive. Employees with Islamic spiritual intelligence respond to the unfair treatment they receive by protesting as a form of corrective action against the procedures and behavior of the leadership. However, when the protest is not effective, they prefer to be patient and consider the injustice they receive as a trial. They perceive it as the best scenario from Allah and only Allah who can provide help. This is done to maintain good relations with Allah and other humans, or what is known as *habluminallah wa habluminannas*.

The individual character in the concept of Islamic spiritual intelligence, which reflects an individual who is superior, obedient to Allah, carries out human nature, is strong in facing trials, is wise in utilizing time, and has strong responsibilities (Baharuddin & Ismail, 2013; Baharuddin & Ismail, 2016) will lead a person to stay away from all forms of negative behavior that can harm themselves and others, including psychological distress. As explained in a number of literatures, psychological distress is an act or attitude that is prohibited and able to invites the wrath of Allah because of the negative impact it can cause.

Finally, this study finds that Islamic spiritual intelligence moderates the effect of psychological distress on employee performance. Islamic spiritual intelligence reflects individual internal strength to have a pure heart and soul, and become an individual who maintain good relations with Allah and others. In order to maintain the pureness of heart and soul, individuals must carry out all their obligations and stay away from all the prohibitions ordered by Allah. From the results of the survey, employees admit that when they are always close to Allah by worshiping Him, they are motivated to do activities that can bring benefits to themselves and others. In the organizational context, employees who have strong faith in Allah tend to be focused and sincere in their work solely for the good and worship of Allah. Unconsciously, this belief leads employees to better work results, which means that Islamic spiritual intelligence can encourage individuals to achieve performance.

This study proves that the concept of spiritual intelligence in the Islamic perspective has a close relationship with religious values. It is explained that a strong spirituality will be formed when a person holds and always carries out Islamic law written in the Qur'an and the Sunnah of the Prophet. This study has confirmed that Islamic spiritual intelligence is a multidimensional construct that includes four dimensions, namely *al-qalb*, *al-ruh*, *al-nafs*, and *al-aql*. This study also confirms that the character of Islamic spiritual intelligence can be an effective alternative strategy to manage negative affective state such as psychological distress. In addition, Islamic spiritual intelligence can also be an alternative for individual to increase their work achievement.

Furthermore, this study also confirms that Islamic spiritual intelligence has a crucial role in maintaining the relationship between individuals and groups in a business phenomenon regarding social exchange in organizational context. This statement is proven by the findings of this study that the concept of Islamic spiritual intelligence becomes a moderator on the effect between constructs in the research model.

An individual with Islamic spiritual intelligence tends to focus on work because the purpose of their work is solely for worship and get the pleasure from Allah. A number of empirical studies have found that strong beliefs about work as part of worship can have a significant impact on increasing job satisfaction, organizational commitment, innovative work behavior, and adaptive performance (Nasution & Rafiki, 2020). Islamic spiritual intelligence allows individuals to have a balanced emotional and spiritual intelligence (Sogolitappeh et al., 2018). This condition will lead to individual's ability to manage their emotion and maintain their behavior when faced with difficult situations (Anwar et al., 2020). In addition, Islamic spiritual intelligence also encourages a person to always use their time wisely (Baharuddin & Ismail, 2016) and stay away from actions that can harm oneself and others (Rahman & Shah, 2015), thus indirectly, Islamic spiritual intelligence guides employees to achieve better performance (Rahmawati et al., 2019).

Limitation and Recommendation

This study only focuses on the study of Islamic spiritual intelligence in the scope of Islamic microfinance institutions. Therefore, future studies are expected to be able to conduct studies on a wider organizational scope. This idea aims to determine the relevance of the concept of Islamic spiritual intelligence in explaining various issues in the field of human resource management and organization. The study of Islamic spiritual intelligence and its consequences in this study is only explained through the perspective of SET. It is expected that future studies can explain the role of Islamic spiritual intelligence and its consequences on psychological distress and human resource performance through a different grand theory perspective. It is aimed to explore the relevance of the concept of Islamic spiritual intelligence using established basic theories in the field of HRM. Finally, this study still focuses on the viciousness of the concept of Islamic spiritual intelligence and its consequences at the level of individual analysis. Future studies can use Islamic spiritual intelligence to explain various business phenomena in different level of analysis in order to understand how far the concept of Islamic spiritual intelligence can be adopted to explain business phenomena at various levels of analysis, both groups and organizations.

Implications for Asian Business

This paper revealed new insights from Islamic spiritual intelligence in SET. This statement is evidenced by the use of Islamic teachings-based spiritual intelligence items contained in the Qur'an and Hadith. This study also finds the important role of Islamic spiritual intelligence in the context of SET. Departing from the negative impact that can be caused to performance, psychological distress becomes a crucial and practical issue that must be continued to be discussed, considering that the individual psychological abilities are different. Furthermore, based on the assumptions and empirical findings regarding the impact of psychological distress on employee performance, this study recommends a new concept, namely Islamic spiritual intelligence, as an alternative to manage and minimize psychological distress in order to achieve a more optimal performance for employees. Finally, the findings of this study can be an initial gate towards the development of study of Islamic spiritual intelligence in various business phenomenon in the field, especially in HRM. This study can be a reference to conduct a comprehensive and in-depth empirical study to understand the consequences of the model of Islamic spiritual intelligence in the future.

This study has confirmed the important role of Islamic spiritual intelligence in managing psychological distress towards employee performance in the context of Islamic-based micro financial institutions, especially in a number of Muslim countries in Asia. It is also possible that the findings of this study can also be used to explain various relevant business phenomena within the scope of non-Muslim countries in Asia. Islamic spiritual intelligence plays a role as a determinant of attitudes and behavior that a person will display in an exchange relationship. With Islamic spiritual intelligence, the risk of exchange conflicts that will lead to psychological distress can be managed and minimized. This is because there is a strong sense of responsibility to maintain good relations in exchange, thus it has an impact on improving the quality of the exchange relationship itself. Furthermore, this study also finds Islamic spiritual intelligence plays an important role as a factor that can strengthen and weaken (moderate) the influence

of justice and psychological distress on HR performance. The findings regarding Islamic spiritual intelligence can be an effective step to manage the risk of psychological distress and increasing human resource performance in the organizational context. The findings can also be an effective strategy in increasing the responsibility of the organizational member in an exchange relationship, thus justice can be realized in the organization. Finally, through empirical evidence regarding the consequences of Islamic spiritual intelligence, this study is expected to be a practical reference for managers and organizations in a number of regions in Asia in designing effective strategies for managing psychological distress and achieving human resource performance by referring to the concept of Islamic spiritual intelligence.

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