

The Effect of Islamic Emotional Intelligence and Organizational Support on Organizational Commitment Mediated by Work Life Balance (Study on Female Educators/Teachers of Abu Hurairah Mataram Islamic Boarding School)

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ABSTRACT : This research aims to develop some previous research in a more Islamic context. The problems in this study will focus more on the relationship between Islamic emotional Intelligence and Organizational Support can affect employee organizational commitment and discuss how Work Life Balance acts as a variable that mediates the relationship between Islamic emotional intelligence, Organizational Support and organizational commitment studied in female educators/teachers of Abu Hurairah Mataram Islamic Boarding School. With a quantitative research approach, the research sample respondents were 96 teachers at the Abu Hurairah Mataram Islamic Boarding School. The data analysis technique used in this research is Structural Equation Modelling-Partial Least Square (SEM-PLS) with the help of the SmartPLS 4.0 program. The results of this study indicate that Islamic Emotional Intelligence has a positive and significant effect on Organizational commitment, Islamic emotional Intelligence has a significant positive effect on Work life Balance, Organizational Support has a significant positive effect on Organizational Commitment, Organizational Support has no significant effect on Work Life Balance, Work life balance has a significant positive effect on Organizational Commitment, Islamic emotional intelligence has no significant effect on Organizational Commitment through Work life balance and Organizational Support has no significant effect on Organizational Commitment through Work Life Balance. The results of this study show that there are differences and similarities with the results of the research that is the reference that has been described in this study.

KEYWORDS: *Islamic emotional Intelligence, Organisational Support, Organizational Commitment Work Life Balance.*

I. INTRODUCTION

In human resource management, every organisation has medium-term goals. This requires commitment from individuals, because without commitment the organisation will experience imbalances. One of the characteristics of an employee who has commitment is being loyal / loyal to the leadership. Over time, human resources are very important in an organisation that is running well. Without human resources, the quality of the organisation will not improve, because it will be difficult to run when other resources are not fulfilled (Mariana et.al, 2023). Robbins (2006) states that, organisational commitment is a condition in which individuals support a particular organisation and its goals and desires to maintain membership in that organisation. Meyer and Allen in Fatmawati et.al (2017), there are three components of organisational commitment, namely: affective commitment, continuance commitment, and normative commitment.

The second approach that is studied and affects Organisational Commitment is Islamic Emotional Intelligence. According to Cooper and Sawaf (1999), emotional intelligence is the ability to feel, understand and effectively apply emotional power and sensitivity as a source of energy, information, correction and humane influence. Furthermore, Daniel Goleman, in his work *working with emotional intelligence* (1995), defines emotional intelligence as the ability to recognise one's own feelings and the feelings of others, the ability to motivate oneself and the ability to manage emotions well on oneself in relationships with others. This is evidenced by research conducted by Ardini Santra (2016), Amaliyah (2018), Muhammad Syafiq et al (2016), Argon et al (2020) which states the results of emotional intelligence research have a positive and significant effect on organisational commitment.

The phenomenon observed in research on Organisational Commitment associated with *Work Life Balance*, Emotional Intelligence (Islamic perspective) and *Organizational Support* at the Abu Hurairah Mataram Islamic Boarding School Institution in female educators/teachers who are mostly housewives playing a dual role, this phenomenon is a dilemma factor for female educators/teachers at Abu Hurairah Islamic Boarding School in carrying out their daily lives. Both household affairs and work as educators / teachers to produce good performance. The ability to balance *Work Life Balance* means being able to provide the same amount of time in work and other roles of individuals outside of their work. In fact, there are still many female educators/teachers who find it difficult to manage the balance of these roles proportionally.

The problems in this study will focus more on the relationship between *Islamic emotional Intelligence* and *Organizational Support* can affect employee organizational commitment and discuss how *Work Life Balance* acts as a variable that mediates the relationship between *Islamic emotional intelligence*, *Organizational Support* and *organizational commitment* studied in female educators/teachers of Pondok Pesantren Abu Hurairah Mataram so that we can find several differences/gaps from previous research with research to be conducted, among others, there are differences in the results of one study with another, there are differences in indicators/variables, the number of sample populations and different research locations.

II. LITERATURE REVIEW

The Effect of Islamic Emotional Intelligence on Organizational Commitment

According to Goleman (2009), there are several factors that affect emotional intelligence, including external (environmental) factors. A person's experience and environment greatly affect the development of his emotional intelligence. First, the family environment. Second, the school or educational environment. Controlled emotions will produce good morals and social behaviour, thus knowing how to interact with others, how to control emotions and social behaviour, as well as develop skills and interests when dealing with organisational commitments.

In line with research conducted by Muhammad Syafiq et al (2016), and Bill Argon et al (2020), stating that there is a significant relationship between emotional intelligence and organisational commitment.

H1: *Islamic Emotional Intelligence* has a positive and significant effect on *Organizational Commitment*.

The Effect of Organizational Support on Organizational Commitment

According to Eisenberger (2011) *organizational support* is the extent to which the organisation values their contributions and cares about their well-being. This shows that commitment from the organisation to its employees can be very beneficial.

In short, it can be interpreted that there is a positive relationship between *Organizational Support* and *Organizational Commitment*. The higher the *Organizational Support* for employees, the higher the *Organizational Commitment* for employees, and vice versa, if *Organizational Support for employees* is low, *Organizational Commitment* will decrease. With high organisational commitment in employees, it can produce good work for the institution/organisation.

This is in line with research conducted by I Ketut metria, I Gede Riana (2018), Ni Made Anggun Cahayu, Agus Ganesa Rahyuda (2019) and Ni Luh Putu Suarningsih (2013) which states that *Organizational Support* has a significant positive effect on *Organizational Commitment*.

H2: *Organizational Support* has a Positive and Significant Effect on *Organizational Commitment*.

Effect of Work Life balance on Organizational Commitment

Delecta (2011) where *Work Life Balance* is an individual's ability to fulfil work and family commitments, as well as other responsibilities besides work and other activities. Where the ability to carry out the balance between family and work in the organisation must be accompanied by organisational commitment.

This is in line with research conducted by E. Kent Malone et al (2013), Busra Arif, et al (2014) and Syed Muhammad Azeem et al (2014), Achmat Riffay (2019), Stefanus Rumangkit et al (2019) and Abeba meyen Mengistu et al (2020) state that *Work Life Balance* has a significant positive effect on *Organizational Commitment*.

H3: *Work Life Balance* has a Positive and Significant Effect on *Organizational Commitment*

The Effect of Islamic Emotional Intelligence on Work Life Balance

Emotional intelligence in the view of Islam is a form of human awareness in actualising his mind based on the holy book of the Qur'an and all the words and actions exemplified by the Prophet Muhammad and his companions. In Islam, emotional intelligence is known as *Qalbiah* intelligence, as in the personality structure, the human instinctual structure consists of three components, namely heart, mind and lust (Bakran, 2013). *Qalbiah* intelligence in more detail includes intellectual, emotional, moral, spiritual and religious intelligence. So what is meant by emotional intelligence here is the intelligence of the heart related to controlling impulsive and aggressive desires.

This intelligence directs a person to act carefully, vigilantly, calmly, patiently and steadfastly when he gets disaster and is grateful when he gets pleasure. With the existence of *Islamic Emotional Intelligence*, it will affect *Work Life Balance*.

This is in line with the results of research by Anisa Ratri Utamai et al (2022), Harjo, Suryani (2023) and Naufal Latif (2022) who found that *Islamic emotional Intelligence has a significant effect on Work Life Balance*.

H4: *Islamic Emotional Intelligence has a positive and significant effect on Work Life Balance*

The Effect of Organizational Support on Work Life Balance

For *Work Life Balance*, the norm of reciprocity causes employees and organisations to pay attention to several goals that exist in the work relationship (Rhoades and Eisenberger, 2009).

In line with research conducted by Nicolas YoniPratama, Wisnu Prajogo (2023), Irene Adinigrum (2022) and Tasya Rabani, Meita Santi Budiani (2021) stated that *Organizational Support has a significant positive effect on Work Life Balance*.

H5: *Organisational Support has a significant positive effect on Work Life Balance*

The Effect of Islamic Emotional Intelligence on Organizational Commitment mediated by Work Life Balance

Against Organizational Commitment when mediated by Work Life Balance, Islamic Emotional Intelligence has an influence where according to Goleman (2015) emotional intelligence is the ability to motivate oneself, and endure frustration, control impulses, and not exaggerate pleasure, regulate mood, and keep them in order. stress does not paralyse the ability to think, empathise and pray. Emotional intelligence in the view of Islam is a form of pattern of thinking and acting in accordance with the concept of the holy book Al Qura'an which was revealed by Allah SAW through the Prophet Muhammad SAW and the hadith shoeh in accordance with the guidance of the Prophet SAW followed by his companions. In Islam, emotional intelligence is known as *Qalbiah intelligence*, as in the personality structure, the human nafsani structure consists of three components, namely the heart, mind and lust (Bakran, 2013). So when someone understands the concept of Islamic Emotional Intelligence well, it will affect organizational commitment when mediated by Work Life Balance.

The results of research conducted by Nurul Husna Hasan. (2023) found that *Islamic Emotional Intelligence can affect Organizational Commitment*.

H6: *Islamic Emotional Intelligence can influence Organizational Commitment Mediated Work Life Balance*

The Effect of Organizational Support on Organizational Commitment Mediated by Work Life Balance

According to Eisenberger (2011) *organizational support* is the extent to which the organisation values their contributions and cares about their well-being. The existence of this norm of reciprocity causes employees and organisations to pay attention to several goals that exist in the work relationship (Rhoades and Eisenberger, 2009).

The results of research conducted by Dewi Larasati et al. (2022) found that *Work Life Balance* satisfaction perfectly mediates *organizational commitment*.

The results of other research conducted by Ilham Rasyid (2023) show that work life balance can mediate organizational support on organisational commitment. This can be interpreted that there is a positive and significant effect of Organizational Support on organizational Commitment when mediated by Work Life Balance.

H7: *Organizational Support has a significant positive effect on Organizational Commitment Mediated by Work Life Balance*.

III. METHODS

The type of research used in this study is a quantitative approach. Using the census / saturated sampling method, namely 96 female educators / teachers at the Integrated Islamic School (IT) Abu Hurairah Mataram Islamic Boarding School Institute.

This study uses structural equation model analysis (SEM analysis) with the SmartPLS application. The PLS evaluation model is based on non-parametric predictive measures. Measurement model testing or outer model is used to validate the research model, namely by testing construct validity (convergent and discriminant validity), and testing internal consistency (construct reliability). While the structural model or inner model is done by predicting the causal relationship between variables. Structural model testing is seen through the bootstrapping process, as well as T-Statistics testing parameters. The structural model (inner model) is evaluated by looking at the percentage of variance explained by the latent construct R2 value and also by looking at the structural path coefficient.

IV. RESULTS

Evaluation of the Measurement Model (Outer Model)

Outer model is used to test the validity and reliability of a construct. The outer model with reflective indicators is assessed by convergent and discriminant validity of the latent construct formation of indicators and composite reliability and Cronbach alpha for indicator blocks. Tests conducted on the outer The results of the convergent validity test show that there are 7 question items that do not meet the minimum requirements to be considered valid so they have to be dropped for further analysis. The 7 question items consist of 2 question items from the Islamic emotional Intelligence construct and 5 question items from the Work Life Balance construct. While all other question items have a loading factor value > 0.50. When viewed from the AVE (*average variance Extraction*) value, all constructs meet the validity requirements.

Average Variance Extracted (AVE)

Latent Variable	Criteria	AVE value	Description
<i>Islamic Emotional Intelligence</i>	>0,05	0,529	Meets <i>convergent validity</i>
<i>Organisational Support</i>	>0,05	0,573	Meets <i>convergent validity</i>
<i>Organisational Commitment</i>	>0,05	0,564	Meets <i>convergent validity</i>
<i>Work Life Balance</i>	>0,05	0,353	Meets <i>convergent validity</i>

Based on the table, that the AVE (*Average Variance Extracted*) value is > 0.5. So it can be said that all indicators are declared valid.

Discriminant validity of the measurement model with reflexive indicators is assessed based on cross loading measurements with constructs. According to Ghazali and Latan (2015), the discriminant validity method is to test discriminant validity with reflexive indicators, namely by looking at the cross loading value for each variable must be > 0.5. Another method that can be used is to compare the square root value of the average variance extracted (AVE) of each construct with the correlation between other constructs in the model, then it is said to have a good discriminant validity value (Fornell and Larcker 1981 in Ghazali and Latan (2015).

Discriminant Validity Value *fornell-larcker criterion*

	<i>Islamic Emotional Intelligence</i>	<i>Organisational Support</i>	<i>Organisational Commitment</i>	<i>Work Life Balance</i>
<i>Islamic Emotional Intelligence</i>	0,773			
<i>Organisational Support</i>	0,171	0,757		
<i>Organisational Commitment</i>	0,556	0,524	0,751	
<i>Work Life Balance</i>	0,279	0,183	0,501	0,745

From the table, the results of the AVE square value of the construct are greater than the correlation value between other constructs as seen from the value on the left and below the construct value. This is in accordance with the criteria by Fornell & Larcker (1981) where *discriminant validity* is measured by a value that must be greater than the correlation value between latent constructs, so these results are valid and further analysis can be carried out.

The next analysis after the validity test is the reliability test. The instrument reliability test is carried out to determine the consistency of the regularity of the measurement results of an instrument even though it is carried out at different times, locations, and populations. Construct reliability is measured by two different criteria, namely composite reliability and Cronbach's Alpha (internal consistency reliability). A construct is declared reliable if the value of composite reliability is more than 0.7 and the Cronbach's Alpha value is more than 0.6.

Table 4.17 Reliable Test Results of Research Instruments

Latent Variable	Cronbach's Alpha Composite Reliability		Description
<i>Islamic Emotional Intelligence</i>	0,929	0,942	Reliable
<i>Organisational Support</i>	0,868	0,886	Reliable
<i>Organisational Commitment</i>	0,895	0,911	Reliable
<i>Work Life Balance</i>	0,862	0,876	Reliable

Based on Table 4.17 above, the results of measuring Composite Reliability and Cronbach's Alpha show that all variables for Composite Reliability have values above 0.70 and all variables for Cronbach's Alpha have values above 0.60. Thus, these results can be declared valid and have a fairly high reliability.

Structural Model Test or Inner Model

The structural model or inner model shows the relationship or estimation strength between latent variables or constructs based on substantive theory consisting of R-Square, F-Square, and Path Coefisien.

Based on the analysis output with the bootstrapping method, the R-Square value for the Organisational Commitment variable is 0.123. In conclusion, the R-Square value for the Resistance to Change variable of 12.3% can be explained by the variables Age, Perceived Organisational Support, Communication and is included in the weak category.

Table 4.18 Results of R Square Calculation

Variables	R Square	R Square Adjusted
<i>Organisational Commitment</i>	0,589	0,576

The output result of the R-Square value is 0.589. These results indicate that the *Organizational Commitment, Islamic emotional Intelligence, Organizational Support and Work Life balance* variables can explain the variability of the Oranizational Commitment construct by 58.9%, while the remaining 41.1% is influenced by other factors that are not included in this research variable. Then based on the classification of R2 values according to Hair et al., (in Wong, 2016). namely R2 is grouped into weak (0.25), medium (0.5), and strong (0.7), it can be concluded that this study is moderate because the value is above 0.5.

Table 4.12 Results of Path Coefficients Hypothesis

Relationship Effect	Original sample (O)	T statistics (O/STDEV)	P values	Description
X1 -> Y	0,400	4,030	0,000	Significant
X1 -> Z	0,255	2,030	0,042	Significant
X2 -> Y	0,398	4,128	0,000	Significant
X2 -> Z	0,139	0,972	0,331	Not Significant
Z -> Y	0,316	3,286	0,001	Significant
X1 -> Z -> Y	0,081	1,757	0,079	Not Significant
X2 -> Z -> Y	0,044	0,791	0,429	Not Significant

Based on the results of data analysis, there are 4 (four) direct effects between variables that have a significant effect, while 1 (one) effect is not significant. As for the indirect effect between variables, there is 1 (one) indirectly significant effect and 1 (one) insignificant effect.

V. DISCUSSION

The Effect of Islamic Emotional Intelligence on Organizational Commitment

Based on the results of the analysis in the form of figure 4.8 and table 4.12, it appears that the original sample (path coefficient) is 0.400; (T-statistic value of 4.030) and Pvalue of 0.00 (standard $\alpha = 0.05$), it can be stated that *Islamic emotional Intelligence* on *Organizational comitment* has a significant positive effect on *Organizational commitment*. This means that if the *Islamic emotional intelligence* possessed by female teachers at Abu Hurairah Mataram *Islamic* Boarding School is higher, it will increase the organizational commitment.

results in higher *organizational commitment* as well and vice versa if *Islamic emotional intelligence* is lower, *organizational commitment* will be lower as well.

As stated by Ibn- Qayyim (1953), women are allowed to do various jobs and activities on condition that they must be in accordance with the nature of women and the nature of their work must not violate Islamic law, which is not detrimental to the woman herself or the people around her. This is where the important role of emotional intelligence lies in underlying every action, action or in terms of decision making, so that it remains committed to Islamic morality.

This research is in line with previous research conducted by Muhammad Shafiq, et. al (2016) in his research confirming that there is a significant relationship between emotional intelligence and organisational commitment, where lecturers who have high emotional intelligence tend to be more committed, develop better working relationships, are more tolerant in dealing with emotional pressure and can handle workconflicts well.

next In line with research conducted by Ardinil Santra (2016), Amaliyah (2018), Stefani raihan Hamdan (2019), Bill Argon et al (2020), stating that *Islamic emotional Intelligence* has a significant positive effect on *Organizational commitment*.

The influence of Islamic emotional Intelligence on Work Life Balance

Based on the analysis results shown in Figure 4.8 and Table 4.12 that the original sample (path coefficient) is 0.225 (T-statistic value of 2.030) and P value of 0.042 (standard $\alpha = 0.05$), it is known that *Islamic emotional intelligence* has a significant positive effect on *work life balance*, meaning that if the *Islamic emotional intelligence* possessed by female teachers at Abu Hurairah Mataram *Islamic* Boarding School is higher, it will affect the *work life balance* of female teachers at Abu Hurairah Mataram *Islamic* Boarding School is more balanced and if *Islamic Emotional Intelligence* is low, it will have a less balanced effect on *work life balance*.

The results of this study indicate that the *Islamic emotional intelligence* possessed by the teachers of the Abu Hurairah Mataram *Islamic boarding school* is something that can determine the *work life balance* of the organisation, which shows that the higher the *Islamic emotional intelligence* possessed by the teachers at the Abu Hurairah Mataram *Islamic* boarding school will have an impact on the *work life balance* of the teachers who are increasingly balanced. This shows that in the work environment of Abu Hurairah Mataram *Islamic* Boarding School, *Islamic emotional intelligence* is more influenced by other factors than *work life balance*.

As defined by Cooper and Sawaf (1999), emotional intelligence is the ability to feel, understand and effectively apply the power and sensitivity of emotions as a source of energy, information, correction and humane influence. Emotional intelligence requires ownership of feelings to learn to recognise, appreciate feelings in oneself and others and respond appropriately, apply effectively emotional energy in daily life. And Hutcheson (2012) suggests that *Work Life Balance* (WLB) is a form of individual satisfaction in achieving life balance in their work. So it can be concluded that *Islamic emotional Intelligence* has a strong relationship or has a strong influence on *Work Life Balance*.

The results of this study are in line with research conducted by Anisa Ratri Utami, et al (2022), Harjo, Suryani (2023) and Naufal Latif (2022) which state that *Islamic emotional intelligence* has a positive and significant effect on *work life balance*.

Effect of Organizational Support on Organizational Commitment

Based on the results of the analysis in Figure 4.8 and Table 4.12 that the original sample (path coefficient) of 0.398 (T-statistic value of 4.128) and P value of 0.000 (standard $\alpha = 0.05$) obtained the result that *Organizational Support* on *Organizational Commitment* has a significant positive effect.

From these results, it can be concluded that the hypothesis in this study is tested and acceptable. The positive direction shows that the presence of appropriate *Organizational Support* will cause an increase in *Organizational Commitment* of female teachers at Abu Hurairah Mataram *Islamic* Boarding School. In other words, if *Organizational Support* is greater for the teachers of the Abu Hurairah Mataram *Islamic* Boarding School, it will affect the higher *Organizational Commitment*.

According to Eisenberger (2011) *Organizational Support* is the extent to which the organisation values their contributions and cares about their well-being. This shows that commitment from the organisation to its employees can be very beneficial.

This is in line with research conducted by I Ketut Metria, which states that organisational support has a significant effect on work commitment and is also reinforced by research conducted by Ni Made Anggun Cahayu, Agus Ganesa Rahyuda (2019) and Ni Luh Putu Suarningsih, et al (2013) which states that organisational climate has a significant positive effect on organisational commitment.

Effect of Organizational Support on Work life balance

Based on the analysis results in Figure 4.8 and Table 4.12 that the original sample (path coefficient) is 0.139 (T-statistic value of 0.972) and P value of 0.0331 (standard $\alpha = 0.05$), it can be stated that *Organizational Support has a positive and insignificant effect on Work Life Balance*. This is because *Organizational Support* has a very small contribution to *work life balance*. This means that even though *Organizational Support* still exists and is improved, it cannot give meaning to *Work Life Balance* in female teachers at Abu Hurairah Matarm Islamic Boarding School because *Organizational Support* only takes place for internal organisational activities while *Work Life Balance* has dynamics caused by family factors and organisational factors.

The results of this study are not in line with the theory that Berbegal-Mirabent and Alegre (2016) found that autonomy and supervisor support are positively related to WLB. *The Work Foundation* or previously known as the *Industrial Society* also believes that WLB can be achieved when the individual's right to fulfil life both inside and outside work is accepted and valued as a norm that is mutually beneficial for individuals, business groups and society (Purohit, 2013).

The results of this study are different from the results of research conducted by Nicolas Yoni Pratama, Wisnu Prajogo (2023), Iren Adiningrum (2020) and Tasya Rabani, Meita Santi Budiani (2021) which state that there is a significant relationship between organisational support variables and work life balance.

The Effect of Work Life Balance on Organizational Commitment

Based on the results seen in Figure 4.8 and Table 4.12, the results of the Original sample analysis (path coefficient) of 0.316 (T-statistic value of 3.286) and P value of 0.001 (standard $\alpha = 0.05$), it can be stated that *Work Life Balance on Organizational Commitment has a significant positive effect*, meaning that if the *Work Life Balance* faced and felt by the female teachers of Abu Hurairah Mataram Islamic Boarding School is more balanced / more appropriate, the *Organizational Commitment of the Female Teachers* at Abu Hurairah Mataram Islamic Boarding School will be higher and vice versa.

In line with the opinion of Byrne (2005) also said that *Work Life Balance* has benefits for companies such as increasing productivity, reducing absenteeism, maximising the availability of manpower, and reducing costs. Employees will also have a greater sense of responsibility and belonging to the company, have a good relationship with the company, better control their work life, and employees will not bring family problems to work.

Based on descriptive analysis of the *Work life balance* variables of female teachers at the Abu Hurairah Mataram Islamic Boarding School, the value is appropriate, and the overall *Work life balance* indicator is able to increase the *Organizational commitment* of female teachers at the Abu Hurairah Mataram Islamic Boarding School. This is in line with research conducted by Ahmat Riffay (2019) with the results of data analysis concluded that *work life balance* has a direct positive effect on organisational commitment and can be improved through increasing *work life balance*. Other research conducted by E. Kent Malone et al (2013), Bushra Arif et al (2014), Syed Muhammad Azeem et al (2014) and Stephen Rumangkit, et al (2019) states that work life balance (time balance, engagement balance and satisfaction balance) positively affects organisational commitment.

It is different from the research conducted by Abeba Meyene Mengistu et al (2020) which concluded that bank employees experience low levels of work-life balance with low levels of organisational commitment.

The influence of the Islamic Emotional Intelligence variable on Organizational Commitment is mediated by Work life balance

Based on the analysis results in Figure 4.8 and Table 4.12 that the original sample (path coefficient) is 0.081 (T-statistic value of 1.757) and P value of 0.079 (standard $\alpha = 0.05$), it can be seen that *Islamic emotional intelligence has a positive and insignificant effect on Organizational Commitment through Work life balance*. These results indicate that the *Islamic emotional intelligence* variable has no impact on *Organizational Commitment* when mediated by *Work life Balance*. In contrast to the direct effect, *Islamic emotional intelligence* has a significant effect on *Organizational commitment*. So it can be explained that the results of this study indicate that *Islamic emotional intelligence* has no significant effect on teachers at Abu Hurairah Mataram Islamic Boarding School when mediated by *Work Life Balance*.

Against *Organizational Commitment* when mediated by *Work Life Balance*, *Islamic Emotional Intelligence* has an influence where according to Goleman (2015) emotional intelligence is the ability to motivate oneself, and endure frustration, control impulses, and not exaggerate pleasure, regulate moods, and keep the burden of stress from paralysing the ability to think, empathise and pray. In Islam, emotional intelligence is known as *Qalbiah intelligence*, as in the personality structure, the human nafsani structure consists of three components, namely heart, mind and lust (Bakran, 2013). So when someone understands the concept of Islamic Emotional Intelligence well, it will affect *organizational commitment* when mediated by *Work Life Balance*.

The results of this study are in line with the results of research conducted by Desi Yurtari (2020) which shows that there is a significant influence of emotional intelligence variables on organisational commitment which is not mediated by work life balance, the same thing as research conducted by Fatmawati Anjar (2022) and Nurul Husna Hasan which states that there is a significant influence between Islamic emotional intelligence on organizational commitment without mediation work life balance.

Effect of Organizational Support on Organizational Commitment mediated by Work Life Balance

Based on the analysis results shown in Figure 4.8 and Table 4.12 that the original sample (path coefficient) is 0.044 (T-statistic value of 0.791) and P value of 0.429 (standard $\alpha = 0.05$), it can be seen that *Organizational Support* has a positive and insignificant effect on *Organizational Commitment* through *Work Life Balance*, so it can be interpreted that the *Organizational Support* variable has no influence on *Organizational Commitment* on female teachers at Pondok Pesantren abu Hurairah Mataram when mediated by *Work Life Balance*.

The results of this study differ from the theory of Eisenberger (2011) *organizational support* is the extent to which the organisation values their contribution and cares about their well-being. The existence of this norm of reciprocity causes employees and organisations to pay attention to several goals that exist in the work relationship (Rhoades and Eisenberger, 2009).

However, the results of this study are in line with research conducted by Dewi Larasati (2022), Ilham Rasyadi (2023) and Ida komala, et.al (2023), which states that *Organizational Support* has no significant effect on *Organizational commitment* when mediated by *Work life balance*.

VI. CONCLUSION

Based on the results of the discussion in the previous chapter about the influence of Islamic emotional Intelligence and Organizational Support on Organizational Commitment mediated by *Work Life Balance* on female educators/teachers of the Abu Hurairah Mataram Islamic Boarding School, the following conclusions can be drawn:

- a. *Islamic emotional Intelligence* has a positive and significant effect on *Organizational commitment*, meaning that if the *Islamic emotional intelligence* possessed by female teachers at Abu Hurairah Mataram Islamic Boarding School is higher, it will result in higher *organizational commitment* as well and vice versa if Islamic emotional intelligence is lower, Organizational commitment will be lower as well.
- b. *Islamic emotional Intelligence* has a positive and significant effect on *Work life Balance*. This means that if the *Islamic emotional intelligence* possessed by female teachers at Abu Hurairah Mataram Islamic Boarding School is higher, it will affect the *work life balance* of female teachers at Abu Hurairah Mataram Islamic Boarding School more balanced and if *Islamic Emotional Intelligence* is low, it will have a less balanced effect on *work life balance*.
- c. *Organizational Support* has a positive and significant effect on *Organizational Commitment*. This means that the existence of appropriate *Organizational Support* will cause an increase in the *Organizational Commitment* of female teachers at Abu Hurairah Mataram Islamic Boarding School. In other words, if *Organizational Support* is greater for the teachers of the Abu Hurairah Mataram Islamic Boarding School, it will affect the higher *Organizational Commitment*.
- d. *Organizational Support* has an insignificant effect on *Work Life Balance*, this is because *Organizational Support* has a very small contribution to *work life balance*. This means that even though *Organizational Support* still exists and is improved, it cannot give meaning to *Work Life Balance* in Female Teachers of Abu Hurairah Mataram Islamic Boarding School because *Organizational Support* only takes place for internal organisational activities while *Work Life Balance* has dynamics caused by family factors and organisational factors.
- e. *Work life balance* has a positive and significant effect on *Organizational Commitment*. meaning that if the *Work Life Balance* faced and felt by female teachers at Abu Hurairah Mataram Islamic Boarding School is more balanced / more appropriate, the *Organizational Commitment* of Female Teachers at Abu Hurairah Mataram Islamic Boarding School will be higher and vice versa.

- f. *Islamic emotional intelligence* has no significant effect on *Organizational Commitment* through *Work life balance*. These results indicate that the *Islamic emotional intelligence* variable has no impact on *Organizational Commitment* when mediated by *Work life Balance*. In contrast to the direct effect, *Islamic emotional intelligence* has a significant effect on *Organizational commitment*. So it can be explained that the results of this study indicate that *Islamic emotional intelligence* has no significant effect on teachers at Abu Hurairah Mataram Islamic Boarding School when mediated by *Work Life Balance*.
- g. *Organizational Support* has no significant effect on *Organizational Commitment* through *Work Life Balance*. This means that the *Organizational Support* variable has no influence on *Organizational Commitment through Work life balance* on female teachers at Pondok Pesantren abu Hurairah Mataram.

Recommendation

Based on the results of the analysis and conclusions obtained, there are several things that need to be considered by the Pondok Pesantren abu Hurairah Mataram Institution as a consideration in determining policies, namely:

1. The increase in *Islamic Emotional Intelligence* variables, especially in the item of being able to know the cause of anger. Many of the teachers at Pondok Pesantren Abu Hurairah Mataram do not know exactly what triggers their emotions. It is better to hold a personal approach or discussion about personal problems or obstacles faced by teachers, because not all things can be resolved immediately by themselves.
2. Monotonous and repetitive work makes teachers / employees only focus on work demands so that they ignore the surrounding environment. Pondok Abu Hurairah Mataram Institution should apply the concept of *community minded*, such as holding *gatherings* and the like to familiarize themselves with each other among colleagues and with superiors, making it easier for teachers / employees to exchange thoughts and ideas so that they feel lighter in doing monotonous work.
4. Regarding the *organizational commitment* variable for employee involvement points, Abu Hurairah Mataram Pondok Institute can conduct a gradual evaluation of the position and performance of teachers / employees. Giving awards or appreciation to competent employees can also create a good work environment, so that employees feel more valued and feel happy to commit to the organisation.

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