

# Innovative Work Behaviour in the Neo-Sufism Order: The Role of Prophetic Leadership and Employee Engagement

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The purpose of this study is to analyse the role of prophetic leadership and employee engagement on innovative work behaviour of the employees and officials of a Sufi order (tariqa). This research is quantitative and based on data collection using a survey in a neo-Sufism order in Indonesia, supported by related questionnaires. The sample in this research includes 214 employees and officials of the Idrisiyyah order (neo-Sufism in Indonesia) as the respondents. The data was analysed using SEM with the AMOS 24 software, to test the effects. The research findings showed that 1) prophetic leadership had a directly positive influence on innovative work behaviour. 2) prophetic leadership had an indirectly negative influence on innovative work behaviour through employee engagement, 3) prophetic leadership had a directly positive influence on employee engagement, 4) Employee engagement had a directly negative influence on innovative work behaviour.

**Key words:** *Prophetic Leadership, Employee Engagement, Innovative Work Behaviour, Neo Sufism Order.*

## Introduction

Sufism emerged in the late 18th century and early 19th century, with the order known as 'Neo-Sufism' Sufi having a stronger orientation towards sharia (Fahey & Radtke, 1993). Neo-Sufism is a movement characterised by a rejection of the ecstatic and metaphysical aspects of Sufism and is more strictly controlled by the practice of Sharia. (Bruinessen, 1999). The birth of Neo-Sufism in the 18th and early 19th centuries was marked by the emergence of several new orders, such as the Tijaniyah, Idrisiyah and Sanusiyah in certain regions of the Islamic world, especially Africa, (Ziadeh, 1983).

In order to continue to progress and develop, the neo-Sufi order must have the will to innovate and be flexible, because along with time, comes progress and challenges of modernisation which provides the opportunity to innovate. Innovation and modernisation carried out by neo-Sufi orders must be able to make tariqah and its affiliated businesses have a competitive advantage. The obstacle to innovation in tariqah is because there is a specific characteristic in the organisation. Tariqah is used as a generic term for the various organised brotherhoods or Sufi orders that direct this spiritual quest into a particular code of practices pursued in a communal setting, with the charismatic figure of spiritual authority (Johns & Lewis, 2005). A Sufi order is, in a sense, a voluntary association that members join for purposes related to a conception of the common good. The degree to which the followers of a shaykh actually perceive themselves as a community and act as such varies (Bruinessen, 2009). Sufism differs from the norm in complex human societies, where authority tends to reside in institutions, not individuals. In Sufism, a tariqah is important because its shaykh is important, not the other way around (Chr, Aarhus, & Sedgwick, 2018). In the organisation of the order known as the adab (etiquette) between the disciples and murshid and between fellow disciples (Isa, 2014; Asy-Sya'rani, 2016). The existence of such adab certainly influences the acceptance of innovation and modernisation in the body of the Sufi order. The reformers call this condition incompatible with aspects of modernity. Muslim reformists, and Muslims heavily engaged in modern sector economies, have also been critical of the roles assumed by the principals of the Sufi orders. (Bruinessen & Howell, 2007). Even the general public's view of tariqah still sees it as an institution that has authoritarian leadership (Howell, 2001). It is considered that authoritarian leadership is not conducive to innovative behaviour (Zhang & Ma, 2018) and has a negative correlation with creativity (Gu, Wang, Liu, Song, & He, 2018).

The main issue in most Sufi orders generally lies in a relatively low sense of innovation. Organisational innovations start from innovative personal work behaviour. The low level of innovative behaviour occurs because of the dominance of the Shaykh leadership (prophetic leadership), an unconducive atmosphere and low level of employee engagement, which results in a low level of innovation. Such situations make Sufi orders relatively stagnant. Based on the

existing issues, the purpose of this study is to understand the direct and indirect effects of prophetic leadership, and employee engagement on innovative work behaviours.

## Literature Review

### *Prophetic Leadership*

Prophetic leadership involves actions that influence and direct body, soul, mind, thought, and sensory behaviours that are to be integrated above the laws of God, in order to achieve a safe and prosperous life. This includes physically and spiritually in the world and the hereafter (Adz-Dzakiey, 2009). Prophetic leadership, such as what has been done by the prophets, is the ability to influence others to sincerely achieve common goals (Budiharto & Himam, 2006). Prophetic leadership is a leadership concept run by the Prophet and the Messenger with its noble and sublime characteristics i.e. *sidiq* (honest and following the truth of conscience), *amanah* (responsible and trusted), *tabligh* (empathic and effective communication), and *fathonah* (intelligent and smart) (Munardji, 2016).

Spiritual leadership can improve innovative and work behaviour. Individuals who have a strong spiritual leadership tend to have higher innovative behaviours compared with individuals who have a weak spiritual leadership (Kör, 2016). There is a positive correlation between the behaviour of leaders and innovative work behaviour (Contreras, Espinosa, Dornberger, & Acosta, 2017). Transformational leadership and employee engagement have significant and positive impacts on innovative work behaviour where employee engagement plays a mediating variable to the positive influence of transformational leadership on innovative work behaviour (Aryee, Walumbwa, Zhou, & Hartnell, 2012; Ariyani & Hidayati, 2018). The following hypotheses are therefore summarised;

**H1:** Prophetic leadership has a directly positive effect on innovative work behaviour.

**H2:** Prophetic leadership has indirectly positive effect on innovative work behaviour through employee engagement.

Leaders who have clear or equitable expectations and recognise good performance will have a positive effect on employee engagement (Macey & Schneider, 2008a). Leadership has a positive correlation with employee engagement (Avey, Hughes, Norman, & Luthans, 2016) (Popli & Rizvi, 2016). The above argument leads to a conclusion that:

**H3 :** The prophetic leadership has a directly positive effect on employee engagement.

### ***Employee Engagement***

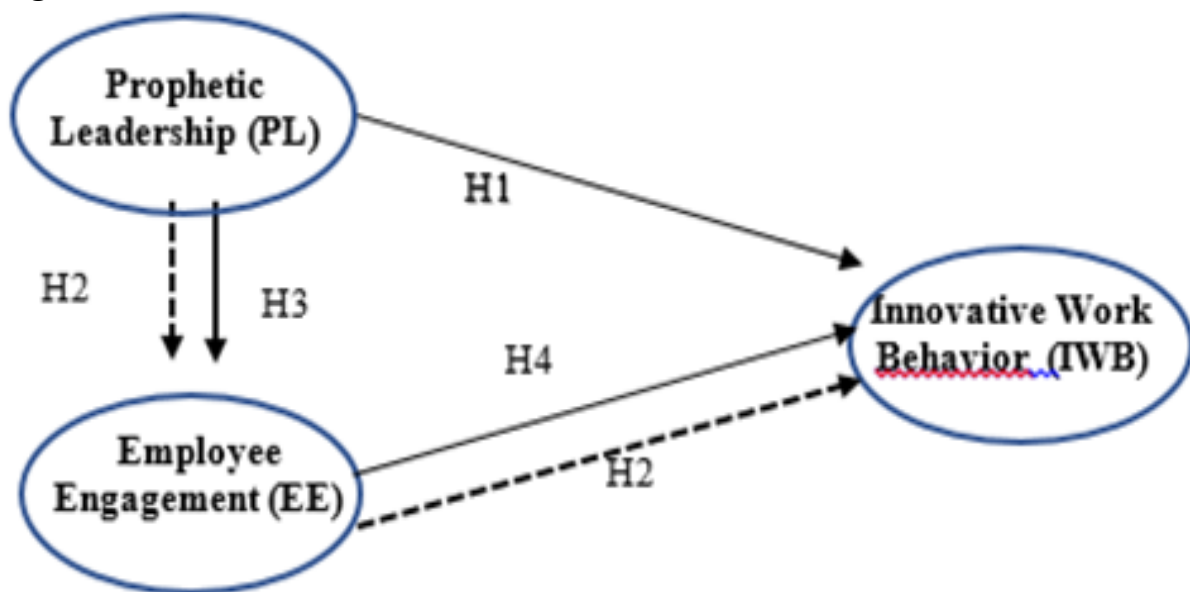
Employee engagement is a sense of intelligence that is available among employees, organisation, managers, and co-workers that provides influence to increase freedom of choice in their work. (Branham & Hirschfeld, 2010). Employee engagement is generally understood as a positive state of mind characterised by enthusiasm, willingness to devote time and energy to work, perseverance and dedication. (Schaufeli, Bakker, & Rhenen, 2009). Employee engagement is marked as feelings of commitment, passion and energy that translate into a high level of diligence that even with the most difficult task, employees can exceed expectations and take initiative (Holbeche & Matthews, 2012). Employee engagement has a positive correlation with employee's innovative behaviours (A. Agarwal, 2014). Employee engagement has a positive impact on employee innovation (Rao, 2016), and directly and indirectly affects innovative work behaviours (Park, Song, Yoon, & Kim, 2014). Employee engagement has a positive correlation with innovative work behaviour and innovative performance (Gupta, Singh, & Bhattacharya, 2017a).

**H4:** Employee engagement has a directly positive effect on innovative work behaviour.

### ***Innovative Work Behaviour***

There are four dimensions used to measure innovative behaviour in the workplace i.e. ability to see opportunities, to generate ideas, as well as to promote and apply them (De Jong & Den Hartog, 2008). Innovative work behaviour is a complex behaviour consisting of idea generation, introduction, or application, including processes and finding new solutions. (O. Janssen, 2003). Innovative work behaviour is defined as an intentional behaviour of individuals to generate and implement new ideas and is explicitly useful for the benefit of individuals, groups or organisations (M. Janssen, 2015). Innovative work behaviour is defined as a process of several steps in which a person recognises problems with ability to generates new or adopted ideas and solutions, then promote and seek support for them, and produce a prototype or model that is appropriate for the benefit of the organisation (Carmeli, Meitar, & Weisberg, 2006).

**Figure 1.** Research Model



## Methodology

### *Sample and Data Collection*

The study uses a survey method using the analysis techniques of Structural Equation Model (SEM), by AMOS 24. The sample in this study includes 214 employees and officials in the Idrisiyyah Sufi order. The sampling technique is a probability sample using simple random sampling, regardless of the strata in the population. Every element of a population has equal opportunity to be selected as a subject (Sekaran & Bougie, 2016).

### *Measures*

All constructs in the study are measured using a Likert scale with a range of values from 1 to 5 with choice answers of “Never” = 1 up to “Always” = 5. Prophetic leadership is measured using the following indicators: influencing others with sincerity, provide direction (soul, qolbu/heart, reasonable thought, body and behaviour through exemplary characteristics of sidiq, amanah, tabligh, and fathonah (Budiharto & Himam, 2006; Adz-Dzakiey, 2009; Munardji, 2016). Employee engagement is measured using the following indicators: freedom to choose ways at works, positive thinking, enthusiastic, diligent, dedicated, takes initiative (Branham & Hirschfeld, 2010); (Schaufeli et al., 2009; Holbeche & Matthews, 2012). Innovative work behaviour is measured by the following indicators: identification of issues, ability to see opportunity, introduce new solutions, searching resources, realisation of ideas, provide benefits and advantages for individuals and organisations (De Jong & Den Hartog, 2008; Janssen, 2003; M. Janssen, 2015; Carmeli, Meitar, & Weisberg, 2006).

## Results

### *Descriptive Statistics*

Descriptive processing results show that prophetic leadership, employee engagement, and innovative work behaviour can be accepted by employees and administrators of the Idrisiyyah order. This condition can be seen from the average value of each variable for prophetic leadership: 3,809, employee engagement: 3,943 and innovative work behaviour: 3,238. Innovative work behaviour shows the lowest average value, and this indicates a problem in innovative work behaviour in the Idrisiyyah order.

**Table 1:** Descriptive Statistics

Indicator	N	Minimum	Maximum	Mean	Std. Deviation
<b>Prophetic Leadership</b>					
X1	214	1,00	5,00	3,7804	1,14793
X2	214	1,00	5,00	3,7570	1,14933
X3	214	1,00	5,00	3,8224	1,18530
X4	214	1,00	5,00	3,8224	1,16533
X5	214	1,00	5,00	3,8925	1,13114
X6	214	1,00	5,00	3,9065	1,12615
X7	214	1,00	5,00	3,7991	1,10560
X8	214	1,00	5,00	3,7430	1,06340
X9	214	1,00	5,00	3,7570	1,01483
X10	214	1,00	5,00	3,8178	0,98794
Average	214			3,8098	
<b>Employee Engagement</b>					
X11	214	1,00	5,00	3,9533	0,96787
X12	214	1,00	5,00	3,7196	1,12833
X13	214	1,00	5,00	3,9065	1,04843
X14	214	2,00	5,00	4,1168	0,92457
X15	214	1,00	5,00	4,0234	0,99029
X16	214	1,00	5,00	3,9439	0,93278
Average	214			3,9439	
<b>Innovative Work Behaviour</b>					
X17	214	1,00	5,00	3,1636	1,05099
X18	214	1,00	6,00	3,2897	1,08778
X19	214	1,00	5,00	3,0935	1,11358
X20	214	1,00	5,00	3,1729	1,15998
X21	214	1,00	5,00	3,3551	1,20836
X22	214	1,00	5,00	3,2336	1,19136
X23	214	1,00	5,00	3,3598	1,16138

Indicator	N	Minimum	Maximum	Mean	Std. Deviation
Average	214			3,2383	

### Structural Model Test

The results of the full model testing (table 2) indicate that the model can be categorised as model fit, because it criteria of goodness of fit has been fulfilled.. CMIN / DF value is 1,772 (good). GFI value of 0.866 (marginal), slightly lower from 0.90; AGFI value of 0.837 (Marginal), slightly lower from 0.90; TLI value of 0.947 (good) above 0.90. CFI value of 0.953 (good) above 0.90 and RMSEA value of 0.060 (good) which value is below 0.08. Likewise, the NFI, RFI, values are both slightly 0.9. With these results the overall model is considered to meet the fit criteria.

**Table 2:** Goodness of Fit

Goodness of Fit Index	Cut-off Value	Result	Model Evaluation
RMSEA	≤ 0,08	0,060	Good Fit
GFI	≥ 0,90	0,866	Marginal Fit
AGFI	≥ 0,90	0,837	Marginal Fit
CMIN/DF	≤ 2,00	1,772	Good Fit
TLI	≥ 0,95	0,947	Good Fit
CFI	≥ 0,95	0,953	Good Fit
NFI	≥ 0,90	0,898	Marginal Fit
RFI	≥ 0,90	0,887	Marginal Fit

**Source:** Authors' own

Based on Table 3 by using criteria loading factors, it can be seen that the factor loading value of all indicators shows the estimated value which is in t the range of 0.722 and the value of 0.869. This means that this value is above the limit value of 0.5 and is used as a criterion. The loading factor is above 0.5 and is considered good, so that all indicators are able to explain the construct, and nothing is dropped. The model is considered fit and able to continue to the next test.

**Table 3:** Standardised Regression Weights

Estimate		Estimate	Estimate		
X1 <--- PL	,734	X8 <--- PL	,869	X17 <--- IWB	,738
X2 <--- PL	,805	X9 <--- PL	,803	X18 <--- IWB	,743
X3 <--- PL	,862	X10 <--- EE	,797	X19 <--- IWB	,745
X4 <--- PL	,855	X12 <--- EE	,790	X20 <--- IWB	,729

Estimate			Estimate			Estimate		
X5 <--- PL	,818		X13 <--- EE	,826		X21 <--- IWB	,796	
X6 <--- PL	,823		X15 <--- EE	,862		X22 <--- IWB	,820	
X7 <--- PL	,813		X16 <--- EE	,766		X23 <--- IWB	,722	

**Source:** Authors' own

**Note:** PL. = Prophetic Leadership, EE = Employee Engagement, IWB = Innovative Work Behaviour

Based on the calculation results of variance extract and construct reliability (see table 4), the variance extracted value is 0.674 for prophetic leadership, 0.654 for employee engagement and 0.573 for innovative work behaviour. As for the construct reliability, values obtained were 0.949 for prophetic leadership, and 0.904 for employee engagement, and 0.904 for innovative work behaviour. The variance extract value and the construct reliability obtained show good values, the value of variance extract above 0.5 and the construct reliability value above 0.7 indicates a good value, which means the existing indicators can explain the construct.

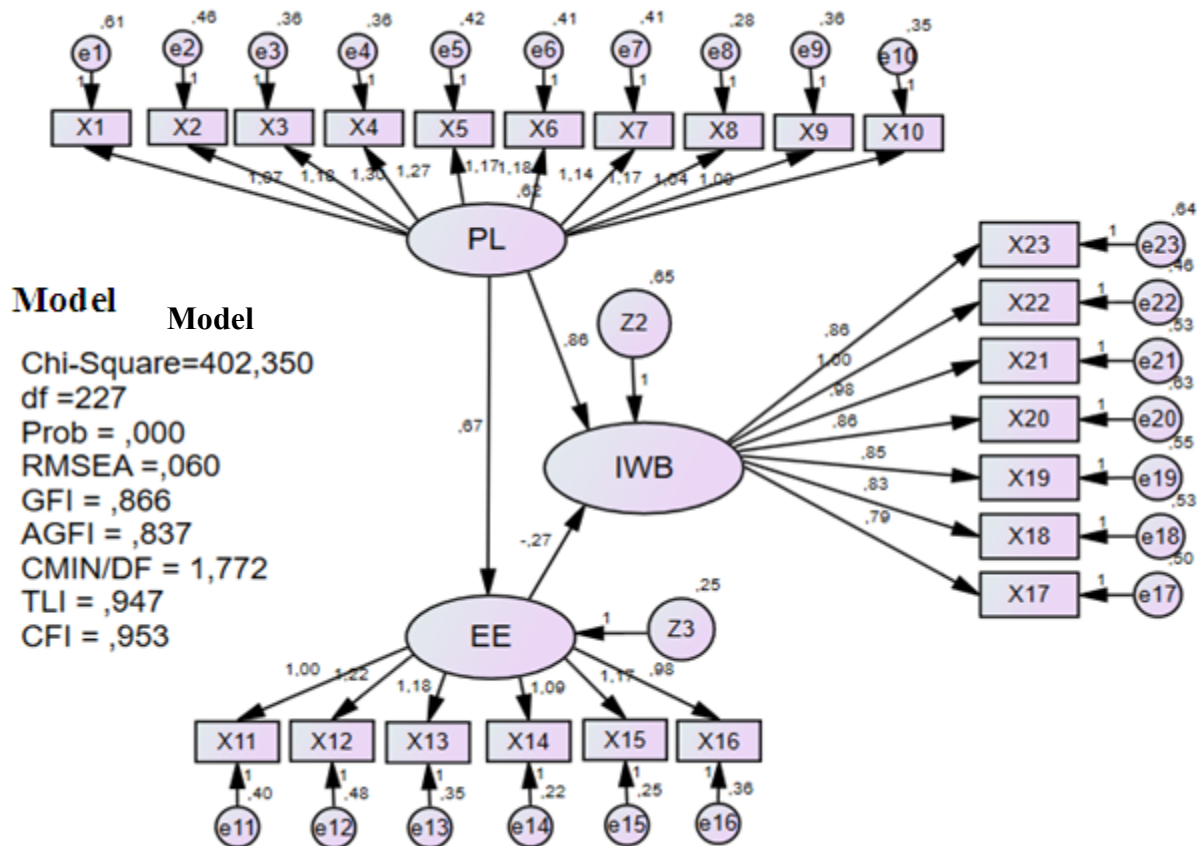
**Table 4:** Variance extract and construct reliability

Variable	construct reliability	variance extract
Prophetic Leadership	0,949	0,674
Employee Engagement	0,904	0,654
Innovative work behaviour	0,904	0,573

**Note:** The value of variance extract above 0.5 and the construct reliability value above 0.7 indicates a good value.



**Figure 2.** Full SEM Model



**Source:** Authors' own

Testing Statistical Hypotheses on the the relationship between prophetic leadership and innovative work behaviour (H1), can be seen with CR values obtained from the regression weight Maximum Likelihood Estimates (see table 5) and from the CR value of 6,399, with the probability \*\*\* qualifying for acceptance of the hypothesis. Which is a CR value greater than 1.96 and a probability smaller than 0.05. For the indirect relationship between prophetic leadership on innovative work behaviour through employee engagement (H2), the results of a Sobel test (see table 6) showed a value of 1,983 which means above 1.98, and a p value of 0,00473 below 0.05. So the indirect influence of prophetic leadership on innovative behaviour through employee engagement has a significant effect. The hypothesis of a the relationship between prophetic leadership and employee engagement (H3), can be seen with CR values of 9,287 and with a probability of \*\*\*\*, and indicates that the effect is positive and significant, or qualifies for acceptance of the hypothesis. While the relationship between employee engagement on innovative work behaviour (H4) can be seen from the CR value of -2,037 and with a probability 0.42, which is where the CR value is negative and the probability is smaller than 0.05. Both values are eligible for rejection H4. Thus it can concluded that there is negative and significant direct effect between employee engagement towards innovative work behaviour.

**Table 5:** Summary Regression Weights

	Estimate	S.E	C.R	P	Label
EE <--- ɹ	,670	,072	9,287	***	par_20
IWB <--- ɹ	,861	,135	6,399	***	par_21
IWB <--- ɿ	,272	,134	-2,037	,042	par_22

**Note:** PL = Prophetic Leadership, EE = Employee Engagement, IWB = Innovative work behaviour

**Table 6:** Sobel Test

Mediation	a	b	Sa	Sb	sobel test	p value
PL - EE - IWB	0,670	-0,272	0,072	0,134	1,983	0,047

### *Standardised Direct, Indirect and Total Effect*

The AMOS program calculation results, for direct, indirect, and total effects are shown in the following table:

**Table 7:** Standardised Direct, Indirect, and Total Effects

	Direct Effect			Indirect Effect			Total Effect		
	PL	EE	IWB	PL	EE	IWB	PL	EE	IWB
EE	,722	,000	,000	,000	,000	,000	,722	,000	,000
IWB	,694	-,204	,000	-,147	,000	,000	,547	-,204	,000

For direct influence, based on the table 7 the results of this study indicate that the positive prophetic leadership variable on innovative work behaviour. Employee engagement has a negative effect on innovative work behaviour, with a coefficient of -0.204. The strongest direct influence is the influence of prophetic leadership on employee engagement, with a value of 0.722. This condition provides information that to increase the innovative behaviour of employees and officials of the Idrisiyyah order, cannot be done through employee engagement. Because precisely the increase in employee engagement will result in lower innovative work behaviour. To improve the employee's innovative work behaviour, it should be done with prophetic leadership.

Table 7 shows the results of the calculation of the indirect effect of prophetic leadership on innovative work behaviour, with intervening variable employee reporting. Based on the results of the study shown in table 6, it can be seen that the influence of prophetic leadership on innovative work behaviour by intervening or mediating employee engagement results is negative at -0.147. The results of the calculation of indirect effects provide information that

employee engagement cannot be used as mediation or intervening to increasing innovative work behaviour.

The total effect as shown in table 7 is that the total effect is the sum of the direct and indirect effects, so the results can be larger or smaller. From the calculation of the total effect of this study, it can be seen that the influence of prophetic leadership on innovative work behaviour indirectly through employee engagement, which was initially negative to positive and amounted to 0.547. This condition is due to the direct effect of prophetic leadership on innovative work behaviour that is quite large, exceeding the indirect effect that is negative. In total prophetic leadership can still have a positive influence on innovative work behaviour.

## Discussion

**Table 8:** Analysis Descriptive Statistic

Variable	Criteria	Indicator	Statement
1. Prophetic leadership (PL)	Low	Control himself	My leader masters their emotions when making decisions
	High	Responsible and trusted	My leader holds fast to the trust given
2. Employee Engagement (EE)	Low	Discretion	I have a lot of freedom to decide how to work.
	High	Have a sense of belonging	I am proud to be part of this organisation
3. Innovative Work Behaviour (IWB)	Low	Introduce new ideas right solution	I try to socialise new ideas and ideas
	High	Realising the idea /ideas	I support organisations implementing ideas and new ideas

### *The Effect of Prophetic Leadership on Innovative Work Behaviour*

Prophetic leadership has a direct and significant positive effect on innovative behaviour. The findings of this study support the opinion of Kör, (2016); Carmeli et al (2006). Choi et al (2016), which shows the direct positive relationship between leadership and innovative behaviour. It is also in accordance with previous research conducted by Jeroen PJ de Jong & Den Hartog, (2008) and Feng (2016), who found that transformational leadership is positively related to a group of innovative behaviours.

The results showed a significant influence relationship between prophetic leadership with innovative work behaviour. The highest value of the influence of prophetic leadership on

innovative behaviour is the indicator 'Realising the idea /ideas' for the statement "I support the organisation implementing ideas and new ideas". This condition provides an overview of innovative work behaviour in the Idrisiyyah order, where the leader or murshid with prophetic leadership influences the employees and management of the tariqah to create new ideas and ideas, and be encouraged to socialise those ideas.

From another point of view, the significance and strong influence of prophetic leadership on innovative work behaviour can be viewed from historical factors and empirical evidence in the field. Based on historical analysis of the Idrisiyyah order, which was originally called the Sanusiyah order, is a movement order, which has good organisational management. It is this tariqah that is a merging of the tradition of leadership and professional organisations. (Al-Sanusi, 2001). As a continuation of the Sanusiyah order, the Idrisiyyah order in Indonesia also has the same movement pattern as the Sanusiyah order. The murshid leadership in tariqah idrisiyyah has the duty and function to educate the disciples spirituality and intellectually. In simple terms the role and task of a Murshid is to nurture and hone the potential of disciples. So Murshid is also referred to as Murabbi (guidencer) so that the positive potential of all students grows (Sanusi, 2001). Idrisiyyah order with strong characteristics of Shaykh domination, but in their leadership practices, Sheikh Murshid uses the method of managing Idrisiyyah order based on modern management in accordance with the principles of professional management. This condition can be proven by observing the development of Idrisiyyah order in terms of economics, education, and preaching. Based on the development conditions of organisations and the progress of Idrisiyyah tariqah it can be understood, that the prophetic leadership in Tariqah Idrisiyyah has a positive effect on innovative behaviour.

### ***The Effect of Prophetic Leadership on Innovative Work Behaviour Through Employee Engagement***

Prophetic leadership indirectly through employee engagement has a negative and significant effect on innovative work behaviour. These results are not consistent with some previous studies that show that employee engagement provides a role to mediate the influence of leadership on innovative work behaviour (Aryee, et al., 2012; Gupta et al. 2017; Ariyani, 2018).

The influence of indicators of employee engagement variables on innovative work behaviour that causes the greatest negative influence is indicator 'Introduce new ideas right solution' with the statement "I am trying to socialise new ideas and ideas". While the highest indicator is 'Realising the idea /ideas', with the statement "I support the organisation in implementing ideas and new ideas"

One of the adab (etiquette) of the relationship between fellow disciples is that disciples should leave their questions and debates, let alone quarrels about a discussion of knowledge, because

this often leads people to negligence and turbidity (Isa, 2014; Atjeh, 1985). Adab (etiquette) between disciples makes the socialisation step for new ideas and ideas unworkable, for fear of violating these rules or manners. Therefore it can be understood that the influence of prophetic leadership on innovative work behaviour through mediation of employee engagement has a negative effect.

Looking from another perspective, the relationship between prophetic leadership and employee engagement, the results of the study show a strong relationship. But in Sufism-based organisations, the employee engagement that grows is engagement to the figure, (Bruinessen, 2009; Riyadi, 2014; Johns & Lewis, 2005; Chr, Aarhus, & Sedgwick, 2018) not to the organisation. So when employee engagement to the leader is high, the employee engagement to the organisation is low, causing the lowering of innovative work behaviour. Therefore it can be understood the results of research in the Idrisiyyah order which is not in line with the research of previous researchers who conducted research in institutions that are not based on Sufism.

### ***The Effect of Prophetic Leadership on Employee Engagement***

The results of the study indicate that prophetic leadership has a positive direct effect on employee engagement. These results are consistent and support the ideas of (Macey & Schneider, 2008b), which state leaders will have a positive effect on employee engagement by giving birth to a sense of attachment to work. This study is also consistent with the results of research by Avey, Hughes, Norman, and Luthan (2016). Also several other studies conducted by (Johnson, 2015); Popli and Rizvi (2016) have the same result.

The results showed a significant influence on relationship between prophetic leadership and employee engagement. The relationship of the influence of prophetic leadership variables on indicators of employee engagement shows the highest value on the indicator 'Have a sense of belonging' with the statement "I am proud to be part of this organisation". This condition can be interpreted that the most influential prophetic leadership has an effect on employee engagement to make employees and administrators of the tariqah proud to be members of the tariqah. In Sufism organisations, a disciples or salik should believe in the perfection of their murshid and their competence in educating and providing guidance, and also disciples should not turn to other than their own murshid, so that their heart does not waver between two murshids (Isa, 2014; Atjeh, 1985). Adab disciples to such murshid, is one reason why employees and administrators of the tariqah are proud to be part of the congregation that they follow, because they believe that the murshid is someone who has the competence to guide them in following the path of God. So, it can be understood that prophetic leadership has a significant effect and has a positive influence on employee engagement.

### ***The Effect of Employee Engagement on Innovative Work Behaviour***

The results of this study indicate that there are negative and significant effects in the direct relationship between employee engagement on innovative work behaviour. This research is contrary to the results of other research, including A. Agarwal, (2014); Gichohi, (2014); Gupta, Singh, & Bhattacharya, (2017b). and Pedraza, Mesa, & Gavina, (2016).

The results showed a negative influence between employee engagement with innovative work behaviour. The biggest negative value is on the indicator 'Introduce new ideas right solution' with the statement "I am trying to socialise new ideas and ideas". This condition can be interpreted that the greatest influence of employee engagement negative effects is on the low effort to socialise new ideas and ideas, and this is related to the existence of adab (etiquette) in the tariqah, which regulates relationships between fellow disciples.

The results of the lowest respondent's answer to the perception of employee engagement included in indicator 'Discretion' with the statement "I have a lot of freedom to decide how to work". The low average value of respondents' choices is very much in accordance with the conditions of facts in the Sufism organisation. Likewise with indicator 'Discretion' where in the organisation of Sufism, we really should not bring our own ways, instead all must be done by the direction of the murshid. Disciples believe that carrying out the workings according to the direction of the murshid will be better and contain more blessing for them to live in. Meanwhile, the low indicators on employee engagement variables in Sufism organisations are precisely the driving factors that influence to increasing innovative work behaviour.

Based on the theoretical point of view of Sufism-based organisations (tariqah), the results of the negative influence of employee engagement in improving innovative work behaviour in this study can be understood. When looking at the object of this study, namely tariqah which refers to the definition of the tariqah and its formation process. Organisationally, the tariqah is an organisation and a Sufi order based on extraordinary obedience, institutionalised souls of disciples or members of the tariqah, or fanaticism towards the murshid of the Sufi order (Trimingham, 1973). Thus, managerially, the tariqah is an organisation with a top-down pattern of dynamics and authority, which is highly dependent on the leadership of the murshid of the tariqah (Riyadi, 2014). Thus at the tariqah institutions, employee engagement is not an engagement to the organisation, but a very full engagement to the murshid figure (Bruinessen, 2009; Riyadi, 2014; Johns & Lewis, 2005).). The greater the employee's engagement to the murshid, the smaller the employee's engagement to the organization. Thus the greater the employee engagement to the tariqah institution, the smaller the innovative work behaviour.

## **Conclusions**

In the Indonesian Neo-Sufism Order and prophetic leadership had a positive and significant influence on innovative work behaviour, but it had a negative effect indirectly through employee engagement. This means that the increase in prophetic leadership will increase the level of innovative work behaviour, but the increase in prophetic leadership will reduce the innovative work behaviour, if through employee engagement as mediation or intervening. Prophetic leadership has a direct positive and significant effect on employee engagement, but direct employee involvement has a negative and significant effect on innovative work behaviour. This means that the increase in prophetic leadership will further increase employee engagement, but instead directly increasing employee engagement will directly reduce innovative work behaviour. The results of the study confirm that prophetic leadership is the most powerful variable in enhancing innovative behaviour, while employee engagement cannot be used as a mediator in increasing employee innovative work behaviour. This condition occurs because members of the order have high fanaticism towards the murshid (Sufi leader), or are very dependent on the murshid. Thus, the neo-Sufi order employees and officials are more engaged in the murshid than with the organisation.

## **Limitation and /Future Research**

Limitations in this study are that this study was conducted with an analysis unit in a neo Sufism order in Indonesia. There is only one unit of analysis in accordance with the aims and objectives of the study, so that the research uses only one object of research.

Further research that could be done includes; the need for research on the order in locations with a broader area coverage, representing Sufism so that it can provide a picture that is more representative of the condition of the organisation of neo-Sufi orders in Indonesia. Many factors affect innovative behaviour, therefore it is necessary to do further research to see the influence of factors other than those that have been revealed in this study. In addition, given that the predictors of innovative behaviour used as models in this study are not very strong. Other factors need to be developed that can enhance innovative behaviour in neo-Sufi orders, such as organisational climate, knowledge sharing behaviour, reputation rewards, awards and recognition, the existence of competition, and facilitation in organisations, where all of these factors can be the driver improving innovative work behaviour.

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