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The Influence of Spiritual and Authentic Leadership on Innovative Work Behavior: A Dual Mediation Model in the Public Sector

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ABSTRACT: This study investigates the mechanisms through which spiritual leadership and authentic leadership influence innovative work behavior (IWB) among civil servants in the public sector, focusing on the Regional Office of the Ministry of Religious Affairs, Southeast Sulawesi Province, Indonesia. Drawing on self-determination theory and the job demands–resources (JD-R) theory, the study proposes work engagement and proactive personality as parallel mediating pathways linking leadership style to employee innovation. A cross-sectional survey was administered to 243 civil servants, and the data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM). The results show that both spiritual leadership and authentic leadership exert significant, positive direct effects on IWB. Proactive personality partially mediates the effects of both leadership styles on IWB, whereas work engagement does not significantly mediate either relationship. These findings extend the leadership–innovation literature by identifying a dispositional (proactivity-based) rather than an affective–motivational (engagement-based) pathway through which value-laden leadership translates into innovation in a bureaucratic, religiously oriented public organization. The study offers theoretical contributions to Islamic and spiritual organizational behavior research and practical implications for human resource development in government institutions in emerging economies.

1. INTRODUCTION

Innovation has become an organizational imperative in the public sector, as governments worldwide face mounting pressure to enhance service delivery, address societal complexity, and strengthen institutional legitimacy. Unlike private-sector firms that are disciplined by market competition, public institutions depend heavily on intrinsic motivation, professional commitment, and a supportive leadership climate to generate new ideas and implement improved working practices. Employee innovative work behavior (IWB)—defined by Janssen (2000) as the intentional generation, promotion, and realization of new ideas aimed at improving work processes and outcomes—is therefore a critical concern for public human resource management.

Indonesia's bureaucratic reform agenda prioritizes innovation across government ministries and regional offices. The Regional Office of the Ministry of Religious Affairs, Southeast Sulawesi Province, operates at the intersection of religious governance, social services, and public administration. Employees in this setting are expected not only to comply with procedural norms but also to proactively develop improved methods of fulfilling their duties. However, IWB in Indonesian public organizations with strong religious and cultural identities—where spirituality shapes work identity—remains comparatively underexplored (Fry & Cohen, 2009).

Leadership style is a well-established driver of IWB, and this study focuses on two leadership frameworks that are particularly salient in religiously oriented public organizations. Spiritual leadership, as conceptualized by Fry (2003), integrates vision,

hope/faith, and altruistic love within an intrinsic motivation model to satisfy followers' needs for calling and membership. Spiritual leadership has been linked to organizational citizenship behavior, pro-environmental behavior, and innovation-related outcomes (Chen & Yang, 2012; Afsar et al., 2016), yet its relationship with IWB within Indonesian government institutions has rarely been tested empirically. Authentic leadership, characterized by self-awareness, relational transparency, balanced information processing, and an internalized moral perspective (Walumbwa et al., 2008), has likewise been consistently associated with positive employee attitudes and behavior. Examining these two leadership styles jointly offers a rich opportunity to understand how the moral and existential dimensions of leadership shape employees' capacity for innovation.

Despite growing scholarly interest, two gaps persist in the literature. First, the psychological mechanisms through which spiritual and authentic leadership foster IWB remain insufficiently delineated, as much prior research relies on direct-effect models rather than mediation frameworks. Second, most empirical studies on these leadership styles have been conducted in private-sector, hospitality, or educational contexts in Western or East Asian settings (e.g., Jeon & Choi, 2020), leaving public-sector organizations in Southeast Asia—and Indonesia in particular—relatively understudied.

To address these gaps, this study proposes and tests a dual mediation model in which work engagement and proactive personality function as parallel mediators linking spiritual and authentic leadership to IWB. Work engagement, reflecting vigor, dedication, and absorption (Schaufeli et al., 2006), represents an affective–motivational, energy-based pathway consistent with the JD-R theory (Bakker & Demerouti, 2017). Proactive personality, capturing the stable disposition to take initiative, scan the environment for opportunities, and persist in effecting change (Bateman & Crant, 1993), represents a dispositional, person-centered pathway. Together, these mediators offer a theoretically parsimonious account of how organizational-level leadership translates into individual-level innovation.

This study makes three principal contributions. First, it integrates self-determination theory and JD-R theory to explain IWB within a spiritual-organizational context, clarifying when each theoretical lens applies. Second, it extends the boundary conditions of spiritual and authentic leadership research by situating both constructs within an Indonesian government ministry in which Islamic values permeate organizational life. Third, it provides evidence-based guidance for policymakers and human resource practitioners seeking to cultivate innovation in public institutions through leadership development.

2. LITERATURE REVIEW AND HYPOTHESIS DEVELOPMENT

2.1 Innovative Work Behavior

IWB is commonly operationalized as a three-stage process comprising idea generation, idea promotion, and idea realization (Janssen, 2000). This tripartite conceptualization captures both the cognitive and behavioral dimensions of employee innovation, extending beyond mere creativity to include the political and implementation work required to translate ideas into practice (Scott & Bruce, 1994). In the public sector, IWB is shaped by institutional constraints, professional norms, and the availability of job resources, including leadership support (Bos-Nehles et al., 2017; De Spiegelaere et al., 2018). Leadership style, work engagement, and dispositional traits such as proactive personality are consistently identified as strong antecedents of IWB across organizational contexts.

2.2 Spiritual Leadership and Innovative Work Behavior

Fry's (2003) causal theory of spiritual leadership posits that leaders who articulate a compelling, transcendent vision and who model hope/faith and altruistic love create conditions that satisfy employees' fundamental needs for meaning, calling, and membership. These satisfied needs, in turn, produce spiritual well-being, organizational commitment, and enhanced performance (Fry et al., 2005). Empirical studies have found consistent positive associations between spiritual leadership and prosocial, citizenship, and innovation-oriented behaviors (Chen & Yang, 2012; Afsar et al., 2016; Afsar & Badir, 2017). The alignment between spiritual values and innovation is particularly salient in organizations where Islamic ethics frame work as ibadah (worship) and khilafah (stewardship), motivating employees to continuously improve their contribution to the organization and to society (Fry & Slocum, 2008).

H1: Spiritual leadership is positively and significantly related to employees' innovative work behavior.

2.3 Authentic Leadership and Innovative Work Behavior

Authentic leadership theory (Avolio & Gardner, 2005; Walumbwa et al., 2008) holds that leaders who are genuinely self-aware, transparent in their actions, balanced in processing information, and guided by an internalized moral perspective create climates of psychological safety and relational trust. Such climates reduce the perceived risk associated with voicing and promoting new ideas and thereby encourage employees to engage in exploratory, innovative activity (Rego et al., 2012). A growing body of evidence links authentic leadership to follower creativity and innovation-related outcomes, with trust and psychological capital frequently identified as underlying mechanisms (Rego et al., 2012). In public-sector organizations undergoing bureaucratic reform, authentic leaders who model transparency and balanced decision-making are well positioned to challenge routine practice and to invite innovative contributions from subordinates.

H4: Authentic leadership is positively and significantly related to employees' innovative work behavior.

2.4 Work Engagement as a Mediator

The JD-R theory (Bakker & Demerouti, 2017) identifies job resources—including social support, leadership quality, and autonomy—as primary antecedents of work engagement, which in turn predicts performance and extra-role behaviors such as innovation. Both spiritual and authentic leadership can be conceptualized as relational and motivational resources that energize employees and strengthen their engagement with work tasks. Engaged employees are theorized to be more likely to generate novel ideas and to persevere in translating those ideas into practice, because engagement is associated with cognitive flexibility, persistence, and a greater willingness to take interpersonal risks. Spiritual leadership has been linked to elevated engagement through the cultivation of meaning and calling (Fry & Cohen, 2009), while authentic leadership is theorized to foster engagement through psychological safety and relational transparency.

H2: Spiritual leadership is positively and significantly related to work engagement.

H6: Authentic leadership is positively and significantly related to work engagement.

H7: Work engagement is positively and significantly related to innovative work behavior.

H9: Work engagement mediates the relationship between spiritual leadership and innovative work behavior.

H10: Work engagement mediates the relationship between authentic leadership and innovative work behavior.

2.5 Proactive Personality as a Mediator

Proactive personality, as conceptualized by Bateman and Crant (1993) and operationalized in short form by Seibert et al. (1999), refers to a relatively stable dispositional tendency to take initiative, scan the environment for opportunities, and persist until meaningful change is achieved. Proactively disposed employees actively shape their environment rather than merely reacting to it, and are intrinsically motivated to introduce improvements. Proactive personality has been consistently identified as a significant predictor of innovative and change-oriented behavior at work.

Leadership context can activate or suppress the behavioral expression of proactive dispositions. Spiritual leaders who articulate a compelling vision and model altruistic concern signal that proactive initiative is valued and safe, thereby liberating employees to express proactive tendencies through innovative behavior. Similarly, authentic leaders who demonstrate consistency, balance competing viewpoints, and exercise ethical courage provide a relational backdrop against which proactively inclined employees feel licensed to propose and implement change (Grant & Ashford, 2008).

H3: Spiritual leadership is positively and significantly related to proactive personality.

H5: Authentic leadership is positively and significantly related to proactive personality.

H8: Proactive personality is positively and significantly related to innovative work behavior.

H11: Proactive personality mediates the relationship between spiritual leadership and innovative work behavior.

H12: Proactive personality mediates the relationship between authentic leadership and innovative work behavior.

3. RESEARCH METHODOLOGY

3.1 Research Design and Setting

This study employed a cross-sectional, quantitative survey design. The research was conducted at the Regional Office of the Ministry of Religious Affairs (Kantor Wilayah Kementerian Agama), Southeast Sulawesi Province, Indonesia, an institution that manages religious affairs across 17 regencies and cities and employs approximately 1,800 civil servants. Focusing on a single organization enabled control of inter-organizational variance in culture and structure, thereby enhancing internal validity.

3.2 Sampling and Data Collection

The study population comprised permanent civil servants at echelon III level and below. A stratified random sample of 300 questionnaires was distributed proportionally across regional sub-offices. After removing incomplete responses and statistical outliers, the final analytical sample consisted of 243 valid responses (response rate: 81 percent). This sample size exceeds the minimum threshold recommended for PLS-SEM models of comparable complexity (Hair et al., 2019). Data were collected between February and April 2025 using self-administered, paper-and-pencil questionnaires.

3.3 Measurement Instruments

All constructs were measured using established scales adapted from the international literature and back-translated into Bahasa Indonesia to ensure conceptual equivalence.

1. Spiritual Leadership: 15 items adapted from Fry et al.'s (2005) Spiritual Leadership Survey (e.g., “My leader communicates a compelling vision that gives real meaning to my work”).
2. Authentic Leadership: the 16-item Authentic Leadership Questionnaire (ALQ) developed by Walumbwa et al. (2008).
3. Work Engagement: the 9-item Utrecht Work Engagement Scale (UWES-9; Schaufeli et al., 2006).
4. Proactive Personality: the 10-item short form developed by Seibert et al. (1999), derived from Bateman and Crant's (1993) original scale.
5. Innovative Work Behavior: Janssen's (2000) 9-item scale, covering idea generation, promotion, and realization.
6. All items were rated on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree).

3.4 Common Method Bias

Procedural and statistical remedies were implemented to mitigate common method bias. Respondent anonymity was guaranteed, predictor and criterion items were separated within the questionnaire, and participants were assured that there were no right or wrong answers. Statistically, Harman's single-factor test was conducted following the recommendations of Podsakoff et al. (2003). The single largest factor accounted for 28.6 percent of total variance, well below the conventional 50 percent threshold, suggesting that common method bias is unlikely to pose a serious threat to the validity of the findings.

3.5 Analytical Strategy

Hypotheses were tested using PLS-SEM with SmartPLS 4 software (Ringle et al., 2022). PLS-SEM was selected for its suitability for exploratory, theory-extending research involving complex models, its robustness with non-normally distributed data, and its established track record in organizational behavior research (Hair et al., 2019). The analysis proceeded in two stages. First, measurement model quality was assessed through indicator loadings, internal consistency reliability (composite reliability), convergent validity (average variance extracted), and discriminant validity (the heterotrait–monotrait ratio, HTMT). Second, the structural model was evaluated through path coefficients, coefficients of determination (R^2), and specific indirect effects, with 95 percent bias-corrected confidence intervals obtained from 5,000 bootstrap resamples (Preacher & Hayes, 2008).

4. RESULTS

4.1 Descriptive Statistics

Descriptive statistics for the five research variables are summarized in Table 1. All variables received mean scores in the “good” to “very good” categories on the five-point Likert scale, indicating that respondents generally perceived favorable levels of spiritual leadership, authentic leadership, work engagement, proactive personality, and innovative work behavior in their

organization. Work engagement obtained the highest overall mean (4.54), while proactive personality obtained the lowest (4.48), although the difference between constructs was modest.

Variable	Mean Score	Category	Highest Indicator	Indicator Mean
Spiritual Leadership (X1)	4.49	Good	Hope/Faith	4.50
Authentic Leadership (X2)	4.51	Very Good	Relational Transparency	4.54
Work Engagement (Y1)	4.54	Very Good	Dedication	4.64
Proactive Personality (Y2)	4.48	Good	Consistency of Action to Results Achieved	4.51
Innovative Work Behavior (Z)	4.51	Very Good	Idea Exploration	4.55

Table 1. Descriptive Statistics of Research Variables

4.2 Measurement Model Evaluation (Outer Model)

Discriminant validity analysis revealed that most indicators loaded most strongly on their intended construct. However, two issues warrant caution. First, the Absorption indicator of work engagement exhibited a low loading of 0.445, well below the conventional 0.70 threshold, indicating that this indicator did not adequately represent its intended latent construct in the present sample. Second, the Idea Generation indicator of innovative work behavior correlated more strongly with authentic leadership (0.788) than with its own construct (0.690), and very high inter-construct correlations were observed between spiritual leadership and proactive personality (0.932), between proactive personality and innovative work behavior (0.887), and between spiritual leadership and innovative work behavior (0.870). These patterns suggest that discriminant validity among the leadership, proactivity, and innovation constructs should be interpreted with caution and considered a limitation of the present measurement model.

Convergent validity was generally acceptable, with most indicator loadings exceeding 0.70; the exception was again the Absorption indicator of work engagement (loading = 0.445). Composite reliability results are presented in Table 2. Four of the five constructs met the conventional 0.70 threshold, while work engagement (0.516) did not, a result directly attributable to the weak performance of the Absorption indicator.

Construct	Composite Reliability	Evaluation
Spiritual Leadership	0.771	Meets criteria
Authentic Leadership	0.915	Meets criteria
Work Engagement	0.516	Does not meet criteria
Proactive Personality	0.827	Meets criteria
Innovative Work Behavior	0.822	Meets criteria

Table 2. Composite Reliability of Research Constructs

4.3 Structural Model Fit

Table 3 presents the coefficients of determination (R^2) for the endogenous constructs together with the predictive relevance statistic (Q^2). Spiritual and authentic leadership jointly explained 50.0 percent of the variance in work engagement, 76.9 percent of the variance in proactive personality, and, together with the two mediators, 62.8 percent of the variance in innovative work behavior. The overall Q^2 value of 0.957 indicates high predictive relevance for the structural model.

Endogenous Variable	R^2	Interpretation
Work Engagement (Y1)	0.500	Moderate
Proactive Personality (Y2)	0.769	Substantial
Innovative Work Behavior (Z)	0.628	Moderate-to-substantial
Predictive relevance (Q^2)	0.957	High

Table 3. Coefficient of Determination (R^2) and Predictive Relevance (Q^2)

4.4 Structural Model and Hypothesis Testing

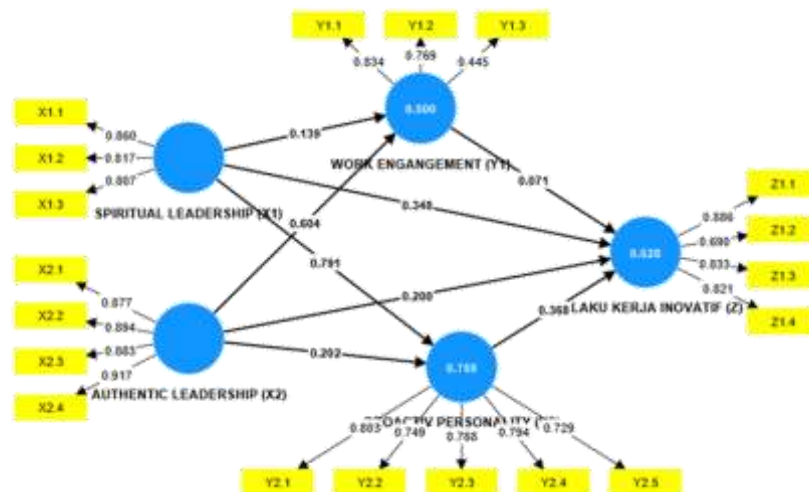
Hypotheses were tested on the basis of path coefficients, t-statistics, and p-values at a significance level of $\alpha = 0.05$, using 5,000 bootstrap resamples. Direct-effect results are reported in Table 4 and indirect (mediation) effect results in Table 5.

Path	Coefficient (β)	t-value	p-value	Decision
H1: Spiritual Leadership $\rightarrow$ Innovative Work Behavior	0.350	2.890	0.004	Supported
Spiritual Leadership $\rightarrow$ Work Engagement	0.142	1.743	0.081	Not supported
H3: Spiritual Leadership $\rightarrow$ Proactive Personality	0.790	20.611	0.000	Supported
H4: Authentic Leadership $\rightarrow$ Innovative Work Behavior	0.204	3.023	0.003	Supported
H5: Authentic Leadership $\rightarrow$ Proactive Personality	0.204	4.625	0.000	Supported
H6: Authentic Leadership $\rightarrow$ Work Engagement	0.603	3.056	0.000	Supported
Work Engagement $\rightarrow$ Innovative Work Behavior	0.070	1.423	0.155	Not supported
H8: Proactive Personality $\rightarrow$ Innovative Work Behavior	0.362	3.056	0.002	Supported

Table 4. Direct Effects (Structural Path Coefficients)

Mediation Path	Indirect Effect	t-value	p-value	Decision
H9: Spiritual Leadership $\rightarrow$ Work Engagement $\rightarrow$ IWB	0.010	0.967	0.334	Not supported
H10: Authentic Leadership $\rightarrow$ Work Engagement $\rightarrow$ IWB	0.041	1.401	0.161	Not supported
H11: Spiritual Leadership $\rightarrow$ Proactive Personality $\rightarrow$ IWB	0.286	3.011	0.003	Supported (partial)
H12: Authentic Leadership $\rightarrow$ Proactive Personality $\rightarrow$ IWB	0.074	2.512	0.012	Supported (partial)

Table 5. Specific Indirect Effects (Mediation Analysis)



Source: PLS Data Processing Results, 2026

5. DISCUSSION

This study set out to unravel the mechanisms linking spiritual leadership, authentic leadership, work engagement, proactive personality, and innovative work behavior (IWB) within the distinctive context of a religiously oriented public-sector organization in Indonesia. The findings offer several substantive insights into the direct and indirect pathways through which these two leadership styles foster innovation, and each hypothesis is discussed in turn below.

5.1 Direct Effects of Leadership on Innovative Work Behavior (H1 and H4)

The results confirm H1: spiritual leadership exerts a positive and statistically significant direct effect on IWB ($\beta = 0.350$, $t = 2.890$, $p = 0.004$). This finding indicates that when leaders articulate a compelling, transcendent vision, model hope and faith in the organization's mission, and demonstrate altruistic love toward followers, employees become more inclined to generate, promote, and implement new ideas. Within the Regional Office of the Ministry of Religious Affairs, spiritual leadership is manifested through moral exemplarity, sincerity (ikhlas) in carrying out duties, and the framing of work as a form of devotion. These value orientations resonate deeply within a religiously grounded public service and appear to lower employees' psychological threshold for proposing changes to established routines. The result is consistent with Fry's (2003) causal theory of spiritual leadership, which holds that vision, hope/faith, and altruistic love intrinsically motivate followers toward higher-order behaviors, including creativity and innovation, and it corroborates prior empirical evidence that spiritually oriented leadership is associated with prosocial and innovation-related employee behavior (Chen & Yang, 2012; Afsar et al., 2016; Afsar & Badir, 2017).

H4 is likewise supported: authentic leadership has a positive and significant direct effect on IWB ($\beta = 0.204$, $t = 3.023$, $p = 0.003$). Authentic leaders, characterized by self-awareness, relational transparency, balanced processing, and an internalized moral perspective, appear to create a psychologically safe climate in which employees feel confident expressing ideas and initiating improvements without fear of reprisal. This mechanism is especially relevant in bureaucratic settings, where fear of blame or procedural non-conformity can otherwise suppress innovative initiative. The finding is consistent with Avolio and Gardner's (2005) theoretical account of authentic leadership as a foundation for trust and positive follower states, and with empirical evidence that authentic leadership promotes psychological capital and creativity among followers (Rego et al., 2012). Notably, the magnitude of the effect of spiritual leadership ($\beta = 0.350$) exceeds that of authentic leadership ($\beta = 0.204$) in this sample, suggesting that in a religiously embedded public organization, value-transcendent leadership grounded in shared faith and calling may carry more direct motivational weight than leadership grounded primarily in interpersonal transparency and moral consistency.

5.2 The Limited Role of Work Engagement (H2, H7, H9, H10)

Contrary to the theoretical expectation derived from the JD-R framework, spiritual leadership did not significantly predict work engagement (H2 not supported: $\beta = 0.142$, $t = 1.743$, $p = 0.081$). This suggests that, in this specific public-sector context, the

meaning and calling generated by spiritual leadership are not sufficient, on their own, to translate into the vigor, dedication, and absorption that constitute work engagement. One plausible explanation is that engagement in a rule-bound bureaucratic environment is shaped more strongly by structural job resources—workload manageability, role clarity, career development opportunities, and reward systems—than by values-based or spiritual resources alone. This interpretation is consistent with the JD-R theory's emphasis on the buffering and motivational role of concrete job resources in shaping engagement (Bakker & Demerouti, 2017), and it implies that spiritual leadership may operate through a different, more dispositional channel than through engagement in this setting.

Correspondingly, the direct path from work engagement to IWB was also non-significant (H7 not supported: $\beta = 0.070$, $t = 1.423$, $p = 0.155$). This is a theoretically important finding, because it indicates that even highly engaged employees in this organization did not necessarily translate their vigor and dedication into innovative behavior. A plausible explanation lies in the nature of public bureaucratic work itself: engaged civil servants may direct their energy primarily toward diligent execution of prescribed tasks and compliance with administrative procedure—an in-role orientation—rather than toward the extra-role risk-taking that innovation requires. This pattern echoes broader arguments in the work-engagement literature that engagement more reliably predicts task and contextual performance than discretionary, change-oriented behavior, and that its translation into innovation is contingent on a supportive climate for creativity and risk-taking, which may be comparatively scarce in a rule-governed ministry setting.

Given the absence of both constituent paths, it follows logically that work engagement did not mediate either leadership–IWB relationship (H9 and H10 not supported). This reinforces, rather than merely repeats, the direct-effect findings: the data converge on the conclusion that, for this population of civil servants, the affective–motivational route captured by engagement is not the operative mechanism linking spiritual or authentic leadership to innovation. It is also worth noting, as a measurement caveat, that the Absorption indicator of work engagement performed poorly (loading = 0.445) and that the construct's composite reliability fell below the conventional threshold (0.516); this weaker measurement quality may have attenuated the true magnitude of the engagement-related paths and should temper any strong substantive conclusion that engagement is, in principle, irrelevant to innovation in this context.

5.3 Authentic Leadership and Work Engagement (H6)

Despite the non-significant effect of spiritual leadership on engagement, H6 was supported: authentic leadership exerted a positive and significant effect on work engagement ($\beta = 0.603$, $t = 3.056$, $p = 0.000$). This asymmetry is theoretically informative. Whereas spiritual leadership operates primarily through transcendent meaning and calling, authentic leadership operates through the immediate relational qualities of the leader—consistency between word and action, transparency in decision-making, and even-handed treatment of followers. These qualities appear to be more proximally linked to the psychological safety and emotional investment that underlie engagement, consistent with Avolio and Gardner's (2005) argument that authentic leadership cultivates positive psychological states in followers through modeling and social learning processes. In practical terms, this suggests that while spiritual leadership may more directly energize innovative intent, authentic leadership may be the more effective lever for sustaining day-to-day engagement among civil servants.

5.4 Proactive Personality as the Dominant Mediating Mechanism (H3, H5, H8, H11, H12)

The findings lend strong support to the mediating role of proactive personality. H3 was supported, showing a very strong and significant effect of spiritual leadership on proactive personality ($\beta = 0.790$, $t = 20.611$, $p = 0.000$). This substantial effect suggests that spiritual leadership, by emphasizing moral responsibility, integrity, and the framing of work as devotion, cultivates a disposition among employees to take initiative, anticipate obstacles, and persist in pursuing constructive change well beyond the boundaries of formal job descriptions. This is consistent with Fry's (2003) theorizing that spiritual leadership builds intrinsic motivation and a sense of calling that extends into proactive engagement with one's role, and it aligns with evidence that value-based and spiritually oriented leadership shapes proactive employee orientations (Afsar et al., 2016).

H5 was also supported: authentic leadership significantly predicts proactive personality ($\beta = 0.204$, $t = 4.625$, $p = 0.000$), although the magnitude of this effect is considerably smaller than that of spiritual leadership. Authentic leaders, through consistent, transparent, and trust-building behavior, appear to provide employees with a clear and psychologically safe frame of reference within which proactive initiative is legitimized, consistent with Avolio and Gardner's (2005) account of authentic leadership as a catalyst for follower self-development.

H8 was strongly supported, confirming that proactive personality is a robust and substantial predictor of IWB ($\beta = 0.362$, $t = 3.056$, $p = 0.002$). Employees who are dispositionally inclined to scan their environment for improvement opportunities, voice new ideas, and persist through implementation barriers are, unsurprisingly, more likely to exhibit the behaviors that constitute IWB. This corroborates Bateman and Crant's (1993) original conceptualization of proactive personality as a stable individual difference with clear behavioral consequences for organizational change and innovation.

The mediation results in Table 5 sharpen this picture. H11 was supported: proactive personality partially mediates the relationship between spiritual leadership and IWB (indirect effect = 0.286, $t = 3.011$, $p = 0.003$). Because the direct effect of spiritual leadership on IWB (H1) remains significant alongside this indirect effect, the mediation is properly characterized as partial rather than full: spiritual leadership shapes innovation both directly—through the immediate motivational pull of shared vision and meaning—and indirectly, by first cultivating a more proactive disposition in employees, which then translates into innovative behavior. H12 was similarly supported for authentic leadership: proactive personality partially mediates its effect on IWB (indirect effect = 0.074, $t = 2.512$, $p = 0.012$), although the indirect pathway is comparatively modest in magnitude relative to that of spiritual leadership, mirroring the pattern already observed in the direct-effect and disposition-formation paths (H4 versus H1, and H5 versus H3).

Taken together, these results position proactive personality as the dominant psychological mechanism connecting both leadership styles to innovation in this public-sector setting, while work engagement plays essentially no mediating role. This pattern suggests a boundary condition worth highlighting: in bureaucratic organizations where task compliance is heavily emphasized, leadership may foster innovation less by making employees feel energized and absorbed in their work (an affective route) and more by shaping who employees become as proactive agents capable of initiating change even within a constrained institutional environment (a dispositional route). This interpretation is consistent with the view that proactive personality, once activated by a supportive leadership climate, functions as a durable behavioral resource that persists across situations, whereas engagement may be more sensitive to fluctuating structural job resources unrelated to leadership values.

5.5 Integrative Summary

Overall, the pattern of findings suggests that spiritual and authentic leadership foster innovation in this Indonesian public-sector organization through two distinguishable, non-equivalent routes. Spiritual leadership operates as the stronger driver overall, exerting both a larger direct effect on IWB and a substantially larger indirect effect through proactive personality, consistent with the centrality of religious and spiritual meaning-making in this organizational context. Authentic leadership, while weaker in absolute magnitude, plays a complementary role by uniquely sustaining work engagement—even though that engagement does not, in this sample, convert into innovation—and by contributing a smaller but still significant proactivity-based pathway to IWB. For public-sector leaders and human resource practitioners, the practical implication is that cultivating a proactive workforce disposition, rather than simply maximizing engagement scores, may be the more direct lever for stimulating sustained innovative behavior in similarly bureaucratic, values-oriented institutions.

6. CONCLUSION AND RECOMMENDATIONS

6.1 Conclusion

1. Spiritual leadership has a positive and significant direct effect on innovative work behavior.
2. Spiritual leadership does not have a significant direct effect on work engagement.
3. Spiritual leadership has a positive and significant direct effect on proactive personality.
4. Authentic leadership has a positive and significant direct effect on innovative work behavior.
5. Authentic leadership has a positive and significant direct effect on proactive personality.
6. Authentic leadership has a positive and significant direct effect on work engagement.
7. Work engagement does not have a significant direct effect on innovative work behavior.
8. Proactive personality has a positive and significant direct effect on innovative work behavior.
9. Work engagement does not mediate the effect of spiritual leadership on innovative work behavior.

10. Work engagement does not mediate the effect of authentic leadership on innovative work behavior.
11. Proactive personality partially mediates the effect of spiritual leadership on innovative work behavior.
12. Proactive personality partially mediates the effect of authentic leadership on innovative work behavior.

6.2 Recommendations

For the Ministry of Religious Affairs: management is advised to strengthen value-based leadership by continuing to develop both spiritual and authentic leadership competencies among supervisors, with particular emphasis on cultivating proactive personality among employees. Concrete steps include leadership-competency development programs, modeling of exemplary and transparent leadership behavior at all echelons, the creation of formal channels through which employees can voice and pilot new ideas, and the establishment of recognition and reward systems for innovative contributions and process improvements. Because proactive personality emerged as the dominant mechanism linking leadership to innovation, human resource development strategies—selection, training, and job design—should explicitly target the activation of employees' initiative-taking and change-oriented tendencies, rather than focusing solely on engagement-enhancing interventions.

For future research: scholars are encouraged to extend the scope of this research design to other work units within the Ministry of Religious Affairs and to other government institutions, in order to improve the generalizability of the findings beyond a single regional office. Future studies may also incorporate additional theoretically relevant variables—such as psychological safety, organizational innovation climate, perceived organizational support, or job autonomy—to develop a more comprehensive account of the antecedents of IWB in the public sector. Given that work engagement in this study failed to mediate the leadership–IWB relationships and exhibited weaker-than-desired measurement properties (notably the Absorption indicator), researchers are also encouraged to re-examine work engagement using a refined measurement model, to test it as a moderator rather than a mediator, or to replace the UWES-9 with an alternative, context-adapted engagement measure. Finally, longitudinal or mixed-methods designs are recommended to capture the dynamic, potentially reciprocal relationships among leadership, personality, engagement, and innovative behavior over time, and to establish stronger causal inference than is possible with a single cross-sectional survey.

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