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**The Impact of Workplace Spirituality on Organizational Citizenship Behavior  
Mediated by Islamic Work Ethics**

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**Abstract**

The purpose of the study is to determine the influence of workplace spirituality (organizational spirituality and individual spirituality) on organizational citizenship behavior (OCB), with Islamic work ethics as a mediating variable. The population in this study consisted of professionals, consisting of lecturers. The respondents who participated were 200 educational professionals. The study's results showed that the organizational spiritual dimension has a significant influence on Islamic work ethics and OCB. Additionally, Islamic work ethics have a significant influence on OCB. However, the individual spirituality dimension does not influence Islamic work ethics or OCB. The implications of the research results highlight the importance of the role of Islamic work ethics in mediating the relationship between workplace spirituality and OCB. In addition, the development of OCB for professionals can be achieved through an organizational spirituality approach and by increasing Islamic work ethics.

**Keywords:** organizational spirituality, individual spirituality, Islamic work ethics, OCB

**1. Introduction**

*1.1. Introduce the Problem*

Spiritual values are currently a very serious concern, especially the relationship between spiritual values and business ethics. The increasing number of studies on the relationship between spiritual values, ethics, and performance reflects the increasing level of interest of academics (Kolodinsky et al., 2008a). The need for organizational leaders to pay attention to spiritual values does not seem to be that great. Leaders are always trying to find strategies so that spiritual values have a positive impact on organizational members. As a result, employees need connection, meaning, purpose, altruism, benevolence, nurturance, and hope in their work and workplace (Fry et al., 2005). Studies on spirituality in the workplace have been conducted by several researchers more than ten years ago (Klein et al., 2012; Kolodinsky et al., 2008b). Finally, the growth of the study of spirituality in companies and the business world is getting better. Some companies are incorporating spirituality into their strategies within the framework of corporate social

responsibility. Many companies are also grounded in spiritual values and principles that are committed to social responsibility and community service. These examples prove that organizations can integrate spirituality and social responsibility into their missions. There is a proposition that spirituality (employee well-being, sense of meaning and purpose, and sense of community and interconnectedness) can improve employee well-being in general (Karakas, 2010). Spirituality can achieve employee well-being through increased morale, commitment, and productivity, reduced stress, and burnout. In terms of meaningfulness, spirituality gives employees and managers a sense of togetherness and connectedness, increasing their love, loyalty, and sense of belonging to the organization. In order to survive in a competitive environment, every company needs to achieve high profits and a large market share. This pressure causes companies to set very high and unrealistic targets for employees, and in relation to achieving targets, employees are pressured to work overtime on holidays. The various dimensions of spirituality are important, however, the dimensions of organizational values and a sense of community are very important for job satisfaction at the employee level (Gupta et.al, 2014). Salmiah, (2012) found a positive influence between workplace spirituality and OCB and affective commitment. Workplace spirituality also has a positive influence on perceived organizational support and innovative work behavior (Afsar & Badir, 2017). Meanwhile, work spirituality has an influence on work engagement and thriving at work (van der Walt, 2018). The results of the study on the influence of workplace spirituality on job satisfaction as a dependent variable show a positive and significant influence (Gupta et.al, 2014). Kolodinsky, Giacalone, & Jurkie wicz (2008), examined the interactive influence between personal spirituality and organizational spirituality on worker consequences.

Previous research that examined the relationship between workplace spirituality and OCB produced several findings and conflicting research results. Pathak et al., (2017), tested the impact of three dimensions of workplace spirituality (inner-life, meaningful work and, sense of community) on OCB, the results showed that the dimensions of workplace spirituality were significant predictors of OCB, and the relationship between workplace spirituality and OCB was partially mediated by job satisfaction. Workplace spirituality (meaningful work, compassion, transcendence, mindfulness, and sense of community) also had a significant influence on OCB in managerial employees in Chhattisgarh (Dubey et al., 2022). Self-determination plays a mediating role in the relationship between spiritual leadership and OCB (Hunsaker, 2017). Workplace spirituality has a significant influence on OCB and teacher commitment, but teacher commitment does not affect OCB, and partially teacher commitment mediates the relationship between WPS and OCB (Minju Maharjan, Shree Krishna Pokhrel, Laxman Pokhrel, 2024). Workplace spirituality also has a significant influence on job satisfaction, leadership, organizational citizenship behavior, and organizational growth (Dubey et al., 2020). The influence of workplace spirituality on OCB has the same results in research in two countries, Iran and Turkey, having a significant impact (Sokmen & Yasrebdoost, 2022). Various research results can basically improve academic knowledge about the role of workplace spirituality on OCB. WS is a growing and relatively new area for academics and management in influencing OCB among academic staff in theory and practice (Siriattakul et al., 2020). Other studies show insignificant results between workplace spirituality and OCB (Utami et al., 2021). There is a positive and significant

influence between workplace spirituality and outcome variables (Milliman et al., 2003). The meaningful work dimension does not have a significant influence on intention to quit. Likewise, the alignment of the values variable does not have a significant effect on intrinsic work satisfaction, job involvement, and organizational citizenship behavior (OCB).

Referring to several previous research results, to fill the gap in the relationship between workforce spirituality and job satisfaction, this study will be developed by including the intervening variable, Islamic work ethics. This study is highly recommended, considering that the object of the study is professionals consisting of teaching staff who adhere to Islamic religiosity. Islam believes that a person's happiness is greatly influenced by the socio-economic system. The main concern of the Islamic happiness system is a model of society that guarantees social justice, protection of people's rights, by prioritizing equality of rights, justice, and ihsan (Arshad, 2011).

### *1.2. Workplace Spirituality*

Workplace spirituality involves efforts to discover one's primary purpose in life, to develop strong relationships with fellow employees and others in relation to work, and to maintain consistency with one's beliefs and organizational values. (Mitroff et al., 2009). Workplace spirituality is defined as the recognition that employees have an inner life that is nourished by a supportive workplace, thereby becoming a community. (Ashmos & Duchon, 2000). In fact, historically, the understanding of spirituality is rooted in religion. However, in its development, spirituality in the workplace today does not only involve certain religious traditions, but is more based on personal values and philosophy (Mitroff et al., 2009). Workplace spirituality is measured using three dimensions: meaningful work (individual level), sense of community (group level), and alignment of work organizational values (organizational level) (Milliman et al., 2003). Meaningful work has three indicators: enjoy work, be energized by work, and work gives personal meaning and passion. Sense of community has three indicators: sense of connection with co-workers, employees supporting each other, and being linked with a common purpose. Meanwhile, alignment to work organization values has three indicators: feel connected to the organization's goals, identify with the organization's mission and values, and the organization cares about employees. Other dimensions of workplace spirituality include employee well-being, sense of meaning and purpose, and sense of community and interconnectedness (Karakas, 2010). The employee well-being dimension has indicators: increasing morale, increasing commitment and productivity, reducing stress, burnout, and workaholism. While the sense of meaning purpose dimension has indicators of performing better, more productive, and creative at work. The third dimension of sense of community and interconnectedness has indicators: interpersonal relationships, collective dimensions, and social dynamics of spirituality. Meanwhile (Gupta et.al, 2014), suggests that workplace spirituality has four dimensions: meaning work, sense of community, organizational values, and compassion.

A comprehensive model has been developed to facilitate workplace spirituality. There are four dimensions in workplace spirituality (Pawar B.S., 2009). The first dimension, individual-focused views, focuses more on the relationship aspect of individuals and suggests that spiritual

development in individual employees is the result of facilitating workforce spirituality by promoting employee experiences at work. The second dimension, the group-focused view, suggests that groups can develop a community as a means of spiritual experience, and this can improve the workplace. The third dimension, organization-focused views, focuses on organizational aspects such as values and culture to facilitate workplace spirituality. Finally, the leadership-focused view describes a mechanism to sharpen the vision and culture aspects of the organization to facilitate employee spiritual experiences at work.

### *1.3. Islamic Work Ethics*

Islamic work ethics (IWE) is based on the Quran, as the Quran is the guardian of Muslim behavior in all areas of life. IWE emphasizes cooperation in work, and consultation is seen as a way to overcome obstacles and avoid mistakes. It also emphasizes creative work as a source of happiness and achievement. Hard work is seen as a virtue, and those who work hard are considered more likely to succeed in life. IWE and the Protestant work ethic place great emphasis on hard work, commitment and dedication to work, creativity in work, avoiding unethical methods of wealth accumulation, cooperation, and competitiveness in the workplace (Yousef, 2000). The study on the impact of Islamic Work Ethic (IWE) and perceived organizational justice on turnover intentions, job satisfaction, and job involvement, the results show that IWE has a positive relationship with satisfaction and involvement. However, IWE has a negative impact on turnover intention. Distributive fairness has a negative impact on turnover intention, while procedural justice has a positive impact on job satisfaction (Khan et al., 2013).

The controversies in the relationship between justice type and outcomes, as discussed previously, suggest the possibility that there are personal or contextual factors that may moderate this relationship (Colquitt et al. 2006). Because IWE emphasizes fairness and generosity in the workplace (Yousef 2000a), thus is an important moderator in the relationship between types of justice and job outcomes. IWE is part of an individual's belief system; therefore, we argue that individuals, who are high in IWE, will be able to protect against the absence of organizational justice. Specifically, situations in which there is a lack of distributive and procedural justice may be less harmful to individuals high in IWE, because these individuals may not be as concerned about the absence of distributive and procedural justice. When an employee perceives unfairness in procedures and reward distribution, these lower perceptions of justice are likely to reduce job satisfaction and increase one's intention to withdraw from the job. However, individuals high in IWE should be less likely to respond negatively to this unfair treatment. According to IWE, work-related goals are considered moral obligations that must be achieved even in the absence of fair procedures and reward distribution. For example, the Quran says "and he who does good deeds and is a believer, he will have no fear of injustice or want" (20:112). Therefore, we believe that individuals, who are high in IWE, may not be bothered when organizational justice is low. Bouma and colleagues argue that the emphasis on activity and its connection to the afterlife is understood to mean that Muslims have a moral obligation to work (Bouma et al. 2003). Likewise, research on religiosity shows that religion drives an individual's integral belief system and that it significantly influences the individual's intrinsic and extrinsic work values (Parboteeah et al. 2009). Since, IWE is an important component of Muslim beliefs and value systems, employees with higher levels of IWE will exhibit higher levels of job satisfaction and

job involvement and lower turnover intentions even in situations where perceptions of procedural and distributive justice are low (Khan et al., 2013). This study proposes to investigate the influence of the Islamic work ethic on the perception of justice among employees in Islamic microfinance institutions in Indonesia. The construct of organizational justice includes three dimensions, namely distributive, procedural, and interactional justice.

#### *1.4. Organizational Citizenship Behavior (OCB)*

OCB studied under the context of organizational behavior, can be traced back to the 1930s and emerged as an independent construct in the 1980s (Belwalkar et al., 2018). OCB is a set of effective behaviors that are not explicitly written in the job or business description, but can improve business performance. Weeks and Schaffert, (2019), define OCB as individual behavior that is discretionary, not directly or explicitly recognized by a formal reward system, and that in the aggregate, promotes effective organizational functioning. OCB means that people will put in extra effort that is done willingly, that goes beyond the basic requirements of the job and is not forced by any written rules (Atalay, 2005). To be successful in today's competitive world, OCB helps organizations or companies accelerate towards innovation and productive steps. Authorities cannot force these behaviors because they result from people's own preferences and include behaviors that contribute more to organizational effectiveness (Weeks & Schaffert, 2019). In addition to the fact that OCB includes willingness, personal preference, and implied effort, related literature has made important points about OCB throughout the years (Karaaslan et al., 2009). First, OCB is not in direct relation to the punishment and reward system and does not develop in this way. Second, this behavior is embedded in the activities of the organization and is only related to the functioning and effectiveness of the organization. Third, OCB is not written in any job definition, and the results occur from one's extra personal efforts, and fourth, this behavior not only contributes to the organization but also to the perpetrator himself.

There are many dimensions associated with OCB. The most widely recognized taxonomy established by Organ (1997) states that OCB has five dimensions: altruism, conscientiousness, sportsmanship, courtesy, and civic virtue. Altruism is any voluntary behavior, specifically aimed at helping others in organizationally relevant matters or in relation to issues within the organization (Kamer, 2001). Helping a colleague who has a heavy workload by working late with him or providing relevant information to a newcomer are good examples of altruism. Politeness, courtesy a discretionary behavior that prevents work-related problems with other employees. Informing others in advance of decisions that may affect them is associated with courtesy (Deluga, 1995). Civic virtue is defined as participating responsibly and having concern for an organization (Çınar, 2000). It is characterized by behavior that shows the employee's deep concern and active interest in the life of the organization (Y. S. Chen, 2008). Conscience is an awareness related to discretionary behavior that helps the organization in general, and goes beyond the minimum role requirements of the organization (Belwalkar et al., 2018). Conscientiousness includes behavior that reflects genuine acceptance and compliance with workplace rules, regulations, and procedures in a manner above and beyond what is expected (Podsakoff et al., 2000). Sportsmanship means being tolerant in less-than-ideal conditions and avoiding complaining and blowing problems out of proportion. Meanwhile, Mariana et al.,

(2021) using three dimensions in OCB: inner life, meaning at work, and the community situation. The dimensions of OCB were put forward by Salmiah, (2012), consists of five dimensions: altruism, conscientiousness, courtesy, sportsmanship, and civic virtue. Other researchers use seven dimensions in measuring OCB, namely: helping behavior, sportsmanship, organizational loyalty, organizational compliance, individual initiative, civic virtue, and self-development (Podsakoff et al., 2000). The use of OCB dimensions using altruism, conscientiousness, sportsmanship, and civic virtue was put forward by researchers on full-time faculty members of HEIs located in Karachi (Hassan et al., 2016).

### *1.5. The Relationship between Workplace Spirituality and OCB*

Various dimensions of workplace spirituality have been put forward by previous researchers. In the context of this research, workplace spirituality will refer to various dimensions, including: meaningful work, sense of community, organizational value, and compassion (Gupta M. et al, 2014). The results of the study indicate that workplace spirituality has a significant influence on job satisfaction. However, for the dimensions of meaningful work and compassion, the influence is not significant. Other studies show that workplace spirituality dimensions have a significant influence on various dimensions of outcome variables, such as; organizational citizenship behavior (OCB), organizational commitment, intention to quit, intrinsic work satisfaction, job involvement, and organization-based self-esteem (Milliman et al., 2003). However, workplace spirituality in the dimension of alignment of values has a very small influence on intrinsic work satisfaction, job involvement, and organization-based self-esteem. However, in general, all observed variables have a significant relationship with each other, and spiritual leadership can predict all four dimensions of OCB, especially civic virtue. It can be understood that spiritual leadership has a strong contribution in the formation of OCB to be absorbed in the organization (Kaya, 2015). Other studies have shown that there is a relationship between religiosity and stress and burnout, job satisfaction, organizational commitment, and OCB (Kutcher et al., 2010).

H1: The higher workplace spirituality, the better OCB in the organization.

### *1.6. The relationship between Workplace Spirituality and Islamic work ethics*

The common characteristic of all schools of Islamic philosophy is that well-being and welfare are related to happiness (Arabi, 2016). According to Islamic philosophy, there are some differences between well-being and happiness. Well-being and well-being arise from the aspects of this worldly situation and events, which make it pleasant for a person, while happiness does not always coincide with a pleasant experience. In general, happiness permeates one's entire life and aspects of a person, while well-being may only relate to a period of one's life and some of its aspects. Moreover, since in the Islamic view a person's life continues in the other world, the concept of happiness has a larger existential scope than well-being. In addition, the recognition and specification of the goods that make a person happy and are in great need of knowledge about his best interests (during his lifetime) and about the real good for him and humanity in general. Therefore, in the Islamic approach, a person is well associated with his perfection and with the development of history in the light of pure intelligence that is not a slave to animal

instincts. Therefore, if a person reaches perfection, he will be in a state of well-being and well-being (Arabi, 2016).

Workplace spirituality at the individual level will increase employee well-being and quality of life. Increasing employee happiness in general can occur through increasing employee morale, increasing commitment, and increasing productivity. On the other hand, it can also reduce stress, boredom, and workaholism (Karakas, 2010). Happiness in the context of Islam in this study will be focused on three indicators, namely: individual happiness, family happiness, and organizational happiness. Workplace spirituality from the perspective of human resources can also increase employee happiness, increase employee productivity. The results of this study show that there exists a positive yet significant correlation between personal well-being and religiosity. The well-being also shows significant positive correlations with beliefs and worship and prayer (Achour, et al., 2015)

H2: The higher workplace spirituality, the better Islamic work ethics at the organization

#### *1.7. The relationship between Islamic work ethics and OCB*

The main concern of the Islamic happiness system is a model of society that guarantees social justice, protection of people's rights, with emphasis on equal rights, justice, and ihsan (Arshad, 2011). The religiosity and social system in Islam will shape the happiness of individuals, families, and society. Islam will guarantee human welfare by fulfilling the needs of life through a comprehensive social security system and ensuring social justice. Employee happiness has a positive and significant influence on increasing employee productivity and performance (Karakas, 2010). Social relationships will greatly help in improving career prospects. Other findings also indicate that meeting with coworkers can increase job satisfaction through increased trust and increased networking (Fiorillo & Nappo, 2014). Yousef (2000), in his research, concluded that there is an influence between IWE and affective and behavioral tendencies, with commitment as a mediating variable. In other words, continued commitment and normative commitment mediate the influence between IWE and the cognitive dimension. IWE also has a positive influence on the perception of justice (Rokhman & Hassan, 2012).

A study to examine the indirect relationship between Leader-Member Exchange (LMX) and follower OCB through Organizational Identification (OI) as an intervening variable using Social Identity Theory (STI), and the results showed that the relationship between LMX and citizenship behavior mediated by OI increased after being moderated by Islamic Work Ethics (IWE). The results support the mediating role of organizational identification (OI) in the relationship between LMX and follower citizenship behavior.

H3: The higher Islamic work ethics, the better OCB at the organization

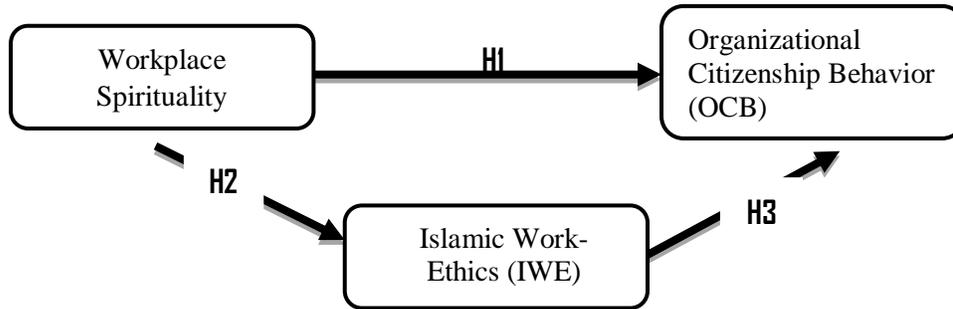


Figure 1. Research Model

**2. Method**

*2.1. Variables, indicators, and measurements*

This study uses spiritual organizational and individual organization variables as independent variables, while OCB is the dependent variable. This study also includes Islamic work ethics as an intervening variable. The organizational spirituality variable has 3 indicators: Involvement in religious service, other religious activity involvement, and enjoyment of religious activity. The measurement uses the organizational spiritual value scale (OSVS) with a measurement scale of 1=complete false to 5=complete true. Individual spirituality has 5 indicators: God's presence, connection to all of life, worship lifts daily concerns, finding strength in my spirituality, and finding comfort in my spirituality. Individual Spirituality Scale: The daily spirituality experience scale (DSES) (Underwood, 2011), with scale: never (1), once in a while (2,) same day (3), most days (4), and every day (5). Islamic Work-Ethics has 5 indicators: cooperation in work, work consultation, creative work, hard work, and work commitment (Arshad, 2011). The measurement uses a 5-point Likert scale, strongly agree - strongly disagree. The organizational citizenship behavior (OCB) variable has 5 indicators: altruism, conscientiousness, sportsmanship, courtesy, and civic virtue (C. Y. Chen & Yang, 2012). The measurement uses a 5-point Likert scale, strongly agree – strongly disagree.

*2.2. Population and Sample*

This study involved education professionals as respondents in the Central Java Province, totaling 200 teaching staff who participated in this study. The sampling technique used was purposive sampling, especially on lecturers who have a master’s degree or a doctoral degree. Purposive sampling focused on professional respondents consisting of teaching staff. Data were obtained from respondents using a questionnaire instrument that asked about spirituality, OCB, and Islamic work ethics. The questionnaire instrument was distributed to respondents using a Google Form, on the grounds that the geographical location of the respondents was very far apart, so the Google Form method would be very helpful and speed up the response from the research respondents.

*2.3. Data Analysis*

In the first stage, the quality of the research instrument will be tested, namely by testing the validity and reliability. Validity test by correlating between indicators with the total indicators. The criteria for a valid indicator is if the significance value is  $\leq 0.05$ . Meanwhile, the reliability test is carried out using the Cronbach alpha coefficient. The criteria for a variable to be said to be reliable if its Cronbach alpha value is above 0.7. The next step is to conduct a regression test with the following stages:

- First regression test, with the equation  $IWE = a + b1WS$
- Second regression test, with the equation  $OCB = a + b1WS + b2 IWE$

**3. Results**

*3.1. Mean and Deviation Standard*

Data collection was conducted using a questionnaire and distributed using Google Forms. The number of respondents who participated in this study was 200 teaching staff. The results of the respondents' answers showed that the average age of respondents was 45.85 years, with the youngest respondent being 27 years old, and the oldest respondent being 59 years old. Meanwhile, in terms of work period, the average respondent had worked for 18.76 years (see Table 1)

Table 1 Mean and deviation standard

Indicators	Mean	Std. Deviation
os1	4.03	.72
os2	3.89	.67
os3	4.15	.67
is1	4.91	.27
is2	4.91	.27
is3	4.81	.39
is4	4.75	.43
is5	4.58	.57
iwe1	4.30	.54
iwe2	4.20	.62
iwe3	4.27	.68
iwe4	4.22	.58
iwe5	4.27	.68
ocb1	4.25	.43
ocb2	4.12	.68
ocb3	3.91	.78
ocb4	4.10	.60
ocb5	4.14	.54

3.2. Questionnaire quality test

The questionnaire quality test is intended to ensure that the research instrument has good validity. In addition, the research instrument also has reliability. The validity test is carried out by correlating the indicators with the total indicators, and an indicator is said to be valid if it has a significance value below 0.05. From the results of the product-moment correlation between the indicators of each variable and the total indicator, the results show that all significant values are 0.000. These results indicate that all indicators used in this study are concluded to be valid. Meanwhile, the reliability test is carried out to assess the reliability of a variable. The test is carried out using Cronbach’s alpha with the help of SPSS. The results of the reliability test show the reliability value of Organizational spirituality with three indicators having Cronbach  $\alpha = 0.847$ , individual spirituality with five indicators having Cronbach  $\alpha = 0.758$ , organizational citizenship behavior with five indicators having Cronbach  $\alpha = 0.865$ , and Islamic work ethics with five indicators having Cronbach  $\alpha = 0.710$ . The Cronbach alpha value is said to be reliable if the value is  $> 0.70$ .

3.3. Regression Analysis

Tabel 2 Regression Analysis Results

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	9.765	1.943		5.025	.000
Organizational spirituality	1.077	.068	.772	15.837	.000
Individual spirituality	-.062	.085	-.036	-.732	.465
Dependen variable: Islamic work ethics					
R = 0,762					
R <sup>2</sup> = 0,580					
F value = 136,037      Sign. 0,000					
2 (Constant)	9.114	1.708		5.335	.000
Organizational spirituality	.456	.085	.411	5.373	.000
Individual spirituality	-.016	.071	-.012	-.227	.820
Islamic work ethics	.303	.059	.381	5.138	.000
Dependent Variable: organizational citizenship behavior					
R = 0,740					

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 $R^2 = 0,548$ 

F value = 79,078

Sign. 0,000

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Regression analysis in this study is used to determine the influence of independent variables on dependent variables. The independent variable spirituality uses two dimensions, namely organizational spirituality and individual spirituality. Meanwhile, the dependent variable is organizational citizenship behavior (OCB), and the intervening variable is Islamic work ethics. The first model tests the influence of organizational spirituality and individual spirituality on Islamic work ethics. The results of the study show that organizational spirituality has a significant positive influence on Islamic work ethics (beta = 0.772, and significance = 0.000). This finding indicates that the increasing organizational spirituality will increase Islamic work ethics, and its influence is very significant. Meanwhile, the individual spirituality dimension does not influence Islamic work ethics. The results of model 2 show that organizational spirituality has a significant influence on OCB (beta = 0.411 and sign. 0.000), and Islamic work ethics also has a significant influence on OCB (beta = 0.381 and sign. 0.000). Consistent with model 1, the individual spirituality variable has no influence on OCB. The R2 value of the influence of organizational spirituality and individual spirituality on Islamic work ethics is 0.580. Meanwhile, the R2 value of the influence between organizational spirituality, individual spirituality, and Islamic work ethics on OCB is 0.548.

#### 4. Discussion

The results of the study indicate that the organizational spirituality variable has a significant relationship with OCB and Islamic work ethics. In addition, the Islamic work ethics variable also has a significant relationship with OCB. However, individual spirituality does not have a significant relationship with OCB or Islamic work ethics. This finding indicates that organizational spirituality characterized by involvement in religious activities, involvement in other religious activities, and enjoying various religious activities that are increasingly high will be able to improve professionals to be more concerned with others, follow their hearts, be more sociable, have a polite and respectful attitude, and prioritize the public interest. Other results also indicate that high organizational spirituality can increase cooperation in work, willingness to consult in work, work more creatively, work harder, and have a higher work commitment. The results of this study indicate that Islamic work ethics is an important variable in efforts to improve OCB through an organizational spiritual approach.

This finding is in line with (Kolodinsky et al., 2008a), which states that organizational spirituality was found to be positively related to job involvement, organizational identification, and work rewards satisfaction, and negatively related to organizational frustration. Personal spirituality was positively related to intrinsic, extrinsic, and total work rewards satisfaction. The results of the study provide support for the direct influence of spirituality, especially organizational spirituality, on Islamic work ethics and organizational citizenship behavior. However, on the other hand, the individual spirituality variable has no significant influence on IWE or OCB. The findings are contradictory, where in the direct influence of individual spirituality, leaders have a significant influence on the spiritual behavior of leaders towards their

members, while organizational spirituality does not have a significant influence (Pawar, 2014). The combination of spiritual values and spiritual behavior can influence the spiritual behavior of leaders towards their members.

Kolodinsky et al., (2008b) has focused on the organizational value aspect in building the concept of spirituality in the workplace. Kolodinsky et al., (2008b) defined workplace spirituality as a framework of organizational values that are evidenced in a culture that can promote quality employees through the work process, and facilitate cooperation with other employees in pleasant ways. Based on the previous discussion, in this study spiritual organization is defined as the presence of spiritual values in the functioning of the organization (Milliman et al., 2003). Furthermore, Southwest Airlines has adopted spiritual values in its culture, and can influence employee behavior. In the study of spiritual values based on management models, the spiritual values of the organization can influence the mission, goals, and objectives of the organization. Furthermore Fry & Cohen, (2009), emphasizes that by participating in a team that has an altruistic living culture, followers will begin to develop, improve, and practice their own personal leadership, which will also realize their vision, so that their lives will be more meaningful, create differences, and combine the values and attitudes of altruistic love in social interactions with others to complete work together.

Fry & Cohen, (2009) convey that some values in altruistic love describe humility, patience, forgiveness, and goodness that are in accordance with spiritual values (Pawar, 2014). The relationship between spiritual behavior of leaders and subordinates between organizational values, and the importance of work outcomes, how employees view organizational spirituality, affects attitudes, beliefs, satisfaction, and personal capacity to anticipate work challenges. This view can also suggest a reasonable thing that employee perceptions of organizational spiritual values can introduce spiritual behavior to employees. Based on this view, it seems that there is a relationship between organizational spiritual values and employee behavior in the organization (Kolodinsky et al., 2008a).

The relationship between spiritual behavior of leaders and subordinates between organizational values, and the importance of work outcomes, how employees view organizational spirituality, affects attitudes, beliefs, satisfaction, and personal capacity to anticipate work challenges. This view can also suggest a reasonable thing that employee perceptions of organizational spiritual values can introduce spiritual behavior to employees. Based on this view, it seems that there is a relationship between organizational spiritual values and employee behavior in the organization (Khan et al., 2013). IWE is defined as the unity of moral principles between right and wrong in the context of Islam (Javed et al., 2017). IWE is based on the Qur'an, because the Qur'an is a guide for the behavior of Muslims in all aspects of life. IWE activities prioritize cooperation in work, and consultation is seen as a way to create miracles and reduce mistakes. It also emphasizes creative work as a source of happiness and achievement. Hard work is seen as something real so someone who works hard will be very likely to succeed in life. Islamic work ethics and protestant work ethics consider the priority of hard work, commitment, dedication to

work, creative work, avoiding methods of achieving prosperity, cooperation, and competition in the workplace that are not ethical (Yousef, 2000).

## **5. Conclusion and Recommendation**

Based on the results of the study that have been presented, it can be concluded that the Islamic work ethics variable is an important variable in the relationship between spirituality (organizational spirituality and individual spirituality) with OCB. This means that to improve OCB, will be to increase the role of spirituality, especially organizational spirituality. Meanwhile, individual spirituality does not have a significant influence on Islamic work ethics or organizational citizenship behavior (OCB). This finding shows that spirituality that emerges from the individual aspect has not been able to create a professional to prioritize others, follow their heart, be sporty, and prioritize the public interest. In addition, individual spirituality for professionals has not been able to increase cooperation in work, work creatively, work hard, and commitment to work.

To improve OCB for professionals, several suggestions can be submitted as follows: in the organizational spirituality variable, based on the results of descriptive statistics, the indicator of involvement in other religious activities has a low value. This finding needs to be given attention by professionals, because it has an important role in improving OCB, so it is necessary to understand that religious activities that are directly related to the profession will be very useful for the development of professionals. Meanwhile, related to Islamic work ethics, improving OCB can be done by working more seriously and harder. In addition, there also needs to be effectiveness in job consultation by involving co-workers in each job.

## **6. Limitation and Future Research Agenda**

The results of this study need to be developed by adding variables that may be able to increase organizational citizenship behavior (OCB), for example, knowledge sharing behavior, employee engagement, and spiritual motivation. In addition, the development of the study can use more specific respondents and with a wider reach.

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