



**Islamic Work Ethics-Based Organizational Citizenship Behavior to
Improve the Job Satisfaction and Organizational Commitment of
Higher Education Lecturers in Indonesia**

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ABSTRACT

The issue of Organizational Citizenship Behavior (OCB) among academics, especially lecturers, plays a vital role in assessing the quality and performance of higher education institutions. This study explores how Islamic work ethics, job satisfaction, and organizational commitment contribute to the development of OCB among lecturers. A total of 365 lecturers from 14 private universities were selected using proportional random sampling. The research applied Structural Equation Modeling (SEM) with the AMOS software to analyze the data. The results demonstrate that Islamic work ethics have a significant and positive effect on both OCB and organizational commitment. However, the influence of Islamic work ethics on job satisfaction, while positive, is statistically insignificant. Moreover, job satisfaction is found to have a strong and significant impact on OCB, but its relationship with organizational commitment remains insignificant. These findings reveal a nuanced interaction between ethical values, personal satisfaction, and voluntary behavior within the academic work environment. Given these insights, the study highlights the importance of fostering Islamic work ethics and job satisfaction to improve OCB among lecturers. Strengthening these elements may not only elevate individual performance but also enhance organizational commitment over time. As a practical implication, private university management should prioritize ethical development programs and support systems that improve job satisfaction. Such initiatives are expected to contribute to a more engaged, committed, and ethically grounded academic workforce, ultimately advancing institutional quality and effectiveness.

Keywords: Organizational Citizenship Behavior; Islamic Work Ethics; Job Satisfaction; Organizational; commitment.

INTRODUCTION

Enhancing the quality of employee performance within an organization is closely tied to the rules and norms established in the work environment. In highly religious countries like Indonesia, where Islamic values are prominent, employees are also expected to adhere to the

ethical guidelines set forth by their religion. Islamic work ethics represent a form of ethical management that substantially influences individual behavior in the workplace. An organization's sustainability relies heavily on its members' positive behavior and synergy (Organ et al., 2006; Farsi et al., 2015). According to Katz (1964), for an organization to operate effectively and efficiently, each member must remain committed and engaged until high levels of job satisfaction are achieved. Job satisfaction reflects an individual's attitude, showcasing the difference between the rewards received and their beliefs about what they deserve.

Individual attitudes and behaviors in the workplace significantly impact attendance, turnover, innovation, employee satisfaction, loyalty, and ultimately, the productivity and efficiency of organizational resources, driving maximum performance (Chahal & Mehta, 2010; Riswanto et al., 2019). OCB, or extra-role behavior, refers to voluntary actions by employees that exceed basic job requirements and organizational standards (Carmeli & Josman, 2006). Its role is crucial in helping organizations achieve peak performance, mainly through enhanced organizational commitment (Organ et al., 2006).

Organizational commitment is reflected in how employees desire to stay and manage the organization collaboratively to achieve its goals. It embodies a robust individual belief in and acceptance of organizational values and norms over the long term, with experiences of personal and group success (Khalid et al., 2018). Contributions from well-behaved employees are essential for the success of any organization, including educational institutions in Indonesia, such as private universities (Suparjo & Sunarsih, 2018; Pudjiarti, 2018). Currently, private universities are striving to improve their national and international rankings. Achieving organizational objectives is dependent on the contributions of its members. This study focuses on lecturers at private universities in Bandung, West Java, Indonesia, examining the impact of Islamic work ethics on OCB and organizational commitment while exploring the mediating role of job satisfaction.

Islamic Work Ethics (IWE)

Islamic work ethics are based on Islamic sacred texts, which are orientations that influence and involve the participation of a Muslim in carrying out his work (Mohammad et al., 2016). In work ethics, Islam views work as a means to improve life economically, socially, and psychologically based on faith in God (Sehhat et al., 2015). Islamic teachings suggest some ethical behaviors, including at least four concepts in Islamic work ethics: business, competition, transparency, and responsible behavior. The main goal of Islamic work ethics is to spread affection to all beings, which is the belief of a Muslim in life (Triyuwono & Wan, 2000).

Organizational Citizenship Behavior (OCB)

The examination of OCB in an organization is fascinating. OCB is a discretionary behavior of the individual that does not explicitly and indirectly receive an award from the formal reward system and which, as a whole, encourages the functions of the organization to run effectively and efficiently (Organ et al., 2006). Members of an organization that has a high level of OCB will make the organization superior to other organizations in terms of the performance of the organization it achieves (Robbins, 2009); OCB indicators used are the components proposed by

Luthans (2006), Szabó et al. (2018), and Sun et al. (2018), consisting of altruism, courtesy, sportsmanship, conscientiousness, and civic virtue.

Job Satisfaction

Job satisfaction is closely related to the general attitude of a worker, where the employee shows the difference between the number of awards received and the amount believed to be received by the worker (Robbins, 2009). Job satisfaction is the attitude of an individual, both positive and negative of an employee towards their work (Baron & Greenberg, 2003); job satisfaction is also defined as one's feelings, thoughts, and actions, which one's attitude towards work in an organization (Vecchio, 2005).

Organizational Commitment

Organizational commitment is a strong desire to remain a member of the organization where members of the organization strive to work according to the wishes and beliefs of the organization (Wibowo, 2014); organizational commitment is also part of employee loyalty to the organization and ongoing processes in which organizational members show training for the organization and the achievement of organizational values and goals (Luthans, 2006). Organizational commitment can also be defined as an employee who maintains his membership in the organization while still trying hard in his work in order to achieve organizational goals (Robbins, 2009).

Based on the literature review from previous studies, the following hypotheses were proposed in this study:

H1: There is a significant influence between Islamic work ethics and OCB.

H2: There is a significant relationship between Islamic work ethics and job satisfaction.

H3: There is a significant relationship between Islamic work ethics and organizational commitment.

H4: There is a significant relationship between job satisfaction and OCB.

H5: There is a significant relationship between job satisfaction and organizational commitment.

Based on the results of several empirical studies and literature reviews that have been described, the researchers compiled the research model as follows:

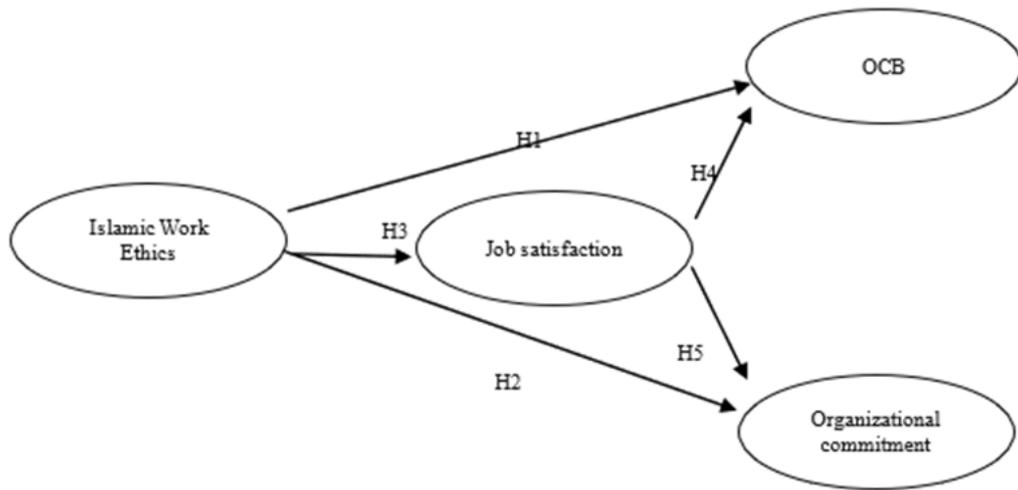


Figure 1. Model Framework

METHOD

This study involves a sample of 365 lecturers from 14 private universities in Bandung, West Java, Indonesia, selected through proportional random sampling.

Variable Measurements

Islamic Work Ethics: This variable measures the degree to which lecturers' work impulses align with Islamic religiosity values. Constructs adopted from Chanzanagh and Akbarnejad (2011) include seven aspects: work intention, trusteeship, work type, work for the Islamic community, justice and fairness, cooperation, and collaboration, and work as the only source of ownership.

Job Satisfaction: This variable assesses the extent of employees' involvement in decision-making, access to organizational resources, and appreciation for their performance. It is measured through six constructs: involvement in decision-making, rewards, access to information, active encouragement from university leaders, support from administrative staff, and overall satisfaction.

OCB, in this context, refers to Organ et al. (2006). This variable measures the extent to which lecturers voluntarily engage in tasks beyond their job descriptions. Constructs for OCB, based on Luthans (2006), Szabó et al. (2018), and Sun et al. (2018), include altruism, conscientiousness, courtesy, sportsmanship, and civic virtue. Following Meyer and Allen (1991), organizational commitment measures the lecturers' dedication to completing their assignments. Indicators include visibility, firmness, behavioral determination, and personal will.

Data Collection

Data was gathered using questionnaires and distributed online to 14 universities. Respondents were those who met specific criteria. Responses were measured using a Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree).

Data Analysis

The data was analyzed using Structural Equation Modeling (SEM) with the AMOS program, which explored the relationships between Islamic work ethics, job satisfaction, organizational citizenship behavior, and organizational commitment.

RESULT AND DISCUSSION

Result

Demographic Respondents

The respondents in the present study are 365 lecturers from 14 private universities. A descriptive analysis of the demographic characteristics of the respondents revealed that the majority were women, with 233 (64%) female respondents. In terms of age, the largest group was those aged 31-40, comprising 172 individuals (47%), followed by those aged 41-50, with

94 respondents (26%). Regarding educational qualifications, two-thirds of the participants held a master's degree, amounting to 278 individuals (76%). Regarding job positions, the majority were assistants, with 166 respondents (45%), followed by senior lecturers and lecturers, with 67 and 57 individuals, respectively.

Table 1
Demographic characters of the respondents

Characteristics	Classification	Frequency	%
Gender	Male	132	36%
	Female	233	64%
Age	20-30	56	15%
	31-40	172	47%
	41-50	94	26%
	>51	43	12%
Education	Bachelor	-	-
	Master	278	76%
	PhD	87	24%
Functional Title	No Position	45	12%
	Assistant	166	45%
	Lecturer	57	16%
	Senior Lecturer	67	18%
	Lecturer		
	Professor	30	8%

n = 365

Next is hypothesis testing. The testing of 5 hypotheses of this study was carried out based on the results of the analysis of causality relationships between research constructs, with the following detailed results.

Table 2
Standardized and unstandardized measurements and Weight regression in the Structural Model

Hypothesis	Estimate	P	Results
IWE → OCB	0.577	0.000	Significant
IWE → JS	0.154	0.143	Insignificant
IWE → OC	0.355	0.000	Significant
JS → OCB	0.165	0.053	Significant
JS → OC	0.080	0.403	Insignificant

Note: **IWE** = Islamic work ethics; **JS** = job satisfaction;
OC = organizational commitment; **OCB** = organizational citizenship behaviour;

In testing the influence of Islamic work ethics on OCB, the hypothesis testing results demonstrate that Islamic work ethics positively and significantly impact organizational

commitment. This indicates that in Islamic education, particularly regarding behavior, acting according to ethical teachings is considered an obligatory act of worship. Employees' adherence to Islamic work ethics translates their actions into worshipful intentions, fostering a willingness to assist coworkers. Thus, enhancing Islamic work ethics also boosts employees' organizational citizenship behavior. These findings align with previous studies by Wahab et al. (2016), Sehhat et al. (2015), de Clercq et al. (2017), and Khadijah et al. (2015).

Regarding the influence of Islamic work ethics on job satisfaction, hypothesis testing results show a significant positive effect. However, Islamic work ethics do not directly impact job satisfaction as satisfaction is often viewed materially. These findings contradict several studies, including those by Farsi et al. (2015), Mohammad and Quoquab (2016), Purnama (2017), Ahmad et al. (2019), and Khalid et al. (2018).

Hypothesis testing also confirms that Islamic work ethics positively and significantly affect organizational commitment. This suggests that to enhance organizational commitment, Islamic work ethics can encourage increased employee dedication toward achieving organizational goals. These findings are consistent with research by Pio and Tampi (2018), Aldulaimi (2016), Tufail et al. (2017), and Mohammad et al. (2016).

In testing the effect of job satisfaction on organizational citizenship behavior, results show that job satisfaction has a positive and significant impact on OCB. When individuals feel satisfied with what the organization provides, their level of organizational citizenship behavior increases, leading to more effective and efficient organizational performance. These findings are in line with studies by Bolino et al. (2015), Alhyasat (2012), Szabó et al. (2018), and Mo and Shi (2017).

Table 3
Analysis of direct effects, indirect effects, and total effects

	IWE			JS		
	Direct effects	Indirect effects	Total	Direct effects	Indirect effects	Total
JS	0.152	-	0.152	-	-	-
OCB	0.567	0.026	0.593	0.163	-	0.163
OC	0.355	0.012	0.367	0.080	-	0.080

Note: **IWE** = Islamic work ethics; **JS** = job satisfaction;
OC = organizational commitment; **OCB** = organizational citizenship behaviour;

In testing the effect of job satisfaction on organizational commitment, hypothesis testing results indicate that job satisfaction does not significantly positively affect organizational commitment. This finding suggests that job satisfaction does not always strongly influence organization members' affective, continuance, and normative commitment. These results are inconsistent with previous studies by Brockner et al. (2006), Ma et al. (2018), Chan and Lai (2017), Harris et al. (2018), and Klotz et al. (2018).

Further testing of the mediating role of job satisfaction reveals that it only acts as a mediator in the relationships between Islamic work ethics and OCB and between Islamic work ethics and organizational commitment. However, job satisfaction is not a full mediating variable, as suggested by other findings (Harvey et al., 2018; Miao et al., 2018).

This study demonstrates that Islamic work ethics influence the formation of organizational citizenship behavior and job satisfaction in private universities. Enhancing and deepening religious values, particularly Islamic work values such as work intention, trusteeship, work type, work for the Islamic community, justice and fairness, cooperation and collaboration, and viewing work as the sole source of ownership, are more likely to affect OCB and lecturer job satisfaction positively.

Empirical findings suggest that improving access to organizational knowledge and resources, providing organizational support for lecturers to develop their teaching capacity and knowledge, and actively involving lecturers in organizational decision-making can enhance the relationship between Islamic work ethics and organizational citizenship. Moreover, technical support from administrative and managerial staff can positively influence lecturers' willingness to perform tasks beyond their contractual assignments.

Discussion

The significant positive effects of Islamic work ethics on organizational citizenship behavior (OCB) and organizational commitment (OC) suggest that integrating Islamic values into the institutional culture can lead to improved employee engagement and loyalty. Institutions should consider incorporating Islamic work ethics into their policies and practices to enhance lecturers' voluntary and extra-role behaviors that benefit the organization, thus promoting a more efficient and effective academic environment. The findings from the study conducted by Riadi et al. (2025) have several practical implications for higher education institutions, particularly private universities in Indonesia.

Furthermore, the study highlights the importance of job satisfaction in influencing OCB. Although job satisfaction does not significantly impact organizational commitment in this study, the positive relationship with OCB underscores the necessity for universities to create a supportive work environment that enhances satisfaction. This can be achieved by offering resources for professional development, ensuring faculty involvement in decision-making, and improving organizational support systems. These actions could lead to a more engaged and productive academic staff.

Moreover, the limited mediating role of job satisfaction in the relationship between Islamic work ethics and organizational commitment indicates that other factors may play a more substantial role in fostering organizational commitment. Institutions may need to explore additional mechanisms, such as leadership practices or organizational culture, to better influence long-term commitment among lecturers.

Future research should explore the role of other potential mediators and moderators in the relationships between Islamic work ethics, job satisfaction, OCB, and organizational commitment. For example, future studies could examine the influence of leadership styles, such as transformational or servant leadership, on these relationships. It would also be beneficial to explore how organizational culture, organizational support, or external factors such as community engagement influence these dynamics.

In addition, future research could investigate the specific aspects of Islamic work ethics that have the most significant impact on job satisfaction, OCB, and organizational commitment. Given that Islamic work ethics are a broad construct, more targeted studies could explore which

ethical behaviors—such as trustworthiness, responsibility, or fairness—have the greatest influence on lecturer performance and engagement.

Lastly, the study's findings are based on lecturers in private universities in Indonesia, so further research is needed to replicate the study in other regions or countries with different cultural and religious contexts. This would provide a broader understanding of how Islamic work ethics and other similar constructs affect higher education institutions globally, potentially contributing to the development of cross-cultural theories of organizational behavior..

CONCLUSION

This study scrutinizes the effect of Islamic work ethics on OCB and organizational commitment among private university lecturers, with job satisfaction as a mediating variable. The findings reveal that Islamic work ethics significantly and positively impact OCB. Additionally, while Islamic work ethics positively influence job satisfaction, this effect is insignificant. Islamic work ethics also have a significant positive effect on organizational commitment. Regarding the mediating variables, job satisfaction significantly and positively affects OCB, but its impact on organizational commitment is positive yet insignificant.

These results suggest that Islamic work ethics are beneficial for enhancing the organizational commitment and OCB of lecturers in private universities. Practically, the findings encourage private tertiary institutions to strengthen Islamic work ethics among lecturers and increase efforts to boost lecturer job satisfaction. A limitation of this study is its cross-sectional design; it was conducted only for a short time. Future research should explore the effects of Islamic work ethics on OCB and organizational commitment in private and public tertiary institutions with a broader sample. What is more, further studies should analyze the influence of Islamic work ethics on lecturer performance and utilize longitudinal designs to confirm the impact of Islamic work ethics on improving lecturer performance, embracing both public and private universities.

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