

ISLAMIC WORK ETHIC AND ORGANIZATIONAL CITIZENSHIP BEHAVIOR: THE MODERATING ROLE OF RELIGIOSITY AMONG STAFF OF JPPH KELANTAN

Ayu Kamareenna Abdullah Thani¹

An Nur Nabila Ismail^{2 *}

Nurhidayah Rosely³

Nik Mohamad Shamim Nik Mohd Zainordin⁴

Mira Qerul Barriah Muhamad⁵

Nur Azreen Fariahah Ahmad⁶

¹Faculty of Business and Management, Universiti Teknologi MARA (UiTM) Cawangan Kelantan, Malaysia
(Email: ayukamareenna@uitm.edu.my)

²Faculty Business and Management, Universiti Teknologi MARA (UiTM) Cawangan Kelantan, Malaysia
(Email: annurnabila@uitm.edu.my)

³Faculty of Business and Management, Universiti Teknologi MARA (UiTM) Cawangan Kelantan, Malaysia
(Email: nurhidayahrosely@uitm.edu.my)

⁴Faculty Business and Management, Universiti Teknologi MARA (UiTM) Cawangan Kelantan, Malaysia
(Email: nikshamim@uitm.edu.my)

⁵Faculty of Business and Management, Universiti Teknologi MARA (UiTM) Cawangan Kelantan, Malaysia
(Email: miraqerul@uitm.edu.my)

⁶Faculty Business and Management, Universiti Teknologi MARA (UiTM) Cawangan Kelantan, Malaysia
(Email: azreenfariahah@uitm.edu.my)

Article history

Received date : 11-7-2025

Revised date : 12-7-2025

Accepted date : 7-9-2025

Published date : 25-9-2025

To cite this document:

Abdullah Thani, A. K., Ismail, A. N. N., Rosely, N., Nik Mohd Zainordin, N. M. S., Muhamad, M. Q. B., & Ahmad, N. A. F. (2025). Islamic work ethic and organizational citizenship behavior: The moderating role of religiosity among staff of JPPH Kelantan. *Journal of Islamic, Social, Economics and Development (JISED)*, 10 (76), 745 – 758.

Abstract: *This study examines the influence of Islamic Work Ethic (IWE) on Organizational Citizenship Behavior (OCB), with Religiosity as a moderating variable among staff in the Valuation and Property Services Department (JPPH) Kelantan. A total of 217 questionnaires were distributed via Google Forms to employees, aligning with Krejcie and Morgan's (1970) sample size determination for a population of 503. A valid response rate of 94.9% was achieved, with 206 completed responses analyzed using SPSS 28. The findings reveal a significant positive relationship between IWE and OCB, indicating that employees who adhere to Islamic work principles exhibit higher levels of discretionary workplace behaviors that benefit the organization. Moreover, Religiosity significantly moderates this relationship, strengthening the impact of IWE on OCB. Employees with higher religiosity are more likely to internalize and act upon Islamic ethical values, further enhancing their organizational commitment and pro-social behaviors. These results highlight the importance of integrating Islamic values into workplace ethics and management practices to foster a more engaged and*

cooperative workforce. Future research should explore additional moderating factors to deepen the understanding of work ethics and organizational behavior.

Keywords: *Islamic Work Ethic, Religiosity, Organizational Citizenship Behavior*

Introduction

In today's dynamic and competitive work environment, the concept of Organizational Citizenship Behavior (OCB) has become a focal point in understanding how employees contribute to the success and overall health of an organization. OCB refers to discretionary, voluntary behaviors that go beyond formal job requirements but are crucial for enhancing organizational performance, such as helping coworkers, showing initiative, and supporting organizational goals (Thani et al., 2022). While OCB is widely studied in the literature, there is a growing recognition of the role of individual values and beliefs in shaping these behaviors. One of the key frameworks that has gained attention is the Islamic Work Ethic (IWE), which emphasizes principles such as honesty, hard work, cooperation, and social responsibility, rooted in Islamic teachings (Azhari et al., 2023).

Islamic Work Ethic has been recognized as a key factor that influences not only individual performance but also organizational outcomes. It reflects a set of values that guide Muslims' attitudes toward work, their ethical conduct, and how they interact with others in the workplace (Ajuna, 2021). In the context of government services, such as the Valuation and Property Services Department (JPPH) in Kelantan, these values can potentially enhance the quality of work behavior and contribute positively to organizational effectiveness. The Islamic Work Ethic focuses on sincerity in work, the pursuit of excellence, and the recognition that work is a form of worship when done with the right intention.

Despite the widespread acknowledgment of IWE in Islamic societies, there is a need to explore its influence on organizational behaviors, particularly in the context of Malaysian public sector organizations. In this study, we aim to explore how the Islamic Work Ethic influences Organizational Citizenship Behavior (OCB) among employees in JPPH Kelantan, a key department within the Malaysian public service. Furthermore, we will investigate the moderating role of Religiosity in this relationship. Religiosity, understood as the degree of commitment to religious values and practices, plays a critical role in shaping an individual's work ethics and attitudes (Arifin et al., 2024). Employees with high religiosity are more likely to integrate their religious principles into their work lives, which could further enhance their commitment to OCB.

Religiosity is often considered a vital aspect of individual identity and has been shown to influence various behavioral outcomes in the workplace. It is assumed that employees who actively practice their faith are more likely to exhibit positive work behaviors, including those aligned with Islamic ethical standards (Brien et al., 2021). Therefore, this study posits that religiosity moderates the relationship between Islamic Work Ethic and OCB, such that employees with stronger religious convictions are more likely to translate their Islamic ethical beliefs into positive organizational behaviors.

The research aims to fill the gap in the literature by examining the combined influence of Islamic Work Ethic and Religiosity on OCB among a sample of public sector employees in Malaysia. Previous studies have primarily focused on the direct impact of work ethics or religiosity on various outcomes, but limited attention has been given to their interaction, particularly in the Malaysian public sector context. By exploring this relationship, the study seeks to provide valuable insights into how ethical work behaviors can be fostered and enhanced within government organizations, thereby contributing to a more effective and harmonious work environment.

Problem Statement

The Valuation and Property Services Department (JPPH) Kelantan is a critical case study for examining the influence of Islamic Work Ethic (IWE) and religiosity on Organizational Citizenship Behavior (OCB) because it operates at the intersection of cultural, religious, and organizational dynamics unique to Malaysia's public sector. OCB, recognized as a vital driver of organizational success and effectiveness, has traditionally been studied through the lens of job satisfaction, motivation, and leadership. However, in Islamic societies such as Malaysia, personal values, ethics, and beliefs—particularly those shaped by Islamic teachings are increasingly seen as essential factors influencing these discretionary behaviors.

JPPH Kelantan, embedded within a state known for its strong Islamic identity, offers a distinctive organizational environment where Islamic values such as hard work, sincerity, integrity, cooperation, and social responsibility are likely to be deeply internalized by employees. These values, foundational to IWE, align closely with the moral and ethical conduct emphasized in OCB, making this department an ideal context in which to observe how IWE potentially drives behaviors that go beyond formal job roles such as helping colleagues, volunteering for organizational initiatives, and demonstrating commitment.

Moreover, the Malaysian public sector's expectation that employees contribute voluntarily to organizational wellbeing heightens the relevance of studying how IWE translates into actual workplace behavior. The influence of personal religiosity, reflecting the extent to which individuals engage in religious practices and internalize religious principles, remains underexplored but is critical in understanding how deeply Islamic work values convert into OCB. Employees with higher religiosity may be more motivated to embody Islamic ethics in their professional conduct, thereby amplifying positive organizational behaviors.

The lack of empirical research investigating the combined impact of IWE and religiosity on OCB within Malaysian public agencies like JPPH Kelantan reveals a significant gap. This department's operational role in supporting government asset and property management, coupled with its culturally rich setting, provides an unparalleled opportunity to study the convergence of personal values, work ethics, and religious beliefs on employee behavior. Such research can offer practical insights for leadership, human resource management, and policy development aimed at nurturing employee engagement in a multicultural, multi-religious society.

In summary, JPPH Kelantan's unique cultural-religious context, its public service mandate, and the prevalent Islamic values among its workforce make it a critical case study to advance understanding of how Islamic Work Ethic and religiosity jointly shape Organizational

Citizenship Behavior in Malaysian public sector organizations. This understanding is essential for fostering positive work behaviors that enhance organizational effectiveness beyond formal role expectations in Malaysia's diverse public sector.

Literature Review

Organizational Citizenship Behavior (OCB)

Organizational Citizenship Behavior (OCB) refers to voluntary, discretionary actions that are not part of an employee's formal job requirements but contribute to the overall functioning and success of the organization. These behaviors are typically characterized by actions such as helping coworkers, engaging in extra-role activities, showing organizational commitment, and demonstrating initiative (Organ, 1988). OCB has been linked to numerous positive organizational outcomes, including enhanced job performance, improved team collaboration, and greater organizational effectiveness (Thani et al., 2024). Researchers have long sought to identify the antecedents of OCB, recognizing that factors such as job satisfaction, leadership style, and work environment play significant roles in determining whether employees engage in these behaviors.

Despite this extensive research, scholars have increasingly turned their attention to more personal and intrinsic factors, such as values, personality traits, and ethical orientations, in understanding OCB. Among the emerging factors, work ethics have garnered considerable attention, particularly in cultures where religious and moral values play a prominent role in shaping behavior. In Islamic contexts, the Islamic Work Ethic (IWE) has been proposed as a key driver of OCB, given the ethical principles that guide behavior in Islamic teachings.

Islamic Work Ethic (IWE)

The Islamic Work Ethic (IWE) is a value system rooted in Islamic teachings that emphasizes hard work, honesty, integrity, fairness, and social responsibility. It underscores the notion that work is a form of worship when done with sincerity and in accordance with religious principles (Alqhaiwi et al., 2024). The core tenets of IWE include the belief that work is a moral duty and a means of attaining personal and spiritual fulfillment, the importance of performing tasks to the best of one's ability, and the responsibility of contributing positively to society (Atiya et al., 2023). For instance, in Islamic teachings, the concept of *Ikhlas* (sincerity) in one's work reflects the intention to perform a task with integrity and for the sake of Allah.

Several studies have explored the relationship between IWE and various workplace outcomes, such as job performance, employee satisfaction, and organizational commitment. Research suggests that individuals with a strong adherence to Islamic work values are more likely to exhibit positive work behaviors, including high levels of motivation, responsibility, and ethical conduct (Ibrahim & Idris, 2023). Furthermore, IWE has been linked to increased organizational loyalty and commitment, as employees who align their work values with religious teachings tend to exhibit greater devotion to their organizations and colleagues (Khan & Rahman, 2024).

In the Malaysian context, where a significant portion of the population identifies as Muslim, Islamic work values are likely to influence employee behavior in organizations, particularly in public sector institutions such as JPPH Kelantan. The incorporation of Islamic ethical

principles in the workplace may encourage employees to go beyond their prescribed roles, leading to enhanced OCB.

Religiosity as a Moderator

Religiosity refers to the degree to which an individual is committed to and practices their religious beliefs, values, and rituals. While religiosity is often considered a personal characteristic, it can have profound implications for behavior in the workplace. In the context of OCB, religiosity may influence how employees interpret and act upon ethical principles, including those embedded in the Islamic Work Ethic. Several studies have suggested that higher religiosity enhances an individual's adherence to moral and ethical standards, which could, in turn, foster positive behaviors at work (Mohamad et al., 2022).

The moderating role of religiosity is particularly significant in Muslim-majority countries like Malaysia, where religious values permeate daily life and influence individual behaviors across various contexts. For example, religiosity may strengthen the relationship between IWE and OCB, as employees with a high degree of religiosity are more likely to internalize religious teachings and apply them in their professional lives. They may view work not only as a means to earn a living but also as a spiritual endeavor that requires them to exhibit positive behaviors that benefit others and contribute to the overall well-being of the organization (Tufail et al., 2021).

Research has shown that religiosity can influence work outcomes such as job satisfaction, organizational commitment, and OCB. High levels of religiosity have been linked to increased prosocial behavior in the workplace, as religious individuals often feel a moral obligation to contribute to the welfare of others (Octaffiani & Violita, 2022; Tufail et al., 2021). Moreover, religiosity has been found to enhance job performance by promoting ethical decision-making and fostering a sense of responsibility toward colleagues and the organization (Jamal et al., 2021).

In the case of JPPH Kelantan, a government agency where employees are expected to exhibit high levels of professionalism and commitment, religiosity may serve as a key factor in motivating employees to engage in OCB. Given the strong religious identity of many public servants in Malaysia, religiosity may amplify the impact of Islamic Work Ethic on organizational behaviors, particularly OCB.

The Moderating Role of Religiosity in the Relationship Between IWE and OCB

While both IWE and religiosity have been studied independently in relation to OCB, few studies have explored how religiosity moderates the relationship between IWE and OCB (David & Iliescu, 2022; Setiyono & Hasni, 2023). This gap in the literature suggests an opportunity to investigate how these two factors interact to influence employee behavior in the workplace. In particular, religiosity may act as a catalyst that strengthens the link between Islamic work values and discretionary behaviors.

Theoretically, religiosity can be seen as an internalized set of moral beliefs that shape how individuals approach their work. When employees possess high levels of religiosity, their work ethics are likely to be more deeply ingrained, leading them to display OCB more consistently (Susanto et al., 2022). For example, an employee who is highly religious may feel a stronger

moral obligation to help colleagues, engage in extra-role behaviors, or demonstrate organizational commitment because these actions align with their religious values. In contrast, employees with lower levels of religiosity may not internalize these ethical principles as deeply, potentially weakening the relationship between IWE and OCB (Topcan et al., 2025). Empirical studies on this moderating effect are limited, particularly within the context of Islamic work environments. However, research in related fields has suggested that religiosity can strengthen ethical behavior and foster cooperation, which are essential components of OCB (Hussain, 2021). Therefore, understanding how religiosity moderates the impact of IWE on OCB is crucial for developing strategies that promote positive organizational behaviors in religiously diverse settings.

Research Gaps

Despite the growing interest in Islamic Work Ethic, Religiosity, and OCB, there is a significant gap in the literature regarding the interaction between these variables, particularly in the Malaysian public sector. Previous studies have focused largely on direct relationships between work ethics, religiosity, and work outcomes, but few have examined how religiosity might moderate the relationship between IWE and OCB. This study seeks to fill this gap by providing empirical evidence on the role of religiosity as a moderating factor in the relationship between IWE and OCB among employees at JPPH Kelantan.

The findings of this study have the potential to offer valuable insights into how public sector organizations can harness the power of Islamic work values and religiosity to foster a more engaged, cooperative, and productive workforce. Understanding the moderating role of religiosity will enable organizations to design interventions that encourage positive organizational behaviors and contribute to the overall success and efficiency of public sector departments.

Methodology

Research Design

This study employs a quantitative research design to examine the relationship between Islamic Work Ethic (IWE), Religiosity, and Organizational Citizenship Behavior (OCB) among staff of the Valuation and Property Services Department (JPPH) in Kelantan, Malaysia. The study also investigates the moderating role of Religiosity in the relationship between IWE and OCB. A cross-sectional survey method is used to collect data, allowing for a snapshot of employee behaviors and attitudes at a single point in time. The research design is based on a structured questionnaire distributed to a sample of employees to gather empirical evidence on the hypothesized relationships

Population and Sample

The population for this study consists of employees working at JPPH Kelantan, with a total of 503 staff members. According to Krejcie and Morgan's (1970) sample size determination table, a sample size of 217 respondents is considered representative for a population of 503. A total of 217 questionnaires were distributed via Google Forms to the staff members of JPPH Kelantan, yielding 206 valid responses, resulting in a response rate of approximately 94.9%. This sample size is deemed adequate for statistical analysis and ensures the generalizability of the findings to the population of interest.

The sample consists of a diverse group of employees, including those from various age groups, genders, and job positions within JPPH Kelantan. This diversity allows for a comprehensive understanding of how IWE, Religiosity, and OCB are related across different employee demographics.

Data Collection

Data for this study were collected through a self-administered questionnaire, which was distributed to participants via Google Forms. The questionnaire comprised three main sections:

1. **Demographic Information:** This section includes questions related to respondents' age, gender, job position, and years of service at JPPH Kelantan, which are demographic variables that may influence the study's outcomes.
2. **Islamic Work Ethic (IWE):** The Islamic Work Ethic scale, based on Ali's (1988) framework, was used to assess respondents' adherence to Islamic work values. This scale includes items that measure aspects such as sincerity, honesty, hard work, and social responsibility. Participants were asked to rate statements related to these work ethics on a Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree).
3. **Religiosity:** Religiosity was measured using a scale adapted from the Religious Commitment Inventory (RCI-10) developed by Worthington et al. (2003). This scale includes items that assess the frequency of religious practices (e.g., prayer, attending religious services) and the importance of religion in the respondent's daily life. The religiosity scale was also based on a 5-point Likert scale.
4. **Organizational Citizenship Behavior (OCB):** OCB was measured using Podsakoff et al.'s (1990) Organizational Citizenship Behavior scale, which assesses behaviors such as helping colleagues, showing initiative, and supporting organizational goals. Items on the scale reflect various dimensions of OCB, including altruism, conscientiousness, civic virtue, and sportsmanship. Respondents rated their frequency of engagement in these behaviors on a 5-point Likert scale.

The questionnaire was designed to be concise and user-friendly, ensuring that participants could complete it within a reasonable timeframe. The data collection process was conducted over a period of two weeks, and all responses were kept anonymous to ensure the confidentiality of participants.

Variables and Hypotheses

The study explores the following variables:

1. **Independent Variable:**
 - **Islamic Work Ethic (IWE):** A set of values emphasizing hard work, sincerity, integrity, and social responsibility derived from Islamic teachings.
2. **Moderating Variable:**
 - **Religiosity:** The degree to which an individual practices their religious beliefs and incorporates them into their daily life.
3. **Dependent Variable:**
 - **Organizational Citizenship Behavior (OCB):** Discretionary work behaviors that are beneficial to the organization but not formally recognized in the job description.

The following hypotheses guide the study:

- **H1:** There is a significant positive relationship between Islamic Work Ethic (IWE) and Organizational Citizenship Behavior (OCB) among the staff of JPPH Kelantan.
- **H2:** Religiosity moderates the relationship between Islamic Work Ethic (IWE) and Organizational Citizenship Behavior (OCB) among the staff of JPPH Kelantan, such that the relationship is stronger for employees with higher levels of religiosity.

Data Analysis

The data collected from the questionnaire were analyzed using SPSS 28 to test the proposed hypotheses.

Demographic Profile of Respondents

A total of 217 government servant) participated in the study. The demographic characteristics are summarized as follows:

- **Gender:** 55% of the respondents were female, and 45% were male.
- **Age Range:** The majority of respondents (60%) were aged 31–50 years, while 30% were aged above 50 years.
- **Education Level:** Most respondents (65%) held a diploma or bachelor's degree, with 25% holding postgraduate qualifications.
- **Job Tenure:** Approximately 50% had been employed for 10–20 years, while 30% had more than 20 years of experience.

Reliability Analyses

Table I: Reliability Test (Cronbach's Alpha)

Variables	Number of items	Cronbach's alphas
Independent Variable		
Islamic Work Ethic	6	0.74
Moderating Variable		
Religiosty	6	0.90
Dependent Variable		
OCB	5	0.72

As stated in Table 1, Cronbach's alphas for independent variables are in the range of .72 to .90. The figures have demonstrated that the measure possessed high internal consistency as well as stability. In line with that, the reliability analyses have also happened to confirm that the moderating variable used in the study had high internal consistency and reliability. The Cronbach's alpha for religiosity was .90. The investigations likewise delivered high unwavering quality coefficients for both ward factors with Cronbach's alphas surpassing .70.

Regression Analysis

MODEL 1		MODEL 2		MODEL 3	
Variables	Dependent Variable	Variables	Dependent Variable	Variables	Dependent Variable
	OCB		OCB		OCB
Independent Variable		Independent Variable		Independent Variable	
Islamic Work Ethic	.853**	Islamic Work Ethic	.564**	Islamic Work Ethic	3.134**
Moderator					
Religiosity			.309**		4.281**
Interaction terms					
IWE x R					-6.269**
R ²	.726	R ²	.746	R ²	.766
Adjusted R ²	.729	Adjusted R ²	.742	Adjusted R ²	.761
R ² Change	.729	R ² Change	.017	R ² Change	.021
F Change	246.435	F Change	23.815	F Change	7.977
Significance F Change	.000	Significance F Change	.000	Significance F Change	.000

Notes: *** significance at the .01 level; ** significance at the .05 level

From table above also, $R^2 = .766$ or 76.6%, indicates that 76.6% of the variance of the regression model has been explained by the independent variables with religiosity as a moderator and OCB as the dependent variable. The F change value is significance ($F = 7.977$, $p = 0.00$). The Durbin Watson value 2.047 and still within the acceptance range. Religiosity has moderation effect on the relationship between Islamic Work Ethic and OCB. It can be concluded that religiosity is a moderator for the link between Islamic Work Ethic and OCB as the dependent variable.

Discussions

The primary aim of this study was to investigate the relationship between Islamic Work Ethic (IWE) and Organizational Citizenship Behavior (OCB) among the staff of the Valuation and

Property Services Department (JPPH) in Kelantan, Malaysia, and to examine the moderating role of Religiosity in this relationship. The findings from this study contribute to the existing body of literature by offering a deeper understanding of how Islamic work values and religiosity influence organizational behaviors, specifically OCB, in a public sector context. This section discusses the key findings, implications, and limitations of the study.

The results of the regression analysis support Hypothesis 1, which posits that there is a significant positive relationship between Islamic Work Ethic (IWE) and Organizational Citizenship Behavior (OCB) among JPPH Kelantan staff. This finding is consistent with previous research that has linked strong work ethics, particularly those grounded in religious and moral principles, to higher levels of discretionary behaviors that benefit the organization (Juliansyah et al., 2022). Employees who embrace Islamic work values such as honesty, sincerity, and responsibility are more likely to engage in extra-role behaviors like helping colleagues, showing initiative, and contributing to organizational success beyond their formal job requirements (Yusuf et al., 2022). The positive relationship between IWE and OCB suggests that Islamic work values play a significant role in shaping employees' behavior in the workplace (Khan & Rahman, 2024). The belief that work is a form of worship and an opportunity to contribute to society seems to motivate employees to go beyond their prescribed roles, resulting in higher levels of organizational citizenship (Qasim et al., 2022).

Hypothesis 2, which posits that religiosity moderates the relationship between IWE and OCB, was also supported by the data. The moderation analysis revealed that religiosity strengthens the positive relationship between IWE and OCB. Specifically, employees with higher levels of religiosity demonstrated a stronger connection between Islamic work values and their engagement in organizational citizenship behaviors (Yasmin et al., 2022). This finding is in line with previous studies that have suggested religiosity amplifies the influence of work ethics on organizational behaviors (Raza et al., 2024).

The moderating effect of religiosity indicates that employees who are more religious not only adhere more strongly to Islamic work values but also internalize these values to a greater extent, leading to enhanced OCB. This may be because religious individuals view their work not only as a professional duty but also as a moral and spiritual responsibility (Shohib et al., 2024). Their strong commitment to religious beliefs may encourage them to go beyond their formal roles, engage in altruistic behaviors, and demonstrate greater organizational commitment (Shalahuddin et al., 2024).

The findings of this study have significant practical implications for organizations, particularly in countries like Malaysia, where religious values strongly influence societal norms and behaviors. For organizations such as JPPH Kelantan, fostering an environment that promotes Islamic work ethics could encourage employees to engage in OCB, leading to improved organizational effectiveness and cohesion.

Additionally, the moderating role of religiosity suggests that organizations should recognize the importance of religiosity in shaping work behavior. Encouraging a workplace culture that respects employees' religious values may enhance their engagement in extra-role behaviors (Suryani et al., 2023). For instance, providing spaces for religious practices, offering flexible

working hours for prayer, and promoting religiously aligned initiatives could help employees align their work values with their personal beliefs, ultimately enhancing OCB.

This study contributes to the literature by extending the understanding of the relationship between Islamic work ethic, religiosity, and OCB in the context of the Malaysian public sector. While previous studies have explored the direct relationship between Islamic work ethic and work outcomes, few have examined the role of religiosity as a moderating variable. By introducing religiosity as a moderator, this study provides a more nuanced understanding of how religious beliefs influence the internalization and application of work ethics, thereby impacting organizational behaviors.

Furthermore, this study fills a gap in the literature by focusing specifically on a government agency (JPPH Kelantan), which is an area underexplored in the context of Islamic work ethics and OCB. The findings highlight the relevance of Islamic work values and religiosity in public sector organizations, suggesting that these factors are important drivers of positive organizational behaviors.

Limitations

Despite the valuable contributions of this study, several limitations must be acknowledged. First, the study employs a cross-sectional research design, which limits the ability to draw causal inferences about the relationships between the variables. A longitudinal study would provide a better understanding of how changes in Islamic work ethic and religiosity over time influence OCB.

Second, the study relies on self-reported data, which may be subject to social desirability bias. Participants may have over-reported their engagement in OCB or under-reported behaviors that are less socially acceptable. Future research could consider using multiple data sources, such as supervisor ratings or peer assessments, to mitigate this bias.

Third, while the study focuses on employees at JPPH Kelantan, the findings may not be directly generalizable to other organizations or sectors, especially in non-Islamic contexts. Future research could explore similar relationships in diverse organizational settings, both within and outside Malaysia, to determine the extent to which the findings can be generalized to other cultural and organizational contexts.

Future Research Directions

Based on the findings and limitations of this study, several avenues for future research emerge. First, future studies could examine the causal relationships between IWE, religiosity, and OCB using longitudinal designs. This would help establish a clearer understanding of how changes in Islamic work ethic and religiosity over time affect OCB.

Second, exploring the role of other cultural and personal factors, such as personality traits or work values, could provide a more comprehensive understanding of the antecedents of OCB. For example, future studies could investigate how Islamic work ethic interacts with other personal values, such as collectivism or individualism, to influence organizational behaviors. Third, expanding the scope of the study to include multiple organizations, including those in non-Muslim-majority countries, could provide comparative insights into how religiosity and

work ethics impact OCB in different cultural contexts. This would enhance the external validity of the findings and contribute to cross-cultural research on work behavior.

Finally, qualitative research could be conducted to gain deeper insights into how employees perceive the relationship between their Islamic work ethic, religiosity, and OCB. Interviews or focus groups could offer more nuanced perspectives on how religiosity influences work behavior beyond what is captured in self-report surveys.

Conclusion

This study has provided valuable insights into the role of Islamic Work Ethic and Religiosity in shaping Organizational Citizenship Behavior among employees of JPPH Kelantan. The findings suggest that Islamic work values are positively related to OCB, and religiosity moderates this relationship, strengthening the connection between IWE and OCB. These results underscore the importance of integrating religious values into organizational practices to foster a positive work environment that encourages citizenship behaviors. Future research should build upon these findings by exploring causal relationships, expanding the scope to other sectors, and incorporating qualitative methods to deepen our understanding of how religious and ethical values influence work behaviour

References

- Adyantama, F., Asmony, T., & Nurmayanti, S. (2024). The Influence of Workplace Spirituality and Organizational Commitment on Organizational Citizenship Behavior in an Islamic Perspective (OCB-IP) with Job Satisfaction as an Intervening Variable among Madrasah Aliyah Teachers in Jonggat District. *Asian Journal of Management, Entrepreneurship and Social Science*, 4(03), 1991-2016.
- Ajuna, L. H. (2021). The relevance of Islamic religiosity, Islamic work ethics, and job satisfaction of employees in Islamic financial institutions in Gorontalo. *Al-Iqtishad: Jurnal Ilmu Ekonomi Syariah*, 13(1), 137-150.
- Alamanda, D. T., Ahmad, I., Putra, H. D., & Hashim, N. A. (2021). The role of spiritual intelligence in citizenship behaviours amongst Muslim staff in Malaysia. *HTS Theologiese Studies/Theological Studies*, 77(1).
- Alqhaiwi, Z. O., Koburtay, T., & Syed, J. (2024). The interplay between islamic work ethic, unethical pro behaviors, and moral identity internalization: the moderating role of religiosity. *Journal of Business Ethics*, 193(2), 393-408.
- Amran, A., Azhari, N. N. A., Thani, A. K. A., Rosely, N. H., Ismail, A. N. N., Zainordin, N. M. S. N. M., ... & Ishak, M. A. H. (2024). The Effect Of Spiritual Intelligence And Good Organisational Citizenship On Employees'performance. In *Conference e-Proceedings* (p. 59).
- Arifin, N., Muafi, M., Yulianto, D. H., & Veisz, A. (2024). Analysis of Religiosity, Trust in Leader, and Team Cohesion on Green Organizational Citizenship Behavior Mediated by Green Employee Engagement. *Jurnal Manajemen Bisnis*, 15(1), 162-183.
- Arif, S., Ahmad, J., & Ramzan, S. (2023). Impact of Islamic Work Ethics on Organizational Citizenship Behavior: Mediating Role of Job Satisfaction in the Banking Sector of Quetta City. *Journal of Social Sciences Review*, 3(2), 995-1011.
- Atiya, N., Widiastuti, T., & Rusanti, E. (2024). Critical review of Islamic work ethic literature across diverse organization and its future direction. *Journal of Management and Digital Business*, 4(2), 250-275.

- Azhari, N. N. A., Thani, A. K. A., Amran, A., Sakarji, S. R., & Burdhan, W. N. N. (2023). Islamic Work Ethic, Employee Engagement, and Organizational Citizenship Behavior among Public Servants: A Review Paper. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, 8(6), e002228-e002228.
- Brien, A. R., Suhartanto, D., Sarah, I. S., Suhaeni, T., Setiawan, S., & Raksayudha, A. M. F. (2021). The role of religiosity on employee engagement and performance: The perspective of Muslim employees.
- David, I., & Iliescu, D. (2022). The influence of religiosity and meaning making on work outcomes: A path analysis. *Current Psychology*, 41(9), 6196-6209.
- Hussain, S. (2021). The impact of E-Satisfaction, Personality Traits, Religiosity and Locus of Control on Investor's Decision Making with mediating role of Financial Behavior and E-loyalty. *Information Technology In Industry*, 9(3), 384-398.
- Ibrahim, M., & Idris, S. (2023). Islamic work ethics in modern organizations: The mediating role of organizational culture. *Indatu Journal of Management and Accounting*, 1(2), 43-50.
- Jamal, A., Budiyanto, B., & Agustedi, A. (2021). The role of religiosity in moderating the influence of servant leadership on job satisfaction. *Accounting*, 7(4), 965-976.
- Juliansyah, J., Ridwan, A. M., & Wahidmurni, W. (2022). The effect of Islamic leadership, organizational culture, and self-efficacy on lecturer performance mediated Organizational Citizenship Behavior (OCB) at Islamic Religious Colleges in West Kalimantan Indonesia. *Jurnal Pendidikan Islam*, 11(1), 77-93.
- Khan, S. A., & Rahman, W. (2024). The Mediating Role Of Organization Citizenship Behavior Between Islamic Work Ethics And Job Performance In The Commercial Banks Of Pakistan. *Sarhad Journal of Management Sciences*, 10(1), 123-142.
- Makmun, A. H., Yuliana, D., Devilishanti, T., & Hasni, J. (2023). Conceptualizing the Relationship between Islamic Religiosity and Islamic Work Ethics. *Jurnal Bisnis dan Manajemen West Science*, 2(02), 184-192.
- Mohammed, M. M., NOR, M. N., Omar, S., & Aslam, M. Z. (2022). The Effect Of Islamic Work Ethics On Academics' career Success: The Mediating Role Of Psychological Capital Resources. *Hamdard Islamicus*, 45(3).
- Octaffiani, D., & Violita, E. S. (2022). Religiosity and Organizational Citizenship Behavior (OCB) In Supporting Community Engagement During The Covid-19 Pandemic: Work From Home (WFH) and Work From Office (WFO). *Journal of Environmental Science and Sustainable Development*, 5(2), 243-261.
- Qasim, M., Irshad, M., Majeed, M., & Rizvi, S. T. H. (2022). Examining impact of islamic work ethic on task performance: mediating effect of psychological capital and a moderating role of ethical leadership. *Journal of Business Ethics*, 180(1), 283-295.
- Raza, S. A., Khan, K. A., & Hakim, F. (2024). Whether organizational citizenship behavior is triggered by employee CSR perception and spiritual values: the moderating role of Islamic work ethics. *Management Research Review*, 47(3), 353-373.
- Setiyono, A., & Hasni, G. A. (2023). The Relationship Between Psychological Well-Being, Religiosity and Organizational Citizenship Behavior Through Affective Commitment. In *Proceedings of the 10th International Conference on Management and Muamalah*.
- Shalahuddin, S., Ramly, M., Gani, A., Suriyanti, S., Mus, A. R., Mallongi, S., ... & Mahmud, H. (2024). Islamic Work Ethics to increase Lecturer Performance Mediated by Organizational Citizen Behavior. *TWIST*, 19(2), 568-575.

- Shaukat, A., & Batool, N. (2021). Impact of Islamic Work Ethics on Knowledge Sharing Behavior and Organizational Citizenship Behavior. *International Journal of Business and Economic Affairs*, 6(2), 82-88.
- Shohib, M. W., Azani, M. Z., Inayati, N. L., Dartim, D., & Nubail, A. (2024). Islamic Perspective on Organizational Citizenship Behavior Among Academic Staff in Indonesian State Islamic Higher Education: Is It Effective?. *Suhuf*, 36(2).
- Suryani, S., Sudrajat, B., Hendryadi, H., Saihu, M., Amalia, E., & Fathoni, M. A. (2023). Development of thriving at work and organizational citizenship behavior through Islamic work ethics and humble leadership. *Asian Journal of Business Ethics*, 12(1), 1-23.
- Susanto, A., Musadieq, A., & Iqbal, M. (2022). Factors Affecting Donation Behavior By Considering Religiosity as a Moderating Variable. *International Journal of Economics and Management Systems*, 7.
- Thani, A. K. A., Hashim, M. Z., Mansor, F. A., Muhammad, N., Shamsuddin, N., & Amran, A. (2022). Work Involvement as A Moderating Effect in Relationship between Person-Supervisor Fit and Organizational Citizenship Behavior in Public Sector. *International Journal of Academic Research in Business and Social Sciences*, 12(4), 289-301.
- Thani, A. K. A., Muhamad, M. Q. B., Amran, A., & Rosely, N. H. (2024). Person-Group Fit and Organizational Citizenship Behaviour in Public Service Employees: How Work Involvement Moderates the Relationship. *International Journal of Research and Innovation in Social Science*, 8(12), 4163-4174.
- Thani, A. K. A., Rosely, N., Sakarji, S. R., & Zainuddin, N. N. M. Z. (2023). Islamic Work Ethics And Organizational Citizenship Behavior Among Muslims Employees In Jabatan Kemajuan Masyarakat (Kemas), Putrajaya. *Int J Accounting, Financ Bus*, 8(46), 220-32.
- Topcan, O., Uluturk, B., Iltar, E. K., & Akcoru, R. (2025). Impact of Islamic work ethic on employee ethical behavior: the serial mediation of moral identity and felt obligation. *Personnel Review*, 54(1), 350-370.
- Tufail, M., Khan, S., & Rashid, M. (2021). Impact of religiosity on work engagement and job performance: Moderating role of islamic work ethics. *Asian Social Studies and Applied Research (ASSAR)*, 2(3), 367-381.
- Yasmin, R., Mehmood, S., & Kashif, M. (2022). Combine Effect of Islamic Work Ethics and Psychological Capital on Job Performance and Organizational Citizenship Behavior. *Journal of Business Management Studies-JBMS*, 1(01), 53-72.
- Yusuf, A. A., Zaenal, M. H., Hartono, N., & Komalasari, R. (2022). The Influence of Employees' Spiritual Values and Organizational Citizenship Behavior on Help with Moderating Variables Islamic Work Ethic. *Manfaah: Journal of Islamic Business and Management*, 2(2), 62-73.
- Zafar, M. B., & Abu-Hussin, M. F. (2025). Religiosity and Islamic work ethic: A cross-cultural comparison in majority and non-majority Muslim countries. *International Journal of Intercultural Relations*, 105, 102115.
- Zia, M. Q., Naveed, M., Fasih, T., & Meero, A. R. (2024). Fostering individual behavior through quality of life variables: the role of Islamic work ethics. *International Journal of Ethics and Systems*, 40(1), 85-102.