



## Islamic work ethics and organizational citizenship behavior: uncovering the mediating impact of job satisfaction

**Alireza Habibi, Assistant Professor** | Department of Business Management, Faculty of Economics and Management, Ahlul Bayt International University, Tehran, Iran.

**Nadia Batool Zaheer** | Graduate, Department of Business Management, Ahlul Bayt International University, Tehran, Iran.

**Hamid Nayeypour, PhD** | Allameh Tabatabai's University, Tehran, Iran.

1

### Article Info

#### Article History

Received: 20 November 2024

Revised: 13 December

Accepted: 19 March 2025

#### Key Words

Islamic Work Ethics (IWE), Organizational Citizenship Behavior (OCB), Intrinsic Job Satisfaction, Extrinsic Job Satisfaction, Mixed- Research Methods

#### Corr. Author Email

habibi@abu.ac.ir

nadiazaheer18@gmail.com

Hamidnayeypour@gmail.com

### ABSTRACT

The study investigates how intrinsic and extrinsic job satisfaction mediate the relationship between Islamic work ethics (IWE) and organizational citizenship behavior (OCB) among PhD teachers. Using a mixed-method approach, qualitative data were gathered through interviews with 10 PhD teachers from Pakistan and Iran and analyzed with MAXQDA software. This was followed by a quantitative phase where a questionnaire was distributed to 83 PhD scholars, with data analyzed using SMART PLS 4. The findings indicate that Islamic work ethics significantly enhances both types of job satisfaction, which in turn increases OCB. Teachers who view their work as a moral obligation are more likely to engage in behaviors beyond their formal duties. The research suggests that Islamic work ethics creates a work environment where job satisfaction goes beyond financial incentives, fostering commitment among educators. Consequently, this paper recommends that institutions incorporate Islamic work ethics principles into their culture to improve job satisfaction and encourage proactive behaviors among academic staff.

### How to cite this article:

Habibi, A., Zaheer, N., Nayeypour, H. (2025). Islamic work ethics and organizational citizenship behavior: Uncovering the mediating impact of job satisfaction, *Journal of Global Business & Trade Studies*, 1(1), 90-129. <https://doi.org/10.30605/jgbts.v1i1.129>



©2025 The author(s). This is an open access article distributed under Creative Commons Attribution-NonCommercial 4.0 International (CC BY-NC), which permits use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source.

## **1. Introduction**

The introduction highlights the concept of organizational citizenship behavior (OCB), which refers to the voluntary actions employees take to support their colleagues and enhance the organization's overall well-being beyond their formal job descriptions (Agustina et al, 2020). These behaviors, such as helping coworkers and contributing to team efficiency, are vital for improving organizational performance and employee satisfaction. Research shows that OCB fosters a positive workplace culture characterized by cooperation and mutual respect, leading to higher job satisfaction and lower turnover rates.

The text also emphasizes the significance of ethics in organizations, noting that ethical principles guide behavior and promote harmony among employees (Organ, 1988). It specifically discusses the influence of Islamic work ethics, which encourages productivity and empathy in the workplace. The introduction posits that adherence to these ethical standards can motivate employees to engage in behaviors that exceed their formal roles, ultimately benefiting organizational goals. Furthermore, it outlines the relationship between Islamic work ethics, job satisfaction, and OCB, suggesting that a work environment aligned with Islamic values can inspire employees to contribute positively to their organizations.

This research examines the significant role of Islamic work ethics (IWE) in influencing organizational citizenship behavior (OCB) among teachers, particularly focusing on how intrinsic and extrinsic job satisfaction mediate this relationship. Previous research has established connections between job satisfaction and OCB, but a gap exists in understanding how Islamic work ethics specifically affects teachers' voluntary behaviors that enhance their institutions' image.

By addressing how Islamic work ethics influences OCB and the mediating roles of job satisfaction, this study contributes to a deeper understanding of the interplay between work ethics, job satisfaction, and organizational behavior within the teaching profession. Ultimately, it seeks to improve the well-being and effectiveness of teachers in their crucial societal roles. This research underscores the importance of integrating Islamic ethical principles into educational practices to enhance job satisfaction and promote proactive behaviors among academic staff.

The relevance of Islamic work ethics extends beyond personal ethics to broader organizational implications, especially in academic institutions where ethical leadership and community engagement are crucial. PhD professors play a vital role in shaping academic culture and influencing organizational dynamics through their teaching and research. This paper aims to bridge the existing gap in literature by exploring the relationship between Islamic work ethics, intrinsic and extrinsic job satisfaction, and OCB.

Key objectives of this article include:

1. Examining the direct impact of Islamic work ethics on intrinsic job satisfaction.
2. Examining the direct impact of Islamic work ethics on extrinsic job satisfaction.
3. Examining intrinsic job satisfaction influence on organizational citizenship behavior.
4. Examining extrinsic job satisfaction influence on organizational citizenship behavior.

5. Examining the mediating role of extrinsic and intrinsic job satisfaction in the relationship between Islamic work ethics and organizational citizenship behavior.

This research posits that fostering an environment aligned with Islamic ethical principles can enhance job satisfaction among teachers, leading to improved organizational citizenship behavior. By introducing a new model that illustrates these relationships, this research contributes to a deeper understanding of how Islamic work ethics can positively influence organizational dynamics and enhance the effectiveness of educational institutions. The findings suggest that integrating Islamic work ethics into educational practices not only promotes a positive organizational image but also attracts talented individuals, thereby enriching the academic community. This paper aims to provide practical insights for educational institutions to cultivate a professional environment that values ethical conduct and enhances teacher well-being.

## 2. Literature Review

**Organizational citizenship behavior.** The term organizational citizenship behavior (OCB) was introduced relatively recently by scholars such as Barnard (1938), Kahn et al. (1964), and LePine et al. (2002). Observations of organizational structures reveal that job descriptions and responsibilities are often not clearly defined, leading many individuals to perform duties beyond their prescribed roles. As Podsakoff et al. (2000) and Love and Forret (2008) note, it is challenging to delineate every task required for a position. Organ (1988) was the first to define organizational citizenship behavior as “discretionary behaviors that are not directly or implicitly recognized by any formal reward system, which in aggregate promotes effective functioning of an organization.”

Organizational citizenship behavior has been extensively studied across various domains, with numerous variables identified to enhance understanding of this behavior. A review of article published in leading journals in the years 2020-2024 indicates a prevalent trend towards quantitative research methodologies (de Geus et al., 2020). While the target audiences vary across studies, there is a consensus on the necessity for robust data collection methods to yield meaningful results and improve quality in workplace environments.

**Islamic Work Ethics.** One significant factor influencing organizational citizenship behavior (OCB) is Islamic work ethics (IWE). In-depth analysis reveals that Islamic work ethics not only impacts mental well-being but also manifests itself in physical behaviors that reflect an individual’s commitment to ethical conduct (Liao et al., 2022). Organizations play a crucial role in fostering a positive relationship among employees by creating environments that support ethical practices and engagement. This positive workplace culture ultimately translates into observable behavior patterns within the organization.

The interplay between Islamic work ethics and employee behavior underscores the importance of ethical frameworks in shaping organizational outcomes. Islamic work ethics emphasizes principles such as integrity, fairness, and compassion, which are essential for fostering a harmonious workplace culture. By aligning organizational practices with these ethical values, institutions can cultivate an environment that encourages organizational citizenship behavior and enhances overall organizational effectiveness.

Zia et al. (2024) highlight the prevalence of unethical practices within organizations and note that when such issues arise, they are often not addressed appropriately. Their paper advocates for the implementation of ethical practices across the organization, which can facilitate more effective resolution of conflicts and challenges. By promoting Islamic work ethics throughout the organization, institutions can create a more supportive atmosphere that not only enhances employee satisfaction

but also encourages proactive behaviors that benefit the organization as a whole.

**Two mediators affecting organizational citizenship.** Here are two mediators as follow:

**Intrinsic Job Satisfaction.** Prior research on job satisfaction, particularly intrinsic job satisfaction, can be traced back to the early 1930s (Hoppock, 1935; Brayfield & Rothe, 1951). This concept has become one of the most frequently studied variables in business research, gaining significant attention not only in developed countries but also in many developing nations, where job satisfaction has been a focal point for employee engagement (Riaz & Ramay, 2010; Haroon, Zaman & Rehman, 2012). Intrinsic job satisfaction is characterized by various aspects such as mood (Arches, 1991), boldness (Locke, 1976), performance (Davis, 1985), emotional response (Spector, 1997), and a pre-planned vision of work. It reflects an inner self-satisfaction that motivates individuals to excel in their roles (Wanous & Lawler, 1972).

Similarly, Islamic work ethics (IWE) is defined as practices that benefit both individuals and society at large (Beekun, 1997). Organizations that adopt Islamic work ethics as a guiding principle not only foster intrinsic job satisfaction but also enhance extrinsic job satisfaction (Deci, 1971). When individuals are motivated intrinsically, they tend to perform better, leading to increased levels of satisfaction (Deci, 1971). Consequently, organizations are evolving to meet the intrinsic and extrinsic needs of their employees in alignment with societal expectations (Zia et al. 2024). The integration of Islamic work ethics into organizational practices underscores the importance of ethical conduct in shaping employee behavior and overall organizational outcomes. By fostering an environment that emphasizes integrity, fairness, and compassion—core tenets of Islamic work ethics—organizations can enhance employee satisfaction and promote organizational citizenship behavior (OCB). This alignment not only contributes to individual fulfillment but also cultivates a cooperative atmosphere conducive to improved organizational performance.

Moreover, addressing unethical practices within organizations is crucial. Zia et al. (2024) emphasize that when ethical issues arise, they often remain unresolved due to inadequate handling. Therefore, implementing comprehensive ethical practices throughout the organization can facilitate effective conflict resolution and promote a culture of integrity.

**Extrinsic Job Satisfaction.** Elements such as pay, bonuses, salary, and workplace ambiance contribute to what is termed extrinsic job satisfaction. This type of satisfaction refers to the external factors that motivate individuals to remain connected to their organization. When employees are motivated both mentally and externally, they tend to perform at their best, which aligns with Organ's (2018) assertion that satisfied individuals exhibit voluntary behaviors that foster a positive organizational environment. Such behaviors, performed with the intent of enhancing the organization's image and without expecting rewards, exemplify organizational citizenship behavior (OCB).

The significance of extrinsic job satisfaction in relation to organizational citizenship behavior is substantial and cannot be overlooked when examining these variables. Employees who experience satisfaction from external rewards are more likely to engage in behaviors that benefit their colleagues and the organization as a whole. This connection highlights the importance of creating an environment where extrinsic motivators are effectively utilized to encourage organizational citizenship behavior.

Furthermore, fostering a culture that emphasizes ethical practices can amplify the effects of extrinsic job satisfaction on organizational citizenship behavior. By implementing ethical guidelines and promoting a supportive workplace atmosphere, organizations can enhance employee motivation and commitment. This alignment not only contributes to individual satisfaction but also cultivates a

cooperative work environment that encourages employees to go above and beyond their formal job descriptions. Understanding the interplay between extrinsic job satisfaction and organizational citizenship behavior is essential for organizations aiming to improve employee engagement and overall performance. By recognizing the role of external motivators and ethical practices in shaping employee behavior, organizations can create a more effective and harmonious workplace.

**Conceptual framework for explaining the hypothesis.** The proposed model has been adapted from prior empirical and theoretical studies that collectively establish the linkages among Islamic Work Ethics (IWE), Job Satisfaction, and Organizational Citizenship Behavior (OCB).

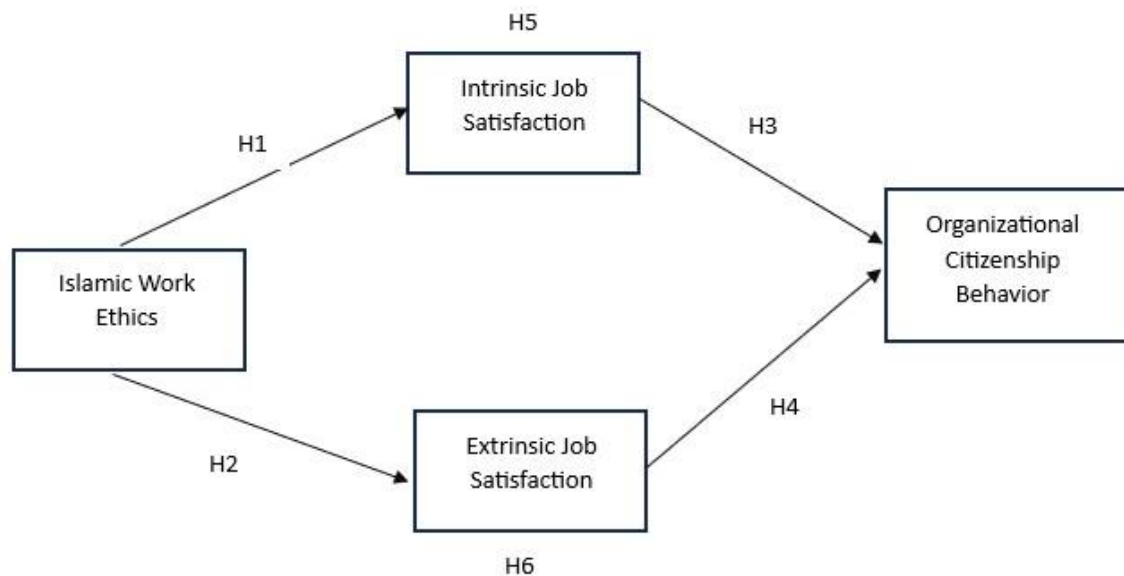


Figure 1. Conceptual framework

## 2. Research Methodology

To deeply understand the effect, a mixed method was adopted in this research. A review of the previous research shows that many studies have been conducted on the relationship between Islamic work ethics and organizational citizenship behavior. However, none of the studies have considered the factors of intrinsic and extrinsic job satisfaction and their mediating effects on the relationship between Islamic work ethics and organizational citizenship behavior.

Firstly, for qualitative interviews, in-depth interview questions were designed for each hypothesis which was proposed by drawing on prior studies by considering the variables of conceptual studies. The research was conducted in several key steps. Initially, in-depth interviews were conducted with PhD scholars who were also teachers, ensuring that participants held a PhD in any field of study. This qualitative approach provided valuable insights into how intrinsic and extrinsic job satisfaction influenced interactions among PhD scholars and their students, ultimately fostering a healthy environment conducive to organizational citizenship behavior (OCB).

According to Creswell (2003), in-depth interviews are a widely practiced and validated method for data collection when recorded and transcribed accurately. For this study, eight open-ended questions were developed; 2 for each variable aimed at exploring the impact of Islamic work ethics (IWE) on organizational citizenship behavior, with a focus on the mediating effects of intrinsic and extrinsic job satisfaction. The interviews were conducted both in person and via phone calls, all of which were recorded and transcribed using MS Word. The transcriptions were then analyzed using MAXQDA, a software tool designed for qualitative data analysis.

Each interview was coded to facilitate a deeper understanding of the context of organizational citizenship behavior. The initial coding process resulted in over 30 codes, which were subsequently refined through sub-coding to break down broader categories into more specific concepts. This detailed analysis allowed for a comprehensive examination of various aspects related to Islamic work ethics, intrinsic and extrinsic job satisfaction, and organizational citizenship behavior from the perspective of educators.

Following the coding process, an assessment tool was utilized to evaluate PhD scholars' perceptions of organizational citizenship behavior. This involved validating the instrument using the Lawshe method (1975) to check the content validity ratio (CVR) and content validity index (CVI). Five experts reviewed the statements under three categories: "essential," "useful but not essential," and "not necessary." Statements with a CVR value lower than 1.00 were excluded from the final assessment tool. The finalized questionnaire was then designed in Google forms and distributed to 83 respondents for further analysis. To ensure reliability, Cronbach's Alpha was calculated using SMART PLS 4, revealing a high value (above 0.6), indicating acceptable internal consistency among the questionnaire items. The results confirmed that the instrument was valid for further research.

This study employs a rigorous mixed-method approach to explore the interplay between Islamic work ethics, job satisfaction, and organizational citizenship behavior among PhD scholars, contributing valuable insights into how ethical frameworks can enhance employee engagement and organizational effectiveness.

### 3. Data Analysis and Findings

The qualitative phase of this study aimed to explore how Islamic Work Ethics (IWE) influence job satisfaction and organizational citizenship behavior (OCB) among PhD teachers. To achieve this, the data obtained from ten in-depth interviews were analyzed using MAXQDA 2020, a software designed for qualitative data management and analysis. The analysis followed several systematic steps, beginning with transcription of the interviews, followed by coding, sub-coding, categorization, and theme extraction. This process allowed the researchers to identify recurrent ideas and behavioral patterns that reflected the participants' understanding and practice of Islamic work ethics in their professional lives.

The following table presents the initial coding output from MAXQDA, titled "Document name, Code, and Quotes from respondents." Each document (P1–P10) represents one of the PhD teachers who participated in the qualitative interviews. The "Code" column shows the key themes identified during the coding process, while the "Quotes from respondents" column contains verbatim excerpts from participants that illustrate these themes in context.

The qualitative coding of respondents' statements and serves as the foundation for the thematic analysis, providing a clear link between the raw qualitative data and the conceptual categories developed in the later stages of analysis. The codes reveal recurring ethical themes such as diligence, honesty, fairness, moderation, positivity, and responsibility, all of which are central components of Islamic Work Ethics. Respondents frequently discussed how these principles influence their teaching, research, and interactions with students and colleagues. For instance, several participants emphasized *diligence* as the driving force behind their commitment to continuous learning and excellence in teaching, while *honesty* was described as essential for maintaining integrity in research and professional conduct.

The quotes also highlight the psychological and moral impact of Islamic Work Ethics. Many respondents expressed that adherence to these principles helps them manage stress, maintain a

balanced lifestyle, and remain motivated despite academic challenges. They viewed IWE as a source of inner satisfaction and guidance that promotes both professional effectiveness and personal well-being. Furthermore, some participants reflected on how Islamic values encourage fairness and empathy, fostering a positive and respectful academic environment.

The codes and sub-codes generated after detailed qualitative analysis using MAXQDA 2020. This step organized the broad themes into specific dimensions for deeper understanding. Four major categories emerged—Extrinsic Job Satisfaction, Intrinsic Job Satisfaction, Organizational Citizenship Behavior (OCB), and Islamic Work Ethics (IWE). The sub-codes under *Extrinsic Job Satisfaction* reflect external motivators such as salary, rewards, and flexible work conditions, while *Intrinsic Job Satisfaction* focuses on internal fulfillment, recognition, and the joy of teaching. *OCB* was divided into civic virtue, conscientiousness, sportsmanship, courtesy, and altruism, showing voluntary actions that support institutional harmony. Finally, *Islamic Work Ethics* captures principles like honesty, fairness, diligence, and moderation that guide professional behavior.

After completing this procedure, which was essential for qualitative study analysis, items for each variable were extracted through the process of coding and sub-coding, but to receive expert advice on those items, the Lawshee method (Content Validity Ratio) was used to analyze the items to see whether they fall in the same variable and to address the domain of the targeted population. Items which were having CVR values below 1.00 were removed. After this, the remaining items were converted into questionnaire statements according to Likert scale. After the finalizations of these statements, they were designed in the form of questionnaire in Google Docs. Below is the demographical information of the individuals who filled the questionnaire. Table 1 presents the demographic characteristics of the respondents, including gender, age, and nationality distributions.

Table 1. Demographic data analysis

Criteria		Frequency	Criteria		Frequency
Gender	Woman	24	Age	20-30	26
	Man	59		31-40	39
Nationality	Iranian	09		41-50	11
	Pakistani	63		50-60	4
	Other	11		61 to up	3

After getting 83 responses from the PhD scholars, responses were inserted in MS Excel from Google Forms. For data analysis, SMART PLS 4 v 4.1.0.8 was used to have a thoughtful understanding of how the job satisfaction could mediate the relationship between Islamic work ethics and organizational citizenship behavior, a helping and encouraging behavior which is a must in our academic institutes. There are certain tests that provide a better insight into the model.

Table 2. Reliability Construct (N=83)

Dimensions	Items	Cronbach's Alpha	Composite reliability
Extrinsic Job Satisfaction	10	0.872	0.893
Intrinsic Job Satisfaction	11	0.911	0.925
Islamic Work Ethics	9	0.934	0.945
Organizational Citizenship Behavior	4	0.758	0.859

The table 2 presents the findings of a study that assessed the internal consistency reliability of a survey instrument designed to evaluate various dimensions of Islamic work ethics, intrinsic job satisfaction, extrinsic job satisfaction, and organizational citizenship behavior. This instrument comprised multiple items related to four key dimensions. The results indicated strong reliability across all factors, with Cronbach's Alpha values as follows: Islamic work ethics at 0.934, intrinsic job satisfaction at 0.911, extrinsic job satisfaction at 0.872, and organizational citizenship behavior at 0.758. These values signify that all factors exhibited high reliability, suggesting that the overall reliability of the model was excellent. Among the dimensions, Islamic work ethics demonstrated the highest internal consistency reliability, with a Cronbach's Alpha coefficient of 0.934. This indicates a strong correlation among the items within this dimension, reflecting that they measured the same underlying construct effectively. Additionally, the dimensions of intrinsic job satisfaction, extrinsic job satisfaction, and organizational citizenship behavior also showed commendable internal consistency reliability, with Cronbach's Alpha coefficients ranging from 0.911 to 0.758 (Hair et al., 2013; Sarstedt & Cheah, 2019).

Similarly, composite reliability serves as the critical measure of internal consistency in Smart PLS 4. Values which are above 0.70 are considered reliable. The composite reliability values for four constructs exceeded the acceptable threshold of 0.70, with Islamic work ethics  $\rho_C=0.945$ , intrinsic job satisfaction  $\rho_C=0.925$ , extrinsic job satisfaction  $\rho_C=0.893$ , and organizational citizenship behavior at  $\rho_C=0.859$ . These values indicate good internal consistency among the items measuring each construct.

Table 3. Average variance extracted

EJS	0.459
IJS	0.532
IWE	0.656
OCB	0.671

Table 3 presents the Average Variance Extracted (AVE) values for each construct, indicating acceptable convergent validity for all variables except EJS. The value of EJS was below the recommended threshold (Hair, J. F., Anderson, R. E., Tatham, R. L., & Black, W. C. 1998) of 0.50, indicating that less than half of the variance in the items measuring extrinsic job satisfaction was explained by the construct itself. This suggests potential issues with convergent validity, implying that the items may not

adequately capture the essence of extrinsic job satisfaction. ISJ had an AVE value just above 0.50, which demonstrates acceptable convergent validity. This indicates that approximately 53.2% of the variance in responses can be attributed to this construct, suggesting that the items were reasonably effective in measuring intrinsic job satisfaction. The AVE value for Islamic work ethics was well above the threshold, indicating strong convergent validity. This means that about 65.6% of the variance in responses was explained by this construct, suggesting that the measurement items effectively captured the essence of Islamic work ethics. Similar to IWE, the AVE for organizational citizenship behavior was also above 0.50, indicating strong convergent validity. With approximately 67.1% of the variance explained by this construct, it suggests that the items used to measure OCB were reliable and valid (Hair, J. F., Anderson, R. E., Tatham, R. L., & Black, W. C. 1998).

Table 4. Composite reliability

Dimensions	Items	Composite reliability (rho_c)
Extrinsic Job Satisfaction	10	0.893
Intrinsic Job Satisfaction	11	0.925
Islamic Work Ethics	9	0.945
Organizational Citizenship Behavior	3	0.859

Table 4 displays the composite reliability ( $\rho_c$ ) values for all constructs, each exceeding the recommended threshold of 0.70, indicating strong internal consistency. Extrinsic Job Satisfaction (EJS). This value indicates excellent internal consistency reliability, as it exceeded the commonly accepted threshold of 0.70. It suggests that the items measuring extrinsic job satisfaction were highly reliable and consistently reflected this construct. Intrinsic job satisfaction (IJS) with a composite reliability of 0.925 demonstrates very high reliability. The items used to measure intrinsic job satisfaction were well-aligned and provided a strong representation of the construct, indicating that they effectively captured the essence of intrinsic job satisfaction. The composite reliability for Islamic work ethics was exceptionally high at 0.945, suggesting outstanding internal consistency among the measurement items. This indicates that the items reliably measured Islamic work ethics and were strongly correlated with each other. This value of organizational citizenship behavior was also above the acceptable threshold, indicating good reliability for the items measuring organizational citizenship behavior. A composite reliability of 0.859 suggests that the measurement items were reliable and consistently reflected OCB (Henseler, J., Ringle, C. M., & Sarstedt, M. 2015)

Table 5. HTMT-TEST

	EJS	IJS	IWE	OCB
EJS				
IJS	0.714			
IWE	0.481	0.633		
OCB	0.495	0.788	0.637	

Table 5 presents the HTMT (Heterotrait-Monotrait) ratios among the constructs, all below the threshold of 0.90, indicating satisfactory discriminant validity. Extrinsic job satisfaction (EJS) was moderately correlated with intrinsic job satisfaction (IJS) (0.714), indicating some overlap while still being distinct. Low correlation with IWE (0.481) and OCB (0.495), suggest that these constructs measured different aspects.

Intrinsic job satisfaction (IJS) shows moderate correlation with IWE (0.633) and high correlation with OCB (0.788), indicating some relationship but still maintaining distinct constructs. Islamic work ethics (IWE) showed moderate correlations with both OCB (0.637) and IJS, suggesting a connection but not enough to indicate overlap.

Values below 0.85 generally indicate acceptable discriminant validity, meaning that the constructs are measuring different concepts (Henseler, J., Ringle, C. M., & Sarstedt, M. 2015). The moderate values suggest relationships among the constructs, which can be further explored in the analysis.

Table 6. Significance of direct and indirect effects

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	P- values
EJS -> OCB	0.018	0.037	0.107	0.869
IJS -> OCB	0.669	0.648	0.113	0.000
IWE -> EJS	0.512	0.548	0.08	0.000
IWE -> IJS	0.615	0.628	0.078	0.000
IWE -> IJS -> OCB	0.411	0.41	0.101	0.000
IWE -> EJS -> OCB	0.009	0.022	0.058	0.876

Table 6 presents the significance of direct and indirect effects among the study variables, showing that all hypothesized paths except EJS → OCB and IWE → EJS → OCB are statistically significant ( $p < 0.05$ ). The effect of extrinsic job satisfaction (EJS) on organizational citizenship behavior (OCB) was not statistically significant ( $p > 0.05$ ). This suggests that EJS did not have a meaningful impact on OCB in this sample. There was a strong and statistically significant positive effect of intrinsic job satisfaction (IJS) on OCB ( $p < 0.001$ ). This indicates that higher IJS was associated with greater OCB among PhD teachers. Islamic work ethics (IWE) had a significant positive effect on EJS ( $p < 0.001$ ). This suggests that IWE contributed to higher levels of extrinsic job satisfaction. IWE also had a significant positive effect on IJS ( $p < 0.001$ ). This indicates that adherence to Islamic work ethics enhanced intrinsic job satisfaction among teachers. The mediating effect of IJS in the relationship between IWE and OCB was significant ( $p < 0.001$ ). This implies that IWE promoted OCB indirectly through its positive influence on intrinsic job satisfaction. The mediating effect of EJS in the relationship between IWE and OCB was not statistically significant ( $p > 0.05$ ). This suggests that EJS did not play a meaningful role in enhancing OCB through IWE.

Table 7 summarizes the hypotheses testing results, indicating that four of the six proposed hypotheses were supported, while H4 and H6 were not statistically significant.

Table 7. Hypotheses

Hypothesis	Statement	P-value	Results
H1	<i>Islamic work ethics is positively related to intrinsic job satisfaction.</i>	0.000	Supported
H2	<i>Islamic work ethics is positively related to extrinsic job satisfaction.</i>	0.000	Supported
H3	<i>Intrinsic job satisfaction has significant effect on organizational citizenship behavior.</i>	0.000	Supported
H4	<i>Extrinsic job satisfaction has significant effect on organizational citizenship behavior.</i>	0.869	Not Supported
H5	<i>Intrinsic job satisfaction mediates the relationship between islamic work ethics and organizational citizenship behavior.</i>	0.000	Supported
H6	<i>Extrinsic job satisfaction mediates the relationship between Islamic work ethics and organizational citizenship behavior</i>	0.876	Not Supported

## 4. Discussion and Conclusion

Relationship between Islamic work ethics and intrinsic job satisfaction:

Hypothesis 1 proposed that IWE has direct significant impact on IJS among PhD scholars. The results of SMART PLS4 also suggest a strong positive impact. This relationship can be explained with established research models, as explained by Aman-Ullah, A. and Mehmood, W. (2023). empirically it has been proven that IWE significantly supports the idea of IJS. This study is among the first to use a qualitative method with PhD scholars as the subjects. No other studies have previously worked specifically on this population. This study can be of great help for the educational institutes to have a better understanding of educators' needs and that their satisfaction can influence all their colleagues. Scholars may find satisfaction in contributing positively to society through their research, viewing their work as a form of service that aligns with Islamic teachings.

Research indicates that IWE positively influences job performance by fostering intrinsic motivation. As scholars feel more satisfied with their work, they are likely to perform better academically, leading to a virtuous cycle of satisfaction and performance improvement. Adopting IWE in academic settings can lead to sustainable growth in both personal and professional domains for PhD scholars, promoting long-term job satisfaction.

Hence, emphasizing the direct significant impact of Islamic work ethics on intrinsic job satisfaction among PhD scholars can lead to enhanced motivation, ethical conduct, a supportive academic environment, value alignment, and improved job performance. These factors collectively contribute to a more fulfilling and satisfying academic experience.

Relationship between Islamic work ethics and extrinsic job satisfaction:

Hypothesis 2 suggested that IWE has direct significant impact on EJS. Results derived from SMART PLS4 strongly supports the proposed hypothesis. An empirical study by Al-Asadi, R., Muhammed, S., Abidi, O., and Dzenopoljac, V. (2019) also supports the fact that external benefits, such as reward, work environment, organizational policies and many others, bring satisfaction. PhD scholars who adhere to IWE often seek alignment between their ethical beliefs and the rewards they receive from

their academic institutions. When universities recognize and reward behaviors that reflect Islamic values such as collaboration, integrity, and dedication scholars are likely to experience higher extrinsic job satisfaction as their contributions are acknowledged in meaningful ways.

IWE emphasizes justice and fairness in all dealings. In an academic environment where equitable reward systems such as fair grading practices, transparent funding opportunities, and equal access to resources are implemented, PhD scholars may feel more satisfied with their external rewards. This sense of fairness enhances their overall job satisfaction. The principles of IWE foster a strong sense of commitment to one's organization. Organizations that embody IWE create a culture of social responsibility where scholars feel proud to be part of a community that values ethical conduct. This pride can enhance satisfaction with extrinsic rewards when scholars believe they are contributing positively to society through their research.

Research indicates that adherence to IWE positively influences job performance through intrinsic motivation. High performance often leads to better recognition and financial rewards (such as scholarships or grants), thereby increasing extrinsic job satisfaction. PhD scholars who feel motivated by their ethical beliefs are likely to excel in their research endeavors, leading to enhanced external rewards.

Islamic Work Ethics has a significant impact on extrinsic job satisfaction among PhD scholars through mechanisms such as alignment of values with rewards, promotion of fairness, encouragement of commitment, fostering a culture of social responsibility, enhancing performance, and mediating effects through organizational commitment. By integrating IWE into academic practices, institutions can enhance PhD scholars' satisfaction with extrinsic rewards, leading to improved overall job satisfaction in their academic journeys.

Relationship between intrinsic job satisfaction and organizational citizenship behavior:

Hypothesis 3 suggested that IJS has direct significant impact on OCB. This is the first research on job satisfaction where the relationship has been suggested. Zia, M. Q., Naveed, M., Fasih, T., and Meero, A. R. (2024) argue that when employees' needs are satisfied, they are encouraged to provide voluntary help, which is the result of OCB. Results in SMART PLS 4 also suggest a strong positive relationship between IJS and OCB. The present research indicates a significant positive correlation between intrinsic job satisfaction and OCB. PhD scholars who find their work meaningful and fulfilling are more likely to engage in OCB. This is because intrinsic satisfaction fosters a sense of commitment and loyalty to the academic community, motivating scholars to contribute beyond their required duties.

Intrinsically satisfied individuals often feel a stronger desire to help others and contribute to their environment. For PhD scholars, this might manifest itself as mentoring junior students, collaborating on research projects, or participating in departmental activities. The fulfillment they derive from their work encourages them to invest additional effort in supporting their peers and institution.

A culture that promotes intrinsic job satisfaction can lead to a more positive academic environment. When PhD scholars are satisfied with their work, they are likely to foster a collaborative atmosphere that encourages OCB among peers, creating a cycle of positive reinforcement within the academic community. Intrinsic job satisfaction contributes to overall psychological well-being, which can enhance OCB. Scholars who feel good about their work are more likely to exhibit prosocial behaviors, such as helping others or volunteering for additional responsibilities. Engaging in OCB can further enhance intrinsic job satisfaction. When PhD scholars help others or contribute positively to their department, they may experience increased recognition and appreciation, which can reinforce their sense of fulfillment and satisfaction with their academic roles.

There was a robust relationship between intrinsic job satisfaction and organizational citizenship behavior among PhD scholars. Higher levels of intrinsic job satisfaction led to increased engagement in OCB, fostering a supportive and collaborative academic environment. This relationship highlights the importance of promoting intrinsic rewards within academic institutions to enhance both scholar satisfaction and positive organizational behaviors.

Relationship between extrinsic job satisfaction and organizational citizenship behavior:

Hypothesis 4 suggested that like IJS, EJS will have direct significant impact on OCB. Previous literature suggests that EJS has strong impact on OCB in different areas (Raza, S. A., Khan, K. A., & Hakim, F. 2024), but according to the results of this study, derived from SMART PLS 4, EJS had no direct significant impact on OCB. The overall relationship between extrinsic job satisfaction and OCB has been described as weak in some studies, suggesting that while there may be some positive effects, they are not strong enough to establish a robust connection across all dimensions of OCB.

The context of the academic environment may play a role in this relationship. For instance, PhD scholars may prioritize intrinsic factors such as personal fulfillment and academic passion over extrinsic rewards when it comes to engaging in OCB. Some literature suggests that while extrinsic job satisfaction may not directly lead to increased OCB, engaging in OCB could enhance job satisfaction, creating a complex interplay between these variables

Given the limited impact of extrinsic job satisfaction on OCB among PhD scholars, institutions might benefit from fostering intrinsic motivators such as academic autonomy and meaningful work to encourage citizenship behaviors. While extrinsic factors may not drive individual helping behaviors, enhancing organizational recognition and rewards could still promote behaviors that benefit the organization as a whole. While the relationship between extrinsic job satisfaction and OCB among PhD scholars is present, it is not uniformly significant across all dimensions. Institutions should consider both intrinsic and extrinsic factors when aiming to foster organizational citizenship behaviors within their academic communities.

Mediating role of intrinsic job satisfaction between IWE and OCB:

Hypothesis 5 explains that IJS mediates the relationship between IWE and OCB, and results from SMART PLS 4 strongly supports this notion: IJS has indirect significant impact. IWE positively impacts IJS by fostering a work environment where scholars find meaning and purpose in their research and academic contributions. Scholars who adhere to IWE are likely to experience greater satisfaction from their work due to the alignment of their values with their professional activities. This relationship is supported by findings indicating that a strong ethical framework enhances job satisfaction among employees.

The mediation occurs as follows: IWE influences IJS, which then affects OCB. This means that the positive impact of IWE on OCB is partially channeled through its effect on IJS. Scholars who derive intrinsic satisfaction from their work are more likely to engage in OCB, thus creating a pathway where ethical values enhance both job satisfaction and citizenship behaviors.

Higher levels of IJS lead to increased engagement in OCB among PhD scholars. When scholars feel fulfilled and satisfied with their work, they are more inclined to exhibit behaviors that support their colleagues and contribute positively to the academic community. Research suggests that intrinsic satisfaction is significantly correlated with OCB, as satisfied employees tend to go beyond their formal job roles to help others.

Studies have shown that intrinsic motivation mediates the relationship between ethical frameworks

and job satisfaction. For instance, when PhD scholars experience high levels of intrinsic motivation stemming from their adherence to IWE, they report higher job satisfaction, which subsequently leads to increased OCB. This suggests that intrinsic motivation acts as a crucial link in this relationship.

Hence, the indirect significant mediating role of intrinsic job satisfaction between Islamic work ethics and organizational citizenship behavior among PhD scholars illustrates how ethical principles can enhance job satisfaction, which in turn fosters positive organizational behaviors. This relationship underscores the importance of integrating ethical values into academic environments to promote both individual fulfillment and collective organizational success.

Mediating role of extrinsic job satisfaction between IWE and OCB:

Hypothesis 6 suggested that EJS mediates the relationship between IWE and OCB, but, considering the study results in SMART PLS4, this hypothesis was rejected. EJS had no indirect significant mediating effect on the relationship between IWE and OCB. Research indicates that while EJS is positively correlated with certain dimensions of OCB, such as organizational citizenship behavior-organization (OCBO), it may not significantly mediate the relationship between IWE and OCB. For instance, studies have shown that extrinsic rewards do not consistently lead to increased OCB, particularly when intrinsic factors are more dominant in motivating behavior.

Findings suggest that EJS does not significantly correlate with organizational citizenship behavior (OCB), which includes helping behaviors directed toward individuals. This lack of correlation implies that external rewards may not effectively motivate scholars to engage in individual-oriented citizenship behaviors.

The mediating effect of EJS may be overshadowed by intrinsic factors such as personal fulfillment and alignment with ethical values derived from IWE. PhD scholars may prioritize intrinsic job satisfaction over extrinsic rewards when it comes to engaging in OCB. This suggests that intrinsic motivation plays a more critical role in driving OCB than extrinsic satisfaction.

Studies have shown that the indirect effect of EJS on OCB through IWE does not reach statistical significance. This means that while EJS could theoretically influence the relationship between IWE and OCB, it does not do so in a statistically meaningful way.

The academic environment may also play a role in this relationship. PhD scholars might prioritize ethical considerations and personal growth over external rewards, leading to a diminished role for EJS as a mediator in influencing their engagement in OCB. While EJS may not significantly mediate the relationship between IWE and OCB, there could be reciprocal influences where engaging in OCB enhances overall job satisfaction (both intrinsic and extrinsic), suggesting a complex interplay rather than a straightforward mediation.

In summary, the indirect non-significant mediating role of extrinsic job satisfaction between Islamic work ethics and organizational citizenship behavior among PhD scholars highlights the limited influence of external rewards on citizenship behaviors within this context. The findings suggest that intrinsic factors are more influential in motivating OCB, indicating that academic institutions should focus on fostering intrinsic motivation alongside recognizing extrinsic rewards to promote positive organizational behaviors among scholars.

**Implications.** The theoretical implications of Islamic work ethics (IWE) on organizational behavior, particularly in the context of PhD scholars engaged in teaching, are profound and multifaceted. Firstly, IWE provides a framework that integrates moral and ethical principles derived from Islamic teachings, which can enhance intrinsic job satisfaction and subsequently influence organizational

citizenship behavior (OCB). By emphasizing values such as responsibility, cooperation, and transparency, IWE encourages scholars to engage in behaviors that contribute positively to their academic environment. This alignment between personal values and professional conduct fosters a sense of belonging and fulfillment, which is critical for job satisfaction.

Moreover, the principles of IWE suggest that work is not merely a means to an economic end but a moral obligation that encompasses both individual and societal benefits. This perspective can lead to higher levels of commitment among scholars, as they perceive their roles as integral to the broader educational mission. The emphasis on intention over mere outcomes in IWE posits that scholars who are intrinsically motivated by their ethical beliefs are more likely to go beyond their formal duties, thus enhancing OCB.

Additionally, IWE's focus on community and social responsibility can lead to collaborative behaviors among scholars, promoting a supportive academic culture. The theoretical framework suggests that organizations that foster IWE can expect improved employee engagement and performance, as scholars feel morally compelled to contribute to their institutions' success. Overall, the integration of IWE into organizational practices not only enriches the academic experience for PhD scholars but also aligns with broader goals of enhancing educational quality and fostering a positive work environment.

**Limitations.** This research relies on a limited sample size which is N=82, and the findings may not be representative of the broader population of PhD scholars. This limitation can restrict the ability to draw comprehensive conclusions about the relationship between IWE, intrinsic job satisfaction, and OCB. When a study employs a cross-sectional design, it may not adequately capture the dynamic nature of relationships between IWE, intrinsic job satisfaction, and OCB over time. Longitudinal studies would provide more robust insights into how these variables interact and evolve. The findings may not be generalizable to other professions or academic levels outside of PhD scholars engaged in teaching. The unique characteristics of this group may limit the applicability of conclusions drawn from the study to other contexts. By acknowledging the above-mentioned limitations, researchers can better contextualize their findings and suggest areas for future research that may address these gaps.

## References

1. Agustina, G., Permanar, T. E., Nurhayati, S. E., Ahman, E., & Febrian, F. (2020). Happiness at work and organizational citizenship behavior in Krakatau Steel. *Dinasti International Journal of Digital Business Management*, 1(6), 911–920.
2. Al-Asadi, R., Muhammed, S., Abidi, O., & Dzenopoljac, V. (2019). Impact of servant leadership on intrinsic and extrinsic job satisfaction. *Leadership & Organization Development Journal*, 40(4), 472–484. <https://doi.org/10.1108/LODJ-09-2018-0337>
3. Aman-Ullah, A., & Mehmood, W. (2023). Role of Islamic work ethics in shaping employees' behaviour: Evidence from the banking sector in Azad Jammu and Kashmir. *Journal of Islamic Accounting and Business Research*, 14(7), 1033–1047.
4. Arches, J. (1991). Social structure, burnout, and job satisfaction. *Social Work*, 36(3), 202–206. <https://doi.org/10.1093/sw/36.3.202>
5. Brayfield, A. H., & Rothe, H. F. (1951). An index of job satisfaction. *Journal of Applied Psychology*, 35(5), 307–311. <https://doi.org/10.1037/h0055617>
6. Deci, E. L. (1971). Effects of externally mediated rewards on intrinsic motivation. *Journal of Personality and Social Psychology*, 18(1), 105–115. <https://doi.org/10.1037/h0030644>

7. de Geus, C. J. C., Ingrams, A., Tummers, L., & Pandey, S. K. (2020). Organizational citizenship behavior in the public sector: A systematic literature review and future research agenda. *Public Administration Review*, 80(2), 259–270. <https://doi.org/10.1111/puar.13141>
8. Hair, J. F., Anderson, R. E., Tatham, R. L., & Black, W. C. (1998). *Multivariate data analysis* (5th ed.). Prentice Hall.
9. Hair, J. F., Black, W. C., Babin, B. J., & Anderson, R. E. (2013). *Multivariate data analysis* (7th ed.). Pearson Education.
10. Hair, J. F., Ringle, C. M., & Sarstedt, M. (2011). PLS-SEM: Indeed a silver bullet. *Journal of Marketing Theory and Practice*, 19(2), 139–152. <https://doi.org/10.2753/MTP1069-6679190202>
11. Haroon, M., Zaman, H. M. F., & Rehman, W. (2012). The relationship between Islamic work ethics and job satisfaction in healthcare sector of Pakistan. *International Journal of Contemporary Business Studies*, 3(5), 6–12.
12. Henseler, J., Ringle, C. M., & Sarstedt, M. (2015). A new criterion for assessing discriminant validity in variance-based structural equation modeling. *Journal of the Academy of Marketing Science*, 43(1), 115–135. <https://doi.org/10.1007/s11747-014-0403-8>
13. Kahn, R. L., Wolfe, D. M., Quinn, R. P., Snoek, J. D., & Rosenthal, R. A. (1964). *Organizational stress: Studies in role conflict and ambiguity*. Wiley.
14. Lawshe, C. H. (1975). A quantitative approach to content validity. *Personnel Psychology*, 28(4), 563–575. <https://doi.org/10.1111/j.1744-6570.1975.tb01393.x>
15. LePine, J. A., Erez, A., & Johnson, D. E. (2002). The nature and dimensionality of organizational citizenship behavior: A critical review and meta-analysis. *Journal of Applied Psychology*, 87(1), 52–65. <https://doi.org/10.1037/0021-9010.87.1.52>
16. Liao, S. H., Hu, D. C., & Huang, Y. C. (2022). Employee emotional intelligence, organizational citizenship behavior and job performance: A moderated mediation model investigation. *Employee Relations: The International Journal*, 44(5), 1109–1126. <https://doi.org/10.1108/ER-05-2021-0238>
17. Locke, E. A. (1976). The nature and causes of job satisfaction. In M. D. Dunnette (Ed.), *Handbook of industrial and organizational psychology* (pp. 1297–1349). Rand McNally.
18. Love, M. S., & Forret, M. L. (2008). Exchange relationships at work: An examination of the relationship between team-member exchange and supervisor reports of organizational citizenship behavior. *Journal of Leadership & Organizational Studies*, 14(4), 342–352. <https://doi.org/10.1177/1071791907311064>
19. Organ, D. W. (1988). A restatement of the satisfaction-performance hypothesis. *Journal of Management*, 14(4), 547–557. <https://doi.org/10.1177/014920638801400405>
20. Organ, D. W. (2018). Organizational citizenship behavior: Recent trends and developments. *Annual Review of Organizational Psychology and Organizational Behavior*, 5, 295–306. <https://doi.org/10.1146/annurev-orgpsych-032117-104536>
21. Podsakoff, P. M., MacKenzie, S. B., Paine, J. B., & Bachrach, D. G. (2000). Organizational citizenship behaviors: A critical review of the theoretical and empirical literature and suggestions for future research. *Journal of Management*, 26(3), 513–563. <https://doi.org/10.1177/014920630002600307>
22. 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. <https://doi.org/10.1108/MRR-10-2022-0714>

23. Riaz, A., & Ramay, M. (2010). Antecedents of job satisfaction: A study of telecom sector. *Perspectives of Innovation in Economics and Business*, 4(1), 66–73. <https://doi.org/10.22004/ag.econ.94662>
24. Sarstedt, M., & Cheah, J. H. (2019). Partial least squares structural equation modeling using Smart PLS: A software review. *Journal of Marketing Analytics*, 7(3), 196–202. <https://doi.org/10.1057/s41270-019-00058-3>
25. Spector, P. E. (1997). *Job satisfaction: Application, assessment, causes, and consequences*. Sage Publications.
26. Wanous, J. P., & Lawler, E. E. (1972). Measurement and meaning of job satisfaction. *Journal of Applied Psychology*, 56(2), 95–105. <https://doi.org/10.1037/h0032664>
27. Wright, S. (1921). Correlation and causation. *Journal of Agricultural Research*, 20(7), 557–585.
28. 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. <https://doi.org/10.1108/IJOES-04-2022-0086>

