



## The Influence of Employees' Spiritual Values and Organizational Citizenship Behavior on Help with Moderating Variables Islamic Work Ethic

Ayus Ahmad Yusuf<sup>1</sup>, Muhammad Hasbi Zaenal<sup>2</sup>, Nono Hartono<sup>3</sup> dan Ratna Komalasari<sup>4</sup>

<sup>1</sup>IAIN Syekh Nurjati Cirebon, Email: ayusahmadyusuf@gmail.com

<sup>2</sup>Universitas Islam Negeri Syarif Hidayatullah Jakarta, Email: hasbi@uinjkt.ac.id

<sup>3,4</sup>Sekolah Tinggi Ekonomi Islam (STEI) Al-Ishlah Cirebon, Email: nonohartono@steialishlahc.ac.id

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### ABSTRACT

The idea of Al-Ghazali's soul theory became the focus of his research and the subject of his prophetic science. He disagreed with the views of some philosophers who believed that only reason could guide a person. This research framework is supported by Al-Ghazali's soul theory. The purpose of this study was to investigate the influence of spiritual values (wisdom, togetherness, sense of meaning and employee organizational behavior) on helping behavior. This research also investigates the moderating effect of Islamic work ethic. The research method used is inferential statistics with the data collection technique used, namely the distribution of questionnaires in the form of Google Forms to the 161 respondents who became the sample in this study. This type of research is field research with accidental sampling. The analytical tool used Partial least squares (PLS) structural equation model (SEM) method (Smart-PLS software) was used to test the hypothesized relationships. The results of this study state that spiritual values have a positive influence on helping behavior. In addition, the moderation test shows a significant effect of the Islamic work ethic on the specific relationship of spiritual values and helping behavior.

### ABSTRAK

Gagasan tentang teori jiwa Al-Ghazali menjadi fokus penelitian dan subjek ilmu kenabiannya. Dia tidak setuju dengan pendapat beberapa filsuf yang percaya bahwa hanya akal yang dapat menjadi pedoman seseorang. Kerangka penelitian ini didukung oleh teori jiwa Al-Ghazali. Tujuan penelitian ini adalah menyelidiki pengaruh dari nilai-nilai spiritual (kebijaksanaan, kebersamaan, rasa makna dan perilaku organisasi karyawan) pada perilaku tolong menolong. Penelitian ini juga menyelidiki efek moderating dari etos kerja Islam. Metode penelitian yang digunakan yaitu statistik inferensial dengan teknik pengumpulan data yang digunakan yaitu penyebaran kuesioner dalam bentuk Google Formulir kepada 161 responden yang menjadi sampel dalam penelitian ini. Jenis penelitian field research dengan accidental sampling. Alat analisis yang digunakan Metode Partial least square (PLS) model persamaan struktural (SEM) (perangkat lunak Smart-PLS) digunakan untuk menguji hubungan yang dihipotesiskan. Hasil dari penelitian ini yaitu menyatakan bahwa nilai-nilai spiritual mempunyai pengaruh positif pada perilaku tolong menolong. Selain itu, uji moderasi menunjukkan pengaruh yang signifikan dari etos kerja Islami pada hubungan spesifik nilai-nilai spiritual dan perilaku menolong.

## 1. Introduction

The idea of Al-Ghazali's soul theory is the focus of research. He disagreed with some philosophers who believed that only reason could guide a person. He also underlined the importance of the teachings of the Qur'an to remember God's commands upon the human soul (Bensaid et al. 2014). Rivai (2004) defines HR as someone who is able to contribute initiatives to meet company goals. The definition of organizational citizenship behavior is willingly providing assistance to others by helping work-related problems (Organ et al 2006: Lestari et al. 2018).

In an Islamic perspective, when someone works with the intention because of Allah and applies Islamic rules correctly, it means that person has high religious values (Zadjuli, 2004). Previous research on spiritual values has been carried out by several experts, namely Dehaghi et al. (2012) in their research results in maintaining organizational commitment, spiritual values are one of the important indicators in the workplace, because there is a strong correlation between the two. Further research by Ahmed et al. (2019) the value of employee performance in the company can increase due to the influence of spiritual values. And research by Mahmood et al. (2020) found that it has a positive influence on employee performance through the principles of spiritual values.

The difference between this research and previous studies lies in the variables, in this study the variables of spiritual values are used, namely (wisdom), sense of community, and sense of meaning. Added to this are the Organizational Citizenship Behavior variables and variables moderating Islamic work ethic.

Based on the description above, in this study the authors refer to a study (Ahmeed et al. 2019) entitled the influence of spiritual values on employee's helping behavior: the moderating role of Islamic work ethic. Therefore the authors took a study entitled "The Influence of Spiritual Values and Organizational Citizenship Behavior of Employees on Helping with Moderating Variables of Islamic Work Ethic". The aims of this research are (1) analyze the influence of employee spiritual values on helping behavior, (2) analyze the influence of employee spiritual values on helping behavior, (3) analyze the influence of employee organizational behavior on helping behavior, and (4) analyzing the influence of employee spiritual values and organizational citizenship behavior on helping behavior with the moderating variable of Islamic work ethic.

## 2. Literature Review

### 2.1 Theoretical Framework

In this study, there are several references from previous research that can support this research, namely, Mokoagow et al. 2022 in this study using quantitative methods, with the results of research Work ethic, employee empowerment, and organizational citizenship behavior (OCB) significantly affect employee performance. At the Kotamobagu Mayor's office, employee empowerment, work ethic, and organizational citizenship behavior (OCB) all have a large impact on how well employees perform.

Dehaghi et al. 2012 According to research findings, spiritual values in the workplace are one of the most important elements contributing to employee organizational commitment, and there is a strong positive correlation between the two. These results also imply that employees feel more effectively connected to their companies when they engage in spirituality at work.

Ahmed et al. 2019 This research uses a quantitative method using Partial Least Square (PLS). The research framework is supported by Al-Ghazali's soul theory. The findings of this study indicate that employee helping behavior is positively influenced by spiritual values. Moderation tests also revealed the strong impact of IWE on the specific relationship between spiritual values and helping behavior.

Chughtai et al. 2020 This research uses a quantitative method using SmartPLS. When Islamic work principles are moderated, workplace rudeness in organizations can reduce undesirable personality influences.

Lestari et al. 2018 In this study using quantitative methods. The research respondents were employees of PG Kribet Baru Malang. The sampling technique is stratified random sampling. Model development using structural modeling. Data processing uses Partial Least Square (PLS). The results showed that OCB had a significant positive effect on both job satisfaction and employee performance. The higher job satisfaction will improve employee performance. Job satisfaction mediates partly (partly mediation) the relationship between OCB and employee performance.

Syah (2020) with this type of research in this study uses a quantitative approach using a path analysis design. Based on research findings, employee performance at the Ministry of Religion of West Sumatra Province is significantly influenced by organizational culture and Islamic work ethic.

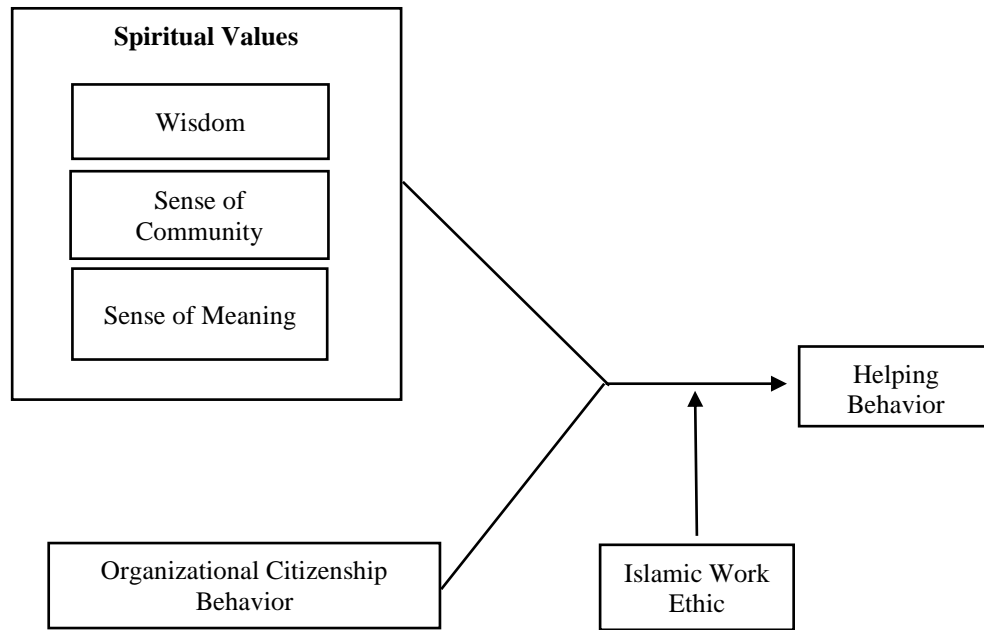


Figure 1 Conceptual Framework

### 3. Methodology

#### 3.1 Research Method

This study uses a quantitative approach, with the type of field research (field research). Questionnaires are used as the main data collection tool in research, using primary data and secondary data. The population of this study are employees of Islamic banks and non-bank financial institutions. There are various kinds of non-probability sampling techniques, and this study uses accidental sampling, which is a sample selection technique by selecting respondents who happen to be accessible or available somewhere according to the research context (Notoatmojo, 2010).

Researchers took a sample of 40 samples because there is an unlimited (indefinite) population of bank and non-bank financial institutions. And the number of samples taken must be at least 30 samples. According to Baley in Mahmud (2011) the minimum number of samples for research involving statistical data analysis is 30 samples. There are three types of variables in this study, namely the dependent variable, independent variable, and moderating variable. Measurement of the indicators above uses a data measurement scale, namely the Likert scale. The instrument used by the researcher was a questionnaire or questionnaire and the data collection method in this study was interviews.

#### Partial Least Square-Structural Equation Modeling (PLS-SEM)

##### Model Partial Least Square

Evaluation of the model measurement (Outer model), PLS assessment criteria for the outer model test are as follows:

Table 1 PLS outer model Assessment Criteria

	Output	Criteria
	<i>Convergent validity</i>	The loading factor value is expected to be > 0.7 but 0.5-0.6 is considered sufficient
<i>Outer Model</i>	<i>Discriminat validity</i>	Cross Loading correlation value, Fornell-Larcker, HTMT Value

	<i>Composite reliability</i>	Reliability value > 0.7 so that the construct value has high reliability
	<i>AVE</i>	Nilai AVE > 0,5
	<i>Cronbach alpha</i>	To prove composite reliability, the minimum value is 0.6

Source: processed by researchers from Husein (2015)

Structural evaluation of the model (Inner model), The intensity of estimation between latent or construct variables is shown through a structural model (Ghozali & Latan, 2015: Saputra, 2018). The PLS assessment criteria for the inner model test are as follows:

Table 2 PLS inner model Assessment Criteria

<i>Inner Model</i>	<b>Output</b>	<b>Criteria</b>
	Path coefficient ( $\beta$ )	The threshold value is above 0.1
	R-Square	The R-square result of 0.67 is good; 0.33 moderate; and 0.19 is weak.
	metode bootstrapping	The hypothesis is accepted if the t-test > 1.96
	Prediction relevance (Q square) atau Stone-Geisser's	The measurement threshold is above 0

Source: processed by researchers from Chin (1998), Yamin & Kurniawan (2011)

## 4. Discussion

### Analysis of Research Results

SEM (Structural Equation Modeling) analysis with SmartPLS 3.0 software is the analytical method used in this study. Using the PLS methodology, it is assumed that all variance measures are relevant to explain and do not require large samples (Ghozali, 2014), the two steps of data analysis using SmartPLS software are the Measurement Model (Outer Model) and Structural Model (Inner Model). Below is a representation of the main structure of the research in image form:

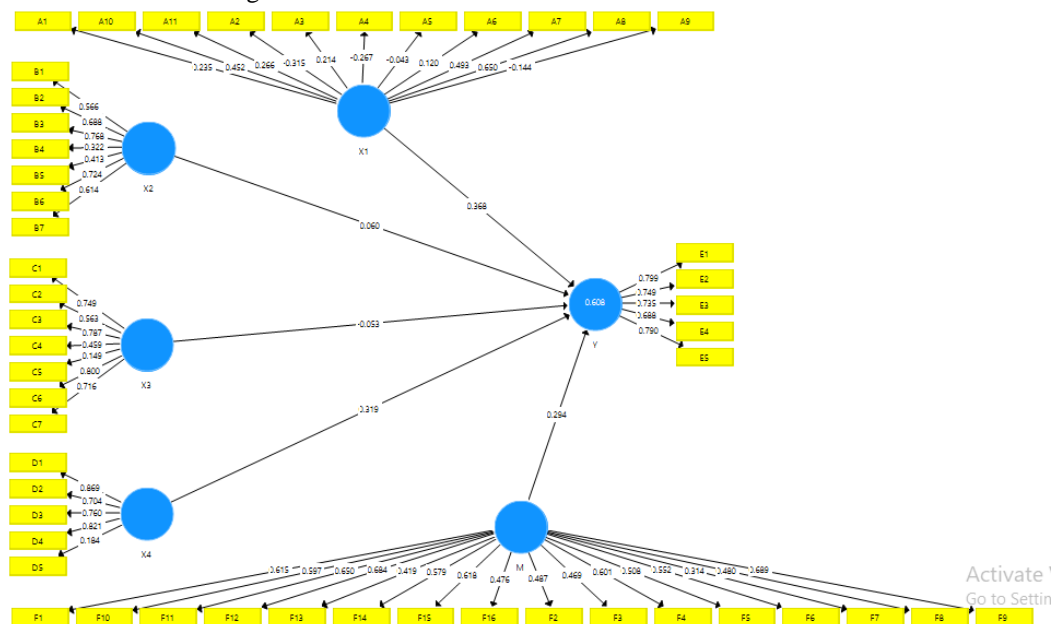
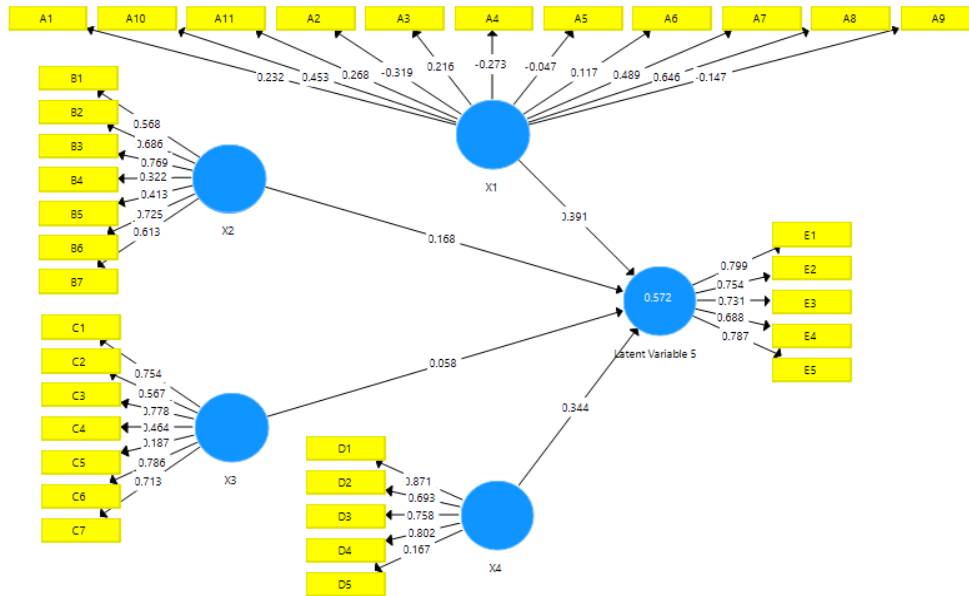


Figure 2. Main Research Structure

The analysis technique in this study is broken down into two stages of analysis, namely for the first stage only analyzes Exogenous and Endogenous variables without any moderating variables, and the second stage analyzes all variables, namely Exogenous variables, Endogenous Variables (Y) and moderating variables (M).



**Figure 3. Analysis of the first stage**

#### ***Partial Least Square (Inner Model)***

There is one variable (X1) which is omitted because it does not pass the loading factor stage provided that each variable meets the loading factor requirements which are declared valid if each indication is more than 0.7 (Chin, 1995). Because the loading factor X1 produces A1 (0.232), A2 (-0.319), A3 (0.216), A4 (-0.273), A5 (-0.047), A6 (0.117), A7 (0.489), A8 (0.646), A9 (-0.147), A10 (0.453), A11 (0.268) all loading factor X1 is below 0.7, then variable X1 is omitted. According to Ghazali (2006). A research instrument is said to be reliable if the Cronbach's Alpha value is  $> 0.6$ . According to Hair et al. (2014) which states that the composite reliability value must be  $> 0.7$  even though a value of 0.6 is still acceptable. According to Chin (1995) in Kurniati (2020), the Average Variance Extracted (AVE) must be greater than 0.5. The Fornell-Larcker value yields the correct result, from variable X1 to X4, the value at the top is greater than the value at the bottom. And the value of Y is the highest and the biggest compared to all the values on the left side. To establish discriminant validity between two reflective concepts, the HTMT value must be less than 0.9 (Henseler et al., 2015).

#### ***Partial Least Square (Inner Model)***

The R-Square value for Helping Behavior (Y) is 43.9%. This means that the ability of the independent variables in explaining the helping behavior variable is 43.9%. The remaining 56.1% influence is explained by other variables outside that are not discussed in this study. According to Chin (1998). A good observation value is one whose Q square value is more than zero, while a bad observation value is one whose Q square value is less than zero (Chin, 1998). The fact that the Q square value is greater than zero, namely 0.242, brings the conclusion that the helping behavior variable can predict the model accurately or well.

Table 3 Hasil *Path Coefficients*

<i>Relationship</i>	<i>Standard Deviation</i>	<i>T Statistics</i>	<i>P Values</i>	<i>Decision</i>
X1 → Y	-	-	-	<i>Rejected</i>
X2 → Y	0.229	0.309	0.757	<i>Rejected</i>
X3 → Y	0.130	3.251	0.001	<i>Supported</i>
X4 → Y	0.148	2.210	0.028	<i>Supported</i>

Source: SmartPLS Bootstrapping Output (2023)

### Discussion of Research Findings

**Wisdom and Helping Behavior (Rejected).** Based on the table above, the results of Path Coefficients produce rejected. Because at the loading factor X1 stage it produces A1 (0.232), A2 (-0.319), A3 (0.216), A4 (-0.273), A5 (-0.047), A6 (0.117), A7 (0.489), A8 (0.646), A9 (-0.147), A10 (0.453), A11 (0.268) all loading factor X1 is below 0.7, then the variable X1 is omitted. This means that there is no statistically significant correlation between wisdom (X1) and helping behavior (Y). These results contradict other studies by Bailey (2009) and Najoli (2012), who found that wisdom has a significant influence on organizational citizenship behavior. This research has the same results as Goleman's research (1995).

**Sense of Community and Helping Behavior (Rejected).** Based on the table of results from Path Coefficients X2 to Y, it produces a P-Values of 0.757, because in this study using an alpha level of 5% or having (P-value) less influence ( $\leq 0.05$ ) means that the results of the P-Values are considered insignificant. So there is no statistically significant correlation between holding behavior (Y) and sense of community (X2). This conclusion contradicts previous research. According to previous research (Gupta et al. (2014); Issa & Pick (2010)), a sense of community is seen as the main spiritual force and is positively related to positive organizational citizenship behavior such as helping behavior. People who have a materialistic attitude are unable to actually feel a sense of community or find their work worthwhile. Such motivation can prevent employees from deepening their spiritual values at work (Ahmad et al. 2019).

**Sense of Meaning and Helping Behavior (Supported).** The table above shows a significant correlation, this is evidenced by the results of Path Coefficients X3 on Y producing a P-Values of 0.001, because in this study using an alpha level of 5% or having (P-value) less influence ( $\leq 0.05$ ) means that the results of the P-Values are considered significant. So between helping behavior (Y) and sense of meaning (X3). These results are in line with other studies, including Ashmos and Duchon (2000) which identified work goals or a sense of meaning as an important element of workplace spirituality. They argue that fulfilling work meaningfully sensitizes individuals and binds them to their profession.

In addition, scholars, practitioners, and theorists are becoming increasingly interested in the meaning of meaningful work. According to Dik et al. (2014), meaningful work is work where the individual's professional qualities are aligned with his larger life goals and can generate real benefits for the group as a whole. According to Carpet (2003), people who have spiritual values are more likely to give importance to everyday events and gratitude at work, which is demonstrated by engaging in Organizational Citizenship Behavior. Thus, from this perspective, spirituality promotes gratitude, which promotes helpful behavior at work

**Organizational Citizenship Behavior and Helping Behavior (Supported).** The table above shows a significant correlation, this is evidenced by the results of Path Coefficients X4 on Y producing a P-Value of 0.028, because in this study using an alpha level of 5% or (P-value) less influence ( $\leq 0.05$ ) means that the results of P-These values are considered significant. So there is a significant correlation between Organizational Citizenship Behavior (X4) and Helping Behavior (Y). This result is in line with other studies; Organizational Citizenship Behavior includes a variety of behaviors, including helping others, providing assistance with other tasks, and complying with company norms and policies. According to Aldag and Reschke (1997), OCB provides added value to employees and is a prosocial action (help) that has very positive benefits.

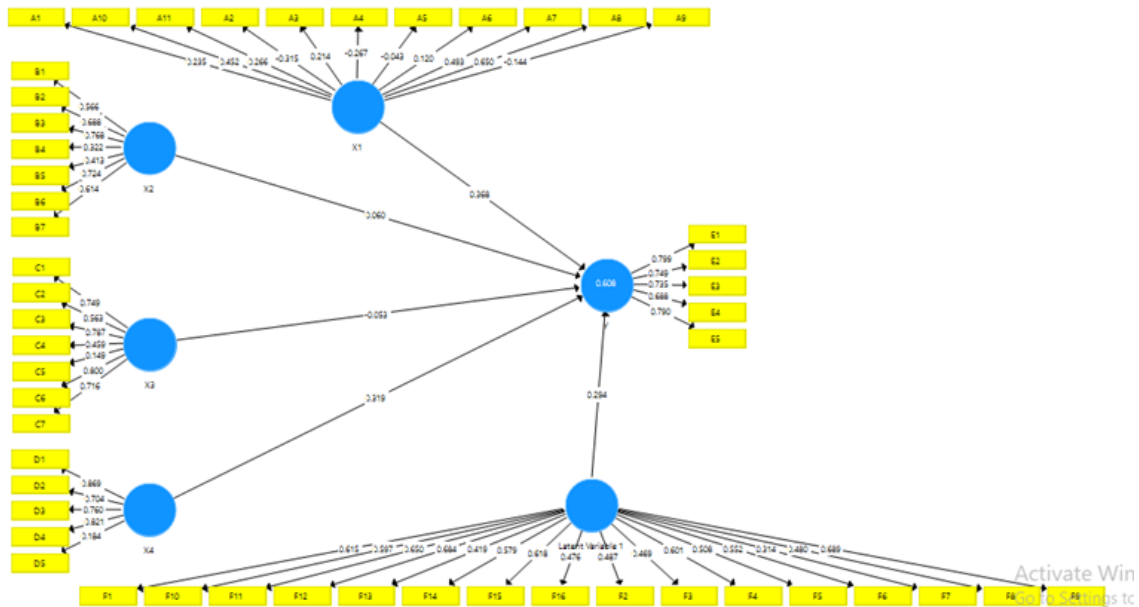


Figure 4. Analysis of Stage Two

In the analysis stage, the two variables analyzed were exogenous variables (X1, X2, X3, X4), endogenous (Y) and moderating Islamic work ethic (M).

#### Partial Least Square (Inner Model)

Each variable meets the requirements for a loading factor which is declared valid if each indication is more than 0.7 (Chin, 1995). Because the loading factor X1 produces A1 (0.232), A2 (-0.319), A3 (0.216), A4 (-0.273), A5 (-0.047), A6 (0.117), A7 (0.489), A8 (0.646), A9 (-0.147), A10 (0.453), A11 (0.268) all loading factor X1 is below 0.7, then variable X1 is omitted. From the results of the picture below Loading factor stage one Variable X2 only has B2 (0.714), B6 (0.847), and B7 (0.559). But in stage two it was deleted because it was not in accordance with the provisions of data processing, namely the loading factor had a value below 0.7 after adding a moderating effect in data processing. So that the variables included in the analysis of the moderating effect are only X3 and X4.

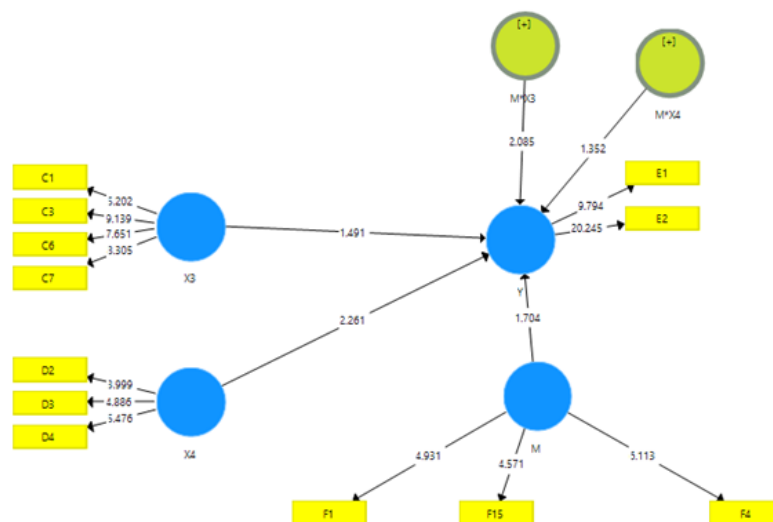


Figure 5. Moderation Effect Loading Factor

According to Ghazali (2006). A research instrument is said to be reliable if the Cronbach's Alpha value is  $> 0.6$ . According to Hair et al. (2014) which states that the composite reliability value must be  $> 0.7$  even though a value of 0.6 is still acceptable. According to Chin (1995) in Kurniati (2020), the Average Variance Extracted (AVE) must be greater than 0.5. The Fornell-Larcker value yields the correct result, from variable X1 to X4, the value at the top is greater than the value at the bottom. And the value of Y is the highest and the biggest compared to all the values on the left side. To establish discriminant validity between two reflective concepts, the HTMT value must be less than 0.9 (Henseler et al., 2015).

#### Partial Least Square (Inner Model)

The R-Square value for Helping Behavior (Y) after the moderating effect is 55%. This means that the ability of the independent variables in explaining the Helping Behavior variable with a moderating effect is 43.9%. The remaining 56.1% influence is explained by other variables outside that are not discussed in this study. According to Chin (1998). A good observation value is one whose Q square value is more than zero, while a bad observation value is one whose Q square value is less than zero (Chin, 1998). The fact that the Q square value is greater than zero, namely 0.289, brings the conclusion that the Helping Behavior variable can predict the model accurately or well.

Table 4. Path Coefficients Results

Relationship	Standard Deviation	T Statistics	P Values	Decision
M*X1 $\rightarrow$ Y	-	-	-	<i>Not Supported</i>
M*X2 $\rightarrow$ Y	-	-	-	<i>Not Supported</i>
M*X3 $\rightarrow$ Y	0.238	2.085	0.038	<i>Supported</i>
M*X4 $\rightarrow$ Y	0.222	1.352	0.177	<i>Not Supported</i>

Source: SmartPLS Bootstrapping Output (2023)

#### Moderation Effect of Islamic Work Ethic between Sense of Meaning (X3) and Helping Behavior (Y).

The table shows a significant correlation, this is evidenced by the results of the Path Coefficients moderating effect of Islamic work ethic between X3 and Y resulting in a P-Values of 0.038, because in this study using an alpha level of 5% or (P-value) less influence ( $\leq 0.05$ ) means that the results of the P-Values are considered significant. The moderating effect of Islamic work ethic between Sense of Meaning and Helping Behavior was found to be significant. This result is consistent with previous studies where a strong impact was found between IWE and positive outcomes (Usman et al. 2015; Ahmad et al. 2019). Soul theory links spiritual principles to higher achievement and positive goals based on person-to-person actions embedded in Islamic beliefs. When a believer puts forth his best efforts in his work, it is accepted in Islam that this is an act of worship. For example, the Holy Prophet Muhammad (SAW) further underlined the importance of work with the following statement: "Allah loves those who work and struggle for their livelihood;" "earning a lawful living is obligatory after the obligatory (such as prayer, fasting, and faith in Allah);" and "honest and honest Muslim traders will stand with the martyrs on Judgment Day" (Possumah et al. 2013; Ahmad et al. 2019).

#### Moderation Effect of Islamic Work Ethic between Organizational Citizenship Behavior (X4) and Helping Behavior (Y).

The table shows no significant correlation. This is evidenced by the results of the Path Coefficients. The moderating effect of Islamic work ethic between X4 and Y yielded a P-Values of 0.177, because in this study using an alpha level of 5% or had (P-value) less influence ( $\leq 0.05$ ), meaning that the results of the P-Values were considered insignificant. Moderation effect of Islamic Work Ethics between Organizational Citizenship Behavior (X4) and Helping Behavior (Y) shown in the table is not significant. This finding is different from previous studies which found otherwise. Islamic work ethic was found to have a positive and significant influence on Organizational Citizenship Behavior because it is in line with the intention to work for Allah and support each other (Andriani & Widiasih, 2022). Organizational Citizenship Behavior includes various behaviors, such as providing assistance to others, helping others with their jobs, and complying with business rules and laws, OCB adds value to workers and is a mutually beneficial cooperative effort both sides (Aldag and Reschke, 1997). However, if someone has a materialistic perspective, they will not feel any sense of community or benefit from



their work. These reasons can prevent workers from increasing their spiritual values, especially at work (Ahmad et al. 2019).

From the picture above it can be seen that the final results in this study are for the variable Sense of Meaning (X3) to Helping Behavior (Y) significant and the Organizational Citizenship Behavior Variable (X4) to Helping Behavior (Y) significant. And for the moderating effect in this study, the moderating effect of Islamic Work Ethics between Sense of Meaning (X3) and Helping Behavior (Y) was found to be significant.

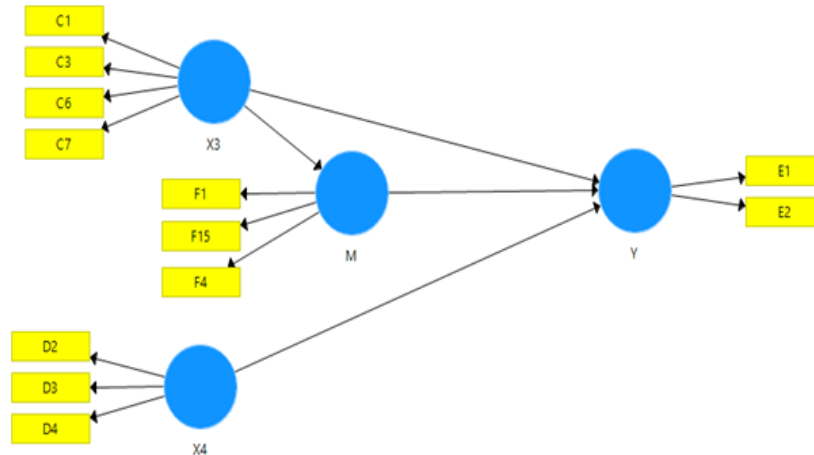


Figure 6. Final Structure Analysis

## 5. Conclusion

The results of this study show that wisdom (X1) and sense of community (X2) have no significant effect on helping behavior (Y). This is evidenced by the loading factor on these variables below 0.7. And for Sense of Meaning (X3) has a significant effect on Helping Behavior (Y), this is evidenced by the P-Value at the Path Coefficients stage of 0.001. The results of this study prove that having a Sense of Meaning in a workplace with high spirituality can produce a feeling of prosocial (help) towards others which is a real advantage for the group and the company as a whole.

The Organizational Citizenship Behavior (X4) variable partially has a significant effect on Helping Behavior (Y), this is evidenced by the P-Value at the Path Coefficients stage of 0.028. The results of this study prove that the existence of Organizational Citizenship Behavior which includes various behaviors to help colleagues who are having work overload has positive benefits.

The moderating effect of Islamic work ethic between Sense of Meaning and Helping Behavior was found to be significant. This is evidenced by the P-Value at the Path Coefficients stage of 0.038. The results of this study prove that soul theory can link spiritual principles with higher achievement and positive goals based on person-to-person actions embedded in Islamic beliefs, by interpreting work as worship and not forgetting to always help others.

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