



Antecedents and Consequences of Organizational Citizenship Behavior in the Covid-19 Pandemic Era

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ABSTRACT

Organizational conditions amidst the COVID-19 pandemic mainly forced all countries to reduce employee numbers and salaries. Organizations must cultivate employee commitment to improving HR performance so that organizations can compete in this era. Employees' organizational citizenship behavior is an essential factor in the effectiveness of this philanthropic activity. This research aimed to examine the effect of workplace spirituality, Islamic work ethics, and organizational citizenship behavior on employee commitment in the Covid-19 Pandemic Era. This study uses two exogenous variables, namely workplace spirituality and Islamic work ethics, and endogenous variables, namely employee commitment and organizational citizenship behavior, as intervening variables. Data collected comprised 61 respondents at the Special Region of Yogyakarta philanthropic institutions. In this study, a non-probability sampling method, namely the saturated sample, was used. This study's data analysis technique employs Structural Equation Modeling with the assistance of SmartPLS 3. As per the findings of this study, all proposed hypotheses were accepted. The mediating role of organizational citizenship behavior for X1 and X2 is partial mediation, or mediation does not play a full role. So the presence or absence of organizational citizenship behavior, these two variables still affect employee commitment.

Introduction

The phenomenon of COVID-19 is unpreventable across all global organizations since it has a meaningful impact on the continuity of their work process. The pandemic's economic effect is equally devastating. Based on the most recent IMF estimation, the global economy dropped by 4.4% due to Covid-19, and the unemployment rate in the United States has reached an annual total of 8.9% ([Yin & Mahrous, 2022](#)). The economic downturn caused by the pandemic has also forced many well-known companies, including Hertz, JCPenney, GNC, Debenhams, and Virgin Atlantic, into bankruptcy (Yin & Mahrous, 2022). The dramatic decrease in most countries' GDP has led to significant labor market adjustments ([Osuna & García Pérez, 2021](#)). Some examples involve COVID-19 quarantine rules and restrictions on interactions with individuals outside the kinship group, which reduced the income of domestic workers organizations (PRTG) by 80%. PRTG is a veteran-owned black

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women's business that addresses mental health issues and gaps in communities, organizations, and needy individuals ([Mercedes & Burrell, 2021](#)). Unfortunately, the state of businesses following the COVID-19 pandemic has forced almost all countries to reduce employee numbers and pay. According to the Department of Manpower data, approximately 2,084,593 workers from 116,370 companies were laid off or affected due to decreased production, with some even ceasing production. ([Indonesia, 2020](#)). Following data from Yogyakarta's Manpower and Transmigration Service (Disnakertrans), as many as 1,465 workers were laid off as of April 9, 2020 ([Evani, 2020](#)). This action was forced to keep advanced companies and organizations from being crushed by the COVID-19 pandemic and from being hampered in their development.

Furthermore, even though the global environment is getting more turbulent and uncertain, the ability of the company to develop and strengthen its resilience has become a critical organizational capability, as demonstrated by COVID-19 ([Yin & Mahrous, 2022](#)). Employees have a role that seems to be great for keeping due to the general success that an organization produces. As a result, an organization seeks to develop employees as assets who must constantly improve their effectiveness and productivity ([Sholikhah & Prastiwi, 2020](#)). Organizations must be able to maintain their human resources in this era of the COVID-19 pandemic because the pandemic has essentially and feasibly permanently changed the way people work, causing employees to feel isolated and lose motivation in solitary working conditions, resulting in employees quickly losing focus and commitment ([Yin & Mahrous, 2022](#)). The present study has become far more meaningful, especially in the COVID-19 outbreak, in which individuals in organizations faced limited social and work support, increased work pressures, and asymmetrical working hours ([Saeed et al., 2021](#)). Hence, the organization should actively cultivate employee commitment, as this is the most effective way of ensuring that organizational members who are unsettled due to the many changes that have occurred since the COVID-19 pandemic do not leave the organization. Individuals with strong ethical beliefs and values strongly influence their decisions and behaviors, which improves the company's long-term effectiveness and sustainability ([Nguyen, 2021](#)). The growing dedication to employees is not only to ensure that they perform as expected by the organization. Furthermore, they will remain with the organization for a long time ([Sunarto, 2005](#)).

Likewise, organizational citizenship behavior (OCB) is the key to enhancing employee commitment to improving organizational business performance and the ability to compete in the COVID-19 pandemic era ([Novianti, 2021](#)). [Park & Shaw, \(2013\)](#) argue that developing an OCB in the context of any individual organization should be a focal point for any organization's success, especially if the organization wants to achieve its sustainability goals ([Nguyen, 2021](#)). Organizational citizenship behavior will help organizations successfully get through the era of the COVID-19 pandemic with quick steps in developing innovation and productivity. Another



aspect that can support the smooth running of the organization in the face of organizational competition in the era of the COVID-19 pandemic is workplace spirituality because it is a prominent reality in the current organizational environment and should not be ignored so that it can encourage employees to manifest themselves in an organization. Then employees will put work more at the core of organizational thinking and practice, namely in their feelings ([Foster & Foster, 2019](#)). Workplace spirituality includes efforts to meet one's life priorities, cultivate solid connections with partners and other professions related, and adhere to stability with one's constancy and organizational values ([Pudjihastuti & Astuti, 2019](#)).

Previous research demonstrated that integrating workplace spirituality can benefit businesses as it allows employees to sense the meaning and purpose of their lives, which adds value to the organization in terms of profits and employee morale and lower employee absenteeism rates. Workplace spirituality facilitates an environment where employees are healthy and productive ([Risgiyanti et al., 2020](#)), and employee ethics can support it daily. Islamic work ethics are one of the ethics that an employee in a charitable organization should have, given that these ethics can promote and influence employee involvement and participation in the workplace. Islamic work ethics also encourages a work environment conducive to organizational quality effectiveness and links to employee commitment ([Raies, 2021](#)). [Murtaza et al., \(2016\)](#) emphasize that Islamic work ethics positively influence organizational citizenship behavior among university employees in Pakistan because Islamic principles encourage Muslims to provide voluntary support to their coworkers and organizations when required. [Mimoun et al., \(2016\)](#) have validated that the more people commit to God's commands, the lower their incentives for corruption and the higher long-term economic growth, so Islamic work ethics are required in philanthropic organizations.

Philanthropic institutions are socio-religious institutions. Zakat institutions work at the national level to empower people by allocating zakat funds, donations, waqf, and other sincerity funds to individuals, institutions, businesses, and other organizations. LazisMu is the name of the institution. Since Indonesia has the world's largest Muslim population, its citizens have a significant potential for zakat, contribution, and waqf. However, the solutions to these problems have had little impact because the current potential has not been effectively managed and utilized. As a result, LazisMu requires personnel with a solid dedication to the organization to manage and use the company's potential effectively. LazisMu employees' organizational citizenship behavior is a crucial factor in determining the efficiency of this philanthropic action. Employees who avoid short-sightedness, do not even complain about minor issues, and have good etiquette to avoid work-related conflicts with coworkers will contribute to a positive working environment.



Regarding previous research, no one has raised the topic with the four variables in this study, namely the influence of workplace spirituality and Islamic work ethics on employee commitment with organizational citizenship as an intervening variable in the covid-19 pandemic era, and this research is needed to develop previous research so that it can add to the study of literature. The phenomenon of the COVID-19 pandemic then caused the problems described by the author, supporting the need for this research to be conducted so that the study's findings can be used to overcome the problems that occur, particularly in philanthropic institutions. This study examines the influence of workplace spirituality and Islamic work ethics on employee commitment with organizational citizenship behavior as an intervening variable expected to contribute to solving problems and changes experienced by organizations in the COVID-19 Pandemic Era. Henceforth the organizational leaders can take appropriate actions to improve the quality of human resources owned, making them more effective and efficient, and overcoming organizational losses caused by the COVID-19 pandemic's numerous hurdles.

Literature Review

Organizational Citizenship Behaviour

Organizational citizenship behavior is the permissive nature of expressive and incidental individual behavior to encourage overall organizational functions and retrieve rewards from the formal reward system. OCB is a term that describes the behavior of different members of an organization that goes beyond the standard functions that each individual has been assigned ([Flavian et al., 2019](#)). Employees in companies that actively participate in OCB have a greater level of goal achievement, high-quality standards, strong employee work commitment, minimal absenteeism, and high job satisfaction and organizational loyalty ([Andrade & Neves, 2022](#)). Employees who think outside the box can go beyond the job description and sincerely perform critical to a successful business. OCB can substantially impact organizational performance in general and especially on service quality in organizations with limited resources, such as philanthropic organizations ([Andrade & Neves, 2022](#)). Employees willing to carry out tasks not listed in their job description are the organization's wishes ([Rahmanto, 2016](#)). OCB refers to valuable organizational behavior that cannot be imposed by formal role responsibilities or incurred by contractual reimbursement guarantees ([Cohen & Abedallah, 2020](#)). OCB consists of five dimensions: (1) altruism, namely the behavior of helping to lighten the work aimed at individuals in an organization; (2) courtesy, which helps colleagues prevent problems arising in connection with their work by providing consultation and information and respecting their needs; (3) sportsmanship, which is tolerating less than ideal conditions without complaining; (4) civic virtues, namely being involved in organizational activities and maintaining the survival of the



organization; and (5) conscientiousness, namely doing things that benefit the organization, such as complying with organizational rules ([Genty et al., 2017](#)). OCB can arise from various organizational factors, including workplace spirituality, Islamic work ethics, and employee commitment. Several previous studies covering the three variables with OCB attest to this. The higher the employee's perception of spirituality in the workplace, the higher the OCB. This is consistent with the findings of a study ([Utami et al., 2021](#)) that show that workplace spirituality positively affects OCB. Employees who have an inner bond and feel one vision with their workplace will have high OCB, so workplace spirituality is related to the OCB dimension, namely altruism, and politeness. The five dimensions of OCB also have similar concepts to Islamic work ethics in research ([Ababneh et al., 2022](#)). Likewise, research findings from [Yasmin et al., \(2022\)](#) agree that Islamic work ethics increase OCB behavior because Islam is aimed at its followers who help others for the pleasure of Allah SWT with the expectation of receiving rewards in the hereafter. Individuals with high commitment will be more likely to be involved in OCB. As shown by [Karuna and Aruna \(2021\)](#), employee dedication is a relevant antecedent of OCB, and his study shows a strong interaction between these two factors. According to study ([Qing et al., 2020](#)), employees that have a high level of commitment to the organization will go above and beyond to promote the business because they are passionate about what they do. As a result, employee commitment is linked to the OCB dimension of sportsmanship.

Workplace Spirituality

Workplace spirituality is a concept that examines the relationship between spiritual perspectives and working environments. Workplace spirituality does not imply introducing religion into the workplace but instead involves the worker's energy as a spiritual being to offer his completeness to the workplace. Spirituality in the workplace denotes that the individual possesses the activity of a live soul and is the outcome of a worthwhile career that functions in a public venue. Most academics concurred that workplace spirituality sheds light on the sense of wholeness, connection, and deeper values ([Hafeez et al., 2022](#)). Since their mental and physical well-being is dependent on what happens at work, a need for deeper relationships and a stronger sense of purpose emerges ([Belwalkar & Vohra, 2016](#)). There are three levels of workplace spirituality from the perspective of [Milliman et al., \(2003\)](#), namely organizational level, group level, and individual level. Meaningful work (individual level), a sense of belonging to a community-based community (group level), and aligning with the organization's values are the three primary characteristics of workplace spirituality ([Hafeez et al., 2022](#)). Understanding workplace spirituality helps individuals feel equal and allows them to live in a fear-free environment where their intuition and creativity can light up, and they have a sense of belonging to organizations ([Risgiyanti et al., 2020](#)). The willingness and ability of the organization to assist its members in achieving this aim through the



work process that is, allowing them to feel a feeling of connection reflected in workplace spirituality ([Yin & Mahrous, 2022](#)).

Islamic Work Ethics

Islam is a lifestyle choice that never separates religion from human action ([Salahudin et al., 2016](#)). In the Islamic context, Islamic work ethics is specific as a set of ethical guidelines that distinguish what is right from wrong ([Nasution & Rafiki, 2020](#)). Participating and engaged workplace followers can be influenced and shaped by orientation, or it can be called an Islamic work ethic. Tools to advance personal needs financially, civically, and intellectually in fortifying social status to increase the authenticity of the population and reemphasizing religiosity are the activity views of Islamic work ethics. The Quran and Sunnah are the backgrounds of the concept. Endeavor, competition, openness, and responsible behavior are the four main concepts built by Islamic work ethics ([Ali & Al-Owaihian, 2008](#)). [Ali & Al-Kazemi, \(2007\)](#) argue that success for the organization and community development is an interest in the existence of an Islamic work ethic. As a result, by implementing all ethical frameworks, employees can manage their work successfully and efficiently in every workplace. From the sanctions of the Koran, ethics in the Islamic perspective is a guide to Islamic principles connected to behavior, acts, ideas, and feelings. Qur'an and the Practice of the Prophet Muhammad SAW ([Yasmin et al., 2022](#)). Islamic work ethics is someone who gets the impetus to do an excellent job because the work is part of worship ([Hidayat & Tjahjono, 2015](#)).

Employee Commitment

[Lambert et al., \(2007\)](#) definition of organizational commitment is "behavior that shows the extent to which an individual knows and is attached to his organization." One of the organizational commitments is professional behavior that describes the heart of each human being, even if it is ups and downs in the location where he works in the organization. Humans' relative enthusiasm for marking their participation with a body element is expressed through tolerance of values, accuracy, willingness to strive intensely, and the ambition to survive as a participant in the organization ([Pangestu, 2020](#)). Organizational commitment can be defined as an attitude that interprets employee compliance with the organization and a continuous system in which members express their interest in the organization's long-term success and progress ([Rahman, 2018](#)). It is the ability to identify individuals within an organization who are accustomed to accepting change faster than others, encouraging motivation in the workplace, and indicating the achievement of organizational goals. It also improves relationships and job performance while discouraging employees from leaving the organization ([Nasution & Rafiki, 2020](#)). The concept of employee commitment includes three dimensions: employee recognition and confidence in company values, commitment to the company to make



substantial efforts, and readiness to continue in the same company ([Serhan et al., 2022](#)).

The Effect of Workplace Spirituality on Organizational Citizenship Behavior in the Era of the COVID-19 Pandemic

Facilitating spirituality will make employees feel complete when they arrive at work ([Belwalkar & Vohra, 2016](#)). Spirituality at work involves an individual's search for simplicity, self-expression, and connection to something more significant ([Hassi et al., 2021](#)). Employees have a pleasurable interaction while working in an organization when they can express their desire to care for and show affection to others, experience inner awareness in search of meaning and purpose in the workplace, and bring their transcendence ([Dubey et al., 2022](#)). Workplace spirituality can help increase the effectiveness of work conceived from a sense of community and directed toward a specific goal. Employees who practice workplace spirituality will bring meaning and purpose to their work, resulting in effective organizational citizenship behavior. The correlation between one and a spiritual perspective increases an employee's sensitivity to others' needs and the intensity of helpful behaviors. During the COVID-19 pandemic, organizations emphasize workplace spirituality to ensure employee safety and health ([Vu et al., 2022](#)). [Dubey et al., \(2022\)](#) mentioned in their research that spirituality in the workplace has a significant and positive effect on organizational citizenship behavior. [Clark et al., \(2014\)](#) pointed out that employees, especially those in hazardous working environments, depend significantly on their management to keep them safe. When workers feel protected from danger at the workplace by their organization's workplace spirituality, they will reciprocate by praising their efforts and positive behaviors as OCBs ([Vu et al., 2022](#)). Therefore, the researcher has a hypothesis proposed as follows:

H₁: Workplace Spirituality positively affects Organizational Citizenship Behavior in the Era of the COVID-19 Pandemic

The Influence of Islamic Work Ethics on Organizational Citizenship Behavior in the Era of the COVID-19 Pandemic

Organizational citizenship behavior has five dimensions described by [Organ, \(1988\)](#): altruism, conscience, sportsmanship, civil virtue, and manners. [Williams & Anderson, \(1991\)](#) identified two solution factors: OCB-individual (OCB-I) and OCB-organization (OCB-O), where OCB-I refers to direct benefits for a specific individual that ultimately benefit the organization and includes dimensions of altruism and decency, such as one individual helping others when another is absent, and OCB-O refers to behaviours that are beneficial to the organization and the extent of consciousness, civic virtues, and sportsmanship, while when organizations are in crisis, OCB, for example, advises supervisors into five sizes were then grouped.



Employees will assume that these ethics have been imposed relatively by the organization if companies apply ethics in their execution and their beliefs and principles are similar to these ethics. Individuals and organizations alike should have faith in their employees. An organization can claim professionalism if its members exhibit organizational solid citizenship behavior. A good citizen can sustain interaction and teamwork with his partners; therefore, he is not only able to work extra selflessly, but he is also a good citizen. Several researchers stated that Islamic work ethics affects organizational citizenship behavior ([Kusuma, 2019](#); [Yasmin et al., 2022](#)). Thus, the researcher has offered the following hypothesis:

H₂: Islamic Work Ethics positively affects Organizational Citizenship Behavior in the Era of the COVID-19 Pandemic

The Effect of Workplace Spirituality on Employee Commitment in the Era of the COVID-19 Pandemic

Workplace spirituality was first initiated and raised by Maslow regarding the fundamentals of life in the world of work. Humans are naturally spiritual beings; besides tapping into their spiritual quotient, an organization can help employees feel more engaged at work. Some researchers asserted that workplace spirituality positively impacted employee work attitudes such as job satisfaction, organizational commitment, and organizational performance and discovered that workplace spirituality positively influences employee commitment simultaneously and partially. Employees are more adaptable and committed to helping the organization succeed in organizations that foster an environment where the firm identifies with and responds to employees' input and values ([Mebariz, 2022](#)). Thus, the researcher has initiated the following hypothesis:

H₃: Workplace Spirituality positively affects Employee Commitment in the Era of the COVID-19 Pandemic

The Effect of Islamic Work Ethics on Employee Commitment in the Era of the COVID-19 Pandemic

Ethics is necessary for the workplace as a rule that directs how individuals work properly and correctly. The primary sources of Islam were used to record, extract, and adapt the concept of Islamic work ethics Quran and Hadit. Islamic work ethics focus on the same thought that work and its outcome should be considered a moral duty for one ([Jalal et al., 2019](#)). One of the fundamental concepts in Islam that distinguish Islamic work ethics from other work ethics is that it places greater emphasis on intention rather than results and all activities deemed unethical, regardless of their benefits, are considered unlawful ([Qasim et al., 2021](#)). Individuals should seek not only work but also have the intention of committing to it because commitment to work is viewed as a cornerstone of Islamic work ethics, and it is



believed that if every individual is dedicated to their work and prevents corrupted ways of accumulating wealth, societal problems can be reduced ([Al-Shamali et al., 2021](#)). Employees are obviously affiliated with the organization; therefore, organizational commitment is vital, as is the amount employees desire to keep their membership in organizations ([Aflah et al., 2021](#)). A previous study found that Islamic work ethics significantly positively affect organizational commitment ([Falah et al., 2021](#)). As a result, the researcher has suggested the following hypothesis:

H₄: Islamic Work Ethics positively affects Employee Commitment in the Era of the COVID-19 Pandemic

The Effect of Organizational Citizenship Behavior on Employee Commitment in the Era of the COVID-19 Pandemic

The organization requires ongoing innovations and changes dependent on behavior outside of what is mentioned in the job description. Thus, it cannot rely exclusively on regular employee behavior ([Al-Madadha et al., 2021](#)). The role of OCB inside the organization can accommodate social interaction by acting as a support structure for cooperation in pursuing change ([Al-Madadha et al., 2021](#)). Employees' high organizational commitment is one of the factors resulting from organizational citizenship behavior. Organizational commitment is an employee's desire to be identified with the organization ([Utami et al., 2021](#)). Employee commitment to the organization is the presence of employees who remain in the company to achieve the company's vision, mission, and goals and are unwilling to leave for any reason due to a sense of joining power that employees have. It reflects employees who identify with the organization and take an active role in organizational issues ([Kim, 2021](#)). Meanwhile, a person's high organizational citizenship behavior arises neither from financial reciprocity nor notable additions but rather from the person's social character in devoting his performance beyond what is required. [Karuna & Aruna, \(2021\)](#) affirmed that organizational citizenship behavior has a strong and meaningful effect on organizational commitment. Therefore, the researcher has a hypothesis presented as follows:

H₅: Organizational Citizenship Behavior positively affects Employee Commitment in the Era of the COVID-19 Pandemic

Method

The population in this study consists of LazisMu employees in Yogyakarta's Special Region, which included 17 branches, namely the Lazismu Representative Office of Muhammadiyah Central Executive with eight employees, Lazismu in Yogyakarta City with four employees, Lazismu in DIY Region with eight employees, and Lazismu Wirobrajan Service Office with two employees. Lazismu Service Office



Kotagede has two employees, Lazismu Sedayu Service Office has two employees, Lazismu Service Office UMY has two employees, Lazismu PCM Bantul has four employees, and Lazismu PCM Gamping has three employees. Lazismu Umbulharjo Service Office has seven employees, Office The Lazismu Mergangsan service has two employees, Lazismu PCM Berbah has three employees, Lazismu PCM Depok has three employees, Lazismu PCM Godean has three employees, Lazismu PCM Kalasan has two employees. Lazismu PDM Sleman has three employees, and lastly, Lazismu PDM Gunung Kidul has 3 employees to make up 61 employees, a population that is also a sample from this study. Also, because the sample size for this study is determined using non-probability sampling, the entire population unit does not have the same chance of producing research samples (Nurfarah & Yoga, 2020). Saturated sampling is a non-probability sampling approach that was adopted in this study. Saturated sampling is a sampling approach in which all population categories are employed as samples. In this research, data were collected by sending questionnaires to respondents. The author utilized the 5-point Likert scale in this research. It is an ordinal scale that is applied to initiate a systematic response that describes a piece of specific information. The SmartPLS version 3.3.3 software was employed to analyze the data. Validity and reliability testing on measurement model tests are used to test the instrument in this study (outer model). The data analysis technique continues with the R-Square (R²) test, hypothesis test, predictive relevance test, and fit model test, all used to assess the inner model as a causality test. In addition, a path analysis was performed to determine the mediation function in this study by examining the results of changes in indirect relationships (direct effects) and indirect links (indirect effects).

Result and Discussion

Inner Model Test (Structural Model)

Table 1. R-Square (R²)

Variable	Result	%
EC	0,753	75,3
OCB	0,608	60,8

Source: Data Processing using SmartPLS (2022)

Based on the results of the R-Square test, the endogenous variable, namely employee commitment as Y, has variations in endogenous variables that can be explained by exogenous variables, namely workplace spirituality and Islamic work ethics of 75.3%, and the remaining 24.7% are explained by other exogenous variables outside the study (Zulni, 2021). In addition, the intervening variable, namely organizational citizenship behavior as Z, has variations in intervening variables that can be explained by exogenous variables and endogenous variables, namely



workplace spirituality, Islamic work ethics, and employee commitment of 60.8% and the remaining 39.2% explained by other variables outside the study.

Table 2. Path Coefficient and T-statistics

Variable	Coefficient Path	T-statistics	Description
IWE → EC	0,263	2,359	Significant Positives
IWE → OCB	0,463	3,938	Significant Positives
OCB → EC	0,428	3,736	Significant Positives
WS → EC	0,284	2,486	Significant Positives
WS → OCB	0,404	3,626	Significant Positives

Source: Data Processing using SmartPLS (2022)

Based on Inner model testing carried out using SmartPLS 3, results were obtained from H1 with a T-statistics value of > 1.96 , which was 3.626, and a path coefficient result of 0.404, which showed that workplace spirituality had a positive influence on organizational citizenship behavior. The results of H2 with a T-statistical value > 1.96 of 3.938 and the path coefficient results of 0.463 show that Islamic work ethics positively influence organizational citizenship behavior. The results of H3 with a T-statistical value > 1.96 of 2.486 and a path coefficient of 0.284 showed that workplace spirituality positively influenced employee commitment. The results of H4 with a T-statistical value > 1.96 of 2,359 and the path coefficient results of 0.263 show that Islamic work ethics positively influence employee commitment. The results of H5 with a T-statistical value > 1.96 of 3.736 and the path coefficient results of 0.428 show that organizational citizenship behavior positively influences employee commitment.

Based on the results of table 3 below, the indirect effect of Islamic Work Ethics through Organizational Citizenship Behavior affects Employee Commitment with T-statistics of 2,201, and the indirect effect of Workplace Spirituality through Organizational Citizenship Behavior affects Employee Commitment with T-statistics of 2,934. Both had significant positive results with a T-statistics value > 1.96 . As a result, the variables of organizational citizenship behavior with workplace spirituality and Islamic work ethics were revealed to have a partial mediation role, demonstrating that the presence or absence of organizational citizenship behavior variables will not affect the results of the positive influence of workplace spirituality and Islamic work ethics on employee commitment.



Table 3. Specific Indirect Effects

Variable	P Values	T-statistics	Description
IWE → OCB → EC	0,028	2,201	Significant Positives
WS → OCB → EC	0,003	2,934	Significant Positives

Source: Data Processing using SmartPLS (2022)

The study's findings indicate that the first and second hypothesis tests are accepted, which is consistent with research from [Dubey et al., \(2022\)](#) that found a positive influence between workplace spirituality and organizational citizenship behavior. [Yasmin et al. \(2022\)](#) observed an influence between Islamic work ethics and organizational citizenship behavior. Similarly, the third, fourth, and fifth hypothesis testing results are adequate ([Mebariz, 2022](#)), indicating that workplace spirituality positively affects employee commitment. [Falah et al. \(2021\)](#) demonstrate that there is a positive influence between Islamic work ethics and employee commitment, and studies conducted ([Karuna & Aruna, 2021](#)) state that organizational citizenship behavior positively influences employee communication. The findings of this study, which support the role of organizational citizenship behavior variables in mediating the relationship between workplace spirituality and Islamic work ethics and employee commitment, are supported by studies ([Rahmayani & Helmy, 2019](#)).

Conclusion

Workplace spirituality and Islamic work ethics positively influence organizational citizenship behavior. Thus, the higher the organizational citizenship behavior of employees in LazisMu Yogyakarta Special Region, the better their workplace spirituality and Islamic work ethics. Nonetheless, the worse the workplace spirituality and Islamic work ethics are, the worse the organizational citizenship behavior of office employees. Employee commitment is positively influenced by workplace spirituality, Islamic work ethics, and organizational citizenship behavior. The higher the employee commitment in the office, the better the workplace spirituality, Islamic work ethics, and organizational citizenship behavior in LazisMu Yogyakarta Special Region. Furthermore, this research revealed that organizational citizenship behavior partially mediates the relationship between workplace flexibility and Islamic work ethics ([Inaneswar & Ranjit, 2022](#)). Therefore, regardless of whether organizational citizenship behavior occurred or not as an intervening variable, the two exogenous variables, workplace spirituality, and Islamic work ethics, persist in influencing employee commitment strongly.

Further research can explore other factors that affect employee commitment and expand the scope of research by increasing the number of samples and research



subjects. Therefore, it is advisable to conduct pilot testing before conducting a comprehensive survey distribution. The researchers' suggestion to corporate leaders is always to ensure that employees' workplace spirituality and Islamic work ethics are good in the era of the COVID-19 pandemic so that employees' commitment to the study's purpose can be maintained and continue to improve.

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