



## The Impact of Islamic Spirituality and Spiritual Intelligence on Employee Performance in Public Sector Universities of Pakistan: A Mediating Role of Organizational Citizenship Behavior

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### ABSTRACT

The Prime objective of the research is to examine the role of Islamic Spirituality (IS) and Spiritual Intelligence (SI) in boosting Employee's Performance (EP) via Organizational Citizenship Behavior (OCB) among teaching and non-teaching staff in Pakistan's public sector universities. Data was gathered from 514 employees through questionnaires. The Partial Least Square's Structural Equation Modeling (PLS-SEM) with SmartPLS4 is utilized to assess the measurement model and bootstrapping approach with a 5,000-resample is used to do mediation analysis. Employee performance (EP) is not directly impacted by Islamic spirituality (IS) or Spiritual Intelligence (SI). Organizational Citizenship Behavior (OCB) in Pakistan's public universities is positively and significantly impacted by IS and SI. Furthermore, organizational citizenship behavior partially mediates the association between Islamic spirituality (IS) and employee performance. Finally, the association between job performance (EP) and spiritual intelligence (SI) is fully mediated by OCB. The findings of the study may be useful for future theoretical and practical research focusing on the notion of Islamic spirituality, spiritual intelligence and organizational citizenship behavior to enhance employee performance in educational sector. The paper further highlights the research's limitations and suggests ways to advance the study of these relationships in various contexts and settings.

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## 1. Introduction

Human resources are a valuable resource for an organization's growth and progress (Jacob & Farouq, 2013). A company's success in reaching its targets is determined not just by its facilities, but also by the performance of its employees (Susanti, 2016). Employee's Performance (EP) is demonstrated by their actions, which might include their attendance at work, the extent and quantity of their work, their cooperation with others, and how well they carry out their responsibilities (Martono, Khoiruddin, & Wulansari, 2018). An individual will find life and work more meaningful if they incorporate spirituality into their career. It inspires and drives them to enhance performance even further (Masitoh & Sudarma, 2019). Islamic Spirituality (IS) offers an alternative outlook on life that promotes stability, problem-solving skills and a minimizes stress and distress, all of which contribute to psychological well-being (Maham, Bhatti, & Öztürk, 2020). Observing Islamic spirituality principles can also increase employee's devotion and diligence at work, resulting in a more comprehensive work (Kurniawan, 2023). Moreover, employee's Spiritual Intelligence (SI) can inspire people to adopt optimistic behaviors and a strong sense of loyalty to the company (Kerstetter, 2018). One of the main issues in the field of organizational behavior has always been Organizational Citizenship Behavior (OCB) (Ramezani et al., 2015). Therefore, creating a good work environment and organizational behavior is essential to achieving high-performance goals that result in organizational success (Zayas-Ortiz et al., 2015).

Although there are pro and cons to the empirical phenomena of Islamic spirituality and spiritual intelligence, it is theoretically thought that they can influence how employee OCB is formed and have an impact on enhancing employee performance at any organization. The research of this phenomenon has relevance and should be implemented in Pakistan's educational system. Universities frequently have problems with employee morale and performance. Management has to understand the factors influencing employee performance, particularly for teaching and non-teaching staff. The management will be better able to implement the policies required to improve employee performance and fulfill organizational standards if they have a thorough understanding of the elements that impact performance. Considering the phenomena that occur at universities, public sector universities need to make all of their employees more professional in the future. Effective management is necessary in order to hold employees accountable for their performance. Although the Higher Education Commission (HEC), an official body in Pakistan, has undertaken a number of initiatives to improve the performance and development of university employees, little empirical study has been done on the effects Islamic spirituality and spiritual intelligence on employee's performance via OCB. This study will attempt to address the fundamental issue of employee performance among university teaching faculty and non-teaching staff in Pakistan's public sector universities by examining the significance of Islamic spirituality and spiritual intelligence in boosting performance via OCB, and explore the solution for management practitioners with regard to performance improvement. Strong Islamic values will foster the development of Islamic spirituality and spiritual intelligence and OCB theory is pertinent to Islamic values.

### **1.1. Research Question**

These research questions serve as the foundation for the current study.

1. Does Islamic Spirituality and Spiritual Intelligence have an impact on Employee Performance?
2. Does Islamic Spirituality and Spiritual Intelligence have an impact on Organizational Citizenship Behavior?
3. Does Organizational Citizenship Behavior mediate the relationship between Islamic Spirituality, Spiritual Intelligence, And Employee Performance?

## **2. Literature Review**

### **2.1. Islamic Spirituality**

Islamic Spirituality (IS) refers to belief, actions, and behaviors which are aligned to the Islamic teachings and principles which a Muslim must constantly place into practice in a workplace for achieving the pleasure, assistance and forgiveness of Allah. Spiritual practices, such as Islamic rituals, repentance, and belief, can provide mental strength and power (Fry & Nisiewicz, 2020). Rituals, faith in Allah, remembering Allah, and forgiveness are all aspects of Islamic spirituality that improve workplace efficiency and individual job adaptability. IS gives people the chance to carry out their duties more effectively, manage workplace demands more skillfully, and increase employee satisfaction. Moreover, IS facilitates in decision-making and can also be a useful strategy for handling pressure and stress at work (Grine, Fares, & Meguellati, 2015). Islamic spirituality is proposed, as an aspect of Islamic ethics, influences a number of elements that influence the performance of organizations (Putranto, Trihudyatmanto, & Trihudyatmanto, 2021) and employees (Nasution, Sembiring, & Harahap, 2021) in the financial sector. Since Islam views work as a necessary component of success in life, the idea of spirituality in Islam encompasses both individual and organizational elements through the use of work as a form of devotion (ibadah) (Ahmed et al., 2021). The relationship between performance and Islamic spirituality is mediated by job satisfaction (Anwar & Osman-Gani, 2015). Values of Islamic work are positively related to increasing organizational citizenship behavior (De Clercq et al., 2018). Islamic spirituality has a significant and positive influence on organizational citizenship behavior. Islamic spirituality in the workplace is the main element influencing organizational citizenship behavior (Pasaribu, Suhariadi, & Handoyo, 2023).

H1: Islamic Spirituality has a direct impact on Employee's Performance.

H2: Islamic Spirituality has a positive impact on Organizational Citizenship Behavior.

## 2.2. Spiritual Intelligence

Spiritual Intelligence (SI) is the capacity to grow as a person by putting good principles into practice. Employees with spiritual intelligence are also better able to address problems and attempt to accept the current situation. Good spiritual intelligence is demonstrated by an employee's ability to adjust to their surroundings and accept failure as a teaching opportunity for the future. Thus, spiritual intelligence has the potential to influence worker's performance. According to earlier research, spiritual intelligence and employee performance are positively correlated (Mandala & Dihan, 2018). Employee performance and communication skills are positively and significantly impacted by spiritual intelligence (Rahmawaty et al., 2021). Spiritual intelligence results in improved OCB and higher task performance (Faiz Khawaja, 2017). Additionally, it has been discovered that spiritual intelligence encourages employees to exhibit positive job behaviors like altruism (Anwar & Osman-Gani, 2015). The study conducted in sharia banks revealed that spiritual intelligence significantly and favorably impacted organizational citizenship behavior (Hm, 2018).

H3: Spiritual Intelligence has a direct impact on employee's performance.

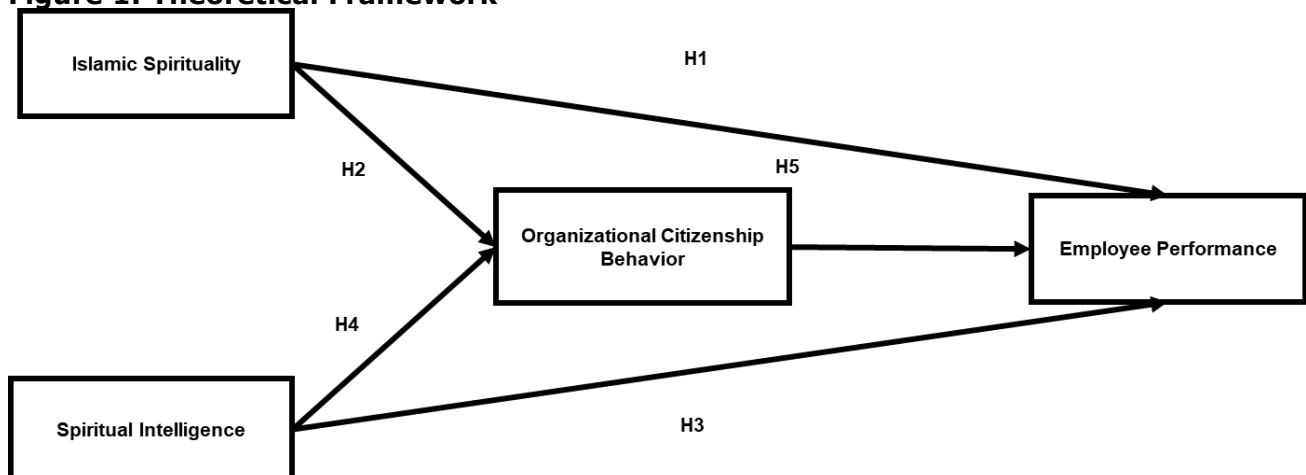
H4: Spiritual Intelligence has a positive impact on Organizational Citizenship Behavior.

## 2.3. Organizational Citizenship Behavior

Organizational Citizenship Behavior (OCB) is a voluntary behavior that employees engage in despite not being formally directed by the incentive system or explicitly mandated by the company, this behavior demonstrates that these workers are honorable and capable of performing tasks that go above and beyond the minimal standards outlined in their job descriptions. Alternatively, extra-role actions of employees who execute tasks beyond the scope of their jobs are another way to characterize OCB. Therefore, OCB is a conduct that is dependent on employee choice and does not have an obligatory requirement (Organ, 1988). Employees are certainly valuable resources for a company, and their ability to perform well at work is determined by their organizational citizenship behavior (Nurrohmat, 2022). Islamic work values have a positive relationship with an increase in organizational citizenship behavior (De Clercq et al., 2018). From an Islamic perspective on Islamic school instructors, there is a notable and beneficial impact of Islamic spirituality and ethics in the workplace on organizational citizenship behavior (Ragmoun & Alfalih, 2025; Ragmoun & Alfalih, 2024). From an Islamic perspective, the largest factor driving organizational citizenship behavior is Islamic spirituality in the workplace (Pasaribu, Suhariadi, & Handoyo, 2023). OCB is improved and work performance is raised when spiritual intelligence is present (Faiz Khawaja, 2017). Through OCB, spiritual intelligence has a favorable and considerable impact on employee performance (Hm, 2018). Workers with spiritual intelligence were more likely to be willing to go above and beyond in their role-playing exhibiting organization citizenship behavior to help others at work (Anwar & Osman-Gani, 2015).

H5: OCB mediates the relationship between Islamic Spirituality, Spiritual Intelligence and Employee's Performance.

**Figure 1: Theoretical Framework**



### 3. Research Methodology

#### 3.1. Data Collection

Data from teaching and non-teaching staff at Pakistan's public universities is obtained using a random sample technique. 542 questionnaires were distributed in order to collect data, 514 of these are considered for study following data screening, while the remaining questionnaires are eliminated due to incomplete or similar responses.

#### 3.2. Instrumentation

Existing literature is investigated for adapting measuring items. There are 16 items in this instrument. In this study, a measurement instrument developed by Kamil, Ali Hussain and Sulaiman (2011) is used to measure Islamic Spirituality, containing 4 items. Measurement model by King, Fogle and Logan-Terry (2008) is adopted to measure Spiritual Intelligence (SI) using 4 items. Measurement model by Podsakoff, Ahearne and MacKenzie (1997) containing 4 items is adopted to measure Organizational Citizenship Behavior. Employee performance is evaluated by utilizing the measurement instrument (Koopmans et al., 2012), containing 4 items. To align the questionnaire with the research context, few modifications are made. A five-point Likert scale is used to create the questionnaire; 1 indicates strongly disagree and 5 indicates strongly agree.

### 4. Finding of Study

#### 4.1. Measurement Model

In this study, CFA is used via the Partial least Square's structural equation modeling (PLS-SEM) with SmartPLS4 to assess the measurement model. The convergent and discriminant validity of the model are examined using the typology developed by Fornell and Larcker (1981). First, factor loading ( $\lambda$ ) values are used to assess convergent validity. For the calculated factor loading value to be significant, it must be more than 0.60. Every measurement item's estimated AVE must be greater than 0.50 (Fornell & Larcker, 1981), and the value of C- $\alpha$  above 0.8 is acceptable (Cronbach & Shavelson, 2004). The model's measurement item loadings ( $\lambda$ ), means, standard deviation, AVE and coefficient of (C- $\alpha$ ) are shown in Table 1.

**Table 1**

Constructs	Measurement Items	Loading Values	Mean	SD	Cronbach Alpha's (C-A)	Average Variance Extracted (AVE)
Islamic Spirituality	IS1	0.749	3.99	0.739	0.814	0.642
	IS2	0.816				
	IS3	0.828				
	IS4	0.811				
Spiritual Intelligence	SI1	0.611	4.00	0.746	0.796	0.599
	SI2	0.700				
	SI3	0.855				
	SI4	0.896				
Organizational Citizenship Behavior	OCB1	0.776	4.036	0.702	0.825	0.655
	OCB2	0.834				
	OCB3	0.797				
	OCB4	0.830				
Employee Performance	EP1	0.764	3.94	0.744	0.802	0.672
	EP2	0.746				
	EP3	0.842				
	EP4	0.811				

Results of Factor Loading and Internal Reliability

#### 4.2. Structural Model Hypothesis

In this study, the postulated hypothesise's relationship was assessed using structural equations.

**Table 2: Structural Model Hypothesis**

Hypothesis	Estimates	P-value	T Statistics	Remarks
H <sub>1</sub> IS→EP	<0.001	0.344	0.947	Insignificant
H <sub>2</sub> IS→OCB	<0.001	0.000	6.009*	Significant
H <sub>3</sub> SI→EP	<0.001	0.814	0.235	Insignificant

H <sub>4</sub>	SI→OCB	<0.001	0.000	3.703*	Significant
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Note: \* significant at the 0.001 level (2-tailed).

Table 2 depicts structural model's outcomes. H1 proposes an insignificant relation of Islamic spirituality with employee's performance which is ( $\beta=0.947$ ) at ( $p<0.001$ ), therefore rejecting H1. Moreover, hypotheses H2 shows affirmative relation of Islamic spirituality and organizational citizenship behavior ( $\beta = 6.009$ ) at ( $p<0.001$ ), therefore validating H2. Further, hypothesis H3 depicts insignificant relation of spiritual intelligence and employee's performance ( $\beta = 0.235$ ) at ( $p<0.001$ ), therefore rejecting H3. Lastly H4 shows affirmative relation of spiritual intelligence and organizational citizenship behavior ( $\beta = 3.703$ ) at ( $p<0.001$ ), therefore validating H4.

### 4.3. Mediation Analysis

In this research, Smart PLS 4 uses a bootstrapping approach with a 5,000-resample to do mediation analysis. Table 3 depicts results of mediation analysis.

**Table 3: Mediation Analysis**

Variable	Indirect Effect		Direct Effect		Results
	T-Value	P-Value	T-Value	P-Value	
IS→ OCB→EP	6.883	0.000**	1.760	0.039**	Partial Mediation
SI→ OCB→EP	5.026	0.000**	0.564	0.286	Full Mediation

Note: \*\* significant at the 0.05 level (2-tailed)

IS has significant effects on EP both directly and indirectly ( $p<0.05$ ). As a result, there is partial mediation between employee performance (EP) and Islamic spirituality (IS). SI has a significant indirect effects on EP ( $p<0.05$ ). However, as the p-value is 0.286, which is higher than the 0.05 cutoff, the direct impact of SI on EP is not significant. Consequently, there is full mediation between employee performance (EP) and spiritual intelligence (SI). H5 is therefore approved.

## 5. Discussion and Conclusion

This study's outcomes propose that Islamic spirituality influence on employee performance is insignificant which confirm to the research of Fahrullah et al. (2024). Moreover, Islamic spirituality has significant relation with organizational citizenship behavior which confirm the previous researches (De Clercq et al., 2018; Pasaribu, Suhariadi, & Handoyo, 2023). Furthermore, research finding reveals that spiritual intelligence impact on employees performance is insignificant (Hm, 2018). However, spiritual intelligence has a significant impact on OCB (Faiz Khawaja, 2017; Hm, 2018). The results of study suggest partial mediation of OCB between Islamic spirituality and employee performance (Nurrohmat, 2022; Pasaribu, Suhariadi, & Handoyo, 2023). Lastly, through OCB, spiritual intelligence has a favorable and considerable impact on employee performance (Hm, 2018). The purpose of this research is to demonstrate the impact of Islamic spirituality and spiritual intelligence on employee performance by employing OCB as a mediator among teaching and non-teaching personnel in Pakistan's public universities. The following findings are revealed by this study: Employee performance (EP) is not directly impacted by Islamic spirituality (IS) or spiritual intelligence (SI). Organizational Citizenship Behavior (OCB) in Pakistan's public universities is positively and significantly impacted by IS and SI. Furthermore, organizational citizenship behavior partially mediates the association between Islamic spirituality (IS) and employee performance. Finally, the association between job performance (EP) and spiritual intelligence (SI) is fully mediated by OCB.

### 5.1. Limitations and Directions for Future Research

Primarily, collecting data for all variables simultaneously would limit our capacity to draw definitive conclusions. Additionally, the data came from a few Pakistani universities in Punjab, Sindh, KPK, and Balochistan. Therefore, it is crucial to use caution while implementing the study's findings. Furthermore, because different countries have diverse political, cultural, and economic settings, the results cannot be applied universally. Encourage more research into how Islamic spirituality (IS) and spiritual intelligence (SI) impact employee performance in a wide range of service industries, including medical centers, financial institutions, and logistics services. One of the reasons for restricting the number of variables is the time limitation. Consequently, just a few aspects are looked at. Due to their hectic schedules respondents may not have enough time to finish the questionnaire, which affects the response rate. This study's

time period makes it impractical to broaden its regional scope. Thus, Pakistan's public universities were the sole subject of the research. As a result, it is likely that the conclusions made about Pakistan's public universities would not apply to other regions.

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