GIVE MORE, GET MORE FROM ALLAH: THE EFFECT OF ISLAMIC LEADERSHIP, ISLAMIC ORGANIZATIONAL CULTURE, AND WORKPLACE SPIRITUALITY ON ORGANIZATIONAL CITIZENSHIP BEHAVIOR

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Abstract

This study aims to determine the effect of Islamic Leadership, Islamic Organizational Culture, Workplace Spirituality on Organizational Citizenship Behavior, which is carried out in the Nasyiatu Aisyiyah organization, where this organization is a social and non-profit organization. This study was conducted qualitatively using the survey method, and using the PLS analysis tool. The results of this study are that Islamic Leadership and Islamic Organizational Culture do not affect Organizational Citizenship Behavior, while Workplace Spirituality affects Organizational Citizenship Behavior

Keyword**:** *Islamic Leadership-1; Islamic Organizational Culture-2; Workplace Spirituality-3; Organizational Citizenship Behavior-4; Nasyiatul Aisyiyah-5*

A. INTRODUCTION

Muhammadiyah is an Islamic organization and da'wah movement based in Indonesia. Its primary aim is to uphold Islamic teachings and establish a society rooted in Islamic principles. Founded by KH. Ahmad Dahlan on November 18, 1912, in Yogyakarta, the organization derives its name from the Prophet Muhammad SAW. Muhammadiyah played a significant role in Indonesia's independence movement through various initiatives, including resistance to Dutch colonial rule, educational development, and reforms in religion, education, social affairs, and politics. The organization envisions itself as an Islamic movement promoting "*Amar Ma'ruf Nahi Munkar*" (enjoining good and forbidding evil) in all aspects of life, striving to embody "*Rahmatan lil 'alamin"* (a blessing for all creation) and fostering the growth of an authentically Islamic society. One of Muhammadiyah's key objectives is to encourage the practice of Islam within households, families, and communities. Today, the organization continues to support numerous philanthropic ventures in education, healthcare, and commerce, reflecting its enduring commitment to societal welfare. [1]

Nasyiatul Aisyiyah is one of the autonomous organizations within Muhammadiyah and part of Indonesia's extensive network of women's organizations. Initially a modest group composed of young Muslim women, it was established in 1919 under the name "*Siswa Praya Wanita*" in Kauman, Yogyakarta. The foundation of Nasyiah can be traced back to an earlier initiative, *Sapa Tresna,* created in 1914 by Mrs. Siti Walidah, also known as Nyai Ahmad Dahlan—the wife of Muhammadiyah's founder, Kyai Ahmad Dahlan (Muhammad Darwis). This organization was designed to provide a platform for young women to develop into virtuous individuals who could contribute to Islamic da'wah, starting with themselves and their families. [1]

Beyond its mission, Nasyiatul Aisyiyah is a non-profit organization where leaders are committed to sustaining its activities without expecting material rewards such as monetary compensation. In line with Muhammadiyah's philosophy, there is a guiding principle: *"Hidup-hidupilah Muhammadiyah, tapi jangan mencari hidup di Muhammadiyah"* (Sustain Muhammadiyah, but do not seek to make a living from it). This reflects the members' dedication to striving for Allah's blessings and rewards. Maintaining a non-profit organization is a significant challenge that requires effective leadership, a strong organizational culture, and spiritual devotion. These elements are vital in ensuring the sustainability of Nasyiatul Aisyiyah, enabling it to continue its mission of empowering women and supporting Islamic values.

Leadership is a crucial element in driving an organization forward. It serves as a foundational concept that involves influencing followers and subordinates to achieve common goals. Effective leadership plays a vital role in shaping organizational direction, fostering collaboration, and ensuring efficient management practices. By inspiring and guiding team members, leaders contribute significantly to the

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success and sustainability of the organization. [2]. Leadership is the process of influencing individuals or groups to achieve specific goals. The quality of leadership is often regarded as a critical factor in determining the success or failure of an organization. Effective leaders inspire and guide their teams, fostering motivation and direction, while poor leadership can hinder progress and lead to organizational challenges. [3]. Many leaders emerge from small organizations, including Nasyiatul Aisyiyah. Leaders capable of managing a non-profit organization are typically those driven by a strong commitment to advancing its mission. One key approach to achieving this is by cultivating an organizational culture that fosters high levels of enthusiasm and dedication among members. Such a culture motivates individuals to actively support the organization's goals, ensuring its sustainability and growth.

Organizational culture encompasses the values, characteristics, and habits that shape the identity and drive of a community or organization. These values become deeply ingrained, influencing attitudes, behaviors, beliefs, ideals, opinions, and actions, ultimately manifesting in the way work is carried out. In organizations like Nasyiatul Aisyiyah, members strive to perform their best, motivated by the understanding that all their actions are under Allah's supervision, fostering accountability and sincerity in their efforts. [4]. Islamic organizational culture is a system of values and beliefs that harmonizes positive cultural attributes with the principles of Islamic teachings. It is characterized by a clear structure, purposeful direction, and core values such as honesty, trustworthiness, and innovative thinking. As an Islamic-based organization, Nasyiatul Aisyiyah fosters an Islamic spirit in young girls by engaging them in charitable activities and organizational involvement. This approach not only nurtures their love for the organization but also encourages them to adopt its work patterns, mindset, and cultural values. Through these efforts, Nasyiatul Aisyiyah ensures the continuity of its mission and instills a deep sense of belonging and purpose in its members.

Organizational Citizenship Behavior (OCB) refers to the positive and constructive actions and behaviors of individuals within an organization that go beyond their formal job responsibilities. These behaviors contribute to the overall effectiveness and harmony of the organization, fostering a collaborative and supportive environment. Examples of OCB include helping colleagues, showing initiative, and demonstrating a strong commitment to organizational goals without expecting formal rewards or recognition. [5]. Organizations cannot enhance their effectiveness without the voluntary cooperation of their members. Employees who display Organizational Citizenship Behavior (OCB) go above and beyond their formal duties, dedicating their efforts, energy, and creativity to help the organization succeed. While many individuals only focus on their own tasks, there are some who willingly assist others with their work. The question arises: Do these individuals help solely in the hopes of receiving something in return from those they assist? This paper will explore this question in depth.

B. LITERATURE REVIEW AND HYPOTHESIS
Islamic Leadership
Islamic Guidance refers to the objective of spiritual leadership, which is a transformative leadership approach aimed at fostering organizational change. The primary goal is to create a learning organization that is intrinsically motivated. Islamic leadership focuses on inspiring and motivating followers by establishing a culture and vision grounded in selfless principles, emphasizing values such as integrity, compassion, and service to others. This form of leadership seeks to guide individuals and the organization as a whole toward continuous growth and improvement, with a focus on both spiritual and professional development. [6] Leaders should embody humility and avoid arrogance. As stated in the Quran: "And do not walk on the earth with arrogance. Indeed, you will never tear the earth apart, and you will never reach the mountains in height" (Quran, 17:37). This verse emphasizes that arrogance is futile, as no one can surpass the natural limits set by Allah. True leadership is marked by humility, recognizing one's limitations, and treating others with respect and kindness. [7]

Islamic Organisation Culture
Organizational culture refers to the shared values, beliefs, customs, and operational methods that shape the behavior of an organization's members. It is widely understood as the collective values and ideas within an organization that help members understand how it functions. By adhering to these principles, organizational culture sets standards for behavior. In the context of an Islamic organization, this culture is guided by Islamic law, ensuring that members align their actions with the ethical and moral teachings of Islam while contributing to the organization's mission and goals. [6], The sixteen elements of Islamic Organizational Culture are fundamental principles that guide behavior, decision-making, and interactions within an organization, ensuring alignment with Islamic values. These elements include: Tawhid, Unity of Purpose, Belief in the Hereafter, Reward and Punishment, Independence, Trust, Mercy towards Humans, Participation, Justice, Dignity, Eagerness to Learn, Respect, Dialogue, Cost Efficiency,

Time Efficiency, Caring and Sharing, Respect for Animals and the Environment, Responsibility and Accountability, Collectiveness. These elements collectively form a framework that fosters a cohesive, ethical, and productive environment, aligning the organization's practices with the moral and spiritual teachings of Islam. [8]

Workplace Spirituality

Workplace spirituality is the process of aligning one's deeply held personal values with their work, seeking to express a desire for meaning and purpose in life. It involves recognizing the importance of an inner life that nurtures and supports meaningful work within a communal environment. Organizations that cultivate a spiritual culture understand that individuals have both minds and souls, and they actively seek meaning and purpose in their work. These organizations create opportunities for individuals to engage with others, build relationships, and form communities, fostering a sense of belonging and fulfillment. [9]

Organizational Citizenship Behavior (OCB)

The term "Organizational Citizenship Behavior" (OCB) refers to voluntary or extra-role behaviors that are not explicitly outlined in job descriptions. These behaviors include helping others, displaying actions that may not be immediately visible or measurable through formal job evaluations, and engaging in spontaneous actions without direct guidance or orders. OCB is characterized by behaviors that contribute positively to the organization but are not necessarily part of an individual's formal responsibilities. These actions help improve organizational effectiveness, foster teamwork, and create a supportive work environment. [4].

Further, this model seeks to explore whether Islamic Leadership, Islamic Organizational Culture, and Workplace Spirituality have an influence on Organizational Citizenship Behavior (OCB). By examining these factors, the study aims to understand how the integration of Islamic values in leadership, organizational culture, and workplace spirituality can shape voluntary behaviors that contribute to the overall success and effectiveness of the organization.

C. METHOD

This study employs a survey approach to gather insights from the Nasyiatul Aisyiyah Tlogosadang Branch. The research tool was initially adapted from existing literature and modified to suit the specific context of the study. The study aims to contribute to the understanding of Islamic leadership, Islamic organizational culture, and workplace spirituality—topics that are still relatively underexplored in non-profit organizations. The study's framework was developed based on prior research in these areas. Each survey question is structured using a Likert scale, ranging from strongly disagree to strongly agree. To distribute the questionnaire, the head of the Nasyiatul Aisyiyah Tlogosadang branch shared it through the "Pimpinan Nasyiatul Aisyiyah Tlogosadang" WhatsApp group.

Islamic leadership (X1), workplace spirituality (X3), Islamic organizational culture (X2), and organizational citizenship behavior (X3) were the independent variables in this study. 30 people participated in this survey as respondents. Participants are referred to as Nasyiatul Aisyiyah Tlogosadang branch members. Partial least square (PLS) analysis methods were used in this study to assess the relationship between the clauses.

D. RESULT AND DISCUSSION

Here the the results of statistical analysis. In multiple linear regression analysis there are several stages, namely testing the research instrument; 1) validity test, which all instrument have Pearson Correlation value > r table base on two tails. 2) reliability test, which will be displayed in table 1. After the instrument is declared valid and reliable, the next process is the normality test, which in this study is stated to be normally distributed. The second test is the multicollinearity test, where the results show that all variables have a tolerance value> 0.10 or a VIF value <10, then it can be concluded that there are no symptoms of multicollinearity or pass the multicollinearity test. Next is the Heteroscedasticity test, where all variables in this study have significant values> 0.05, which means they pass the heteroscedasticity test.

Table 1. Reliability test

Construct	Number of item	Sources	Result
XI	0,975	0,60	Reliable
X2	0,910	0,60	Reliable
X3	0,967	0,60	Reliable
Y	0,975	0,60	Reliable

The next step is to calculate the multiple linear regression equation using the formula, this ini the result:

$$Y = 11.122 + 0.343\,X_1 - 0.053\,X_2 + 0.952X_3 \qquad (1)$$

The constant value of the Y variable is 11.122, meaning that with the presence of Islamic leadership, Islamic organizational culture, workplace spirituality, Organizational Citizenship Behavior will increase by 1112%. In variable X1 with a constant value of 0.343, which means that every 1% increase in variable X1 will increase by 34% in the Organizational Citizenship Behavior variable. In variable X2 with a constant value of (-) 0.053, which means that every 1% increase in variable X2 will decrease by 5% in the Organizational Citizenship Behavior variable. And in variable X3 with a constant value of 0.952, which means that every 1% increase in variable X3 will increase by 95% in the Organizational Citizenship Behavior variable.

The next step is hypothesis testing. The Determination Coefficient Test (R2) shows that the value is 0.789 or 78%, which means that Islamic leadership (X1), Islamic organizational culture (X2), workplace spirituality (X3) are able to explain the Organizational Citizenship Behavior variable by 78%, while 22% is explained by other variables. The calculated F value of 32.362> F table value of 2.975 and a significant value of 0.000 <0.05, then H0 is rejected and Ha is accepted, meaning that the variables Islamic leadership, Islamic organizational culture, workplace spirituality have an effect on Organizational Citizenship Behavior. The results of the T test in this study will be shown in table 2 below;

Table 2. Operational definitions and number of measurement items.

Model		t count	t table	Sig.	α
1	(Constant)	1,600	2,048	0,122	0,05
	Islamic Leadership	1,097	2,048	0,283	0,05
	Islamic Organisation Culture	-0,131	2,048	0,897	0,05
	Workplace Spirituality	7,514	2,048	0,000	0,05

The results of the study, as shown in Table 2, indicate that Islamic leadership does not significantly affect Organizational Citizenship Behavior (OCB). This suggests that the members of Nasyiatul Aisyiyah understand that while their leaders perform their duties with honesty, trustworthiness, problem-solving skills, and strong communication, these qualities do not solely drive their contributions to the organization. The commitment and spirit that drive their involvement in the organization stem not just from the leadership but from the core principles of the organization itself—principles centered around becoming young women who are dedicated to the mission of Aisyiyah and Muhammadiyah in promoting Islamic values and building a society with Islamic characteristics.

The variable of Islamic Organizational Culture also shows no significant influence on Organizational Citizenship Behavior (OCB). Despite the members and administrators of Nasyiatul Aisyiyah embodying a culture of honesty, consistency in upholding Islamic values, a deep understanding of their duties and obligations, and setting examples for others within the organization, these factors are not the main reasons for their maximum contributions. Instead, their motivation to contribute stems from a sense of duty to help others, viewing it as an act of worship. They believe that such acts of service will be rewarded directly by Allah.

Among the three variables, the results show that Workplace Spirituality has an influence on Organizational Citizenship Behavior (OCB). This is noteworthy because both members and administrators of Nasyiatul Aisyiyah feel a strong sense of calling and purpose in their involvement with the organization. Their motivation to contribute maximally comes from a deep internal drive, viewing their activities as more than just tasks—they serve as an encouragement in life. These activities also provide a break from worldly concerns, such as work, and help cultivate a sense of connection to social life. Through their involvement in Nasyiatul Aisyiyah, members feel a sense of belonging and unity, as if the organization is a family, strengthening their commitment to the organization's goals.

E. CONCLUSION

This study reveals that Islamic leadership and Islamic organizational culture do not have a significant impact on Organizational Citizenship Behavior (OCB). However, it demonstrates that Workplace Spirituality has a positive influence on OCB. The findings indicate that through their involvement in Nasyiatul Aisyiyah, members feel a strong sense of duty to contribute more. They view their contributions as acts of piety to Allah and service to fellow human beings, reinforcing the connection between spiritual values and their willingness to go beyond their formal responsibilities for the benefit of the organization.

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Limitation

This research was conducted on one branch of Nasyiatul Aisyiyah, so it cannot describe the Nasyiatu Aisyiyah organization as a whole.

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