How Ethical Leadership, Grit, and Workplace Spirituality Affect Manager Organizational Citizenship Behavior: Islamic Perspective

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Abstract

Employee organizational citizenship behavior (OCB) is urgently needed by organizations, especially in dealing with abnormal situations, such as during and after the COVID-19 pandemic. Therefore, this study explores manager OCB based on ethical leadership, grit, and workplace spirituality mediated by innovative work behavior (IWB). A quantitative approach with a causal design and a survey method was used in this research, which distributed Likert scale questionnaires to 220 managers in Islamic banks in Indonesia with the largest capitalization. Data analysis used structural equation modeling (SEM) based on the tawhidi string relation (TSR) by circular causation approach. The results indicated that OCB managers are influenced by ethical leadership, grit, workplace spirituality, and IWB. In addition, IWB has also been affected by ethical leadership, grit, and workplace spirituality. Finally, ethical leadership, grit, and workplace spirituality indirectly affect OCB through IWB. This finding promotes a new empirical model regarding the effect of ethical leadership, grit, and workplace spirituality on manager OCB mediated by IWB. It provides a theoretical contribution to the development of Sharia economics through the perspective of human resources, especially the OCB of Islamic Bank managers, based on the perspective of ethical leadership, grit, and workplace spirituality with IWB mediation. In addition, these findings also provide practical implications for the management of Islamic Bank human resources, especially in dealing with situations that are not conducive due to a crisis or disaster, such as the COVID-19 pandemic. Accordingly, academics, scientists, researchers, and practitioners can discuss, adopt, or adapt this evidence to allow their work areas in the future.

Keywords: *ethical leadership, grit, workplace spirituality, innovative work behavior, organizational citizenship behavior.*

Introduction

Most of Indonesia's population is Muslim, but many still use banking services with an un-Islamic system, for example, the usury system. In fact, it has been prohibited in Islamic law (Q.S: Ar-Rum, 39; An-Nisa, 161). Riba is additional taking, both in buying and selling transactions and lending and borrowing in a vanity way or contrary to the principles of muamalah in Islam (Gibtiah, 2016). To mitigate this tendency, banking with the Sharia system (interest-free banking mechanism) has emerged in Indonesia. Philosophically, a Sharia bank is a bank whose activities leave usury behind. The development of the Islamic banking system in Indonesia is carried out within the framework of a dual-banking system

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within the framework of the Indonesian banking architecture. It is done to present a more complete alternative to banking services to the people of Indonesia. The Sharia banking system and conventional banking together synergize to support the wider mobilization of public funds to increase financing capabilities for sectors of the national economy. The presence of Islamic banks in Indonesia is very important because they can help the banking service needs of the majority of Indonesia's population who are Muslim. Viewed from an Islamic perspective – based on the Qur'an and Al-Hadith – its existence is related to ethical leadership, grit, workplace spirituality, IWB, and OCB.

In the Islamic view, ethical leadership is marked by three criteria: faith, fairness, and trustworthiness, and having a personality resembling the Prophet (Q.S: Al-Anbiya', 3; Al-Baqarah, 124; Shaad, 26). Then, grit is a concept that absorbs motivation (enthusiasm) in living life (Q.S: Yusuf, 87; At-Taubah, 40; Ali Imran, 139). From these verses, an understanding can be drawn that every human being as long as he is still breathing, there is hope. If you feel very difficult to face life's challenges and obstacles, then hope will come. This spirit is an important capital for a person to achieve his life goals in the long term as a manifestation of grit. Workplace spirituality is a willingness to give the meaning of worship to every behavior and is principled (based) only because of Allah. Therefore, the workplace needs to provide facilities and an atmosphere that allows each worker to carry out his activities, duties, and work properly and freely as a means of worship (Q.S: al-Muzammil, 1-10, 20; At-Taubah, 105). Regarding IWB, Islam strongly supports the presence of innovation in any way, including in the realm of aqidah which is an absolute foundation and requires following the instructions of the Prophet Muhammad SAW. In the business world, innovation is very important because business will not succeed without change. In the context of innovation, there is a change, process, type, principle, goal, source, and cycle to achieve better results (Q.S: Al-Ra'd, 11; Al-Baqarah, 44). Finally, in Islam, OCB is taught as a spirit of contributing or benefiting others without expecting anything in return. AS Prophet Muhammad said in his hadith: "The best human being is one that is beneficial to others" (HR. Thabrani). Although the Qur'an does not explicitly mention altruism, there are representative verses that are oriented towards the meaning of altruism (e.g., Q.S: Al-Hashr, 9).

OCB is urgently required to deal with less decisive situations, for example, during and after the COVID-19 pandemic, when Indonesia's economic growth experienced a setback. In 2019, Indonesia's economic growth was 5.02%, and a year later (2020) it fell to -2.07%. The study of Susilawati et al. (2020) also shows that the COVID-19 pandemic has had an impact on the Indonesian economy. The performance of the national banking system also experienced the same thing. In 2019, the return on assets (ROA) of commercial banks was 2.47%, and in 2020 it decreased to 1.59%. Net interest margin (NIM) fell from 4.91% (2019) to 4.45% (2020). Operational income operating expenses (BOPO) from 79.39% (2019) to 86.58% (2020). Then, the loan-to-deposit ratio (LDR) from 94.43% (2019) to 82.54% (2020). Sharia banks operating in Indonesia have also experienced similar cases. There are three main impacts of the Sharia banks sector during Covid 19 include; first, distribution of financing; second, decline to the value of asset quality; and third, net interest margin tightening.

The decline in bank profits continued until the third quarter of 2020; as of September 2020, bank profits had fallen by 27.6% (Asworo, 2020). Conditions like this can be reduced through OCB. Previous studies have shown that OCB significantly influences contextual and task performance (Widodo & Yusuf, 2021; Bastian & Widodo, 2022). Arda et al. (2017) also revealed that OCB is a valuable managerial instrument for organizations and, if managed properly, will have a positive effect on individual and organizational performance. OCB is voluntary behavior of doing tasks or jobs that exceed the applicable standards. In abnormal conditions, banks need OCB from their employees. OCB involves several behaviors, such as helping others, volunteering for tasks outside their obligations, and complying with workplace rules and procedures. These behaviors show employee

"added value" and are a form of prosocial behavior, namely social behavior that is positive, constructive, and meaningful to help other parties. However, declining bank profits, bad loans, and low potential for lending require extra behavior from bank employees, especially managers at Islamic banks in Indonesia. High OCB among managers will help banks accelerate recovery due to the COVID-19 pandemic.

OCB does not just happen but is at least influenced by ethical leadership, grit, workplace spirituality, and IWB. The studies results of Tourigny et al. (2019), Shareef and Atan (2019), Aloustani et al. (2020), Fu et al. (2020), and Huang (2021) prove that ethical leadership has an effect on OCB. Yoo-Jin's study (2018), Arifin et al. (2019), and Arifin and Puteri (2019) also show that grit has a significant effect on OCB. In addition, Ul Rehmana et al. (2021) and Ridlo et al. (2021) revealed that the spiritual workplace has a significant influence on OCB. Finally, Logahan et al. (2014) and Widodo et al. (2020) demonstrated that IWB has a positive impact on OCB. Unfortunately, several other studies have shown inconsistent results. The studies of Gerke et al. (2017), Haider et al. (2017), and Widodo and Gustari (2020) show that OCB actually influences IWB. In addition, the results of Darto et al. (2015) and Pratiwi and Nawangsari (2021) found that leadership has no effect on OCB. Studies by Pudjihastuti and Astuti (2019) and Utami et al. (2021) also prove that workplace spirituality has no effect on OCB. Then, the research results of Setiawan et al. (2021) also indicated that leadership has no effect on IWB. Aboobaker et al. (2022) also claimed that workplace spirituality does not affect IWB. In addition, theoretically, there are also differences in the concept of research variables which reflect a theoretical gap which is reflected in the different indicators introduced by several experts, for example, Munandar (2017), Bedi et al. (2016), and Zhu et al. (2015) for ethical leadership; Duckworth & Quinn (2009) and Vandewalle (2012) for grit; Milliman et al. (2003), Ashmos & Duchon (2000), and Gupta et al. (2013) for Workplace Spirituality; Kleysen and Street (2001) and Messmann and Mulder (2012) for IWB; and Organ et al. (2006) and Podsakoff et al. (2000) for OCB. These inconsistent research results and indicators require clarification and further scientific confirmation through research. Based on this urgency, the researcher aims to explore the influence of ethical leadership, grit, and workplace spirituality on the OCB of Islamic bank managers in Indonesia after the COVID-19 pandemic with IWB mediation.

Literature review

OCB

OCB is a set of discretionary work behaviors beyond one's basic job requirements. OCB is often described as behavior beyond the call of duty (Jahangir et al., 2004). McShane and von Glinow (2015) explain OCB as various forms of cooperation and helpfulness to others that support the organization's social and psychological context. Robbins and Judge (2017) say that OCB is discretionary behavior that is not part of an employee's formal job requirements and contributes to the psychological and social environment of the workplace. Newstrom (2015) also said that OCB is helpful actions above and beyond the call of duty that promote the organization's success. Organs et al. (2006) identified five OCB dimensions: courtesy, altruism, civic virtue, conscientiousness, and sportsmanship.

Ethical Leadership and OCB

Ethical leadership is behaviors useful and valued by followers that integrate moral norms into specific values and beliefs (Kanungo & Mendonca, 2001). According to Brown et al. (2005), ethical leaders promote moral behavior among their subordinates, provide ethical guidance, communicate ethical standards clearly, and give a clear sense of accountability for ethical and unethical behavior. Ethical leadership is a leader with principles, beliefs, and values that describe correct organizational behavior so that it influences employees to achieve organizational goals (Al-Sharafi & Rajani, 2013). Further, Brown et al. (2005)

define ethical leadership as a normatively appropriate behavioral activity through personal action and interpersonal relationships and promoting that behavior to followers through two-way communication, reinforcement, and decision-making. Bedi et al. (2016) identified two key components of ethical leadership, namely: (1) ethical leaders, namely "moral people" – as their role models – exhibit ethical behavior, and (2) ethical leaders, namely "moral managers" who actively promote ethical behavior. They explicitly communicate their ethical standards and hold followers accountable for ethical behavior. Within this framework, ethical leaders shape followers' work-related outcomes in two ways: directly through role models and indirectly through social exchange. It also implies that leaders set ethical standards and value behavior that follows rules and norms. This principle intervenes that do not follow the standard (Treviño & Ball, 1992; Gini, 1998; Treviño et al., 2003). Meanwhile, Neubert et al. (2009) assert that ethical leadership, along with interactional justice, promotes followers' perceptions of ethical climate. The leadership criteria that must be possessed by a leader are faith, fairness ,and trustworthiness, and having a personality resembling an Apostle (Munandar, 2017). When ethical leadership can be properly and adequately practiced in a company, it can lead to an increase in employee OCB. The results of previous research also prove that ethical leadership has a positive and significant effect on OCB (Ali et al., 2018; Shareef & Atan, 2019; Huang et al., 2021; Mitonga-Monga & Cilliers, 2016; Wang & Sung, 2016; Yang et al., 2016; Nemr & Liu, 2020). Thus, the first hypothesis (H) can be promoted as follows:

H_1: Ethical leadership influences OCB.

Grit and OCB

Duckworth et al. (2007) explained that grit is demonstrated through hard work in facing challenges, maintaining effort and interest for years despite failure, resilience, and difficulties in achieving it. A gritty person views accomplishment as a marathon, and the edge lies in stamina. Duckworth (2016), emphasizes that grit is related to achieving high-level goals for a very long time. For Aparicio et al. (2017), the concept of grit requires fortitude, resolution, tenacity, resilience, stamina, and perseverance. In addition, grit is also related to personal intrinsic motivation in the continuous effort to pursue (travel) paths so that they are free from difficulties along the way. Furthermore, grit is a non-cognitive individual characteristic that is reflected in mental capacity and stamina in pursuing long-term goals. Hochanadel and Finamore (2015) said that grit is one of the characteristics that help someone change the perception that the determinant of success (success) is not only intelligence. In addition, grit is also related to how one can achieve long-term goals by overcoming obstacles and challenges. Similarly, grit is one way to determine whether a person can put effort into surviving in the face of life's challenges.

Duckworth et al. (2007) stated that individuals with high grit, when faced with feelings of disappointment and boredom in something, the individual will not change direction (choose to withdraw), but the individual will still try to do something he has chosen. On the other hand, Izaach (2017) says that individuals with a high degree of grit can succeed in achieving their life goals so they can achieve success. This condition is not much different from someone with a higher level of grit, who tends to have better performance compared to someone who has a lower grit (Duckworth et al., 2007).

Duckworth and Quinn (2009) identified two aspects that can support grit, namely persistence of effort and consistency of interest. Perseverance of effort emphasizes persistence in trying high and shows the ability to complete the work or business being done, while consistency of interest shows the ability to maintain interest in one goal. When these two aspects are in maximum condition, they can potentially increase OCB. The study conducted by Arifin et al. (2019) and Yoo-Jin et al. (2018) also demonstrated that grit has a significant effect on OCB. Thus, the second hypothesis can be formulated as follows:

H_2: Grit has an effect on OCB.

Workplace Spirituality and OCB

Workplace spirituality is a framework of organizational values as evidenced in a culture that promotes employee transcendence experiences through the work process, facilitating a sense of connection with others in a way that provides feelings of completeness and joy (Giacalone & Jurkiewicz, 2003). For Pawar (2008), workplace spirituality reflects the experience of self-transcendence, meaning, and community of employees in the workplace. Also, it recognizes that this experience can come from various mechanisms, including organizational mechanisms. Milliman et al. (2003) identified three dimensions of workplace spirituality. First, meaningful work, which is reflected in feeling comfortable so that you can use personal talents and talents, feeling the spirit raised by work, feeling that work is related to important things in life, seeing the relationship between work and socially good things, understanding personal meaning (learning and development) provided by work, and the climate makes individuals like work. Second, a sense of community, such as feeling a better future together with co-workers, feeling part of a community, believing that co-workers support each other, feeling free to express opinions, feeling that employees are connected with common goals at work, believing that employees care for each other, and feel as one family. Third, alignment with organizational values which includes feeling in line with organizational values, feeling that the organization cares about all employees (including health and spiritual life), having conscience contained in the goals and management of the organization, feeling moved by organizational goals, and connected with the organizational mission. Khanifar et al. (2010) also explained that workplace spirituality could be realized based on indicators: feeling part of the organization, harmony between organizational and individual values, feeling of contributing to the organization, feeling happy at work, having opportunities to fulfill inner needs and have the feeling that God is watching over all behavior and deeds. In the Islamic view, the concept of a spiritual workplace is based on Islamic rules regarding the ability to give the meaning of worship to every behavior and is principled (based) only because of Allah. For example, in QS: Al-Muzammil, 1-10 and 20 contain the values of spiritual intelligence accompanied by a number of elements forming spiritual intelligence. When a spiritual workplace can be built well in a company, it has the opportunity to encourage an increase in OCB. Scholars also claim that the spiritual workplace has a positive impact on OCB (Ridlo et al., 2021; Ahmadi et al., 2014; Gupta & Kumar, 2020; Jannah & Santoso, 2017). Therefore, it can be proposed a third hypothesis:

H_3: Workplace spirituality influences OCB.

IWB and OCB

IWB is needed to develop innovation (Messmann & Mulder, 2012). According to Robbins and Coulter (2016), innovation is taking creative ideas and turning them into useful products or work methods. In addition, innovation is also the process of creating a commercial product from invention (Ireland et al., 2011). Jones (2013) defines innovation as a process by which organizations use their skills and resources to develop new goods and services or to develop new production and operating systems so that they can better respond to the needs of their customers. Then, Schermerhorn (2010) argues that innovation is the process of taking a new idea and putting it into practice. Therefore, innovative behavior includes activities ranging from championing ideas to implementing new processes (Janssen, 2000). IWB connects employee activities and results so that they influence the development of innovation (Messmann & Mulder, 2012). IWB includes identifying and introducing new ideas, processes, and new procedures at work (De Jong & Den Hartog, 2010).

Innovative behavior can be measured by five indicators. First is informative investigation, which includes formulating ideas and solutions, demonstrating ideas and solutions, and evaluating ideas and solutions. Second, opportunity exploration, which includes paying attention to sources of opportunities, looking for opportunities for innovation, recognizing

opportunities, and gathering information about opportunities. Third, championing includes mobilizing resources, persuading and influencing, encouraging and negotiating, challenging and taking risks. Fourth generativity, which includes generating ideas or solutions for opportunities, generating representations or categories of opportunities, and generating associations and combinations of ideas and information. Fifth is an application, which is reflected in the behavior of implementing, modifying, and familiarizing (Kleysen & Street, 2001).

In the Islamic view, the concept of IWB is based on Islamic rules based on the Koran, for example, QS: Al-Ra'd, 11, "Verily Allah does not change the condition of a people unless they change the condition that is in themselves." Allah encourages humans to think in order to produce something new and innovative. When the IWB is in adequate condition, it can stimulate an increase in OCB. The Logahan et al. study (2014) and Dhar (2016) also revealed that IWB significantly affects OCB. Thus, the fourth hypothesis can be formulated as follows:

H4: IWB has an effect on OCB.

Ethical Leadership, Grit, and workplace spirituality as IWB's Antesedence

Empirically, IWB is proven not only to influence OCB but also to be influenced by ethical leadership, grit, and workplace spirituality. In practice, organizational (company) dynamics, both private and government organizations, involve and require ethical leadership, grit, and a spiritual workplace primarily to support the realization of IWB employees, especially managers. If a company implements ethical leadership effectively, has managers with high grit, and provides an adequate spiritual workplace, it can stimulate an increase in IWB. Previous research conducted by Dhar (2016), Wen et al. (2021), Özsungur (2019), and Zahra and Waheed (2017) show that ethical leadership influences IWB. Then, the studies of Bernardy and Bernardy (2021) and Matzler et al. (2016) revealed that grit influences IWB. In addition, Afsar and Badir (2017), Afsar and Rehman (2015), and Ranasinghe and Samarasinghe (2019) found a significant causal relationship between workplace spirituality and IWB. Some of the results of these previous studies conclusively show that ethical leadership, grit, and workplace spirituality are crucial antecedents for IWB. Thus, the hypothesis can be put forward as follows:

H5: Ethical leadership influences IWB

H6: Grit affects IWB

H7: Workplace spirituality influences IWB

The Role of IWB's Mediation

Some previous research results above show that besides being influenced by ethical leadership, grit, and workplace spirituality, IWB also affects OCB. For example, the study by Wen et al. (2021) shows that ethical leadership influences IWB. Then, Bernardy and Bernardy (2021) claim that grit impacts IWB. Furthermore, the results of the research by Ranasinghe and Samarasinghe (2019) prove that workplace spirituality is related to IWB. Meanwhile, the investigative results of Widodo et al. (2020) revealed that IWB has a significant effect on OCB. It opens opportunities for the indirect influence of ethical leadership, grit, and spiritual workplaces on OCB through IWB. That is, when ethical leadership, grit, and workplace spirituality are in good, high, and adequate conditions, they can have a positive impact on IWB and then have implications for increasing OCB. Hence, the hypothesis can be promoted as follows:

H8: Ethical leadership indirectly affects OCB through IWB.

H9: Grit is having an indirect effect on OCB through IWB.

H10: Workplace spirituality has an indirect effect on OCB through IWB.

Research Methods

Participants

The population of this study was roughly in 31,929 managers at 10 Islamic banks in Indonesia with the largest capitalization, namely Bank Syariah Indonesia, Bank Muamalat, CIMB Niaga Syariah, Maybank Syariah, BTN Syariah, Permata Bank Syariah, Bank Aceh Syariah, BTPN, Panin Dubai Syariah Bank, and Bank NTB Syariah. According to Hair et al. (2018), a good sample size for research using the SEM approach is five to ten times the number of indicators (observations) of all research variables. The number of indicators (observations) of the five latent variables in this study is 22, so the number of samples (participants) is 220 managers. Sampling was carried out using proportionate random sampling according to the population distribution at each bank (Widodo, 2021). Most of them are men (57.27%) and are married (91.82%). The majority are aged 36–45 years (48.18%) and 46–55 years (36.82%) with undergraduate education (73.64%). Most of their work experience is > 21 years (33.18%), 16-20 years (32.27%), and 11-15 (23.64%).

Research Design and Procedures

This study uses a causal design formulated in structural equation modeling (SEM). The research stages include: formulating research objectives, conducting a literature review, developing research models and hypotheses, making research instruments, conducting instrument trials for validity and reliability, and conducting research by distributing questionnaires through the google form platform by WhatsApp and email. After the questionnaires were collected, the scoring process was continued and followed by data analysis. The last step is the writing of research reports in scientific articles format.

Measurement

This study used a five-scale Likert questionnaire, from strongly disagree/never (score = 1) to strongly agree/always (score = 5). The questionnaire was designed by researchers based on theoretical indicators. Ethical leadership (X_1): Have faith ($X_{1.1}$), fair ($X_{1.2}$), trust ($X_{1.3}$), promote moral behavior ($X_{1.4}$), provide ethical guidance ($X_{1.5}$), communicating ethical standards ($X_{1.6}$), and provide a sense of accountability ($X_{1.7}$) (Brown et al., 2005; Munandar, 2017). Grit (X_2): consistency of interest ($X_{2.1}$) and perseverance of effort ($X_{2.2}$) (Duckworth & Quinn, 2009). Workplace spirituality (X_3): meaningful work ($X_{3.1}$), sense of community ($X_{3.2}$), and alignment with organizational values ($X_{3.3}$) (Milliman et al., 2003). IWB (Y_1): informative investigation ($Y_{1.1}$), opportunity exploration ($Y_{1.2}$), championing ($Y_{1.3}$), generativity ($Y_{1.4}$), and application ($Y_{1.5}$) (Kleysen & Street, 2001). OCB (Y_2): courtesy ($Y_{2.1}$), altruism ($Y_{2.2}$), civic virtue ($Y_{2.3}$), conscientiousness ($Y_{2.4}$), and sportsmanship ($Y_{2.5}$) (Organ et al., 2006). Ethical leadership comprise 14 items, grit is consists of 6 items, workplace spirituaity includes 9 items, while IWB and OCB are consists 10 item each. Respectively, they have a corrected item-total correlation coefficient (CICC) = .652–.912, .514–.818, .717–.866,.822–.974, and .632–.849, and had an alpha coefficient = .973,.793,.930,.979, and.926. The CICC of all items is > .361, and the alpha coefficient of all variables is > .7. It indicates validity and reliability (van Griethuijsen et al., 2015; Hair et al., 2018; Widodo, 2021).

Data Analysis

Data analysis in this study used structural equation modeling (SEM) analysis based on tawhidi string relation (TSR), especially Circular Causation (CC). Choudhury (2019) explains that CC is a causal equation that gives a mutual (relational) relationship of one factor to another. It is also supported by descriptive and correlational analysis. SEM analysis was processed with LISREL 8.80 software, while descriptive and correlational analysis was processed with the SPSS version 22 application.

Results

Descriptive and Correlation Analysis

The results of the descriptive and correlation analyses processed using SPSS are presented in Table 1. In general, the Mean values range from 20.29 to 48.13, which are greater than the Standard Deviation values (SD) from 2.898 to 5.846. Therefore, it reflects a good overall representation of the data and deserves further analysis. Meanwhile, the results of the correlation analysis between indicators for all constructs (variables) as a whole are significant at $p < .01$ with a correlation coefficient value range of .328–.670. It shows that all indicators have a reciprocal relationship with others. However, this relationship does not indicate symptoms of multicollinearity because the value of the correlation coefficient obtained is not more than 0.8.

Table 1. The results of descriptive and correlatioal analysis

Variables	Mean	SD	1	2	3	4	5
1. Ethical Leadership (X_1)	48.13	5.846	1.00				
2. Grit (X_2)	20.29	2.898	.392**	1.00			
3. Workplace Spirituality (X_3)	26.60	3.666	.328**	.599**	1.00		
4. IWB (Y_1)	32.52	4.493	.494**	.565**	.520**	1.00	
5. OCB (Y_2)	32.00	4.245	.594**	.657**	.612**	.670**	1.00

Confirmatory Factor Analysis

The variable measurement model is done by Confirmatory Factor Analysis (CFA). According to Hair et al. (2018), CFA is based on the premise that the observed variables are imperfect indicators of latent variables or certain underlying constructs. CFA testing was carried out on each research variable using LisRel 8.80 software. As displayed in Table 3, the results of CFA are useful in providing values to assess the validity and reliability of measurements. The factor loading obtained from the CFA is in the range of .34–.99. The factor loadings value ≥ .3 indicates that all indicators valid and represent latent variables (Costello & Osborne, 2005). Also, reliability can be seen from Cronbach's alpha (CA), composite reliability (CR), and variance extracted (VE). CA and CR values above .70, along with VE > .05 are acceptable (Hair et al., 2018). The AC and CR values were obtained in the range of .793–.979 and .662–.841, while VE of .517–.556. This indicated good reliability and acceptable convergence.

Table 2. The measurement model results

Constructs	Indicators	Loading Factors	CA	CR	VE
Ethical Leadership (X_1)	$X_{1.1}$	.83	.973	.841	.556
	$X_{1.2}$	.73			
	$X_{1.3}$	.64			
	$X_{1.4}$	.34			
	$X_{1.5}$	.47			
	$X_{1.6}$	.99			
	$X_{1.7}$	.49			
Grit (X_2)	$X_{2.1}$	.72	.793	.662	.541
	$X_{2.2}$	.81			
Workplace Spirituality (X_3)	$X_{3.1}$	.62	.930	.719	.504

	$X_{3.2}$	.98			
	$X_{3.3}$	.37			
IWB (Y_1)	$Y_{1.1}$	.73	.979	.835	.517
	$Y_{1.2}$	.92			
	$Y_{1.3}$	.48			
	$Y_{1.4}$	.55			
	$Y_{1.5}$	.82			
OCB (Y_2)	$Y_{2.1}$	.55	.926	.781	.526
	$Y_{2.2}$	.72			
	$Y_{2.3}$	.85			
	$Y_{2.4}$	.55			
	$Y_{2.5}$	.53			

Goodness-of-fit

The results of the goodness of fit (GOF) index, as presented in Table 3, show that of the nine indices, three indexes are poor (P(χ2), RMSEA, and AGFI), five indexes are categorized as good fit (GFI, NFI, NNFI, CFI, and IFI), and one categorized index of marginal fit (RFI). From the results of this test, more indices are classified as a good fit, so it can be concluded that the empirical model of the influence of ethical leadership, grit, and workplace spirituality on IWB and OCB fits the theoretical model.

Table 3. Goodness-of-fit statistics results

No.	Goodness of Fit Index	Cut o Value	Resutts	Information
1	P (χ^2)	> 0,05	0,000	Poor
2	RMSEA	< 0,08	0,113	Poor
3	GFI	> 0,90	0,96	Good Fit
4	AGFI	> 0,90	0,70	Poor
5	NFI	> 0,90	0,98	Good Fit
6	NNFI	> 0,90	0,90	Good Fit
7	CFI	> 0,90	0,91	Good Fit
8	IFI	> 0,90	0,91	Good Fit
9	RFI	> 0,90	0,87	Marginal Fit

Hypothesis Testing

As summarized in Table 4 based on Figures 1-2, all the hypotheses were supported (significant) at α = .05. In detail, ethical leadership, grit, workplace spirituality, and IWB positively affect OCB, with path coefficient (γ/β) and p-value respectively: .32, .33, .26, and .20 at p ≤ .05. In addition, ethical leadership, grit and workplace spirituality positively influences IWB, with path coefficient (γ) and p-value respectively: .21, .33, and .31 at p ≤ .05. However, grit has a stronger influence on IWB and OCB than ethical leadership and workplace spirituality. It shows the dominance of grit in influencing IWB and OCB. As a consequence, grit needs more attention than others. Furthermore, ethical leadership, grit, and workplace spirituality indirectly impact OCB through IWB, with path coefficient (β)

and p-value, respectively: .04, .07, and .06 at p ≤ .05. Grit also has an indirect effect bigger than ethical leadership and workplace spirituality. It is similar to a direct effect of grit on IWB and OCB.

Table 4: Hypothesis Testing results

Alur (Path)	Path Coeffitient	T-value	ecision
H_1: Ethical Leadership (X_1) → OCB (Y_2)	.32*	4.66	Signifikan
H_2: Grit (X_2) → OCB (Y_2)	.33*	2.26	Signifikan
H_3: Workplace spirituality (X_3) → OCB (Y_2)	.26*	1.89	Signifikan
H_4: IWB (Y_1) → OCB (Y_2)	.20*	2.35	Signifikan
H_5: Ethical Leadership (X_1) → IWB (Y_1)	.21*	2.98	Signifikan
H_6: Grit (X_2) → IWB (Y_1)	.33*	2.05	Signifikan
H_7: Workplace spirituality (X_3) → IWB (Y_1)	.31*	1.97	Signifikan
H_8: Ethical Leadership (X_1) → IWB (Y_1) → OCB (Y_2)	.04*	1.83	Signifikan
H_9: Grit (X_2) → IWB (Y_1) → OCB (Y_2)	.07*	1.66	Signifikan
H_{10}: Workplace spirituality (X_3) → IWB (Y_1) → OCB (Y_2)	.06*	1.71	Signifikan

* p < 0,05

Figure 1: Standardize Structural Model

Chi-Square=760.07, df=199, P-value=0.00000, RMSEA=0.113
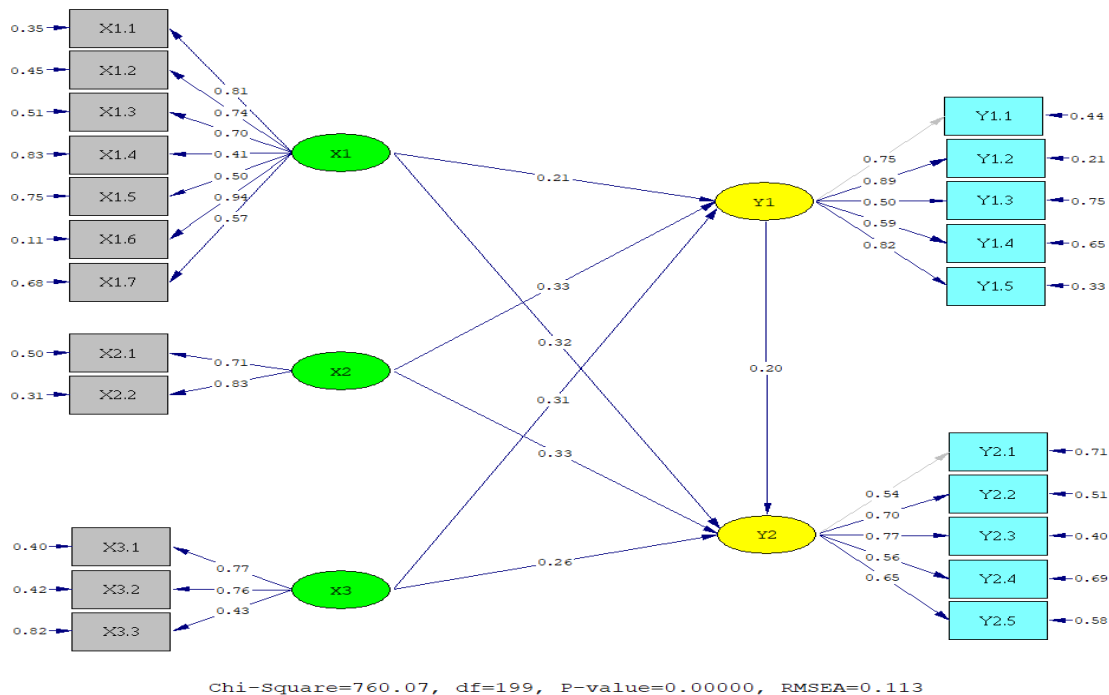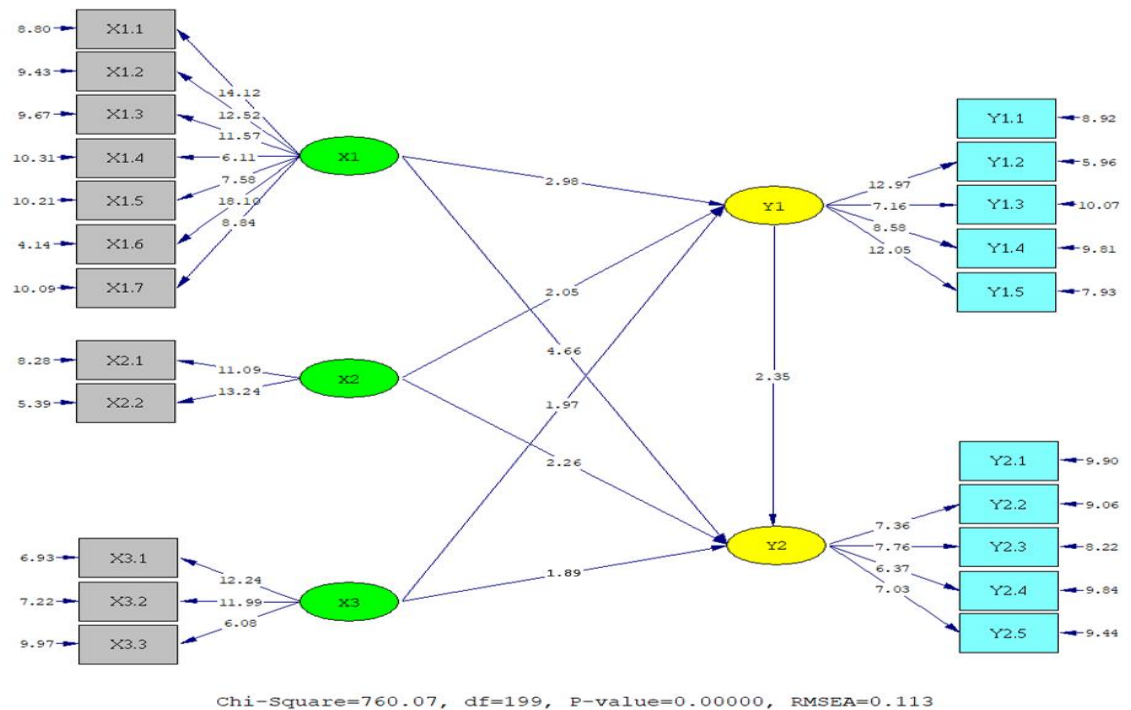
Figure 2: T-value Structural Model

Discussion

This study results indicate that ethical leadership has a positive and significant direct effect on OCB. This indicates that improving ethical leadership practices reflected in faith, fairness, trustworthiness, promoting moral behavior, providing ethical guidance, communicating ethical standards, and providing a sense of accountability can encourage improvements in politeness, altruism, kindness, prudence, and sportsmanship as a manifestation of the manager's OCB. In addition, these findings also show the strategic position of ethical leadership in spurring an increase in the OCB of Islamic Bank managers as capital for developing and improving the company's organizational performance. These findings are consistent and confirm the results of previous studies which, among others, were conducted by Ali, Ahmad, and Saeed (2018), Shareef and Atan (2019), Huang et al. (2021), and Nemr and Liu (2020) who prove that ethical leadership has an influence on OCB. This is also in accordance with the Islamic view (Al-Qur'an: Al-Maidah, 8; Shaad, 26) that a fair and trustworthy leader can encourage his subordinates to always be polite, altruistic, kind, careful, and fair as a reflection of OCB.

This study also found that grit has a positive and significant direct effect on OCB. This empirical fact indicates that grit is an important antecedent for OCB, so if the grit of managers of Islamic Banks is increased, there is an opportunity to increase the OCB of managers. That means that consistency of interest and persistence of effort are important for managers to develop their OCB. This finding is consistent with the results of Arifin et al. (2019) and Yoo-Jin et al. (2018), who demonstrated that grit has a significant effect on OCB. In addition, it is also in accordance with the Islamic perspective (Al-Qur'an: Yusuf, 87; Ali Imran, 139) which emphasizes that every human being should not despair, feel weak, and feel sad because this can interfere with anyone who is fighting for the purpose of life. , let alone long-term goals. The spirit of these two verses will encourage someone, including the manager of an Islamic Bank, to always be careful and fair as a manifestation of OCB.

This study also reveal the direct influence of workplace spirituality on OCB. The effect is positive so that it emphasizes the tendency that improving workplace spirituality as reflected in meaningful work, a sense of togetherness, and the alignment of individual values with organizational values can stimulate politeness, altruism, kindness, prudence, and sportsmanship of managers. Extra role behavior as a manifestation of OCB is really needed by organizations, including Islamic Banks, especially in dealing with less normal situations after the COVID-19 pandemic. These findings support previous studies on how workplace spirituality affects OCB (Ridlo et al., 2021; Gupta & Kumar, 2020; Jannah & Santoso, 2017). In addition, it is also in line with the Islamic view (Al-Qur'an: Al-Muzammil, 1-10, 20), which essentially states that the elements that form spiritual intelligence are found in the world of work, which facilitate the growth of the spirituality of workers, including managers. Islamic Bank. When these conditions are well-developed, it can seed a work culture full of decency, altruism, benevolence, prudence, and sportsmanship as the actualization of OCB.

This study also indicates that IWB has a direct effect on OCB. These findings indicate that IWB is an important predictor for OCB managers of Islamic Banks. It indicates that when a manager's IWB is improved, it will be followed by an increase in his OCB. This means that IWB, which is expressed in opportunity exploration, generativity, informative investigation, fighting for, and application, can trigger and spur an increase in teaching OCB, which is reflected in politeness, altruism, kindness, caution, and sportsmanship. This is in accordance with the study of Logahan et al. (2014) and Dhar (2016) show that IWB has a significant effect on OCB, and it also in line with Islamic views (Al-Qur'an: Al-Ra'd, 11; Hud, 37) which essentially emphasizes innovative ideas and behavior which allows a person or manager to do things beyond the limits of their duties or authority to build the success of an organization or company.

This study also found a positive and significant direct effect of ethical leadership on IWB. It means that ethical leadership is a reliable predisposition for IWB. Therefore, when the leaders of Islamic Banks intensely apply ethical leadership values, such as faith, justice, trustworthiness, promoting moral behavior, providing ethical guidance, communicating ethical standards, and providing a sense of accountability, this can stimulate the emergence of innovative work behavior among managers, which is urgently needed by Islamic Banks in facing competition and challenges in the future. This condition is in accordance with the results of a study by Wen et al. (2021), Özsungur (2019), and Zahra and Waheed (2017), who prove that ethical leadership has a significant impact on IWB. In addition, it is also in line with the Islamic view (Al-Qur'an: Al-Maidah, 8), which states that a fair leader can inspire subordinates to do new things that contribute to the organization. A sense of justice will lead someone to be enthusiastic about doing unusual things, such as making new breakthroughs needed to restore company performance after the COVID-19 pandemic.

This study also reveals another fact: grit not only affects OCB but also affects IWB. It shows that grit is an important predictor for IWB, so the existence of grit can determine the IWB of Islamic Bank managers. It also means that consistency of interest and persistence of effort are modalities for managers to develop their IWB. This finding is consistent with the studies of Bernardy and Antoni (2021) and Mooradian et al. (2016), which prove that grit has a significant effect on IWB. The Islamic view (Al-Qur'an: Ali Imran, 139) also emphasizes that grit can spur a person to achieve his goals in the long term in various ways, including using innovative new ways to get rid of obstacles that cannot be resolved by means of conventional old way.

Another fact was found in this study, namely the influence of workplace spirituality on IWB. It implies that workplace spirituality is crucial for IWB managers of Islamic Banks. Meaningful work, a sense of togetherness, and aligning individual values with organizational values are proven to generate IWB, such as exploring opportunities, conducting information investigations, and applying new ideas that promise progress. This finding is in line with the results of investigations by Afsar and Badir (2017), Afsar and

Rehman (2015), and Ranasinghe and Samarasinghe (2019), which show that workplace spirituality has a positive impact on IWB. Islam also has a view that is in accordance with this fact, for example, in the Qur'an: Al-Muzammil, which, among other things, emphasizes that a spiritual workplace is very important for workers so that its existence needs to be improved on an ongoing basis so that it can trigger and encourage workers to keep worshiping in the midst of their busy lives and are inspired to find new things that are beneficial to themselves and their workplace organization.

In addition, the findings of this study also show the significant role of IWB in mediating the influence of ethical leadership, grit, and workplace spirituality on OCB. This empirical fact confirms that when ethical leadership, grit, and workplace spirituality are improved in quality, they can stimulate IWB and have implications for increasing the OCB of Islamic Bank managers. It shows the vital role of IWB in a causal ethical leadership, grit, and workplace spirituality relationship with OCB. These findings not only confirm previous studies that, besides influencing OCB IWB (Logahan et al., 2014; Dhar, 2016) is also influenced by ethical leadership (Wen et al., 2021; Özsungur, 2019), grit (Bernardy & Antoni, 2021; Mooradian et al., 2016) and workplace spirituality (Afsar & Badir, 2017; Ranasinghe & Samarasinghe, 2019), but also reveals new empirical facts of the indirect influence of ethical leadership, grit, and workplace spirituality on OCB with IWB mediation. This new fact is in line with the contents of the Qur'an, which, among other things, emphasizes that leadership that prioritizes aspects of faith and justice can inspire someone to do new things (IWB) framed in volunteering to help other people and companies (OCB); strong interest accompanied by high effort can encourage someone to produce new work ideas and behaviors (IWB) as capital to help and provide extra support to other people and companies (OCB); and a workplace that provides and facilitates workers to worship freely and solemnly and interprets work as a field for worship will inspire workers to find new, more effective ways of working (IWB) that enable them to contribute more to the organization (OCB).

Finally, as a whole, this research produces a new model regarding the influence of ethical leadership, grit, and workplace spirituality on OCB with IWB mediation, which is built on the results of relevant previous research and the Qur'an. This new empirical model is a new finding (novelty) that makes an important theoretical contribution to the development of Islamic economics through the perspective of human resources, especially the OCB of Islamic Bank managers reviewed based on the perspective of ethical leadership, grit, and workplace spirituality with IWB mediation.

Conclusion

Employee OCB is urgently needed by organizations, especially in dealing with abnormal situations after the COVID-19 pandemic. The results of this study prove that OC managers are influenced by ethical leadership, grit, workplace spirituality, and IWB. Apart from that, IWB has also been shown to be influenced by ethical leadership, grit, and workplace spirituality. Furthermore, ethical leadership, grit, and workplace spirituality indirectly impact OCB through IWB. The finding of a new empirical model (novelty) makes a theoretical contribution to the development of sharia economics through the perspective of human resources, especially the OCB of Islamic Bank managers reviewed based on the perspective of ethical leadership, grit, and workplace spirituality with IWB mediation. In addition, these findings also provide practical implications for the management of Islamic Bank human resources (HR), especially in dealing with situations that are not conducive due to a crisis or disaster, such as the COVID-19 pandemic. Under these conditions, academics, scientists, researchers, and practitioners can discuss, adopt, or adapt these findings according to their work areas.

Limitation and Recommendation

Even though it has been carried out with strict scientific procedures, this research has several limitations that require improvement in the future. First, it does not accommodate all theoretical dimensions/indicators; accordingly, other researchers can complete it. Second, it only uses a quantitative approach; and does not cover qualitative motives that underlie the causal relationship between variables. Therefore, future research should consider using mixed methods: quantitative and qualitative, with the support of different analytical tools such as SmartPLS for quantitative method. Third, it also only involves a single data source (teacher); therefore, it needs other data sources in future research, for example, follower, direct leaders, or colleagues (managers).

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