



Workplace Spirituality and Organisational Citizenship Behaviour: The Role of Spiritual Quotient, Intelligence Quotient and Job Satisfaction

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<p>CORRESPONDING AUHTOR*:</p> <p>Jasman Saripuddin Hasibuan Doctoral Program Syariah Economics, Universitas Islam Negeri Sumatera Utara *Email: jasmansarifuddin@umsu.ac.id</p> <p>Keywords: <i>Emotional Quotient, Intelligence Quotient, Organisational Citizenship Behaviour, Spiritual Quotient, Workplace Spirituality</i></p> <p>DOI: https://doi.org/10.30596/ijbe.v7i2.25874</p>	<p>ABSTRACT</p> <p>Purpose – This research aims to investigate the impact of workplace spirituality and Intelligence Quotient on organisational citizenship behaviour, both directly and indirectly, through the mediating roles of job satisfaction, Spiritual Quotient, and Emotional Quotient</p> <p>Methodology – The study adopts a causal research design using a quantitative approach, with a sample consisting of 126 administrators and supervisors from the Indonesian Islamic Pension Fund Association. Data were collected via interviews and questionnaires, and the hypotheses were tested using Partial Least Squares (SmartPLS) analysis.</p> <p>Findings – Among the seven hypotheses tested, two were rejected. The findings revealed that the Spiritual Quotient did not enhance the relationship between workplace spirituality and organisational citizenship behaviour, and that the Emotional Quotient did not strengthen the connection between workplace spirituality and job satisfaction.</p> <p>Originality/Novelty – This study offers an integrated model that links workplace spirituality, Intelligence Quotient, Spiritual Quotient, Emotional Quotient, and job satisfaction to explain organisational citizenship behaviour within an Islamic pension fund.</p> <p>Implications – The findings guide managers in improving organisational citizenship behaviour by strengthening workplace spirituality, enhancing job satisfaction, and developing employees' intellectual, spiritual, and emotional intelligence through targeted human resource practices.</p>
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INTRODUCTION

The development of Islamic financial institutions has become a strategic agenda in Indonesia, not only because Indonesia has one of the largest Muslim populations in the world, but also because Islamic finance is expected to provide ethical, inclusive, and socially responsible financial services. Within this ecosystem, Sharia pension funds occupy a distinctive position by integrating long-term financial protection with Sharia-compliant investment principles. However, the development of Sharia pension funds in Indonesia remains paradoxical. On the one hand, the industry has shown positive asset growth. Otoritas Jasa Keuangan (2024) reported that Sharia pension fund assets in 2024 reached IDR 3.60 trillion, up 7.80% from IDR 3.34 trillion the previous year. On the other hand, the development of this industry remains relatively limited in terms of participation, market penetration, and organisational capacity. This condition indicates that the challenges faced by Sharia pension funds are not merely financial or regulatory, but also organisational and behavioural.

In Sharia-based financial service organisations, human resources play a central role because employees are expected to comply not only with professional standards but also with ethical and spiritual values. The initial background of this study also emphasises that the Indonesian Islamic Pension Fund Association faces human resource challenges, particularly in strengthening employee performance, service quality, and organisational contribution within the Sharia pension fund sector. Therefore, Sharia pension funds require employees who are not only able to perform formal duties but also willing to demonstrate voluntary behaviours that support organisational effectiveness. These behaviours include helping colleagues, maintaining service quality, supporting Sharia compliance, showing initiative, and contributing beyond formal job descriptions. In the organisational behaviour literature, such voluntary behaviours are known as Organisational Citizenship Behaviour (OCB) (Fernandes et al., 2021; Qalati et al., 2022).

The importance of OCB has become increasingly relevant in modern organisations. Global workplace data indicate that organisations face serious challenges in encouraging employees to remain psychologically attached to their work and contribute beyond minimum role requirements. Gallup (2026) reported that in 2025, only 20% of employees worldwide were engaged at work, while 64% were not engaged and 16% were actively disengaged. This low level of engagement reflects a major organisational problem, as disengaged employees are less likely to demonstrate initiative, cooperation, and discretionary effort. Gallup also reported that global employee engagement declined after reaching 23% in 2022 and 2023, falling to 21% in 2024 and 20% in 2025 (Gallup, 2026). Although employee engagement is not identical to OCB, it provides an important empirical signal that modern organisations increasingly need employees willing to contribute voluntarily and meaningfully, beyond formal job expectations.

One factor that may encourage OCB is Workplace Spirituality. Workplace Spirituality refers to employees' experiences of meaningful work, a sense of community, and alignment between personal and organisational values. In Sharia-based organisations, Workplace Spirituality has a more specific meaning because work is understood not only as an economic

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activity but also as a form of moral responsibility and worship. When employees perceive that their workplace supports spiritual values, honesty, fairness, meaningful contribution, and ethical conduct, they are more likely to develop positive attitudes toward the organisation. Previous studies show that Workplace Spirituality can enhance OCB, commitment, employee performance, and prosocial behaviour (Al-Mahdy et al., 2022; Jena, 2022; Srivastava et al., 2025).

However, the relationship between Workplace Spirituality and OCB has not been fully conclusive. Some studies have found that Workplace Spirituality directly improves OCB because meaningful work, sense of community, inner life, and value alignment encourage employees to voluntarily support organisational goals. Garg (2020), for example, showed that Workplace Spirituality and OCB contribute to organisational performance in the insurance industry. Al-Mahdy et al. (2022) also found that Workplace Spirituality contributes to teachers' OCB directly and indirectly through affective commitment. In contrast, other studies suggest that the influence of Workplace Spirituality on OCB may depend on psychological and individual mechanisms. Jena (2022) found that OCB mediates the effect of Workplace Spirituality on employee performance, while Emotional Intelligence strengthens employee outcomes. More recent studies further indicate that job satisfaction, affective commitment, psychological ownership, emotional intelligence, employee engagement, and person–organisation fit may shape the strength of the Workplace Spirituality–OCB relationship (Chiaburu et al., 2022; Doğru, 2022; Liu et al., 2023; Srivastava et al., 2025). These findings reveal an empirical inconsistency: previous research has not clearly established whether Workplace Spirituality independently produces OCB or whether its effect becomes meaningful only when employees experience positive psychological states and possess relevant individual capacities.

This inconsistency indicates a specific research gap. Prior studies have tended to examine Workplace Spirituality as a direct predictor of OCB or to test only a single intervening variable, such as commitment, engagement, psychological ownership, or person–organisation fit. Although these studies provide valuable insights, they leave an important explanatory shortcoming: the psychological process through which a spiritually meaningful workplace is transformed into voluntary citizenship behaviour remains insufficiently clarified, particularly in Sharia-based non-bank financial institutions. Therefore, this study positions Job Satisfaction as a mediating variable. Theoretically, Workplace Spirituality can increase Job Satisfaction because employees who perceive their work as meaningful, experience positive social relationships, and feel alignment between personal and organisational values are more likely to evaluate their jobs positively. Satisfied employees are then more likely to reciprocate positive work experiences through discretionary behaviour, such as helping colleagues, maintaining harmony, showing civic virtue, supporting organisational objectives, and protecting institutional interests. This argument is consistent with studies showing that Job Satisfaction is closely related to OCB and can function as a psychological mechanism that converts positive work experiences into extra-role behaviour (Chiaburu et al., 2022; Liu et al., 2023).



In addition to Job Satisfaction, this study argues that OCB is shaped not only by workplace conditions but also by employees' individual capacities. Previous studies have often explained OCB from environmental, attitudinal, or leadership perspectives, while the integrated role of human intelligence has received limited attention. Therefore, the three dimensions of intelligence, namely Intelligence Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ), need to be incorporated into the research model. IQ reflects cognitive ability, analytical reasoning, accuracy, and problem-solving capacity. In financial organisations, employees must understand regulations, process complex information, minimise administrative errors, manage participant data responsibly, and make accountable decisions. Nye et al. (2022) showed that cognitive ability is related not only to task performance but also to training performance and OCB. This suggests that employees with stronger cognitive ability may be better at identifying organisational needs, understanding procedural risks, and contributing beyond their formal roles.

EQ is also essential because OCB is relational in nature. Employees with strong Emotional Intelligence are better able to understand others' emotions, manage conflict, show empathy, foster cooperation, and maintain positive interpersonal relationships. Dođru's (2022) meta-analysis confirmed that Emotional Intelligence is positively related to OCB, job satisfaction, organisational commitment, and job performance. Similarly, Kumari et al. (2022) and Santa et al. (2023) showed that Emotional Intelligence contributes to citizenship behaviour and organisational effectiveness. In the context of Sharia pension funds, EQ may help employees translate spiritual values into empathy, service orientation, cooperation, and prosocial behaviour.

Meanwhile, SQ provides a deeper value-based foundation for OCB. Spiritual intelligence refers to the ability to create meaning, act in accordance with values, maintain self-awareness, and respond wisely to complex situations. In Sharia-based financial institutions, SQ is particularly relevant because employees are expected to integrate professional competence with moral and spiritual responsibility. Baykal (2024) argued that spiritual intelligence enables individuals to make better use of workplace spirituality in creating collective awareness and value-based action. Therefore, employees with strong SQ may be more likely to interpret work as meaningful service, internalise Sharia values, and express these values through voluntary citizenship behaviour.

Based on the above discussion, the research gap in this study is threefold. First, there is an empirical gap because prior findings remain inconsistent regarding whether Workplace Spirituality has a direct effect on OCB or operates through psychological mechanisms such as Job Satisfaction. Second, there is a contextual gap because most previous studies have been conducted in education, healthcare, hospitality, manufacturing, insurance, and conventional financial settings, whereas Sharia pension fund organisations in Indonesia remain underexplored. Third, there is a theoretical gap because previous studies generally examined Workplace Spirituality, Job Satisfaction, IQ, EQ, and SQ separately, rather than integrating them into one comprehensive model to explain OCB. Therefore, the novelty of this study lies in developing an integrative model that explains OCB as the outcome of the interaction between a spiritually meaningful work environment, employee job satisfaction, and



multidimensional human intelligence. Unlike previous studies that mostly positioned Workplace Spirituality as a direct predictor of OCB, this study explicitly examines Job Satisfaction as a mediating mechanism and IQ, EQ, and SQ as individual capacities that strengthen the emergence of OCB. Thus, this study aims to analyse the effect of Workplace Spirituality on OCB, examine the mediating role of Job Satisfaction, and evaluate the contribution of IQ, EQ, and SQ in explaining OCB among employees of Indonesian Sharia pension fund organisations.

Hypothesis Development

The Relationship between Workplace Spirituality and Organisational Citizenship Behaviour

Workplace Spirituality refers to employees' experience of meaningful work, connectedness with others, and alignment between personal and organisational values. In value-based organisations such as the Indonesian Islamic Pension Fund Association, this construct is particularly relevant because employees are expected not only to perform formal duties but also to internalise ethical, moral, and spiritual values in their work. Organisational Citizenship Behaviour refers to voluntary actions beyond formal job requirements that support organisational effectiveness, such as helping colleagues, maintaining harmony, and contributing to organisational goals (Fernandes et al., 2021; Qalati et al., 2022). The relationship between Workplace Spirituality and OCB can be explained through Social Exchange Theory, Job Characteristics Theory, and Affective Events Theory. Employees who perceive their workplace as spiritually meaningful tend to feel valued, intrinsically motivated, and emotionally connected, which encourages them to reciprocate through extra-role behaviour. Recent studies support this argument. Workplace Spirituality has been found to enhance OCB directly and indirectly through commitment (Al-Mahdy et al., 2022), improve employee performance through citizenship behaviour and emotional intelligence (Jena, 2022), and strengthen citizenship behaviour through spirituality and compassion (Mahipalan, 2023). In addition, Srivastava et al. (2025) confirmed that Workplace Spirituality promotes OCB through person-organisation fit, while Nayyar et al. (2025) showed that Workplace Spirituality is increasingly linked to positive employee attitudes and behaviours.

H1: Workplace spirituality affects organisational citizenship behaviour

The Relationship between Intelligence Quotient and Organisational Citizenship Behaviour

Intelligence Quotient reflects employees' cognitive ability to reason logically, analyse information, solve problems, and process complex work demands. In Sharia pension fund organisations, this ability is essential because employees must understand regulations, ensure administrative accuracy, interpret financial information, and make responsible decisions. From the ability–demands fit perspective, employees whose cognitive capacity matches job complexity are more likely to feel competent, adapt effectively, and contribute beyond formal duties. Recent studies confirm that cognitive ability remains an important predictor of job performance, particularly in complex occupations requiring judgment, learning, and



information processing (ALMamari & Traynor, 2021; Sackett et al., 2022; Van Iddekinge et al., 2023; Sackett et al., 2024). Although recent scholarship cautions against overemphasising cognitive ability as the sole predictor of employee success (Woods & Patterson, 2024), it remains relevant to the explanation of Organisational Citizenship Behaviour. Employees with higher IQs may better understand organisational needs, anticipate work problems, assist colleagues, and provide constructive solutions. In the context of IDPII, cognitive ability supports employees in managing pension fund responsibilities, complying with Sharia-based procedures, and contributing to organisational effectiveness through voluntary contributions. Therefore, IQ can be understood as an individual capability that facilitates OCB.

H2: Intelligence Quotient Affects Organisational Citizenship Behaviour

The Relationship between Job Satisfaction and Organisational Citizenship Behaviour

Job Satisfaction refers to employees' positive evaluation of their work, including satisfaction with tasks, supervisors, colleagues, rewards, work environment, and organisational support. Employees who feel satisfied are more likely to develop an emotional attachment to the organisation and to voluntarily contribute beyond their formal job responsibilities. From the perspective of Social Exchange Theory, job satisfaction fosters reciprocity: when employees perceive that the organisation provides fair treatment, supportive supervision, and meaningful work conditions, they tend to respond with helpful, cooperative, and constructive behaviours. Therefore, satisfied employees are more willing to assist colleagues, maintain workplace harmony, comply with organisational norms, and support organisational goals. Recent empirical studies support this relationship. Nurjanah et al. (2020) found that job satisfaction significantly strengthens Organisational Citizenship Behaviour through organisational commitment. Na-Nan et al. (2020) showed that job satisfaction and organisational commitment mediate the relationship between performance appraisal problems and OCB. Torlak et al. (2021) confirmed that job satisfaction positively affects citizenship behaviour among nurses. Mahmoud et al. (2021) demonstrated that job satisfaction functions as an important mediator in explaining organisational citizenship behaviour during crisis conditions. Tang et al. (2024) also found that job satisfaction mediates the relationship between internal corporate social responsibility and customer-oriented OCB. Similarly, Siregar et al. (2023) confirmed that job satisfaction significantly improves OCB in the public sector.

H3: Job Satisfaction Affects Organisational Citizenship Behaviour

The Relationship between Workplace Spirituality and Job Satisfaction

Workplace Spirituality can increase Job Satisfaction by enabling employees to perceive work as meaningful, socially connected, ethically grounded, and aligned with their personal values. In Sharia-based organisations, this relationship becomes stronger because work is not only viewed as an economic activity but also as a moral responsibility, service, and worship. When employees perceive that their workplace promotes honesty, fairness, shared purpose, and spiritual values, they are more likely to experience positive emotional attachment to their jobs. This argument is supported by recent studies showing that workplace spirituality



contributes to job satisfaction by strengthening purpose, coherence, value alignment, and psychological well-being (Bella et al., 2021; Rashidin et al., 2020). In Islamic contexts, spirituality also enhances job satisfaction through work ethics and commitment, indicating that religiously grounded values can shape positive work attitudes (Asutay et al., 2022). Other studies confirm that workplace spirituality is associated with job satisfaction, service quality, and work-related outcomes, particularly when employees feel supported by meaningful organisational values (Eliyana & Sridadi, 2020; Widayanthi et al., 2024; Dhir, 2025). Moreover, workplace spirituality can strengthen the influence of organisational justice on job satisfaction, suggesting that spiritual values help employees interpret fairness more positively (Ertemsir et al., 2024). Therefore, in IDPII, workplace spirituality is expected to increase job satisfaction by helping employees view their work as meaningful, socially useful, and aligned with Islamic organisational values.

H4: Workplace Spirituality affects Job Satisfaction

The Mediating Role of Job Satisfaction in the Relationship between Workplace Spirituality and Organisational Citizenship Behaviour

Workplace Spirituality may influence Organisational Citizenship Behaviour both directly and indirectly through Job Satisfaction. When employees perceive work as meaningful, ethically consistent, and aligned with organisational values, they are more likely to evaluate their jobs positively. This positive evaluation creates psychological attachment and a sense of reciprocity, encouraging employees to help colleagues, maintain harmony, protect organisational interests, and support goals beyond formal job descriptions. According to Social Exchange Theory, job satisfaction serves as a mechanism that transforms spiritual work experiences into constructive extra-role behaviour. Recent studies support this logic. Dubey et al. (2022) showed that workplace spirituality is a meaningful mechanism connecting job satisfaction and OCB, while Djaelani et al. (2020) demonstrated that spiritual leadership and job satisfaction contribute to organizational commitment and OCB. Srivastava and Pradhan (2021) further confirmed that workplace spirituality strengthens employee performance and citizenship behaviour, and Pio and Lengkong (2020) found that spiritual leadership improves ethical behaviour and OCB through positive work-life mechanisms. In addition, Hafeez et al. (2022) and Khalilzadeh and Ghesmati (2024) emphasised that organisational spirituality and trust-based spiritual values encourage citizenship behaviour and sustainability-oriented contribution. Therefore, in the IDPII context, employees who experience spiritual meaningfulness at work are likely to feel satisfied because their tasks align with Islamic values and organisational purposes; this satisfaction, in turn, motivates voluntary contributions and strengthens OCB.

H5: Job Satisfaction mediates the relationship between Workplace Spirituality and Organisational Citizenship Behaviour



The Moderating Role of Spiritual Quotient in the Relationship between Workplace Spirituality and Organisational Citizenship Behaviour

Spiritual Quotient refers to an individual's capacity to construct meaning, act in accordance with values, maintain self-awareness, and draw on spiritual resources when facing work-related problems. In Sharia-based organisations, SQ is particularly relevant because employees are expected to integrate technical competence with ethical, religious, and social responsibility. From the perspective of Social Cognitive Theory, employees with higher SQ are better able to interpret Workplace Spirituality as a meaningful organisational resource and translate it into prosocial behaviour. Recent studies show that spiritual intelligence strengthens citizenship behaviour among Muslim employees by encouraging honesty, responsibility, participation, and voluntary contribution (Alamanda et al., 2021). Spiritual intelligence also improves person-organisation fit, organisational commitment, and customer-oriented OCB, indicating that spiritually intelligent employees are more likely to align personal values with organisational goals (Pattanawit & Charoensukmongkol, 2022). In Islamic organisational settings, SQ has been shown to enhance spiritual health and reduce occupational stress, potentially supporting more stable and constructive work behaviour (Aini et al., 2023).

Furthermore, from an Islamic perspective, spiritual intelligence is linked to emotional and moral awareness, which helps employees respond more ethically in organisational life (Anwar et al., 2020). Systematic and theoretical reviews also confirm that SQ is associated with meaning-making, adaptability, and value-based decision-making (Vasconcelos, 2020; Fidelis et al., 2024). Therefore, in IDPII, SQ is expected to strengthen the influence of Workplace Spirituality on OCB.

H6: Spiritual Quotient moderates the relationship between Workplace Spirituality and Organisational Citizenship Behaviour

The Moderating Role of Emotional Quotient in the Relationship between Workplace Spirituality and Job Satisfaction

Emotional Quotient refers to employees' ability to perceive, understand, regulate, and use emotions effectively in workplace interactions. EQ is important because Workplace Spirituality involves affective experiences such as meaningfulness, connectedness, compassion, ethical awareness, and value alignment. From the perspective of Affective Events Theory, spiritual experiences in the workplace can function as positive emotional events that shape employees' attitudes toward their jobs. However, employees may respond differently to these experiences depending on their emotional capability. Employees with higher EQ are better able to interpret positive workplace experiences, regulate emotional responses, reduce stress, manage interpersonal tension, and maintain harmonious relationships. Recent studies show that emotional intelligence is positively associated with job satisfaction and can operate through work engagement, psychological empowerment, conflict management, work climate, and reduced job stress (Gong et al., 2020; Suleman et al., 2020; Soriano-Vázquez et al., 2023; García del Castillo-López & Pérez Domínguez, 2024). Other studies also demonstrate that EQ plays an important role in strengthening the relationship between emotional labour, job satisfaction, and employee performance outcomes (Lee, 2021; Lu et al., 2021; Deb et al.,



2023). In the IDPII context, employees with high EQ may be more able to appreciate spiritual values, build constructive relationships, manage emotional demands, and experience higher job satisfaction. Therefore, EQ is expected to strengthen the positive effect of Workplace Spirituality on Job Satisfaction.

H7: Emotional Quotient moderates the relationship between Workplace Spirituality and Job Satisfaction

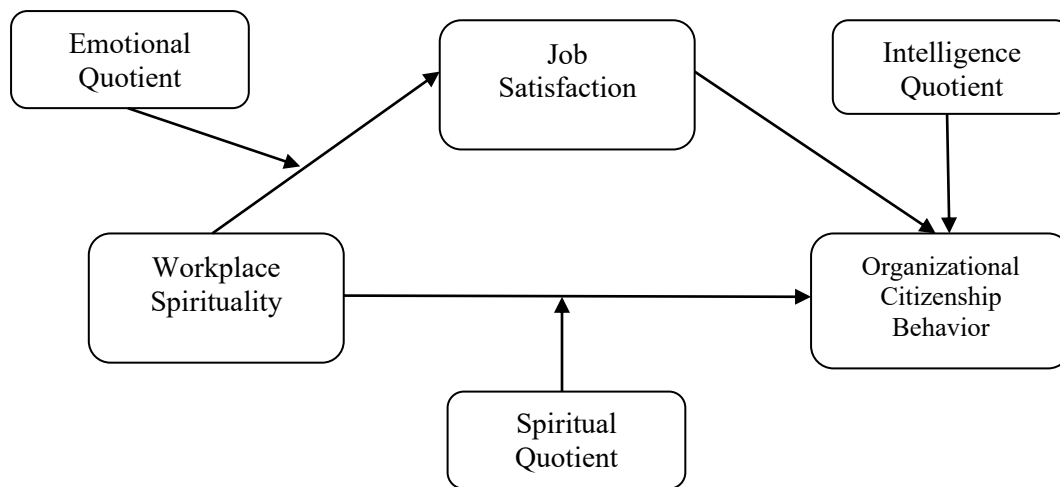


Figure 1. Research Model

METHODS

This study employed a quantitative explanatory-causal design using a cross-sectional survey method. The design was selected because the study aimed to test predetermined hypotheses and examine direct, mediating, and moderating relationships among Workplace Spirituality, Intelligence Quotient, Job Satisfaction, Spiritual Quotient, Emotional Quotient, and Organisational Citizenship Behaviour. Although the model was theoretically causal, the cross-sectional design was interpreted as causal-predictive rather than as evidence of longitudinal causality. The quantitative approach was appropriate because all constructs were operationalised into measurable indicators, assessed using structured questionnaire items, and analysed statistically, as commonly applied in organisational behaviour studies involving latent psychological and behavioural constructs (Jena, 2022; Liu et al., 2023).

The research subjects were employees of the Indonesian Islamic Pension Fund Association. They were selected because they directly experience the organisational environment, leadership practices, work values, job satisfaction, emotional interaction, spiritual meaning at work, and discretionary behaviour examined in this study. Therefore, they represent the most relevant unit of analysis for evaluating Organisational Citizenship Behaviour in the context of a Sharia-based pension fund. Respondent characteristics were recorded to provide a clearer profile of the sample, including gender, age, education level,



tenure, employment status, and work unit. These characteristics were considered important because employees' perceptions of workplace spirituality, satisfaction, intelligence-related capabilities, and OCB may vary with demographic and occupational backgrounds.

The population consisted of all 126 employees in the organisation. Because the population was relatively small, specific, and fully accessible, this study used saturated sampling, also known as census or total population sampling. This technique was chosen because every employee had relevant organisational experience and could provide information related to the variables studied. By involving the entire population, the study minimised sampling error and strengthened internal representativeness. Thus, the final sample size was 126 respondents. Sample adequacy was also evaluated based on PLS-SEM requirements by considering model complexity, the number of predictors, mediation, moderation, and statistical power. Following Memon et al. (2020), sample-size justification should not rely only on simple rules of thumb but should consider research objectives, population characteristics, expected effect size, and model structure. Accordingly, 126 respondents were considered acceptable for a predictive PLS-SEM model with multiple latent variables.

Data were collected through a structured questionnaire using a five-point Likert scale ranging from 1 = strongly disagree to 5 = strongly agree. The measurement items were adapted from established studies and adjusted to the Sharia pension fund context. Workplace Spirituality was measured through meaningful work, sense of community, and alignment with organisational values (Al-Mahdy et al., 2022; Jena, 2022). OCB was measured through helping behaviour, conscientiousness, civic virtue, courtesy, and sportsmanship (Qalati et al., 2022). Job Satisfaction was measured through satisfaction with work, supervisors, colleagues, rewards, promotion opportunities, and work environment (Liu et al., 2023). IQ, SQ, and EQ were measured through cognitive ability, meaning-making and value-based action, and emotional appraisal and regulation, respectively (Nye et al., 2022; Baykal, 2024; Doğru, 2022; Santa et al., 2023).

Because all data were obtained from the same respondents, this study controlled common method bias procedurally and statistically. Procedurally, respondents were assured anonymity, informed that there were no right or wrong answers, and asked to respond honestly. The questionnaire used clear wording, separated constructs into different sections, and avoided ambiguous items. Statistically, common method bias was assessed using Harman's single-factor test and full collinearity VIF, with VIF values below 3.3 indicating that common method bias was unlikely to threaten the results (Memon et al., 2023).

Data were analysed using PLS-SEM with SmartPLS. The measurement model was evaluated comprehensively using outer loadings, Cronbach's alpha, composite reliability, rho_A, Average Variance Extracted, the Fornell–Larcker criterion, and the HTMT. Indicator loadings above 0.70, reliability values between 0.70 and 0.95, AVE above 0.50, and HTMT below the recommended threshold indicated acceptable construct validity and reliability (Hair & Alamer, 2022; Benitez et al., 2020). The structural model was then assessed using collinearity, path coefficients, R^2 , f^2 , Q^2 , and bootstrapping to test direct, mediating, and moderating effects.



RESULTS

Measurement Model (Outer Model)

The measurement model, or outer model, is evaluated to assess whether the indicators used in this study are valid and reliable in measuring their respective latent variables. This evaluation includes convergent validity, discriminant validity, and construct reliability. Discriminant validity is used to determine the extent to which each construct is empirically distinct from other constructs in the model. One important criterion in this assessment is the Average Variance Extracted (AVE), as presented in the following table.

Table 1. AVE Test Results

Construct	Average Variant Extracted (AVE)	Test Result
Emotional Quotient	0.648	Valid
Intelligence Quotient	0.594	Valid
Job satisfaction	0.561	Valid
Organisational Citizenship Behaviour	0.591	Valid
Spiritual Quotient	0.617	Valid
Workplace Spirituality	0.664	Valid

As indicated in the previous table, all variables have AVEs (Average Variance Extracted) above 0.50, indicating that the constructs are reliable. Discriminant validity can also be evaluated using cross-loadings for each item within each variable, with this study using a reference value of 0.70.

Reliability testing assesses the internal consistency of a measuring instrument, ensuring its measurements are accurate, consistent, and precise. In PLS, two main methods are used to evaluate reliability: composite reliability and Cronbach's alpha. Cronbach's alpha measures the lower limit of a construct's reliability, while composite reliability represents its actual reliability. Typically, both values should exceed 0.6 to be considered acceptable, with 0.60 or higher indicating a high level of reliability for the construct.

Table 2. Cronbach's Alpha and Composite Reliability

Construct	Cronbach's Alpha	Composite Reliability	Results
Emotional Quotient	0.891	0.917	Reliable
Intelligence Quotient	0.884	0.910	Reliable
Job satisfaction	0.954	0.958	Reliable
Organisational Citizenship Behaviour	0.923	0.935	Reliable
Spiritual Quotient	0.930	0.941	Reliable
Workplace Spirituality	0.927	0.940	Reliable

Based on Table 2, all constructs fulfil the reliability criteria, as their Cronbach's Alpha and Composite Reliability values are above 0.70. Job Satisfaction has the highest reliability, followed by Spiritual Quotient, Workplace Spirituality, Organisational Citizenship Behaviour,

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Emotional Quotient, and Intelligence Quotient. These findings indicate that all indicators consistently measure their respective constructs and are appropriate for further analysis.

Inner Model

The R-Square is used to assess a model's explanatory power. A value of 0.75 indicates a strong model, 0.50 represents a moderate model, and 0.25 signifies a weak model (bad)(Juliandi, 2018).

Table 3. R-Square

Construct	R Square	Adjusted R-Square
Job satisfaction	0.681	0.670
Organisational Citizenship Behaviour	0.832	0.822

Table 3 shows that workplace spirituality, Intelligence Quotient, and job satisfaction collectively impact organisational citizenship behaviour, as reflected by an R-Square value of 0.832. This indicates that 83.2% of the variation in organisational citizenship behaviour is explained by these variables, suggesting a strong, substantial model, while the remaining 16.8% is attributable to other factors. Similarly, workplace spirituality's effect on job satisfaction is reflected in an R-Square value of 0.681, indicating that 68.1% of the variation in job satisfaction is attributable to workplace spirituality. This also highlights a strong model, with 31.9% influenced by other variables.

F-square evaluates the effect size of each exogenous variable on an endogenous variable within the structural model. Values of 0.02, 0.15, and 0.35 indicate small, medium, and large effects, respectively. Thus, higher F-square values show stronger substantive influence in explaining endogenous constructs (Hair & Alamer, 2022).

Table 4. F-Square

Construct	Job satisfaction	OCB
Emotional Quotient	0.457	
Intelligence Quotient		0.087
Job satisfactions		0.101
Organisational Citizenship Behaviour		
Spiritual Quotient		0.004
Workplace Spirituality	0.245	0.487

Table 5 displays the F-Square values obtained from the analysis. Workplace spirituality has a notable influence on organisational citizenship behaviour, as indicated by an F^2 value of 0.487, representing a strong effect. In comparison, Intelligence Quotient has a weaker influence on organisational citizenship behaviour, with an F^2 value of 0.087, classified as a small effect. Meanwhile, the influence of workplace spirituality on job satisfaction is moderate, as indicated by an F^2 value of 0.245.



The path coefficient of the structural model is determined through hypothesis testing. This process separates the direct and indirect effects related to the hypotheses being evaluated. The results of the hypothesis testing, highlighting both direct and indirect influences, are visually represented in the path coefficients diagram. This image is based on the analysis conducted using the SmartPLS 3.0 software.

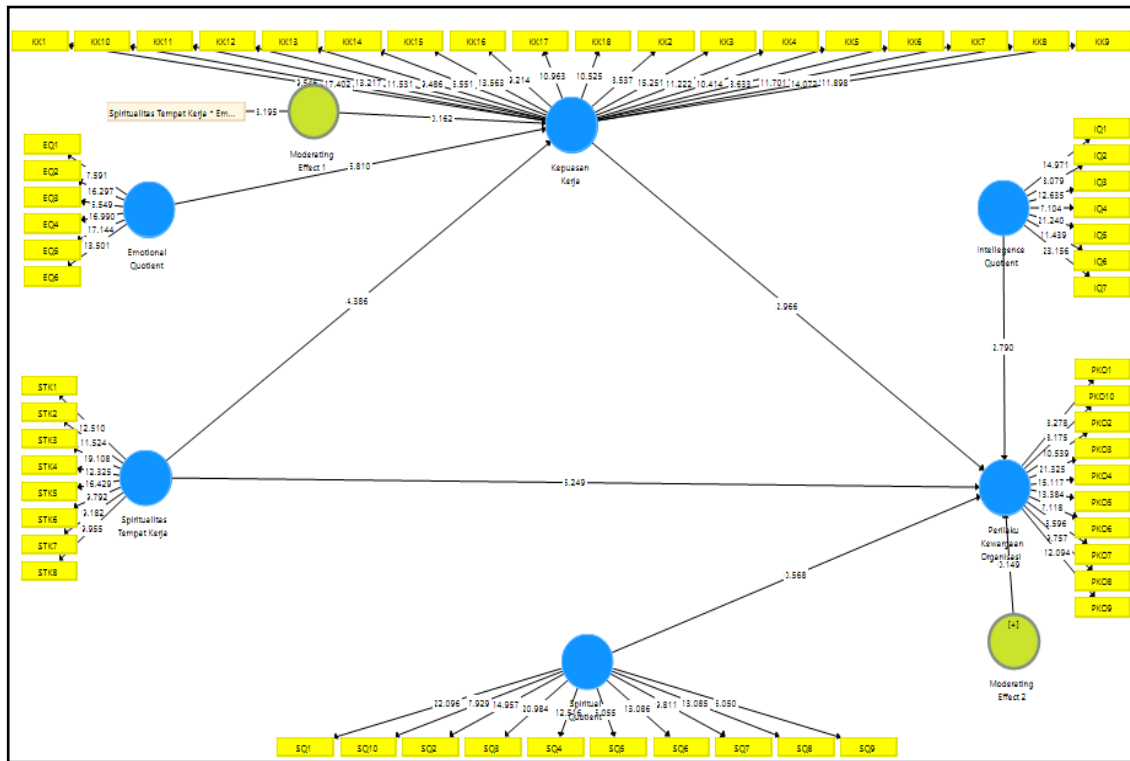


Figure 2. Path Coefficients

The figure illustrates the PLS-SEM structural model examining the relationships among Workplace Spirituality, Intelligence Quotient, Job Satisfaction, Emotional Quotient, Spiritual Quotient, and Organisational Citizenship Behaviour. Several indicators measure each construct. The arrows represent direct, mediating, and moderating effects, while the path values indicate the estimated relationships among variables.

The hypothesis regarding direct effects is assessed using specific criteria. Firstly, the path coefficients are analysed to determine the direction of influence between variables. A positive path coefficient indicates a unidirectional relationship, meaning that any increase or decrease in one variable will result in a corresponding increase or decrease in the other variable. Conversely, a negative path coefficient indicates a bidirectional relationship in which an increase in one variable causes a decrease in the other, and vice versa. Secondly, the evaluation considers the significance or probability values (p-values). A p-value is deemed significant when it is less than 0.05, indicating a statistically meaningful relationship between

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the variables. However, if the P-Value exceeds 0.05, the relationship is considered statistically insignificant.

Table 6. Path Coefficients

	Original Sample	(STDEV)	(O/STDEV)	P Values	Decision
Intelligence Quotient → Organisational Citizenship Behaviour	0.213	0.076	2,790	0.005	Supported
Job Satisfaction → Organisational Citizenship Behaviour	0.259	0.087	2.966	0.003	Supported
Moderating Effect 1 → Job Satisfaction	0.012	0.073	0.162	0.871	Rejected
Moderating Effect 2 →Organisational Citizenship Behaviour	0.007	0.044	0.149	0.881	Rejected
Workplace Spirituality → Job Satisfaction	0.421	0.096	4.386	0.000	Supported
Workplace Spirituality → Organisational Citizenship Behavior	0.506	0.096	5.249	0.000	Supported
Workplace Spirituality → Job Satisfaction → Organizational Citizenship Behavior	0.109	0.048	2.277	0.023	Supported

The hypothesis testing results show that Intelligence Quotient, Job Satisfaction, and Workplace Spirituality positively affect Organizational Citizenship Behavior. Workplace Spirituality also significantly influences Job Satisfaction. However, both moderating effects are rejected because their p-values exceed 0.05. Thus, the model supports four direct relationships, while the proposed moderating relationships are not statistically significant. Job Satisfaction significantly mediates the relationship between Workplace Spirituality and Organisational Citizenship Behaviour. The indirect effect value is 0.109, with a t-statistic of 2.277 and a p-value of 0.023. Since the p-value is below 0.05, the mediation effect is statistically supported, indicating that Workplace Spirituality enhances OCB through Job Satisfaction.

Discussion

The results of this study provide a comprehensive explanation of how Workplace Spirituality, Intelligence Quotient, Job Satisfaction, Spiritual Quotient, and Emotional Quotient interact in shaping Organisational Citizenship Behaviour among employees of the



Indonesian Islamic Pension Fund Association. Overall, the model confirms that a single factor does not account for Organisational Citizenship Behaviour, but rather that it arises from the interaction among a spiritually meaningful work environment, employees' cognitive capacity, and their psychological evaluation of work. The findings show that Workplace Spirituality has the strongest direct effect on Organisational Citizenship Behaviour, followed by Job Satisfaction and Intelligence Quotient. In addition, Job Satisfaction significantly mediates the relationship between Workplace Spirituality and Organisational Citizenship Behaviour. However, Spiritual Quotient and Emotional Quotient do not significantly moderate the proposed relationships. These findings address the research objective by showing that workplace spirituality and job satisfaction are central mechanisms that encourage employees to engage in voluntary behaviours beyond formal job requirements.

The first hypothesis confirms that Workplace Spirituality has a positive and significant effect on Organisational Citizenship Behaviour, with a path coefficient of 0.506, t-statistic of 5.249, and p-value of 0.000. This finding should not be interpreted merely as a statistical relationship, but as evidence that spirituality at work functions as a socio-psychological resource. Based on Social Exchange Theory, employees who experience meaningful work, a sense of community, and alignment between personal and organisational values tend to perceive that the organisation recognises their whole self, not only their economic role. Consequently, they reciprocate through voluntary behaviours such as helping colleagues, maintaining harmony, showing conscientiousness, supporting organisational goals, and protecting institutional interests. This result is consistent with Al-Mahdy et al. (2022), who found that Workplace Spirituality improves teachers' OCB, both directly and indirectly through commitment, and with Jena (2022), who showed that Workplace Spirituality enhances employee outcomes through citizenship behaviour. It also supports Qalati et al. (2022), who emphasised that OCB is an important behavioural mechanism for improving employee performance. However, this finding differs from that of Srivastava et al. (2025), who highlighted person–organisation fit as a key explanatory pathway. In the context of the Indonesian Islamic Pension Fund Association, the direct effect may be stronger because Sharia-based organisations embed ethical and spiritual values into daily work. Theoretically, this study extends workplace spirituality literature by confirming its direct role in fostering OCB in Islamic financial institutions. Practically, managers should strengthen meaningful work design, ethical climate, collegiality, and value-based communication.

The second hypothesis confirms that Intelligence Quotient has a positive and significant effect on Organisational Citizenship Behaviour, with a path coefficient of 0.213, t-statistic of 2.790, and p-value of 0.005. Theoretically, this relationship can be explained through the Ability–Demands Fit perspective: employees whose cognitive abilities match job complexity are better able to understand regulations, analyse financial information, solve procedural problems, and identify situations in which extra-role contributions are needed. Thus, IQ not only support formal task completion but also enables employees to recognise organisational needs and respond through helping behaviour, conscientiousness, and civic virtue. This finding is consistent with Nye et al. (2022), who found that cognitive ability predicts task performance, training performance, and OCB. It also supports Sackett et al. (2024), who



confirmed the continuing relevance of general cognitive ability for job performance, although with more conservative validity estimates than earlier meta-analytic traditions. Similarly, Van Iddekinge et al. (2023) emphasised that cognitive ability remains an important predictor in personnel selection when balanced with fairness and contextual considerations. However, this study differs from prior selection-focused research by showing the behavioural implications of IQ after employees have entered the organisation, namely, their willingness to contribute beyond their formal roles. Theoretically, this finding extends OCB literature by positioning cognitive ability as an individual resource that facilitates discretionary behaviour. Practically, IDPII should strengthen cognitive-based training, regulatory literacy, analytical problem-solving, and knowledge-sharing systems to encourage smarter and more proactive citizenship behaviour.

The third hypothesis confirms that Job Satisfaction has a positive and significant effect on Organisational Citizenship Behaviour, with a path coefficient of 0.259, t-statistic of 2.966, and p-value of 0.003. Theoretically, this relationship can be explained through Social Exchange Theory and the affective perspective of OCB. When employees feel satisfied with their work, supervisors, co-workers, rewards, promotion opportunities, procedures, and communication, they tend to perceive that the organisation has fulfilled important socio-emotional and economic expectations. As a form of reciprocity, they are more willing to demonstrate discretionary behaviours, such as helping colleagues, maintaining harmony, complying with standards beyond the minimum, and supporting organisational interests. This finding is consistent with Na-Nan et al. (2020) and Nurjanah et al. (2020), who found that job satisfaction significantly encourages OCB. It also supports Chiaburu et al. (2022), whose meta-analysis showed that positive job attitudes are important predictors of affiliative and change-oriented citizenship behaviour. Similarly, Liu et al. (2023) confirmed that job satisfaction strengthens OCB through employees' positive work engagement, while Ansong et al. (2024) found that job satisfaction mediates the relationship between leader humility and OCB. However, this study differs from Casu et al. (2021), which positioned OCB as a mechanism linking job satisfaction to task performance, whereas the present study treats OCB as the direct behavioural outcome of satisfaction. Theoretically, this study strengthens the affective-attitudinal foundation of OCB. Practically, IDPII should improve fair rewards, supportive supervision, transparent promotion, and constructive communication.

The fourth hypothesis confirms that Workplace Spirituality has a positive and significant effect on Job Satisfaction, with a path coefficient of 0.421, t-statistic of 4.386, and p-value of 0.000. Theoretically, this relationship can be explained through meaning-based and value-congruence perspectives. When employees perceive their work as meaningful, socially connected, and aligned with organisational values, they are more likely to experience psychological fulfilment, emotional comfort, and positive evaluation of their job. Thus, workplace spirituality enhances job satisfaction not only because the workplace becomes pleasant, but because employees feel that their work has personal, ethical, and social significance. This finding is consistent with Bella et al. (2021) and Rashidin et al. (2020), who found that workplace spirituality improves job satisfaction by strengthening meaning, engagement, and positive work attitudes. It also supports Jena (2022) and Al-Mahdy et al.



(2022), who showed that workplace spirituality contributes to positive organisational behaviour through attitudinal and psychological mechanisms. However, this study differs from Ertemsir et al. (2024), who positioned workplace spirituality as a moderator between organisational justice and job satisfaction, and Srivastava et al. (2025), who emphasised person–organisation fit as an explanatory pathway. Theoretically, this study strengthens the argument that workplace spirituality is a direct antecedent of job satisfaction in Sharia-based financial organisations. In practice, IDPII should institutionalise value-based leadership, meaningful work design, collegial support, ethical communication, and the development of a spiritual climate.

The fifth hypothesis confirms that Job Satisfaction significantly mediates the relationship between Workplace Spirituality and Organisational Citizenship Behaviour, with an indirect effect of 0.109, t-statistic of 2.277, and p-value of 0.023. Theoretically, this result indicates that workplace spirituality does not automatically produce OCB but rather shapes employees' affective evaluation of their work first. According to Social Exchange Theory, employees who perceive their work as meaningful, value-aligned, and socially connected tend to feel psychologically rewarded; this satisfaction, in turn, encourages reciprocal behaviour such as helping colleagues, maintaining harmony, and supporting organisational interests. This finding is consistent with Liu et al. (2023), who found that job satisfaction mediates the relationship between social network centrality and OCB, and Ansong et al. (2024), who demonstrated that job satisfaction mediates the effect of leader humility on OCB. It also supports Bella et al. (2021), who emphasised that workplace spirituality strengthens positive work attitudes. However, this study differs from Dubey et al. (2022), who positioned workplace spirituality as a mediator between job satisfaction and OCB, whereas the present study places job satisfaction as the psychological mechanism linking spirituality to OCB. Theoretically, this finding contributes by clarifying the affective pathway between workplace spirituality and citizenship behaviour in Sharia-based financial institutions. Practically, IDPII should ensure that spiritual values are translated into satisfying work experiences through meaningful work design, fair treatment, supportive supervision, and ethical organisational communication.

The sixth hypothesis was rejected because Spiritual Quotient did not moderate the relationship between Workplace Spirituality and Organisational Citizenship Behaviour, with a path coefficient of 0.007, t-statistic of 0.149, and p-value of 0.881. Theoretically, this result suggests that SQ does not function as a boundary condition in this model. Workplace Spirituality may already foster a strong collective climate through meaningful work, shared values, and social connectedness, thereby enabling employees to engage in OCB regardless of individual differences in SQ. This finding differs from Baykal (2024), who argued that spiritual intelligence helps individuals utilise workplace spirituality to build collective awareness, and Aini et al. (2023), who found that spiritual intelligence improves spiritual health and reduces occupational stress in Islamic organisations. However, the insignificant moderation is understandable because IDPII operates within a Sharia-based environment where employees may share relatively homogeneous spiritual values, reducing SQ variance as a moderator. This interpretation is consistent with Mhatre and Mehta (2023), who emphasised



that workplace spirituality effects are context-sensitive, and Srivastava et al. (2025), who showed that person–organization fit may better explain how spirituality influences OCB. Theoretically, this study contributes by showing that SQ is not always a moderator; it may function more effectively as an antecedent, a mediator, or a direct predictor. Practically, IDPII should not rely solely on employees’ personal SQ but should strengthen the organisational spiritual climate, ethical leadership, and value-based HR practices.

The seventh hypothesis was rejected because Emotional Quotient did not moderate the relationship between Workplace Spirituality and Job Satisfaction, with a path coefficient of 0.012, t-statistic of 0.162, and p-value of 0.871. Theoretically, this finding suggests that EQ does not operate as a boundary condition in this relationship. Workplace Spirituality may directly create meaningfulness, value alignment, connectedness, and psychological comfort, which are sufficient to increase job satisfaction without depending on employees’ emotional regulation ability. In a Sharia-based organisation such as IDPII, spiritual and ethical values are embedded in institutional norms; therefore, the organisational environment may provide strong affective cues that reduce the differentiating role of individual EQ. This result differs from Dođru (2022), Kumari et al. (2022), and Santa et al. (2023), who found that Emotional Intelligence is positively related to OCB, leadership effectiveness, job satisfaction, and performance. However, those studies generally positioned EQ as a direct predictor, mediator, or outcome-related capability, whereas this study tested EQ as a moderator. The result also differs from Jena (2022), who found that emotional intelligence strengthens employee outcomes within a workplace spirituality model. Theoretically, this study contributes by showing that EQ is not always effective as a moderating variable, particularly in value-homogeneous Islamic financial institutions. In practice, IDPII should maintain emotional intelligence training but prioritise strengthening the spiritual climate, meaningful work design, ethical communication, and supportive supervision to improve job satisfaction.

CONCLUSION

This study concludes that Workplace Spirituality plays a central role in improving Organisational Citizenship Behaviour among employees of the Indonesian Islamic Pension Fund Association. Employees who perceive their work as meaningful, spiritually aligned, and connected to organisational values are more likely to engage in voluntary behaviours beyond their formal job responsibilities. Workplace Spirituality also indirectly improves OCB through Job Satisfaction, meaning that spiritual values at work increase employee satisfaction, which then encourages employees to help colleagues, maintain harmony, and support organisational goals. The study also found that the Intelligence Quotient has a positive effect on OCB. This indicates that employees with stronger cognitive ability are better able to understand work complexity, solve problems, process financial and regulatory information, and contribute to organisational effectiveness. In pension fund management, intellectual ability is important because employees handle accuracy, compliance, service quality, and administrative responsibilities.

The results are significant because they show that both organisational and individual factors influence OCB. Workplace Spirituality represents the organisational environment,



while Intelligence Quotient reflects individual capability. Job Satisfaction serves as a psychological mechanism linking spiritual work experiences to voluntary employee behaviour. This study contributes to the organisational behaviour literature by integrating Workplace Spirituality, Intelligence Quotient, Job Satisfaction, Spiritual Quotient, Emotional Quotient, and OCB into a single empirical model. It also extends workplace spirituality research by showing that spiritual work values are relevant not only in general organisations but also in Sharia-based non-bank financial institutions. Spiritual Quotient does not moderate the relationship between Workplace Spirituality and OCB, and Emotional Quotient does not moderate the relationship between Workplace Spirituality and Job Satisfaction. These findings suggest that SQ and EQ do not strengthen the proposed relationships in this context. One possible explanation is that the Indonesian Islamic Pension Fund Association already operates within a Sharia-based culture, where spiritual values are commonly shared among employees. Therefore, individual differences in SQ and EQ may not significantly change the effect of workplace spirituality.

The Indonesian Islamic Pension Fund Association should strengthen Workplace Spirituality by creating meaningful work, reinforcing Islamic values, promoting ethical behaviour, and building stronger interpersonal relationships. Management should also improve Job Satisfaction through fair compensation, supportive supervision, clear communication, recognition, career development, and a positive work environment. Since IQ significantly affects OCB, the organisation should provide training to improve analytical thinking, problem-solving, financial literacy, regulatory understanding, and service competence. Although SQ and EQ were not significant moderators, programs such as emotional intelligence training, mentoring, role-playing, and spiritual development remain important to support professionalism and ethical behaviour.

This study is limited to the Indonesian Islamic Pension Fund Association, so the findings may not be fully generalizable to other financial institutions. The use of self-reported questionnaires may also create subjective bias, and the cross-sectional design cannot capture behavioural changes over time. Future research should test this model in Islamic banking, takaful, cooperatives, and conventional financial institutions. Longitudinal and mixed-method studies are also recommended to explore employees' deeper experiences of spirituality, satisfaction, and citizenship behaviour.

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