Enhancing OCB through spiritual leadership, workplace spirituality, and Islamic work ethics

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Abstract

Purpose – This study examined the influence of spiritual leadership (SL), workplace spirituality (WS), and Islamic work ethics (IWE) on organizational citizenship behavior (OCB) among employees. It also investigates whether there are generational differences in the effects between Generation Y and Generation Z in Surabaya.

Methodology – This research employed a quantitative approach using Structural Equation Modeling–Partial Least Squares (SEM-PLS) and Partial Least Squares Multi-Group Analysis (PLS-MGA) with the aid of SmartPLS 4. The study involved 110 employees from Generation Y and Generation Z who lived and worked in Surabaya.

Findings – The results show that spiritual leadership, workplace spirituality, and IWE have a positive and significant impact on OCB. However, the MGA revealed no significant differences between Generation Y and Z in terms of how these variables affected OCB. These findings support Social Exchange Theory, suggesting that when employees feel valued and spiritually supported, they tend to reciprocate with positive behaviors such as OCB. Despite the assumptions in generational theory, both generations respond similarly to spiritually rooted leadership and ethical Islamic values.

Implications – This study offers practical insights for organizations with multigenerational workforces to adopt spiritual leadership, foster spiritual workplaces, and apply Islamic work ethics to consistently enhance OCB across generations.

Originality – By incorporating multi-group analysis, this research adds to the limited literature on spirituality and ethics in shaping OCB, particularly among Generation Y and Z Muslim employees in a modern workplace setting.

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Introduction

Human resources are strategic components that determine organizational success. Organizations are required to possess a high level of adaptability when facing the ever-evolving dynamics of internal and external environments. In this context, employee contributions as valuable organizational assets are crucial. Competent, dedicated, and high-quality employees not only drive the achievement of organizational goals but also serve as key agents in enhancing overall performance (Salwa & Rinandita, 2017).

However, the dynamics of the work environment present challenges that can affect employees' psychological well-being. Phenomena, such as spiritual emptiness, stress, depression, and feelings of uncertainty, may disrupt employees' psychological stability and ultimately hinder organizational productivity (Polat, 2011). In response to these conditions, workplace spirituality and spiritual leadership have emerged as relevant approaches to harmonizing organizational objectives with individuals' inner needs. These concepts are believed to strengthen emotional bonds and the meaning of work, while simultaneously fostering personal growth within the workplace. The theory of intrinsic motivation and self-determination suggests that individuals are more likely to exhibit positive behavior when they perceive their work to be meaningful and aligned with their personal values (Ryan & Deci, 2020). In this regard, spirituality is not merely a religious aspect, but is also viewed as a profound source of happiness and self-actualization, as well as a means of attaining personal perfection (Maryati et al., 2019; Mohammed & Elashram, 2022).

The balance between meaningful work and spiritual values is believed to contribute to the emergence of positive behaviors within organizational settings, such as organizational citizenship behavior (OCB). In fact, when an organization possesses a high level of workplace spirituality, it is expected to positively influence employee attitudes, which may manifest through extra-role behaviors such as OCB. OCB refers to voluntary behaviors that are not explicitly stated in formal job descriptions, but contribute positively to organizational sustainability and performance (Molines et al., 2022; Mulyadi & Suryani, 2019). This behavior is influenced by various internal and external factors, including spiritual values and Islamic work culture. Unfortunately, low levels of OCB can become a barrier to achieving organizational goals, even within institutions that uphold Islamic values in their work principles. Therefore, approaches that address the moral and spiritual aspects of individuals, such as the internalization of Islamic work ethics (IWE), are essential in daily professional life (Pradana & Mikhriani, 2017). In line with this, several studies have shown that spiritual leadership, workplace spirituality, and Islamic work ethic are closely related to the development of OCB (Pasaribu et al., 2023; Pio & Lengkong, 2020; Pio & Tampi, 2018).

However, previous research findings remain inconclusive. Kaya (2015), and Sholikhah et al. (2019) reported a significant influence of spiritual leadership on OCB, whereas others Pio and Lengkong (2020), and Pio and Tampi (2018), suggested otherwise. Similar inconsistencies have been found in studies on workplace spirituality (Jannah & Santoso, 2017; Kazemipour et al., 2012; Sholikhah et al., 2019) and Islamic work ethics (Pasaribu et al., 2023; Romi et al., 2020; Tufail et al., 2017), each offering differing contributions to OCB. These discrepancies indicate that demographics such as generational differences may significantly influence the relationships between these variables. In the current era, Generation Y (millennials) and Generation Z dominate the workforce and are known to possess distinct characteristics and work expectations compared with previous generations. Research indicates significant generational differences in leadership preferences, work values, communication styles, and organizational loyalty (Ibrahim et al., 2022). Although these two generations play a strategic role in shaping the future of organizations, they often exhibit relatively low retention rates.

This study focuses on Surabaya as the research location, as it is the second-largest city in Indonesia, with a population of approximately 3.02 million in 2024, of which 66.16% fall within the productive age group (15–59 years) (Darmawan, 2025). This condition positions Surabaya as a center of economic, industrial, and governmental activity, with a diverse workforce that is representative of various sectors. Considering this dynamic context, this study aims to further explore the influence of spiritual leadership, workplace spirituality, and Islamic work ethics on organizational citizenship behavior (OCB) through a cross-generational approach. By employing multi-group analysis, this study examines the differences in perception between Generation Y and Generation Z in responding to spiritual and Islamic values in the workplace. These findings are expected to contribute to the development of more inclusive human resource management practices that align with current generational dynamics and enrich the literature on the intersection of spirituality and organizational behavior within the context of Islamic values.

Literature Review

Social Exchange Theory

The foundational theory introduced by Homans (1961) underpins the understanding of social behavior with the assumption that group phenomena originate from individual actions, an idea that later became known as Social Exchange Theory (SET). This theory serves as a basis for understanding organizational citizenship behavior (OCB) by explaining the dynamics of exchange relationships between employees and organizations. According to SET, interactions occur when they are mutually beneficial to all parties involved (Cook et al., 2013). This theory also emphasizes that reciprocal relationships have the potential to foster productive and meaningful connections. SET provides a framework for understanding various organizational phenomena such as psychological contracts, leadership, and organizational justice (Liaquat & Mehmood, 2017). Its application is broad, particularly in analyzing employer–employee relationships, as well as in studies on employee turnover and retention (Mandiyasa et al., 2022). Employees play a vital role in determining organizational success as key stakeholders. SET posits that employees are likely to reciprocate with high performance, positive attitudes, and extra-role behaviors in response to the treatment and information they receive from the organization (Newman et al., 2017). When employees perceive that the organization cares about their well-being and fulfills its social responsibilities, they are more likely to exhibit positive reciprocity.

Strauss-Howe Generational Theory

The generational theory proposed by Strauss and Howe (1991)Strauss–Howe emphasizes the importance of formative years, specifically the age range between 14 and 20, in shaping an individual's psychosocial development. The theory asserts that social, cultural, economic, and political experiences during this period contribute to the formation of distinctive personalities, influence worldviews, and shape an individual's value systems and attitudes. Strauss and Howe (1991) identified eight major formative references that shape generational characteristics: peer relationships, family values, religious affiliation, family financial conditions, educational opportunities, overall economic conditions, and prevailing social norms and values within society (King et al., 2017). These factors play a significant role in shaping preferences, behaviors, and the ways in which individuals respond to their social environment, thereby differentiating one generation from another.

According to Bautista (2019), individuals who develop within the same historical context share similar values, perspectives, and behaviors. In the workplace, differences in employee attitudes and behaviors are often linked to generational distinctions. This is particularly evident when comparing Generation Y (millennials) and Generation Z. Although these two generations are not widely separated by age, they differ significantly in their approach to leadership, work ethics, and organizational values. Generation Y tends to align more with the moral and spiritual values in their work (Nurdiana, 2021), whereas Generation Z shows a more secular view, separating religion from professional life to maintain a high level of professionalism (Nasution & Rafiki, 2019). Understanding these generational differences is essential for analyzing perceptions, motivations, and responses to organizational values.

Hypotheses Development

Spiritual leadership and organizational citizenship behavior

Fry (2003) defines spiritual leadership as the application of values, behaviors, and practices that intrinsically motivate individuals. This theory links leadership effectiveness to the adoption of spiritual values such as integrity, honesty, and humility. Within this framework, leaders who implement a spiritual leadership style are expected to demonstrate constructive attitudes and serve as role models for their teams, thereby positively influencing subordinates' attitudes and behaviors. Leaders build strategic visions, reinforce organizational values and culture, appreciate employee contributions, and guide teams through change by leveraging creativity, all grounded in mutual

trust and harmonious social exchanges (Javed et al., 2019). The consistent application of leadership values aligned with spiritual principles fosters voluntary employee behaviors, which in turn can enhance overall organizational performance (Legood et al., 2021). Spiritual leadership has proven effective in motivating organizational members to proactively engage in voluntary work behaviors that go beyond their formal responsibilities. Studies Kaya (2015) have shown that spiritual leadership positively influences organizational citizenship behavior, not only improving individual performance, but also strengthening collaboration and harmony within the organization.

H_{1a}: Spiritual leadership has a significant effect on organizational citizenship behavior

Workplace spirituality and organizational citizenship behavior

The workplace spirituality is often perceived as a deeply personal philosophical concept. It pertains to individuals' sense of wholeness and life purpose, the presence of meaningful relationships among colleagues, and the alignment between employees' core personal beliefs and the organization's fundamental values (Mitroff & Denton, 1999). Neck and Milliman (1994) proposed three essential levels of analysis to understand employee involvement in workplace spirituality: individual purpose at work (individual level), the experience of community and connectedness (group level), and the alignment of personal values with organizational values (organizational level). Sholikhah et al. (2019) suggested that employees who perceive spiritual values in the workplace are more likely to find meaning in their work, which in turn enhances their engagement with colleagues. Workplace spirituality may lead to a transcendent experience for employees through their connection with others, ultimately fostering happiness (Jannah & Santoso, 2017). When employees feel connected to the organization's mission and receive support from their peers, they are likely to experience deeper engagement with their work and perceive harmony between their personal values and organizational goals (Al-Mahdy et al., 2022). This not only strengthens their bond with their work but also transforms their perception of work as more than a routine for earning a living. Eventually, such conditions encourage employees to demonstrate positive discretionary behaviors such as going beyond their formal job responsibilities (Utama et al., 2023).

H_{2a}: Workplace spirituality has a significant effect on organizational citizenship behavior

Islamic work ethics and organizational citizenship behavior

Islamic work ethics are grounded in the teachings of the holy qur'an, which provide guidance and direct Muslims' participation in performing work-related duties (Mohammad et al., 2016). From this perspective, work is viewed as a means to enhance one's quality of life economically, socially, and psychologically, based on faith in God. Islamic work ethics encourage ethical behavior by emphasizing four core principles: ethical business practices, fair competition, transparency, and accountability in conduct. The Islamic work ethic (IWE) is rooted in the teachings of the Qur'an and Sunnah. It promotes dedication to work, teamwork, loyalty, and the avoidance of unethical practices (Raja et al., 2020). Employees' moral awareness and desire to contribute positively through their work motivate them to perform beyond what is formally required. A study by Raja et al. (2020) and Romi et al. (2020) found that Islamic work ethics (IWE) can enhance employees' voluntary behavior, motivating them to contribute beyond their official duties for the benefit of the organization.

H_{3a}: Islamic work ethic has a significant effect on organizational citizenship behavior.

Intergenerational analysis

Generation Y and Generation Z now play crucial roles in the global workforce, with distinct perspectives and expectations about work and leadership (Ibrahim et al., 2022; Xiong et al., 2023). These generations, which are key drivers of progress, often exhibit low organizational loyalty and tend to leave when dissatisfied. Traditional values such as job security have been replaced by multitasking, flexibility, and adaptability (Naim & Lenkla, 2016). Leadership approaches significantly affect job satisfaction and behavior. Generation Y values a positive work environment shaped by leadership, whereas Generation Z focuses on personal satisfaction and evaluates leaders

based on professionalism and engagement (Xiong et al., 2023). Gilburg (2007) noted that diverse generational attributes and experiences shape leadership styles and organizational culture. According to Strauss-Howe generational theory, generational shifts are influenced by changes in life climate and technology, affecting their work perspectives.

H$_{1b}$: The strength of the relationship between spiritual leadership and organizational citizenship behavior differs between Generation Y and Generation Z.

H$_{2b}$: The strength of the relationship between workplace spirituality and organizational citizenship behavior differs between Generation Y and Generation Z.

H$_{3b}$: The strength of the relationship between Islamic work ethics and organizational citizenship behavior differs between Generation Y and Generation Z.

Based on the hypothesis development outlined above, the research model developed is illustrated in the following figure.
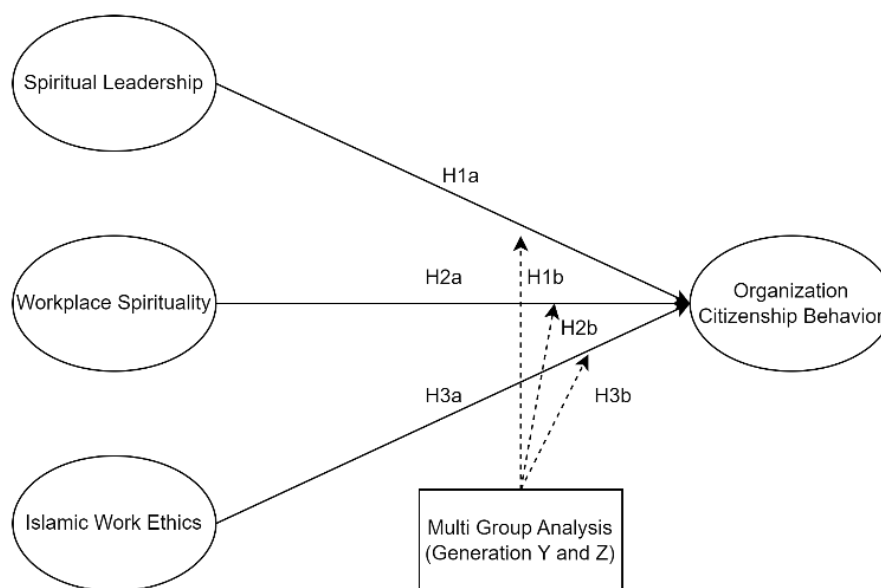

Figure 1. Research model
Source: Authors'own work

Research Methods

This study employed a quantitative approach, using primary data collected through a questionnaire survey. The data collection process was conducted online by distributing a Google Form questionnaire to employees in the Surabaya area recruited through organizational networks, professional groups, and social media platforms. Prior to completing the questionnaire, respondents were provided with a brief explanation of the research objectives and were asked to voluntarily provide consent to participate in the study. The participants of this study were employees working in the Surabaya area. Purposive sampling was used, which involves selecting samples based on specific criteria (Sugiyono, 2019). The criteria for respondents in this study include (1) employees who have worked for at least one year, (2) individuals belonging to Generation Y (born between 1981 and 1996) or Generation Z (born between 1997 and 2021) who are at least 17 years old, (3) individuals who identify as Muslims, and (4) residents of Surabaya. In total, 110 respondents were included in the study. According to Hair et al. (2019), for PLS-SEM models with low to moderate complexity, a sample size of 100–150 is considered adequate. Thus, the sample size of 110 respondents met the sufficiency criteria for analysis using Partial Least Squares Structural Equation Modeling (PLS-SEM).

The purpose of this study is to analyze the influence of spiritual leadership, workplace spirituality, and Islamic work ethics on organizational citizenship behavior (OCB) while comparing

the differences between Generation Y and Generation Z. Spiritual leadership was measured using the indicators adapted from Djaelani et al. (2020). Workplace spirituality was measured using indicators from Azizah (2018), Islamic work ethics was measured using indicators from, Pradana and Mikhriani (2017) and organizational citizenship behavior (OCB) was measured using indicators from Zia et al. (2022). All questionnaire items were assessed using a five-point Likert scale to reduce the central tendency bias, ranging from (1) strongly disagree to (5) strongly agree. Data analysis was conducted using the Partial Least Squares Multi-Group analysis (PLS-MGA) approach with the assistance of SmartPLS 4 software. The PLS-MGA method was applied to test the non-parametric significance of the differences between groups using the bootstrapping technique on the PLS path model (Yang et al., 2019).

Results and Discussion

Descriptive analysis

The profile of the respondents in this study consisted of 110 individuals, and the distribution is presented in Table 1. Most respondents were female, totaling 71 individuals (65%). In terms of age, most respondents were within the early productive age range (21–26 years), comprising 59 individuals (53.6%), indicating that the majority were young adults who were either entering the workforce or in the early stages of their career. Regarding work experience, approximately 30% of the respondents had one to three years of work experience, which reflects that most respondents are relatively new to the workforce. In terms of educational background, the majority of the respondents held a bachelor's degree (67.3%). A high proportion of respondents with higher education suggests that they possess strong theoretical knowledge, managerial skills, critical thinking abilities, and better communication skills, all of which support their commitment to professional development.

Table 1. Respondent characteristics

Characteristics	Description	N	%
Gender	Male	71	64.5%
	Female	39	35.5%
Age	17 – 20 years	3	2.7%
	21 – 26 years	59	53.6%
	27 – 33 years	31	28.2%
	24 – 42 years	17	15.5%
Length of work	< 1 year	32	29.1%
	1 – 3 years	33	30.0%
	3 – 5 years	13	11.8%
	>5 years	32	29.1%
		110	5.5%
Last education	Senior high school	6	4.5%
	Diploma	5	67.3%
	Bachelor's degree	74	22.7%
	Master's degree	25	64.5%
		110	100%

Sources: Data processed

Validity and reliability test result

The evaluation of the outer model in this study was carried out using several indicators, namely, loading factor, composite reliability, average variance extracted (AVE), and Cronbach's alpha. An indicator is considered valid if the values of both the loading factor and AVE are > 0.5 (Haryono, 2016). When these values meet the rule of thumb, they indicate that the indicators can adequately represent the construct and demonstrate good convergent validity. Furthermore, an indicator is considered to meet the reliability criteria if the composite reliability is > 0.6 and Cronbach's alpha is > 0.7 (Hair et al., 2019). This test aims to assess the internal consistency of the indicators used

to measure latent constructs, thereby ensuring that the measurement tool produces stable and consistent results across repeated measurements.

Table 2. Validity and reliability test

Items	Factor loadings	Cronbach's alpha	Rho A	Composite reliability	AVE
Spiritual leadership		0.816	0.825	0.891	0.731
SL1 (Vision)	0.877				
SL2 (Hope/faith)	0.881				
SL3 (Altruistic love)	0.804				
Workplace spirituality		0.797	0.808	0.880	0.710
WS1 (Meaningful work)	0.831				
WS2 (Sense of community)	0.839				
WS3 (Alignment of value)	0.858				
Islamic work ethic		0.886	0.906	0.912	0.602
IWE1 (Work intentions)	0.815				
IWE2 (Trusteeship)	0.864				
IWE3 (Work type)	0.885				
IWE4 (Work result of Islamic)	0.843				
IWE5 (Justice and fairness)	0.544				
IWE6 (Cooperation and collaboration)	0.713				
IWE7 (Work as the only source of ownership)	0.710				
Organizational citizenship		0.883	0.890	0.919	0.740
OCB1 (Altruism)	0.852				
OCB2 (Civic virtue)	0.893				
OCB3 (Advocating high moral standards)	0.875				
OCB4 (Removal of harm)	0.820				

Sources: Data processed

Based on Table 2, it can be observed that all indicators have loading factor values > 0.5, indicating that the data in this study can be retained for the subsequent testing phase and are considered valid. Furthermore, the reliability of the constructs was assessed using composite reliability and Cronbach's alpha. The results show that the composite reliability values were > 0.6, and the Cronbach's alpha values were > 0.7, indicating that the constructs met the reliability criteria. In addition, the average variance extracted (AVE) values in this study were > 0.5, suggesting that each latent variable possessed an adequate level of convergent validity. Therefore, all indicators used in this study can be considered valid, reliable, and suitable for further analysis.

Hypothesis test result

This study measured the model by using probability and t-statistics. Furthermore, hypothesis testing was conducted using a p-value with a significance level of 5% ($p < 0.05$) and t-statistics with a criterion of $t > 1.98$.

Table 3. Hypothesis test result

Hypothesis	β	T Statistic	P-Value	Result
Spiritual leadership → Organizational citizenship	0.223	2.542	0.011	accepted
Workplace spirituality → Organizational citizenship	0.274	3.275	0.001	accepted
Islamic work ethic → Organizational citizenship	0.417	4.934	0.000	accepted

Sources: Data processed

Based on Table 3, all the hypotheses in this study were accepted at a significance level of < 0.005. For the first hypothesis, Spiritual leadership was found to have a positive and significant effect on organizational citizenship behavior (OCB), as indicated by a t-statistic value of 2.542 >

1.98 and an original sample (β) value of 0.223. Therefore, hypothesis H_{1a} was accepted. In the second hypothesis, Workplace spirituality has a positive and significant effect on OCB, as shown by a t-statistic value of 3.275 > 1.96 and an original sample (β) value of 0.274. Hence, Hypothesis H_{2a} is accepted. Regarding the third hypothesis, Islamic work ethics have a positive and significant influence on OCB, with a t-statistic value of 4.934 > 1.96, and an original sample (β) value of 0.417. Accordingly, hypothesis H_{3a} was accepted.

Multi-group analysis

This study also conducted a Partial Least Squares Multi-Group Analysis (PLS-MGA) to identify differences in the influence of spiritual leadership, workplace spirituality, and Islamic work ethics on organizational citizenship behavior (OCB) between two generational groups, namely Generation Y and Generation Z. Before performing the multi-group analysis, it is essential to ensure measurement invariance between groups through the three-step measurement invariance of composite Models) procedure (Henseler et al., 2016; Zhu et al., 2023). The first step in the MICOM procedure involves assessing configural invariance to ensure that the same underlying factor structure is applied to both groups. Because the indicators, treatments, and algorithm settings were consistently applied to both generational groups throughout the study, configural invariance was established.

The second step involved testing compositional invariance (see Table 4). The results show that for both generational groups, the original correlation is greater than or equal to the 5% quantile value (0.005); thus, the requirement for compositional invariance is also fulfilled (Henseler et al., 2016).

Table 4. 2nd Step MICOM: Compositional invariance

	Original correlation	Correlation permutation mean	5.00%	Permutation p-value
Spiritual leadership	0.999	0.998	0.995	0.625
Workplace spirituality	0.998	0.997	0.991	0.496
Islamic work ethics	0.995	0.998	0.994	0.087
Organizational citizenship behavior	0.999	0.999	0.996	0.554

Sources: Data processed

The third step of the MICOM procedure was conducted for each generational group to assess whether full measurement invariance was established based on the equality of means and variances across the groups (see Table 5).

Table 5. 3rd Step MICOM: Equal mean and equal variance

	Step 3: Part 1 – Equal mean assessment				Step 3: Part 2 – Equal variance assessment			
	Original difference	2.5%	97.5%	Permutation p-value	Original difference	2.5%	97.5%	Permutation p-value
Spiritual leadership	-0.028	-0.363	0.372	0.893	-0.027	-0.785	0.714	0.971
Workplace spirituality	0.085	-0.386	0.388	0.677	0.103	-0.704	0.667	0.840
Islamic work ethics	-0.04	-0.39	0.396	0.831	-0.507	-0.776	0.773	0.385
Organizational citizenship behavior	0.128	-0.384	0.371	0.521	0.130	-0.677	0.704	0.858

Sources: Data processed

The differences in the original means and variances fall within the 2.5% and 97.5% quantile ranges, with a Permutation P-Value greater than 5% (0.005) (Henseler et al., 2016). Therefore, the requirement for full measurement invariance was satisfied for each group based on gender. Consequently, the results of the three-step MICOM procedure indicate that multi-group analysis can be conducted for both groups.

Table 6. Multi-group analysis result

	Path coefficient (Gen Y)	Path coefficient (Gen Z)	Path coefficient different (Gen Y-Z)	P Value		Significant difference?
				Henseler's MGA	Permutation p-value	
Spiritual leadership → Organizational citizenship behavior	0.204	0.235	-0.031	0.868	0.430	not significant
Workplace spirituality → Organizational citizenship behavior	0.216	0.255	-0.039	0.805	0.402	not significant
Islamic work ethics → Organizational citizenship behavior	0.499	0.434	0.065	0.656	0.350	not significant

Sources: Data processed

In the Multigroup Analysis (MGA), a p-value of less than 0.05 (or a 5% significance level) in Henseler's MGA and permutation tests indicates a significant difference between groups in a specific path model (Henseler et al., 2016). Based on Table 6, the results of the multigroup analysis for both groups show that there is no significant difference in the influence of spiritual leadership, workplace spirituality, and Islamic work ethics on organizational citizenship behavior (OCB). This is evidenced by the p-values from both Henseler's MGA and the permutation test, which were all above 0.05 (greater than 5%). This implies that there is no significant difference between Generation Y and Generation Z in their responses to the influence of spiritual leadership, workplace spirituality, and Islamic work ethics on OCB. In other words, both Generation Y and Generation Z demonstrate a similar pattern of relationship in how they respond to spiritual leadership, workplace spirituality, and Islamic work ethics in relation to their tendency to exhibit OCB in the workplace.

Discussion

This study showed that spiritual leadership positively influences organizational citizenship behavior (OCB). In particular, OCB among employees, especially Generation Y and Z, tends to increase when led by individuals with a clear vision, kindness, honesty, trust, and genuine care for employees' well-being. Various factors, including leadership style, encourage OCB at the workplace (Nurjanah et al., 2020). Leaders play a central role in shaping and nurturing OCB through quality of interaction and communication with their teams. For Generations Y and Z, who value authenticity, meaning, and emotional connections at work, the spiritual leadership model offers a relevant and effective approach. Spiritual leadership addresses situational dynamics and ethical crises arising from clashes of value systems and personal beliefs within organizations (Kaya, 2015). This study supports Fry (2003) spiritual leadership theory, which links leadership effectiveness to the adoption of spiritual values. Spiritual leadership includes values, attitudes, and behaviors that foster intrinsic motivation and spiritual survival through a sense of calling and membership. Leaders guided by spiritual values also cultivate an organizational culture that values harmonious interpersonal relationships and instills purposes in employees' work. Values such as a transformative vision, altruistic love, and cultural alignment create a meaningful work environment that encourages voluntary OCB contributions beyond formal job responsibilities. At its core, spiritual leadership fosters a sense of connection between individuals and their work, thus enhancing workplace relationships. This is particularly relevant for Generation Y and Z, who emphasize emotional engagement and meaning in their professional lives. Therefore, spiritual leadership can enhance employee loyalty and collective spirit, and positively contribute to the organization. These findings are also supported by Yang and Wei (2018), who found that the more ethical a leader's behavior is, the higher the level of OCB demonstrated by employees. This result is consistent with the findings of Anser et al. (2021), Hasibuan and Wayhuni (2022), Jufrizen and

Nasution (2021) and Djaelani et al. (2020), who highlight that leadership grounded in spiritual and ethical values is effective in enhancing employees' commitment and OCB toward the organization.

The findings of this study confirm that workplace spirituality has a positive impact on organizational citizenship behavior (OCB) among Generation Y and Z employees in Surabaya. This indicates that the higher the level of spirituality perceived by individuals in the workplace, the more likely they are to engage in prosocial behaviors that go beyond their formal job responsibilities. Generations Y and Z are known to seek meaning in their work, value authentic interpersonal relationships, and desire that their personal values are reflected in the organizational culture. Therefore, for these two generations, workplace spirituality serves as a crucial element that enhances their sense of belonging and emotional engagement with their organization. Employees who perceive alignment between their personal values and the mission of their organization tend to exhibit higher levels of OCB, such as helping colleagues, showing loyalty, and taking initiatives without expecting direct rewards (Utami et al., 2021). Workplace spirituality encourages individuals to integrate physically, mentally, emotionally, and spiritually into their roles. This fosters a work climate that promotes responsibility, commitment, and engagement (Kazemipour et al., 2012). When employees are able to integrate spiritual values into their professional activities, they are more likely to find sacred meaning in their tasks, build strong social relationships, and align their personal goals with the organization's vision and mission. Thus, workplace spirituality not only fosters a positive and harmonious work environment but also acts as a catalyst for the consistent emergence of OCB. Behaviors such as helping coworkers, maintaining ethical standards, and demonstrating genuine care for the organization without expecting immediate rewards have become more common. These findings are consistent with those of previous research Sholikhah et al. (2019) and Jannah and Santoso (2017) emphasize that workplace spirituality plays a vital role in shaping a work environment that supports the development of OCB.

This study demonstrates that Islamic work ethics (IWE) have a positive influence on organizational citizenship behavior (OCB). The findings indicate that individuals who adopt Islamic values as guides in their personal and social lives tend to exhibit work behaviors that exceed formal organizational standards, potentially leading them to excel as members of the organization. Islamic work ethics can be explained through social exchange theory, which posits that love for work and a balanced orientation between personal and social life are perceived as psychological rewards for individuals (Cropanzano & Mitchell, 2005). Accordingly, the implementation of IWE has been shown to significantly encourage the emergence of OCB, particularly when employees perceive fairness within the organization. Conceptually, IWE refers to a set of moral values derived from the Qur'an and Sunnah, which provide guidance for employee attitudes and behaviors in the workplace (Mohammad et al., 2015). In practice, IWE emphasize noble values such as honesty, justice, flexibility, responsibility, and generosity. These values are believed to enhance effectiveness, efficiency, and job competence across various organizational sectors. By integrating Islamic ethical principles into the organizational culture, employees can work more productively and professionally while being guided by a strong moral foundation in performing their tasks. Based on the research findings, it is evident that the beliefs and creedal values held by Muslim employees of Generation Y and Z in Surabaya contribute positively to the professional context. Islamic work ethics, rooted in Islamic belief and faith systems, serve as a fundamental principle in daily work life. Therefore, the cultivation of an Islamic work ethics can be seen as a practical implementation of spiritual values upheld by these individuals. These findings are consistent with previous research conducted by, Pasaribu et al. (2023), Romi et al. (2020) and Tufail et al. (2017), which collectively conclude that Islamic work ethics positively contribute to the development of Organizational Citizenship Behavior within organizations.

The findings of this study align with social exchange theory (SET). According to this theory, when organizations fulfill employees' psychological, emotional, and spiritual needs, they tend to respond by demonstrating positive attitudes and behaviors in the workplace. These responses included increased work engagement, organizational loyalty, and extra-role behaviors, commonly referred to as organizational citizenship behavior (OCB), which benefits the organization (Seema et al., 2021). This is further supported by the findings of Mohd Zin et al. (2023) and Dahleez and

Aboramadan (2022), who emphasize that SET explains the existence of a voluntary reciprocal relationship between organizations and employees. When employees perceive genuine support from their organizations, such as spiritual leadership, the cultivation of a spiritually enriched work environment (workplace spirituality), and the promotion of Islamic work ethics, they are more likely to feel valued, morally fulfilled, and satisfied with their roles and work environment. In return, employees tend to develop strong emotional and psychological bonds with the organization. These bonds are then manifested in voluntary behaviors that are not formally required but are highly beneficial to the organization, such as OCB.

The results of the multi-group analysis (MGA) indicate that there is no significant difference between Generation Y and Generation Z regarding the influence of spiritual leadership, workplace spirituality, and Islamic work ethics on organizational citizenship behavior (OCB). This finding is noteworthy considering that generational differences are often assumed to influence individuals' perceptions and behaviors in the workplace. This result suggests that the absence of significant differences may be attributed to the shared spiritual values and Islamic work ethics embraced by employees of both generations in Surabaya. As a city rooted in Indonesia's religious and collectivist culture, Surabaya provides a context in which both Generation Y and Generation Z exhibit similar levels of acceptance of spiritual leadership, spiritually supportive work environments, and the application of Islamic work ethics. This finding is consistent with that of a study by Janon et al. (2016), which found no significant differences between Generation X and Generation Y in applying Islamic work ethics among employees of Islamic banks in Kuala Lumpur. This is further supported by Suryani et al. (2023), who demonstrated that Islamic work ethics have a positive effect on OCB among employees of Bank Syariah Indonesia and Islamic educational institutions, and that these values can be applied across generations regardless of age differences.

Thus, values such as spiritual leadership and workplace spirituality tend to have a consistent impact on employee behavior across generational groups. These findings contrast with Strauss–Howe's generational theory, which posits that differing values and worldviews across generations lead to varied responses and behaviors in the workplace. However, in the context of Indonesia's relatively homogeneous culture, which upholds strong religious values, spirituality, and Islamic work ethics appear to act as unifying factors that bridge generational perception gaps in responding to spiritual leadership and value-based work environments. In conclusion, this study affirms that in a culturally strong and homogeneous setting, such as Surabaya, the influence of spiritual leadership, workplace spirituality, and Islamic work ethics on OCB is universal and unaffected by generational differences. The implications of this finding are important for organizations designing inclusive, adaptive, and effective leadership strategies and workplace culture development that accommodate all generational cohorts of employees.

Conclusion

The results of this study indicate that spiritual leadership, workplace spirituality, and Islamic work ethics have a positive and significant influence on organizational citizenship behavior (OCB) among Generation Y and Z employees in Surabaya. These findings suggest that implementation of spiritual values and Islamic work ethics in the workplace can foster voluntary work behaviors that support organizational goals. Meanwhile, the results of the Multi-Group Analysis (MGA) showed no significant differences in the influence of the three variables on OCB between the two generations. This means that both Generation Y and Generation Z responded similarly to spiritual leadership styles, spiritually supportive work environments, and the application of Islamic work ethics. These findings strengthen the argument that the application of spiritual leadership, workplace spirituality, and Islamic work ethics can serve as effective strategies for shaping positive and voluntary work behavior (citizenship behavior) across generations. This also confirms social exchange theory, in which reciprocal relationships between leaders and employees are formed when leaders demonstrate care, emotional support, and spiritual values that align with employees' beliefs. When employees feel valued and spiritually supported, they tend to reciprocate through commitment and positive contributions to the organization, including OCB. Conversely, the results of this study reject the assumption of generational theory, which posits that generational differences

significantly influence individual behavior in social and work contexts. In Indonesia's collective and religious culture, spiritual values and Islamic ethics act as unifying factors that reduce the differences in perceptions and responses between generations toward leadership and organizational culture.

Practically, this study contributes to organizations, particularly companies and institutions, with multigenerational workforce by offering insights into designing inclusive leadership strategies, fostering spiritually oriented work environments, and consistently applying Islamic ethical values to encourage positive work behaviors and support organizational productivity. Theoretically, this study contributes to filling the gap in the literature, which remains limited in exploring the relationship between spiritual leadership, workplace spirituality, and Islamic work ethics and their impact on OCB, particularly among Muslim employees from Generation Y and Z. These findings enrich the perspective of organizational behavior studies by incorporating Islamic values and highlighting their relevance within the context of the younger generations in the modern workplace. However, this study has several limitations, including the relatively small sample size and the geographic scope limited to Surabaya. Therefore, future research should expand the study area and increase the number of respondents to obtain more representative results. It is also suggested to consider additional variables that may influence OCB, such as organizational commitment and quality of work life, to gain a more comprehensive and in-depth understanding.

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