

An Analysis of Islamic Work Ethics, Innovative Behavior, and Organizational Conflict: The Role of Organizational Citizenship as a Mediator

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Abstract: *This study examines the relationship between Islamic work ethics, organizational citizenship, innovative behavior, and organizational conflict among employees in Muslim societies. Using an online questionnaire, 394 participants from Turkey and Saudi Arabia, contributed. The findings reveal several key insights: Firstly, a positive correlation exists between Islamic Work Ethics and Organizational Citizenship, highlighting the influence of Islamic values on workplace behavior. Secondly, Islamic Work Ethics moderately correlates with Innovative Behavior, suggesting its potential to foster creativity. Thirdly, a positive correlation is found between Islamic Work Ethics and Organizational Conflict, implying implications for conflict management. Additionally, Organizational Citizenship shows a significant positive correlation with Innovative Behavior, indicating its role in fostering innovation. Lastly, a significant positive correlation is identified between Organizational Citizenship and Organizational Conflict, emphasizing the complex relationship between proactive behaviors and conflict dynamics. Notably, Organizational Citizenship partially mediates the effect of Islamic Work Ethics on Innovative Behavior and organizational conflict, revealing underlying mechanisms.*

Keywords: *Organizational Citizenship, Islamic Work Ethics, Innovative Behavior, and Organizational Conflict*

Introduction

In today's rapidly evolving organizational landscape, the interplay between individual values, behaviors, and organizational outcomes has garnered significant attention among researchers and practitioners alike. One such area of inquiry revolves around the nexus of Islamic work ethics (IWE), innovative behavior, and organizational conflict. Islamic work ethics, deeply rooted in Islamic teachings, can be defined as the set of moral principles that distinguish what is right from what is wrong in an Islamic context (Aldulaimi, 2020). Concurrently, innovative behavior, characterized by the generation and implementation of novel ideas, processes, or products, serves as a cornerstone for organizational adaptation and growth (Janssen, 2000). However, within the organizational context, conflicts inevitably arise, stemming from various sources such as interpersonal differences, task-related disagreements, or structural issues (Rahim, 2011).

This article aims to shed light on the intricate relationship between Islamic work ethics, innovative behavior, and organizational conflict, with a particular focus on the mediating role of organizational citizenship behavior (OCB). Organizational citizenship behavior encompasses discretionary actions undertaken by employees that extend beyond their formal job roles and contribute to the overall effectiveness and well-being of the organization (Podsakoff et al., 1997). Drawing upon existing research and theoretical frameworks, this article seeks to elucidate how adherence to Islamic work ethics influences the manifestation of both innovative behavior and organizational conflict, and how OCB acts as a mediating mechanism in this relationship.

By exploring these dynamics, organizations can gain insights into how fostering a culture of Islamic work ethics and promoting organizational citizenship behaviors can not only foster innovation but also mitigate the occurrence and escalation of conflicts within the workplace. This research contributes to a deeper understanding of the interplay between individual values, behaviors, and organizational outcomes in diverse cultural contexts, offering implications for organizational policies and practices aimed at enhancing employee engagement, creativity, and conflict resolution. Figure 1 shows the research model and the proposed hypotheses.

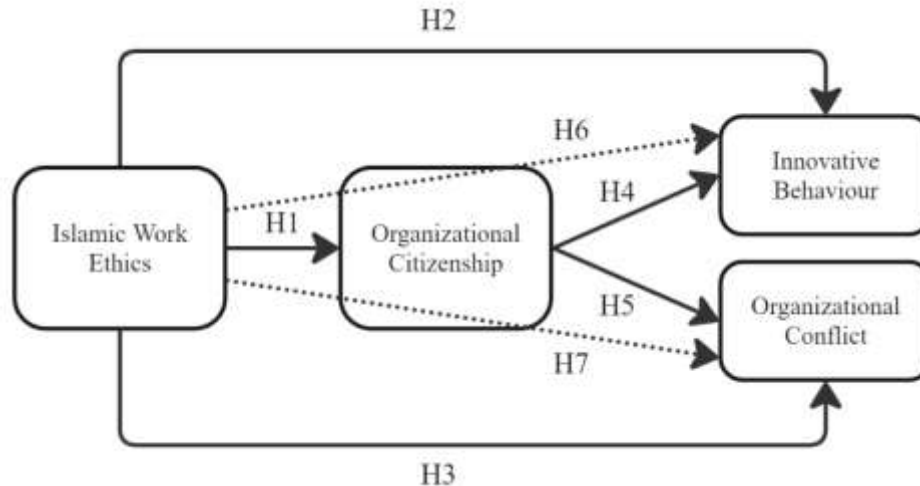


Figure 1: Research model

Theoretical framework and hypotheses

Islamic Work Ethics (IWE)

Islamic Work Ethics (IWE) comprises a collection of principles and values drawn from Islamic teachings, offering guidance to individuals in their behavior and actions within the professional sphere. Rooted in the Quran and Sunnah, the fundamental sources of Islamic guidance, these teachings underscore the significance of integrity, honesty, diligence, and fairness across various facets of life, including the realm of work.

For instance, the Quran emphasizes the importance of honesty and integrity in business transactions, stating, "Do not consume your property wrongfully, nor use it to bribe judges, intending sinfully and knowingly to consume parts of other people's property." (Quran, 2:188). Additionally, the Quran emphasizes the essence of ethical conduct such as honesty, integrity, and diligence. For example, in verse 23:8, Allah praises those who "are faithful to their trusts and pledges" (Quran 23:8), highlighting the importance of fulfilling one's responsibilities and commitments in the workplace. Furthermore, in verse 17:35, Allah emphasizes the dignity of labor and encourages believers to engage in honest work "Give full measure when you measure, and weigh with accurate scales: that is better and fairer in the end" (Quran 17:35), emphasizing fairness and integrity in business dealings, which are essential aspects of work ethics.

The Sunnah of the Prophet Muhammad (PBUH), on the other hand, provides numerous examples of ethical conduct in trade, employment, and interaction with colleagues, emphasizing fairness, kindness, and fulfilling one's duties diligently. For instance, The Prophet Muhammad (PBUH) emphasized that "hard work causes sins to be forgiven, and asserted that work is considered as worship" (Ali, 1992). These teachings serve as a foundational framework for Islamic Work Ethics, guiding individuals to uphold ethical standards and values in their professional endeavors (Ibn Majah 2144).

IWE is considered a significant predictor of managerial effectiveness and individual behavior, including creativity, innovative behavior, cooperation, organizational commitment, job satisfaction competitiveness, OCB, and knowledge-sharing behavior (Suryani et al., 2023)

IWE and OCB

Islamic Work Ethics (IWE) and Organizational Citizenship Behavior (OCB) can be conceptualized within the framework of ethical behavior and organizational behavior theories. While Islamic Work Ethics refers to the principles, values, and beliefs derived from Islamic teachings that guide individuals' behaviors in the workplace (Ali, A. J., 2005), Organizational Citizenship Behavior, on the other side, refers to discretionary behaviors exhibited by employees that are not formally rewarded but contribute to the effectiveness and functioning of the organization (Ajzen, I., 1991).

According to Social Exchange Theory (SET), individuals engage in voluntary behaviors such as OCB as a form of reciprocity in response to favorable treatment received from the organization (Blau, 1986). In the context of Islamic Work Ethics, adherence to Islamic principles may lead individuals to perceive their organization as upholding ethical standards and treating them fairly, fostering a sense of reciprocity and motivating them to engage in OCB.

Furthermore, according to the Theory of Planned Behavior (Ajzen, 1991), individual behaviors are influenced by attitudes, subjective norms, and perceived behavioral control. In the context of Islamic Work Ethics, individuals who hold strong beliefs in the importance of ethical behavior in accordance with Islamic teachings may exhibit positive attitudes towards engaging in OCB as a means of fulfilling their religious obligations and demonstrating their commitment to Islamic values.

Consequently, it is posited that integrating the tenets of Islamic Work Ethics (IWE) within organizations can markedly impact the citizenship behavior exhibited by individuals and groups within the organizational framework. As a result, it is probable that individuals who adhere to Islamic beliefs and apply them in their conduct are inclined to go above and beyond their contractual obligations to aid colleagues, supervisors, and the organization as a whole in achieving their objectives. Building upon this premise, the subsequent hypothesis is formulated:

Hypothesis 1: Islamic work ethics are positively and significantly related to organizational citizenship behavior.

IWE and innovative behavior

Work ethics and innovative behavior are two important constructs in organizational behavior research. Work ethics refer to individuals' beliefs, values, and attitudes toward work and its importance in their lives. Innovative behavior, on the other hand, refers to the generation, development, and implementation of new ideas or practices that improve organizational effectiveness.

Previous studies have shown that Islamic work ethics positively predict work-related outcomes such as job satisfaction, organizational commitment, and job performance (Mari et. al., 2012; Aflah et. al, 2021; Din et. al., 2019).

However, there is limited empirical research on the relationship between Islamic work ethics and innovative behavior. One study by Awan & Akram, (2012) found a positive relationship between Islamic work ethics and innovation capability in Pakistani public sector organizations. They argued that Islamic work ethics can motivate employees to engage in innovative behavior by promoting a sense of social responsibility, teamwork, and creativity. On another study found that work ethics, such as honesty and responsibility, positively predict innovative behavior among Malaysian employees (Mahfoudh & Jusoh, 2017). Similarly, Putri and Nabhan (2023) found that work ethics, such as self-discipline and responsibility, positively predict innovative behavior among Indonesian employees.

In conclusion, there is a need for further research on the relationship between Islamic work ethics and innovative behavior. Understanding these relationships can provide valuable insights for organizations seeking to promote a culture of innovation by fostering Islamic work ethics among employees.

Therefore, this study aims to examine the relationship between Islamic work ethics and innovative behavior. Hence, the following hypothesis is set:

Hypothesis 2: Islamic work ethics are positively and significantly related to innovative behavior.

IWE and organizational conflict

The relationship between Islamic work ethics and organizational conflict is intricate and significant within the workplace. Islamic work ethics, rooted in Islamic teachings, encompass a set of values and principles such as integrity, honesty, justice, compassion, and diligence (Mohammad et. al., 2018). These ethics influence how individuals behave and interact with others in the organizational context. Organizational conflict, on the other hand, refers to disagreements, disputes, or tensions that may arise from various sources such as interpersonal differences, task-related disagreements, or structural issues (Rahim, 2011). Islamic work ethics play a crucial role in shaping conflict dynamics within organizations through several mechanisms. Firstly, they promote prosocial behavior, encouraging altruism, cooperation, and mutual assistance among employees (Javed et. al., 2016). This fosters a culture of empathy and collaboration, which can mitigate interpersonal conflicts and facilitate problem-solving. Additionally, Islamic work ethics emphasize trust, transparency, fairness, and justice in business dealings (Badawi, 2001). Employees who adhere to these principles are more likely to communicate openly, resolve conflicts constructively, and maintain

trustful relationships with their colleagues and superiors. Moreover, Islamic work ethics promote resilience, patience, and perseverance in the face of challenges and setbacks (Sehhat et. al., 2015). Employees who embody these values are better equipped to cope with workplace stressors, navigate conflicts effectively, and contribute to a positive work environment. Overall, integrating Islamic work ethics into organizational culture and practices can contribute to conflict prevention and resolution, ultimately fostering a harmonious and productive work environment. Accordingly, this study seeks to investigate the correlation between Islamic work ethics and organizational conflict. Thus, the following hypothesis is formulated:

Hypothesis 3: Islamic work ethics are positively and significantly related to attitudes that reduce organizational conflict.

OCB and innovative behavior

Several studies have explored the relationship between OCB and innovative behavior. For instance, Yan and Yan (2013) found a positive relationship between OCB and innovative behavior among employees in China's software industry. Similarly, Lamdaghi and Benabdelhadi (2022) found that OCB positively predicts innovative behavior among employees in Morocco.

Moreover, some studies have examined the underlying mechanisms that explain the relationship between OCB and innovative behavior. For example, research has suggested that OCB promotes a positive work environment that fosters creativity and innovation (Kusumaputri, et. al., 2021). Additionally, OCB has been found to enhance employees' job satisfaction and organizational commitment, which in turn, positively predict employee performance and innovative behavior (Sutoro & Sunarsi, 2024).

Overall, the literature suggests that OCB plays a positive role in promoting innovative behavior among employees. This study aims to extend the existing literature by exploring the mediating role of OCB in the relationship between Islamic work ethics and innovative behavior.

In light of this, the study aims to explore the association between organizational citizenship and innovative behavior. Consequently, the following hypothesis is articulated:

Hypothesis 4: Organizational citizenship is positively and significantly related to innovative behavior.

OCB and organizational conflict

The relationship between organizational citizenship and organizational conflict is an important area of study within organizational behavior. Research suggests that there is a significant relationship between organizational citizenship behavior and organizational conflict. Higher levels of OCB have been associated with lower levels of organizational conflict (Podsakoff, MacKenzie, Paine, & Bachrach, 2000). Employees who engage in citizenship behaviors tend to foster positive interpersonal relationships, promote cooperation, and contribute to a supportive work environment. These actions can help to reduce conflicts arising from interpersonal differences or misunderstandings.

Furthermore, organizational citizenship behaviors are often linked to higher levels of trust and organizational commitment (Organ & Ryan, 1995). Employees who exhibit OCBs are more likely to have a sense of ownership and loyalty towards the organization, which can mitigate the occurrence of conflicts related to organizational goals or values. By demonstrating behaviors that go above and beyond their formal roles, employees contribute to a positive organizational culture characterized by mutual respect and cooperation, thereby reducing the likelihood of conflict escalation.

Given this context, the study seeks to investigate the correlation between organizational citizenship and organizational conflict. As a result, the following hypothesis is formulated:

Hypothesis 5: Organizational citizenship is negatively and significantly related to attitudes that reduce organizational conflict.

The mediating role of OCB

Previous research suggests that organizational citizenship behavior (OCB) can mediate the relationship between work ethics and work-related outcomes (Podsakoff, MacKenzie, Paine, & Bachrach, 2000). Other findings suggest that OCB may mediate the relationship between IWE, innovative behavior, and organizational conflict. Higher adherence to Islamic work ethics is associated

with greater engagement in OCBs, such as helping colleagues, volunteering for additional tasks, and participating in organizational initiatives (Ahmad et. al., 2019). These citizenship behaviors, in turn, contribute to a positive work environment characterized by cooperation, trust, and mutual support, which can mitigate the occurrence and escalation of organizational conflicts (Podsakoff et al., 1997). Moreover, employees who exhibit OCBs are more likely to engage in innovative behaviors, as they feel empowered and motivated to contribute to organizational goals beyond their formal job roles (Janssen, 2000).

Therefore, OCB is thought to serve as a mediating mechanism through which Islamic work ethics influence both innovative behavior and organizational conflict. By fostering a culture of citizenship behaviors, organizations can promote creativity, reduce conflicts, and enhance overall performance. Thus, we can suggest the following two hypotheses on the mediating role of OCB:

Hypothesis 6: Organizational citizenship mediates the relationship between Islamic work ethics and innovative behavior.

Hypothesis 7: Organizational citizenship mediates the relationship between Islamic work ethics and organizational conflict.

Methodology

Participants and procedure

The research adhered to ethical standards governing studies involving human subjects. Firstly, the scale of the study was licensed by the Ethics Committee of the University of the first author. Secondly, prior to their involvement, participants received clear explanations regarding the study's objectives and procedures. Lastly, participants were guaranteed the confidentiality and anonymity of their responses.

The main population of this study consisted of employees of businesses operating in the service sector in Kocaeli, Turkey, and Damman, Saudi Arabia, who are members of the Independent Industrialists and Businessmen Association (MÜSİAD) and the Federation of Saudi Chambers (FSC) in Turkey and Saudi Arabia, respectively. It is commonly recommended that the ideal number of participants should be at least five times the number of variables under analysis (Hair et al., 2006). Following this guideline, the minimum required sample size would be $74 \times 5 = 370$. Thus, this research was conducted with a total of 394 participants, including Turkish and Arab participants. Data collection utilized a non-probability sampling method, specifically convenience sampling. Convenience sampling is valued for its ability to swiftly and effectively gather initial information (Malhotra, 2010; Sekaran, 2003). Moreover, within organizational contexts, employing this sampling approach allows for theoretical generalization of findings (Calder et al., 1981; Bryman, 1989).

Measures and data collection

Data were collected using a self-administered online questionnaire. The questionnaire consisted of five sections. The first section was crafted to measure the demographic characteristics of the participants, namely marital status, gender, age, education level, and job tenure. The second section was designated to assess the participants' perception of IWE, utilizing Bayırlı and Şentürk's (2015) Turkish version of Ali's (1992) short version of the IWE scale. The original scale has been tested by using a sample of 117 managers in Saudi Arabia and found reliable, where Cronbach's alpha was 0,89. Furthermore, this scale was widely used by many other researchers as per Mohammad et al. (2015). The utilized scale consisted of 17 items, and participants rated each item on a 5-point Likert scale (1 = strongly disagree, 5 = strongly agree). The third section was designed to assess the participants' OCB, using a scale originally developed by Organ's (1988) and adapted later into Turkish by Basım and Şeşen (2006). This scale consisted of 19 items, where participants were asked to rate each item on a 5-point Likert scale (1 = never, 5 = always). The fourth section was meant to measure the participants' innovative behavior in workplace. To accomplish this, the study utilized the innovative work behavior scale developed by Lukes and Stephan in 2017, specifically, the adapted Turkish version of Pala and Turan (2020). The scale consisted of 23 items, and participants were requested to rate each item on a 5-point Likert scale (1 = strongly disagree, 5 = strongly agree). The fifth and last section was intended to assess organizational conflict of participants. This study conceptualizes organizational conflict in terms of the participants' tendency to resolve conflicts by means of compromise, avoidance, adaptation, and collaboration, rather than the bias to exhibit or initiate conflict in work. Thus, to assess the organizational conflict behaviors exhibited by employees in the workplace, the study utilized the scale originally developed by Thomas (1977) and later adapted into Turkish by Sökmen and Yazıcıoğlu (2005). The scale consisted of a total of 15 items on a 5-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree).

A cover letter was included at the outset of the questionnaire to clarify the study's objectives and assure respondents of the confidentiality of their answers. To facilitate respondents' understanding and ensure the accuracy of their responses, the

questionnaires were distributed in the respective languages of the target participants. Thus, Turkish participants received a Turkish version, while Saudi participants received an Arabic version. To ensure the equivalence of both versions, a process of back-to-back translation was undertaken. The questionnaire was electronically distributed to 782 individuals employed in businesses within both the Turkish and Saudi markets. Over a span of 2 months, respondents were given the opportunity to complete the questionnaire. By the end of this period, a total of 394 participants had completely contributed.

Data analysis

The PLS-SEM technique was used to estimate the measurement and structural parameters in our structural equation model (SEM) for several considerations. Firstly, it is preferred over maximum likelihood techniques (Fornell & Larcker, 1981), since it avoids many of the restrictive assumptions underlying them and ensures against improper solutions and factor indeterminacy. Secondly, it does not require distributional assumptions regarding the indicators or error terms (Hair et. al., 2014); it is a latent variable modeling technique that incorporates multiple dependent constructs and explicitly recognizes measurement error. Thirdly, it handles reflective and formative constructs (Hair et. al., 2016). Lastly, it provides several measures for evaluating a model's goodness of fit. This allows researchers to assess the degree to which the model accurately represents the data. Hypothesis testing allows researchers to test multiple hypotheses simultaneously and to determine the strength of the relationships among variables in the model.

Reliability and Validity of Measures

In this study, following Kleijnen, Ruyter, and Wetzels (2007), we used reflective indicators for all our constructs. To assess the reliability and validity of the measurement instruments, we estimated a null model with no structural relationships and evaluated reliability using composite scale reliability (CR), Cronbach's alpha, and average variance extracted (AVE). We evaluated reliability using composite scale reliability (CR), Cronbach alpha (α) and average variance extracted (AVE). While it is suggested that an AVE value greater than 0,50 indicates that the latent variable explains more than half of the variance of its indicators, an AVE value above 0,40 is generally considered acceptable for convergent validity (Fornell & Larcker, 1981). The results indicate that all measures exhibit satisfactory levels of reliability and convergent validity, with PLS-based CR and Cronbach alpha exceeding the threshold value of 0,70 and AVE exceeding the 0,40 threshold value for all first-order constructs (see Table 1). Further, we evaluated convergent validity by inspecting the standardized loadings of the measures on their respective constructs and found that all measures exhibit standardized loadings that exceed 0,60 (see Table 2). Moreover, as second order variables, OCB, IB, and OC were estimated through a secondary factor analysis yielding five, seven, and five latent constructs, respectively. Table 3 shows the standardized regression loadings of the constructs on their second order variables. As seen in Figure 2, Figure 3, and Figure 4 all constructs exceed a standardized loading over 0,60. This result suggests that the second level variables OCB, IB, and OC are significantly predicted by their relative constructs.

Table 1: Cronbach's alpha, Composite Reliability, and Average Variance Extracted values

	α	CR	AVE
GNT	0,722	0,825	0,542
ALT	0,739	0,837	0,565
INC	0,778	0,871	0,693
OBR	0,875	0,914	0,727
ISR	0,877	0,922	0,798
ICM	0,805	0,862	0,615
IGN	0,835	0,901	0,752
IWE	0,780	0,841	0,432
COL	0,719	0,841	0,639
AVD	0,636	0,781	0,546
CRT	0,785	0,875	0,700
CMPT	0,744	0,831	0,625
CIV	0,846	0,896	0,684

IIA	0,890	0,932	0,819
ADPT	0,814	0,890	0,729
CMPR	0,751	0,858	0,670
CNS	0,637	0,804	0,578
INO	0,777	0,858	0,670

Note: GNT: Gentleness, ALT: Altruism, INC: Inclusion of Others, OBR: Overcoming Barriers, ISR: Idea Search, ICM: Idea Communication, IGN: Idea Generation, IWE: Islamic Work Ethics, COL: Collaboration, AVD: Avoidance, CRT: Courtesy, CMPT: Competitiveness, CIV: Civic Virtue, IIA: Initiation of Implementation Activities, ADPT: Adaptation, CMPR: Compromise, CNS: Conscientiousness, INO: Innovative Outputs, α : Cronbach's alpha, CR: Composite reliability, AVE: Average variance extracted

Table 2: First Order Factor Analysis

	GN T	AL T	IN C	OB R	IS R	IC M	IG N	IW E	CO L	AV D	CR T	CM PT	CI V	IIA	AD PT	CM PR	CN S	IN O
INC1			0,8 46															
INC2			0,8 73															
INC3			0,7 75															
ALT 2		0,6 36																
ALT 3		0,8 17																
ALT 3		0,7 93																
ALT 5		0,7 48																
OBR 1				0,8 63														
OBR 2				0,8 73														
OBR 3				0,8 84														
OBR 4				0,7 87														
ISR1					0,8 72													
ISR2					0,8 81													
ISR3					0,9 27													
ICM 1						0,6 86												
ICM 2						0,7 85												
ICM 3						0,9 24												
ICM 4						0,8 04												
IGN1							0,8 86											
IGN2							0,8 68											

IGN3							0,8 47											
GNT 1	0,6 56																	
GNT 2	0,7 96																	
GNT 3	0,7 30																	
GNT 4	0,7 56																	
IWE 10							0,6 49											
IWE 11							0,6 18											
IWE 12							0,7 08											
IWE 13							0,7 34											
IWE 14							0,6 57											
IWE 3							0,6 19											
IWE 4							0,6 04											
COL 1								0,7 36										
COL 2								0,7 64										
COL 3								0,8 89										
AVD 1									0,8 45									
AVD 2									0,6 78									
AVD 3									0,6 82									
CRT 1										0,8 92								
CRT 2										0,8 57								
CRT 3										0,7 55								
CMP T1											0,90 8							
CMP T2											0,65 4							
CMP T3											0,78 9							
CIV1												0,7 78						
CIV2												0,8 12						
CIV3												0,8 94						

CIV4													0,8 19					
IIA1														0,8 91				
IIA2														0,9 14				
IIA3														0,9 11				
ADP T1															0,84 7			
ADP T2															0,89 8			
ADP T3															0,81 4			
CMP R1																0,70 9		
CMP R2																0,89 1		
CMP R3																0,84 4		
CNS 1																	0,7 26	
CNS 2																	0,8 23	
CNS 3																	0,7 27	
INO1																		0,8 22
INO2																		0,7 31
INO3																		0,8 95

Table 3: Second Order Factor Analysis

	β	P Values
Organizational Citizenship		
OCB > GNT	0,731	0,000
OCB > ALT	0,689	0,000
OCB > CRT	0,676	0,000
OCB > CIV	0,816	0,000
OCB > CNS	0,705	0,000
Innovative Behaviour		
IB > INC	0,693	0,000
IB > OBR	0,726	0,000
IB > ISR	0,634	0,000
IB > ICM	0,794	0,000
IB > IGN	0,742	0,000
IB > IIA	0,748	0,000
IB > INO	0,710	0,000
Organizational Conflict		

OC > COL	0,683	0,000
OC > AVD	0,712	0,000
OC > CMPT	0,606	0,000
OC > ADPT	0,808	0,000
OC > CMPR	0,700	0,000

Note: OCB: Organizational Citizenship Behavior, IB: Innovative Behavior, OC: Organizational Conflict

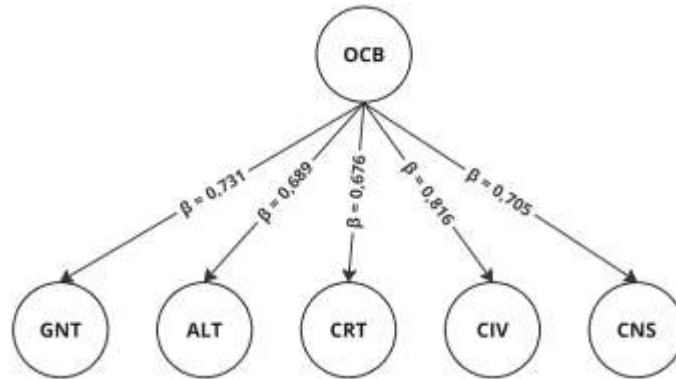


Figure 2: Second Order Factor Analysis of Organizational Citizenship Behavior

Note: OCB: Organizational Citizenship, GNT: Gentleness, ALT: Altruism, CRT: Courtesy, CIV: Civic Virtue, CNS: Conscientiousness

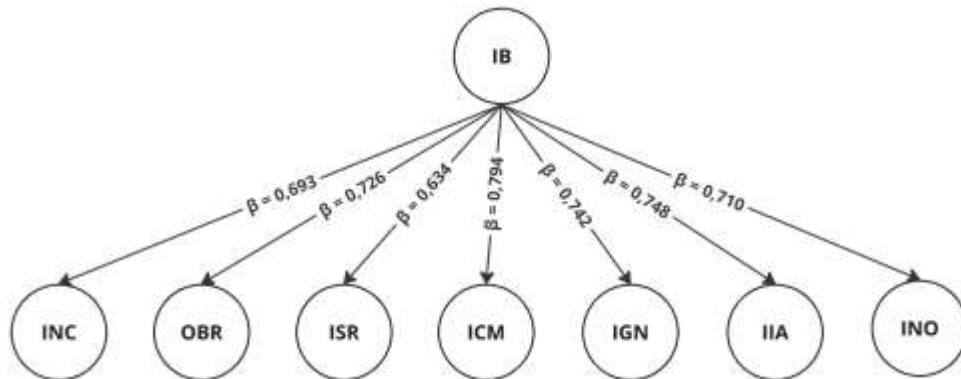


Figure 3: Second Order Factor Analysis of Innovative Behavior

Note: IB: Innovative Behavior, INC: Inclusion of Others, OBR: Overcoming Barriers, ISR: Idea Search, ICM: Idea Communication, IGN: Idea Generation, IIA: Initiation of Implementation Activities, INO: Innovative Outputs

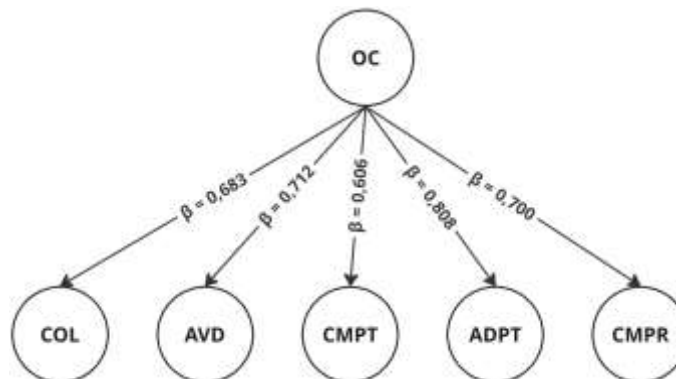


Figure 4: Second Order Factor Analysis of Organizational Conflict

Note: OC: Organizational Conflict, COL: Collaboration, AVD: Avoidance, CMPT: Competitiveness, ADPT: Adaptation, CMPT: Compromise

We next assessed the discriminant validity of the measures. Table 4 shows the correlation among all variables. To fully satisfy the requirements for discriminant validity, AVE for each construct should be expected to be greater than the squared correlation between constructs (Fornell & Larcker, 1981). Such results suggest that the items share more common variance with their respective constructs than any variance the construct shares with other constructs (Howell & Aviola, 1993). In the model, none of the inter-correlations of the constructs exceeded the square root of the AVE of the constructs (see Table 4).

Table 4: Discriminant Validity (Fornell & Lacker method)

	GN T	AL T	IN C	OB R	IS R	IC M	IG N	IW E	CO L	AV D	CR T	C MP T	CI V	IIA	AD PT	C MP R	CN S	IN O
GNT	0,736																	
ALT	0,339	0,752																
INC	0,376	0,336	0,832															
OBR	0,456	0,285	0,406	0,853														
ISR	0,293	0,329	0,397	0,307	0,894													
ICM	0,409	0,356	0,530	0,459	0,476	0,784												
IGN	0,380	0,353	0,418	0,428	0,451	0,502	0,867											
IWE	0,355	0,390	0,409	0,309	0,362	0,430	0,398	0,657										
COL	0,370	0,346	0,409	0,325	0,275	0,398	0,367	0,292	0,799									
AVD	0,250	0,256	0,305	0,246	0,297	0,291	0,232	0,315	0,330	0,739								
CRT	0,351	0,496	0,381	0,242	0,387	0,378	0,406	0,408	0,268	0,201	0,837							
CMP T	0,367	0,289	0,381	0,525	0,310	0,510	0,474	0,348	0,377	0,316	0,329	0,791						
CIV	0,501	0,366	0,374	0,386	0,342	0,399	0,399	0,387	0,381	0,307	0,388	0,409	0,827					
IIA	0,418	0,286	0,445	0,438	0,353	0,520	0,521	0,316	0,331	0,209	0,270	0,407	0,448	0,905				
ADP T	0,310	0,370	0,437	0,289	0,418	0,409	0,323	0,440	0,373	0,535	0,350	0,322	0,337	0,350	0,854			
CMP R	0,311	0,365	0,395	0,259	0,346	0,366	0,255	0,325	0,344	0,361	0,305	0,258	0,265	0,315	0,488	0,818		
CNS	0,453	0,340	0,306	0,332	0,327	0,423	0,373	0,341	0,270	0,255	0,272	0,344	0,559	0,450	0,311	0,275	0,760	
INO	0,410	0,269	0,388	0,544	0,334	0,469	0,450	0,324	0,306	0,197	0,177	0,490	0,369	0,481	0,263	0,196	0,398	0,819

Note 1: Diagonals show the square root of AVEs.

Note 2: GNT: Gentleness, ALT: Altruism, INC: Inclusion of Others, OBR: Overcoming Barriers, ISR: Idea Search, ICM: Idea Communication, IGN: Idea Generation, IWE: Islamic Work Ethics, COL: Collaboration, AVD: Avoidance, CRT: Courtesy, CMPT: Competitiveness, CIV: Civic Virtue, IIA: Initiation of Implementation Activities, ADPT: Adaptation, CMPT: Compromise, CNS: Conscientiousness, INO: Innovative Outputs

Additionally, we analyzed the variance inflation factor (VIF) to evaluate multicollinearity in the data. According to Aiken et al. (1991), VIF values should ideally be <10 . In our study (refer to Table 5), we observed VIF values ranging from 1,000 to 1,355, indicating that multicollinearity is not a concern in our dataset.

Table 5: Variance Inflation Factor (VIF) values

	OCB	IB	OC
IWE	1,000	1,355	1,355
OCB		1,355	1,355

Results

Hypotheses testing

The PLS methodology and bootstrapping resampling technique were utilized using the SmartPLS 3.0 software program to examine the hypotheses and predictive capability of the model depicted in Figure 1. We utilized the SmartPLS 3.0 software program to compute T-statistics for all coefficients, ensuring their stability across subsamples and identifying statistically significant relationships. The path coefficients and their associated t-values indicated the direction and strength of each hypothesized relationship.

Table 6 shows the results of hypotheses, including paths, beta values and significance levels. Regarding the direct effects of IWE, the results demonstrated that IWE was significantly and positively associated with OCB ($\beta = 0,51$; $p < 0,01$), IB ($\beta = 0,21$; $p < 0,01$), and OC ($\beta = 0,25$; $p < 0,01$), thus supporting H1, H2, and H3 respectively. Moreover, the results showed that OCB was significantly and positively associated with both IB ($\beta = 0,57$; $p < 0,01$) and OC ($\beta = 0,47$; $p < 0,01$), thus fully supporting H4 and H5.

Table 6: Hypothesis Testing Results

Hypothesis	Relationship	Path Coefficient (β)	p Values	Result
H1	IWE > OCB	0,512	0,000	Supported
H2	IWE > IB	0,209	0,000	Supported
H3	IWE > OC	0,247	0,000	Supported
H4	OCB > IB	0,569	0,000	Supported
H5	OCB > OC	0,469	0,000	Supported

Note: IWE: Islamic Work Ethics, IB: Innovative Behavior, OC: Organizational Conflict, OCB: Organizational Citizenship

The mediating role of organizational citizenship

Furthermore, we conducted mediation analysis (refer to Table 7) to examine the indirect effects of OCB on the relationship between IWE on one hand, and IB and OC on the other. Including the mediating variable OCB rendered the direct impact of IWE on IB ($\beta = 0,21$; $p > 0,05$) and OC ($\beta = 0,25$; $p > 0,05$) insignificant. However, the indirect effects of IWE on IB ($\beta = 0,29$; $p < 0,01$) and OC ($\beta = 0,24$; $p > 0,01$) through OCB were found to be significant. These results suggest that the associations between IWE and the dependent variables IB and OC are entirely mediated by OCB, thereby supporting H6 and H7.

Table 7: Results for the mediating analyses

Total effect		Direct Effect		Indirect Effect		
Relationship	Path Coefficient (β)	Relationship	Path Coefficient (β)	Relationship	Path Coefficient (β)	BI[2.5%;97.5%]
IWE→IB	0,500**	IWE→IB	0,209**	IWE→OCB→IB	0,291**	0,229 0,354
IWE→OC	0,487**	IWE→OC	0,247**	IWE→OCB→OC	0,240**	0,186 0,310

Structural Model

In order to validate the PLS-SEM approach, various quality scores, such as the coefficient of determination (R^2) (Chin, 2001), the Q predictive validity (Q^2), NFI and SRMR (Tenenhaus et al., 2005), are being considered. The R^2 values of the endogenous constructs

are used to evaluate the model fit and indicate how well data points fit a line or curve (Chin, 2001; Tenenhaus et al., 2005). As suggested by Chin (2001), the categorization of R^2 values is small ($0,02 \leq R^2 < 0,13$), medium ($0,13 \leq R^2 < 0,26$), or large ($0,26 \leq R^2$). The R^2 statistic values of the endogenous constructs were used to assess model fit (Chin 1998; Tenenhaus et al., 2005). According to Table 8, organizational citizenship ($R^2 = 0,262$), innovative behavior ($R^2 = 0,49$), and organizational conflict ($R^2 = 0,4$) all together had large effect sizes. The Q predictive validity of all our endogenous constructs was also considered sufficient. This finding means that the predictors in the models are able to explain the variance in the dependent variable.

Table 8: Structural Model

Endogenous Constructs	R^2	Q^2	SRMR
OCB	0,262	0,083	0.097
IB	0,490	0,183	
OC	0,400	0,127	

Through the model fit criteria for PLS-SEM, we can observe two categories: the Standardized Root Mean Square Residual (SRMR) and the Normed Fix Index (NFI). SRMR is an index of the average of standardized residuals between the observed and the hypothesized covariance matrices (Chen, 2007). Although value for the SRMR as high as 0.08 are deemed acceptable fit (Hu and Bentler, 1999), there are some well-established studies that accept values of SRMR up to 0,1 (Cangur & Ercan, 2015). Studies suggest that NFI values above 0,90 are considered as acceptable (Byrne, 2006). However, SmartPLS does not calculate NFI for second order models. So, we just have SRMR Table 8 shows that for our model the SRMR is 0,097, meeting the criteria. Accordingly, we conclude that the developed structural model has a predictive power and it is quite satisfactory.

Discussion

Interpretation of findings

These findings strongly suggest that integrating organizational citizenship values into Islamic work ethics can significantly enhance employees' adherence to Islamic principles in their behaviors. Moreover, they underscore the potential of Islamic work ethics to foster a culture of innovation among employees. The robust positive relationship observed between the Islamic Work Ethics scale and both the total score and sub-dimensions of the Innovative Behavior scale highlights the influential role of Islamic values in shaping workplace behaviors, driving employees to conceive, share, and implement innovative ideas. This aspect holds immense significance for organizations seeking to maintain a competitive advantage and generate innovative solutions.

Moreover, the notable positive correlation between Islamic work ethics and organizational conflict underscores the potential of Islamic work ethics to cultivate constructive behaviors like compromise, cooperation, and harmony, mitigating conflictual interactions. Specifically, by embracing Islamic work ethics values, employees may witness an enhancement in their conflict resolution abilities and the cultivation of harmonious relationships, thus contributing to the reduction or prevention of organizational conflict.

Furthermore, the results indicate that organizational citizenship behaviors may significantly enhance employees' inclination to foster, disseminate, and execute innovative concepts. The positive association observed between the total score and sub-dimensions of Organizational Citizenship Behaviors and the Innovative Behavior scale suggests that organizational citizenship behaviors can cultivate an environment conducive to innovation within the workplace, bolstering employees' enthusiasm to innovate and refine business processes.

In light of these findings, the positive and substantial relationship between organizational citizenship behaviors and organizational conflict suggests that as employees exhibit more organizational citizenship behaviors, the incidence of conflict decreases or their proficiency in managing conflict improves. Notably, behaviors such as collaboration, compromise, and harmony play a pivotal role in fostering a healthier and more collaborative work environment among employees.

Additionally, the mediation analysis reveals that Organizational Citizenship partially mediates the effect of Islamic Work Ethics on both Innovative Behavior and Organizational Conflict. This implies that Organizational Citizenship acts as a moderator, tempering the impact of Islamic Work Ethics on both outcomes, indicating a nuanced interplay between these constructs within organizational contexts.

Lastly, results of the test on variations of scores between Turkish and Arab participants regarding the concepts of Islamic work ethics have shown no significant difference. This can be attributed to many reasons like cultural similarities, common religious

influence, and shared historical and social contexts between the two groups.

Theoretical contribution and practical implications

These findings shed light on the profound impact of Islamic work ethics on workplace behavior, highlighting its potential to cultivate a culture of organizational citizenship. Embracing Islamic values within the framework of work ethics can bolster employees' commitment to organizational citizenship behaviors, thereby amplifying the organization's effectiveness and productivity. In response to these insights, managers can devise tailored strategies and initiatives to foster Islamic work ethics, empowering employees to integrate these values into their professional lives. By nurturing a workplace environment rooted in Islamic principles, organizations can foster greater collaboration and harmony among their workforce.

Furthermore, managers can leverage these findings to cultivate an environment conducive to innovation by championing Islamic work ethics. Embedding Islamic values into the organizational ethos and encouraging employees to embrace them can significantly bolster the organization's innovation capabilities, providing a sustainable competitive edge. Embracing Islamic work ethics on a wide scale within the workplace can serve as a catalyst for innovation, bolstering the organization's prospects for long-term success.

Hence, the widespread adoption and promotion of Islamic work ethics in the workplace hold promise for mitigating or averting organizational conflict. Managers can enact pertinent policies and initiatives aimed at embedding Islamic values into the organizational fabric, fostering an environment characterized by collaboration and cooperation. By fostering a culture grounded in Islamic principles, organizations can cultivate a healthier and more harmonious work environment, ultimately enhancing organizational effectiveness.

Drawing from these findings, managers can devise tailored strategies to cultivate organizational citizenship behaviors and nurture an innovative culture within the organization. Recognizing and rewarding employees for their organizational citizenship behaviors can serve as a catalyst for the emergence and implementation of innovative ideas. By prioritizing organizational citizenship behaviors and encouraging their adoption, organizations can bolster their innovation capacity and gain a competitive advantage in the market.

Consequently, these findings underscore the pivotal role of promoting organizational citizenship behaviors as a key strategy for mitigating or managing organizational conflict. Managers can implement targeted policies and initiatives to bolster and reinforce organizational citizenship behaviors, fostering a more positive work environment and enhancing organizational effectiveness as a result.

Limitations and future research recommendation

While this study provides valuable insights into the relationship between Islamic work ethics, innovative behavior, organizational conflict, and the mediating role of organizational citizenship behavior (OCB), several limitations should be acknowledged, along with recommendations for future research.

First of all, the study focused exclusively on businesses operating in the service sector. Expanding the research scope to include other sectors, such as manufacturing, finance, or technology, would enhance the generalizability of the findings and provide a more comprehensive understanding of how Islamic work ethics influence organizational dynamics across diverse industries.

Besides, data collection was confined to two medium-sized cities located in different countries. Extending the research to encompass larger metropolitan areas with more diverse demographics and organizational contexts would enable researchers to capture a broader spectrum of experiences and perspectives, thereby enhancing the external validity of the findings.

While the study investigated the mediating role of organizational citizenship behavior (OCB) in the relationship between Islamic work ethics, innovative behavior, and organizational conflict, future research could explore additional mediating variables to provide a more nuanced understanding of these relationships. Potential mediating variables worth investigating include *transformational leadership, employee engagement, and last but not least, psychological empowerment.*

By addressing these limitations and exploring additional mediating variables, future research can contribute to a more comprehensive understanding of the complex interplay between Islamic work ethics, organizational behavior, and performance

outcomes in diverse organizational settings.

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