

THE INTERNATIONAL JOURNAL OF BUSINESS & MANAGEMENT

Effects of Resilience and Burnout against Organizational Citizenship Behavior Islamic Perspective in Moderation Work Spirituality: Study on Employees of Islamic People's Financing Bank, Special Region of Yogyakarta

Alis Wulan Andari

Student, Department of Management, Islamic University of Indonesia, Indonesia

Arif Hartono

Lecturer, Department of Management, Islamic University of Indonesia, Indonesia

Abstract:

The purpose of this study was to determine and analyze the effect of resilience and burnout on Organizational Citizenship Behavior in Islamic Perspective (OCBIP) moderated by work spirituality. The study was conducted on employees of the Islamic People's Financing Bank in Yogyakarta with a sample of 152 employees. The sampling technique used purposive sampling technique, namely employees who worked more than the same as one year (≥ 1 year). The instrument used in this study was a questionnaire. The type of research used is quantitative research and the type of data is primary data that is sourced directly from the questionnaire distribution survey. The research model was analyzed using Structural Equation Modeling (SEM) with the help of SmartPLS-3 Software. The results of this study indicate that resilience has a positive and significant effect on OCBIP. Burnout has a negative and significant effect on OCBIP. Work spirituality moderates the relationship between resilience and burnout to OCBIP.

Keywords: Resilience, burnout, organizational citizenship behavior Islamic perspective, work spirituality

1. Introduction

Organizational Citizenship Behavior (OCB) has become the center of attention and is seen as an important aspect in the human resources department in the service industry, namely banks, hotels, hospitals, academic institutions (Dirican & Erdil, 2016). OCB, being one of the most examined fields in the organizational psychology and human resource management literature, it has reached far and wide in the business and management domains (Ocampo et al., 2018). OCB can play an important role in increasing organizational effectiveness through employee behavior. Based on the literature, employees, who have low levels of OCB, are not willing to go beyond daily tasks, thereby increasing negative organizational outcomes, such as low job satisfaction, low motivation, and unhappy employees (Kasa & Hassan, 2017). OCB is highly considered when tasks require cooperation and collaboration within teams and even among workers. When employees engage in OCB, customers may see this as an effort to provide excellent service (exceeding customer expectations) which will result in positive customer perceptions of the organization. Increased team utilization also results in institutions continuing to rely on extra employee role behavior (OCB) which contributes to organizational effectiveness (Ocampo et al., 2018). OCB began to be investigated from various perspectives including the Islamic perspective known as the Organizational Citizenship Behavior Islamic Perspective (OCBIP). OCBIP has received a lot of attention from Muslim researchers. The OCBIP concept is a concept that was built in the context of Islamic teachings that refer to the instructions of the Qur'an and Hadith (Sani & Ekowati, 2019). OCB from an Islamic perspective is different from OCB from a European and American perspective which comes from the Western value system. The western value system discusses matters related to worldly factors because the materialism philosophy is very thick and substantive for them, while the Islamic value system does not only consider the world but also the hereafter. OCB, in an Islamic perspective, looks at the socio-cultural and religious context, especially from an Islamic perspective.

Employee OCB is influenced by various factors, one of which is Resilience. Resilience includes personal adaptive capacity and contextually supportive resources, resilience as a positive psychological capacity, can develop not only through internal self-experience but also through interaction with the external environment (Britt et al., 2016). Resilience is a psychological resource that provides the positive and important impact needed in the workplace, a positive psychological resource that helps individuals and groups bounce back from adversity, conflict, or failure to achieve goals with renewed strength and commitment. Organizations are looking for resilient employees, who are able to cope with change and successfully adapt to challenging roles, tasks and situations. In this context, there is scope for research on the capacity of psychological resources, such as resilience, as predictors of OCB. Positive emotions are not only an important factor in the formation of individual resilience, but they are also associated with positive outcomes at work. Thus, resilience in the workplace is expected to encourage employees to engage in OCB. That Resilience is considered a variable

that has a positive effect on OCB, is evidenced by the research of Paul *et al.*, (2019) which says that resilience has a significant positive effect on OCB. This result is also supported by the findings of Fan *et al.*, (2020) and Nadeem *et al.*, (2019).

Not all employees in the workplace are involved in OCB, this is caused by several factors including burnout. Burnout or fatigue causes workers to keep their distance and they do not want to be involved with their environment. Burnout is a fatigue syndrome, both physically and mentally in which a negative self-concept, along with lack of concentration and negative work behavior, develops. This situation makes the atmosphere in the work cold, unpleasant; dedication and commitment is reduced, performance, and employee performance is not optimal. Burnout or burnout has been shown to have a negative impact on organizational progress, especially in service areas, such as education, health care and the service industry (Chang *et al.*, 2017; Kolomiro *et al.*, 2019). Employees with higher levels of burnout are less likely to exhibit OCB because of their physical, emotional, and mental exhaustion. Burnout has a negative effect on OCB engagement. Kasekende *et al.*, (2020) found that the burnout dimension, namely emotional exhaustion, has a significant negative effect on OCB, which means that the higher the burnout, the lower the OCB. The findings of Cohen *et al.*, (2021) state that emotional burnout dimension has a significant negative effect on individual OCB.

It is proposed that work spirituality can play a moderating role in the effect of resilience and burnout on OCB. Work spirituality research has the potential to offer much in the future as concern for human well-being in the workplace becomes increasingly prominent for all stakeholders (Pandey, 2017). Ashmos & Duchon (2000) define spirituality in the workplace as understanding and identifying the dimensions of an employee's inner life, which can be developed by doing meaningful work in life. Inner life, meaningful work, and community at work contribute to organizational performance. Spirituality in the workplace creates employees who define work as more than just a place to earn money, but more to the extent to which the employee can contribute to the organization, in line with the fulfillment of his inner needs (Helmy, 2016). Spirituality provides a transcendental perspective, spiritual intelligence brings a deeper understanding of life, high values, a strong sense of purpose and a high level of motivation (Fard & Amiri, 2018). Belief in one's abilities will affect the way people think, feel and motivate themselves and in acting.

In terms of spirituality as a moderator, Selvarajan *et al.*, (2020) suggest that daily spiritual experiences have the potential to play an important role in dealing with daily stressors in balancing work and family responsibilities, it can be said that spirituality weakens the influence or reduces the negative effects of work-related activities. family conflict against welfare. Supriyanto *et al.*, (2017) found that spirituality in the workplace has a moderating influence on spiritual leadership on job satisfaction. Debnam *et al.*, (2018) demonstrated that stress can increase the propensity to use illicit substances and spirituality is an appropriate coping mechanism that moderates the effect of stress on substance use.

This study seeks to examine and verify the relationship between resilience, burnout and OCB as measured by OCB Islamic Perspective, as well as to investigate the mechanism that modifies the effect of resilience and burnout on OCB using work spirituality. The population in this study were employees of Islamic Banks. Islamic banking is engaged in services that cannot be separated from services. In the context of human resources, one of the characteristics of Islamic economics is the balance between material and spiritual needs. It is interesting because in terms of human resources, the focus is not only on the competence side but also on spirituality. Work spirituality is considered to be a strategy to improve OCBIP and maximize the ability of human resources towards a positive service climate.

2. Literature Review

2.1. Organizational Citizenship Behavior Islamic Perspective (OCBIP)

Organ (1988) introduced the phrase OCB by considering different concepts such as, willingness to cooperate, the difference between role-based performance, and innovative and spontaneous behavior-based performance. One of the main definitions of OCB adopted by many researchers, namely that raised by Organ (1988), is OCB includes employee discretionary behavior that is not part of the official duties or work of employees and will not be directly considered by official awards but increases organizational effectiveness. In the view of Islam, the concept of OCB in an Islamic perspective is based on Islamic teachings. The Qur'an instructs Muslims to help one another in doing good and righteousness and forbids His people from assisting in sins and transgressions (Qur'an 5:2).

OCB in the western view is defined as the behavior of contributing or performing more to others above oneself (Smith *et al.*, 1983). In Islam, this definition is one of the many characteristics of a Muslim, as recorded in a hadith, the Prophet Muhammad said, 'And the best of people are those who are most beneficial to humans.' (HR. Thabrani and Daruquthni). OCB in an Islamic perspective is a form of self-awareness of Muslims who work in an organization. Work is not only doing work according to the main job description but to lighten the burden on the organization by doing useful activities and preventing the organization from voluntarily harming. This behavior is characterized by helping others voluntarily. Islam has emphasized this behavior with a view to the well-being of individuals and society (Hosseini *et al.*, 2015). Positive behaviors that can benefit oneself and others to achieve prosperity and comfort are behaviors that are highly emphasized in Islam. Kamil and Ahmad (2014) define OCB from an Islamic perspective as an action that is in accordance with the shari'ah described by individuals in the organization to seek fahlah or the pleasure of Allah according to sharia (Islamic law).

2.2. Resilience and Organizational Citizenship Behavior Islamic Perspective (OCBIP)

Näswall *et al.*, (2015) overall, the definition of employee resilience reflects a different behavioral construct but describes the capacity to develop following or despite challenges. The dynamic environment causes employees to face challenges such as conflicts, difficult circumstances, setbacks, failures, and high expectations of the organization. Under

these conditions, resilience, as a psychological resource capacity, ensures that employees are able to adapt to changes in the workplace and are emotionally stable while facing challenges (Tugade & Fredrickson, 2004). Resilience, including personal adaptive capacity and contextually supportive resources (Britt *et al.*, 2016), can help individuals to acquire, retain, and grow valuable resources (Hobfoll, 1989; Wright *et al.*, 2013). Resilient individuals can overcome difficulties using their protective resources, such as positive intrinsic motivation and effective emotional regulation (Masten, 2001; Wright *et al.*, 2013). Resilience contributes to mental health, subjective well-being, and productivity (Robertson *et al.*, 2015). Resilient employees are able to pursue new knowledge and experiences and forge deeper relationships with others (Luthans *et al.*, 2007). The desire to explore new experiences motivates employees to build social relationships at work and engage in activities that are outside of their defined job roles (Tugade *et al.*, 2004), such as positive intrinsic motivation and effective emotional regulation (Masten, 2001; Wright *et al.*, 2013).

Resilient individuals are more likely to experience positive emotions even in difficult situations. Thus, it is expected that resilience in the workplace will encourage employees to engage in Organizational Citizenship Behavior. Resilient employees are willing to invest their own resources to engage OCB (Halbesleben & Wheeler, 2015). So, it is hoped that there will be a positive relationship between resilience and OCB. Empirical research shows a significant positive relationship between resilience and OCB (Nafei, 2015; Pradhan *et al.*, 2016; Gupta *et al.*, 2017; Paul *et al.*, 2019). Other studies, that show a significant positive relationship between resilience and OCB, are Nadeem *et al.*, (2019) which is supported by Fan *et al.*, (2020). These studies show that resilience contributes positively to OCB, which means the higher the resilience or individual resilience, the higher the OCB. From these findings, the hypothesis of this study is as follows:

- H1 : Resilience has a significant positive effect on OCBIP.

2.3. Burnout and Organizational Citizenship Behavior Islamic Perspective (OCBIP)

Burnout is basically a discrepancy between what a person wants to do and what that person should do, so that it arises when there is a significant disharmony between the nature of a person's work and the characteristics of that person (Leiter & Maslach, 2005). When there is a very large difference between individuals who work with their jobs, it will affect work performance. Fatigue is a psychological syndrome that arises as a prolonged response to chronic stressors at work (Leiter & Maslach, 2016). High job demands can exhaust human resources both mentally and physically (Bakker & Demerouti, 2007). Some of the examples of Job demands are high work pressure, role overload, emotional demands, and poor environmental conditions (Bakker *et al.*, 2004).

Employees with higher levels of burnout are less likely to exhibit OCB because of their physical, emotional, and mental exhaustion. Burnout is a serious condition with recognizable antecedents that can lead to harmful consequences for the organization (Maslach & Leiter, 2008). Research by Cohen & Abedallah (2015) found that burnout had a significant negative effect on OCB. Burnout has a significant negative effect on OCB, which means that the higher the burnout, the employees will show a lower OCB (Kasa & Hassan, 2017; Turek, 2020; Kasekende *et al.*, 2020). This finding can also be assumed that emotionally exhausted employees will feel more tired, put in less effort at work and are unwilling to help others.

- H2: Burnout has a significant negative effect on OCBIP.

2.4. Work Spirituality, Resilience, Citizenship Behavior Islamic Perspective (OCBIP)

Employees will show greater extra role performance or OCB when they find spirituality or experience a strong relationship with the organization and have found a sense of meaning and purpose in their daily work (Belwalkar *et al.*, 2018). It can be said that Work Spirituality (the meaning of work and inner life) affects OCB. Work spirituality has a positive effect on OCB (Garg *et al.*, 2020; Pasikhani & Kucheshfahani, 2018; Makiah *et al.*, 2018; Belwalkar *et al.*, 2018; Dubey *et al.*, 2020).

The relationship between resilience and spirituality in the workplace is derived from Shelton *et al.*, (2019) which provides insight into resilience scores that are significantly above the average for a spiritually oriented sample. Roberto *et al.*, (2020) found that the impact of spirituality on resilience and coping in the context of the COVID-19 pandemic has significant implications. Carneiro *et al.*, (2019) found that employees, who are more spiritual, have greater resilience and are consequently less affected by burnout. The framework of thinking that Work Spirituality is able to moderate the positive influence between two variables is derived from the research of Adawiyah *et al.*, (2020) where Total Quality Management (TQM) has a positive effect on job satisfaction and workplace spirituality moderates the effect between TQM and employee satisfaction at work. Modifying the mechanism of the relationship between resilience and OCB, where spirituality in the workplace is a moderating variable, the hypothesis of this research is as follows:

- H3 : Spirituality at work moderates the effect of Resilience on OCBIP.

2.5. Work Spirituality, Burnout, Citizenship Behavior Islamic Perspective (OCBIP)

For companies, increasing spirituality at work can reduce work stress or make employees stress free (Saxena *et al.*, 2020). Spirituality at work plays an important role in employee attitudes and job stress (Daniel, 2015). A spiritually grounded perspective has been associated with better tolerance for psychological and physical stress, aging, and a better ability to cope with serious illness and isolation (Le *et al.*, 2019; Sharma *et al.*, 2017). In addition, there is a need to reduce employee cynicism and distrust by recognizing the potential meaning and spirituality inherent in work (Cartwright & Holmes, 2006; Duchon & Plowman, 2005; Fagley & Adler, 2012).

As a moderating variable, spirituality at work can moderate the negative effects of stress and health, in this case, spirituality at work can weaken the negative effects of stress on health (Kumar & Kumar, 2014). Spiritual practice can potentially protect against burnout and mental health problems (Ho *et al.*, 2016). Selvarajan *et al.*, (2020) suggest that

spirituality reduces the negative effects of work-family conflict on well-being. Based on this, regarding spirituality at work as a moderating variable in this study, spirituality at work was chosen as a moderating variable because it is expected to weaken the negative influence of burnout on OCBIP. So, the hypothesis is formulated as follows:

- H4 : Spirituality at work moderates the effect of Burnout on OCBIP.

3. Research Methods

This study uses a quantitative approach. The method used in this research is a survey. The population in this study were the employees of the Islamic People's Financing Bank of the Special Region of Yogyakarta. The sample in this study was taken by purposive sampling method. The criteria used are Sharia People's Financing Bank employees in the Special Region of Yogyakarta City who have worked for a year or more (≥ 1 year). Number of samples used in this study was 152. The questionnaire developed in this study was in the form of a Likert scale instrument. In this study there are two forms of statements, namely positive statements to measure positive interest, and negative questions to measure negative interest. Positive questions were scored 6, 5, 4, 3, 2, and 1, while negative questions were scored 1, 2, 3, 4, 5 and 6. Responding to positive statements, respondents were given a score starting from (6) strongly agree, (5) agree, (4) somewhat agree, (3) somewhat disagree, (2) disagree, (1) strongly disagree. While the value of the negative statement, respondents were given the opposite score, starting from (1) strongly agree, (2) agree, (3) somewhat agree, (4) slightly disagree, (5) disagree, (6) strongly disagree.

4. Research Instruments

OCBIP is measured by the items developed by Kamil *et al.*, (2014) namely, Altruism, Civic Virtue, Advocating High Moral Standards (Da'wah), and Removal of Harm (preventing damage) as many as 20 items. Resilience was compiled by Wagnild & Young (1993). The measuring instrument is made based on two factors, namely personal competence including Perseverance, Self-Reliance and acceptance of self and life, including Meaningfulness, Equanimity, Existential Aloneness. The burnout variable uses a version of The Oldenburg Burnout Inventory (OLBI) which consists of exhaustion and disengagement (Demerouti *et al.*, 2001). The total questions are 14 items. Each dimension consists of seven (7) items with negative and positive character elements. The variable of Work Spirituality is measured by a scale adapted from Milliman *et al.* (2003). The indicators for measuring work spirituality are meaningful work and Shared feelings in work communities with a total of 8 items.

5. Research Results and Discussion

5.1. Descriptive Analysis

Respondents in this study were 152 employees of the Yogyakarta Islamic People's Financing Bank. The following is data on the characteristics of respondents based on gender, age, last education, status and length of work. It can be concluded that the majority of respondents are female as many as 86 (56.65%) and male respondents as many as 66 (43.4%). Most of the respondents aged between 21-40 years were 85.5%, aged >40 years were 13.8%, aged 17-20 years were 0.7%. The education of the majority of employees is as much as 68.4%. The majority of respondents married are as much as 75%. Most of the respondents worked 1-5 years are as much as 55.9%, 6-10 years 38%, > 10 years 19.1%.

5.2. Testing Outer Model

Measurement model testing will be carried out to show the results of the validity and reliability tests using convergent validity and discriminant validity.

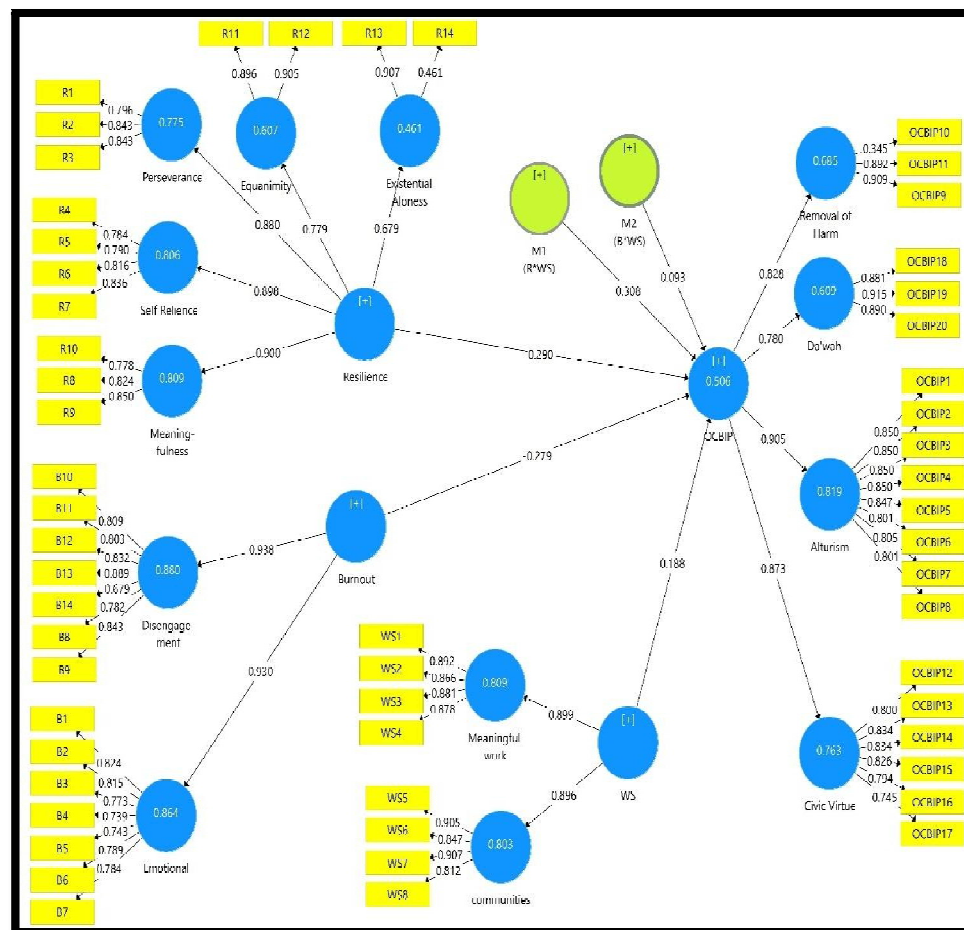


Figure 1: Results of the Initial Model Construct Validity Analysis

Based on Figure 4.1 above, the manifest variable, whose loading factor value is < 0.5 , will be removed from the model. It can be seen that the OCBIP construct loading factor on the Removal of Harm item OCBIP10 indicator and the resilience construct loading factor on the existential aloneness item R14 indicator < 0.5 or below 0.5 so that it is removed from the model, and will be retested, until there is no loading factor value below 0.5 .

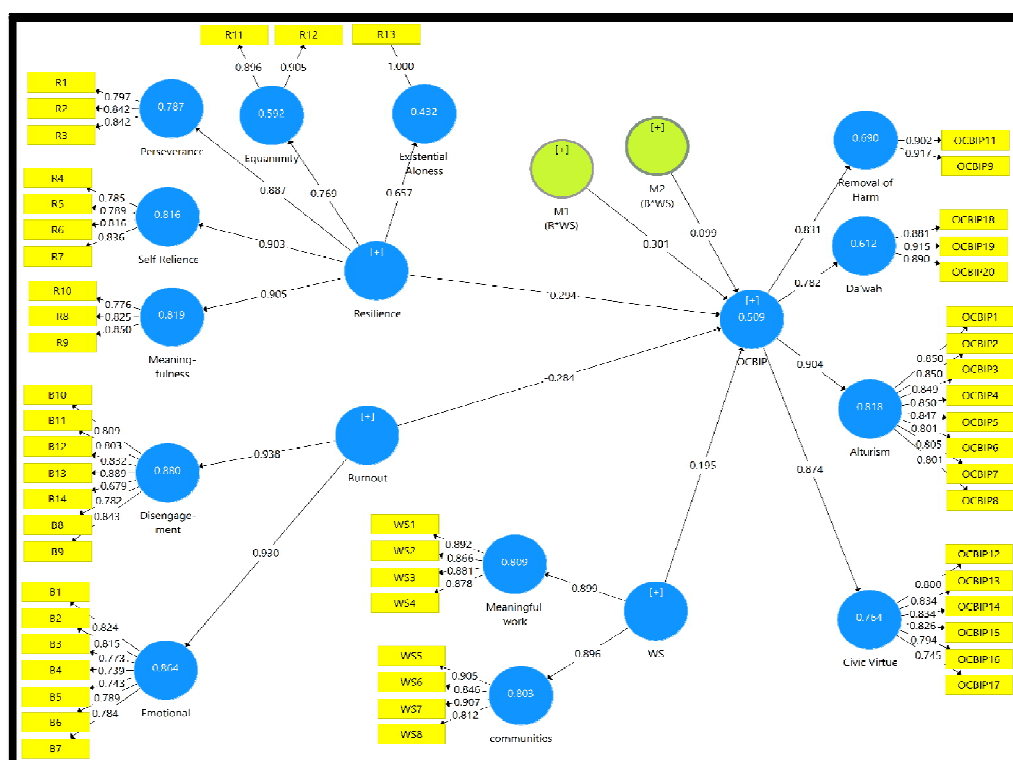


Figure 2: Convergent Validity Results after Repair

Construct	Indicator	Items	Loading Factor	Information
OCBIP	Altruism	OCBIP1	0.850	Valid
		OCBIP2	0.850	Valid
		OCBIP3	0.849	Valid
		OCBIP4	0.850	Valid
		OCBIP5	0.847	Valid
		OCBIP6	0.801	Valid
		OCBIP7	0.805	Valid
		OCBIP8	0.801	Valid
	Removal of Harm	OCBIP9	0.917	Valid
		OCBIP11	0.902	Valid
	Civic Virtue	OCBIP12	0.800	Valid
		OCBIP13	0.834	Valid
		OCBIP14	0.835	Valid
		OCBIP15	0.826	Valid
		OCBIP16	0.793	Valid
		OCBIP17	0.745	Valid
	Da'wah	OCBIP18	0.881	Valid
		OCBIP19	0.915	Valid
		OCBIP20	0.890	Valid
Resilience	Perseverance	R1	0.797	Valid
		R2	0.842	Valid
		R3	0.842	Valid
	Self Reliance	R4	0.785	Valid
		R5	0.789	Valid
		R6	0.816	Valid
		R7	0.836	Valid
	Meaningfulness	R8	0.825	Valid
		R9	0.850	Valid
		R10	0.776	Valid
	Equanimity	R11	0.896	Valid
		R12	0.905	Valid
	Existential Aloneness	R13	1.00	Valid
Burnout	Emotional	B1	0.824	Valid
		B2	0.815	Valid
		B3	0.773	Valid
		B4	0.739	Valid
		B5	0.743	Valid
		B6	0.789	Valid
		B7	0.784	Valid
	Disengagement	B8	0.782	Valid
		B9	0.843	Valid
		B10	0.809	Valid
		B11	0.803	Valid
		B12	0.832	Valid
		B13	0.889	Valid
		B14	0.679	Valid
Work Spirituality	Meaningful work	WS1	0.892	Valid
		WS2	0.866	Valid
		WS3	0.881	Valid
		WS4	0.878	Valid
	Communities	WS5	0.905	Valid
		WS6	0.847	Valid
		WS7	0.907	Valid
		WS8	0.812	Valid

Table 1: Outer Loadings Indicator Test

5.3. Discriminant Validity (Cross Loading)

Discriminant validity can be seen from the value of cross loading.

	Burnout	OCBIP	Resilience	Work Spirituality
B1	0.704	-0.241	-0.071	0.008
B10	0.732	-0.183	0.080	0.005
B11	0.784	-0.185	0.069	0.067
B12	0.755	-0.164	-0.026	0.089
B13	0.826	-0.180	-0.014	0.013
B14	0.664	-0.298	-0.031	-0.073
B2	0.689	-0.263	-0.125	-0.006
B3	0.697	-0.121	-0.033	0.038
B4	0.662	-0.277	-0.089	-0.044
B5	0.798	-0.177	0.044	0.099
B6	0.699	-0.291	-0.107	0.052
B7	0.804	-0.197	0.076	-0.016
B8	0.764	-0.109	0.012	0.118
B9	0.763	-0.287	-0.101	-0.101
OCBIP1	-0.241	0.774	0.450	0.201
OCBIP11	-0.248	0.724	0.451	0.318
OCBIP12	-0.219	0.693	0.454	0.373
OCBIP13	-0.271	0.780	0.416	0.284
OCBIP14	-0.182	0.766	0.486	0.418
OCBIP15	-0.194	0.744	0.410	0.381
OCBIP16	-0.068	0.617	0.263	0.275
OCBIP17	-0.088	0.595	0.240	0.242
OCBIP18	-0.192	0.721	0.365	0.249
OCBIP19	-0.179	0.713	0.300	0.338
OCBIP2	-0.250	0.712	0.387	0.173
OCBIP20	-0.136	0.665	0.299	0.369
OCBIP3	-0.128	0.723	0.417	0.220
OCBIP4	-0.273	0.753	0.429	0.209
OCBIP5	-0.289	0.705	0.367	0.211
OCBIP6	-0.201	0.825	0.444	0.423
OCBIP7	-0.254	0.731	0.436	0.229
OCBIP8	-0.241	0.775	0.508	0.268
OCBIP9	-0.240	0.785	0.457	0.289
R1	-0.049	0.457	0.721	0.242
R10	-0.001	0.382	0.710	0.146
R11	-0.013	0.369	0.678	0.101
R12	-0.083	0.488	0.707	0.129
R13	-0.002	0.381	0.657	0.188
R2	0.035	0.318	0.728	0.182
R3	-0.066	0.460	0.752	0.257
R4	0.005	0.411	0.706	0.181
R5	-0.016	0.424	0.767	0.247
R6	-0.015	0.353	0.716	0.104
R7	-0.025	0.349	0.722	0.047
R8	0.067	0.388	0.782	0.122
R9	-0.097	0.388	0.724	0.161
WS1	0.034	0.252	0.157	0.790
WS2	0.024	0.311	0.147	0.735
WS3	0.023	0.302	0.167	0.839
WS4	-0.013	0.311	0.232	0.793
WS5	-0.012	0.357	0.176	0.755
WS6	0.112	0.330	0.302	0.798
WS7	-0.026	0.364	0.171	0.849
WS8	0.020	0.262	0.048	0.702

Table 2: Cross Loading Results

Based on the results of cross loading in Table 2, each indicator has a higher correlation with its respective constructs compared to other constructs, so it is said to have good discriminant validity.

5.4. Composite Reliability

In the SEM-PLS analysis using SmartPLS 3.0 to measure the reliability test can be seen from the value of Cronbach's alpha and Composite reliability. A construct can be said to be reliable, if it has Cronbach's alpha value 0.6 and Composite reliability value 0.7.

	Cronbach's Alpha	Composite Reliability	Average Variance Extracted (AVE)
Burnout	0.936	0.944	0.548
OCBIP	0.950	0.955	0.531
Resilience	0.923	0.934	0.521
WS	0.910	0.927	0.614

Table 3: Composite Reliability

Based on table 3, it can be seen that all constructs have a loading composite reliability value above 0.70. Thus, it can be concluded that all constructs meet the requirements of construct reliability for further testing.

6. Hypothesis Testing

6.1. Direct Influence

	Original Sample (O)	T Statistics (O/STDEV)	P Values	Information
Resilience-> OCBIP	0.264	2,353	0.019*	H1 Accepted
Burnout -> OCBIP	-0.273	4,112	0.000*	H2 Accepted
Work Spirituality -> OCBIP	0.182	1,943	0.053	

Table 4: Direct Effect

Description: *Significance <0.05

Testing the first hypothesis to prove resilience (X1) has a significant positive effect on OCBIP (Y). Based on the results of the study, the positive regression coefficient was 0.264 with a p-value of 0.019 which is less than 0.05. The sig effect is positive, which means the higher the resilience, the better the OCBIP. It can be concluded that resilience has a significant positive effect on OCBIP. Thus, the hypothesis (H1) is accepted. Testing the second hypothesis to prove Burnout (X2) has a significant negative effect on OCBIP (Y). Based on the results of the study, the regression coefficient was negative -0.273 with a p-value of 0.000 which is less than 0.05. The sig effect is negative, which means the higher the burnout, the lower the OCBIP. It can be concluded that burnout has a significant negative effect on OCBIP.

6.2. Moderation Effect

	Original Sample (O)	TStatistics (O/STDEV)	P Values	Information
Moderation (Resilience*Work Spirituality) -> OCBIP	0.283	2,373	0.018*	H3 Accepted
Moderation (Burnout*Work Spirituality) -> OCBIP	0.210	2.054	0.041*	H4 Accepted

Table 5: Effect of Moderation

Description: *Significance <0.05

Table 4.5 shows the relationship between constructs is moderated by work spirituality. In the first equation, namely the relationship between work spirituality and OCBIP, it can be seen that the positive regression coefficient is 0.182 with a p-value of 0.053 > 0.05 (not significant). The effect of moderation can be seen as follows:

- In the second equation resilience*work spirituality to OCBIP the positive regression coefficient is 0.283 with P-Value <0.05 (significant). Work spirituality strengthens the positive influence between resilience and OCBIP. This can be seen from the regression coefficient of resilience to OCBIP which was originally significantly positive with a coefficient of 0.264 (Table 4) when there is a moderating role of work spirituality to be significantly positive with a coefficient of 0.283 (Table 5). It can be said that the first equation is significant, while the first equation is not significant, so the moderation is called pure moderation. Pure moderation is a variable that moderates the relationship between the independent variable and the dependent variable where the pure moderating variable interacts with the independent variable without being an independent variable. It can be concluded that work spirituality moderates (strengthens) the effect of resilience on OCBIP. Thus, the hypothesis (H3) is accepted.
- In the second equation, burnout*work spirituality on OCBIP positive regression coefficient is 0.210 with P-Value <0.05 (significant). Work spirituality weakens the negative effect of burnout on OCBIP. This can be seen from the direction of the relationship between burnout and OCBIP which was initially significantly negative with a coefficient of -0.273 (Table 4) when there is a moderating role of work spirituality to be positive with a coefficient

of 0.210. The first equation is not significant while the second equation is significant, so the moderation is called pure moderation. Pure moderation is a variable that moderates the relationship between the independent variable and the dependent variable where the pure moderating variable interacts with the independent variable without being an independent variable. It can be concluded that work spirituality moderates (weakens) the effect of burnout on OCBIP. Thus, the hypothesis (H4) is proven and accepted.

7. Discussion

7.1. Effect of Resilience on OCBIP

The results of this study provide empirical evidence that supports a significant positive relationship between resilience and OCBIP. The individual's ability to successfully cope with stress and thrive under adversity drives positive outcomes in terms of increased commitment and OCB. If the employees of Sharia People's Financing Bank Yogyakarta have high resilience, the possibility of being involved in OCBIP will be higher. Employee resilience reflects a tough individual. Resilient individuals are more likely to experience positive emotions even in difficult situations. Thus, resilience in the workplace will encourage employees to engage in OCB.

Suratman *et al.*, (2021) suggested that during the Covid-19 period, the self-resistance factor had a significant positive effect on OCB. Resilience is an individual's ability to be able to cope with significant change, success, adversity, or risk. Sharia People's Financing Bank is one of the industries that has been affected by the Covid-19 pandemic. Many business groups, that are partners with the Bank, are affected by Covid-19; this directly affects the ability of customers to fulfill their obligations, thus slowing down banking growth, which also has an impact on employee psychology. Companies and employees are required to continue to grow in these difficult conditions. Employee resilience is needed to deal with difficult situations. In terms of work, the work from home policy implemented by the company makes work patterns different from previous work habits but strong employees will always try, can be relied on and are confident that they will be able to get through difficult times; it can be said that resilience stimulates growth under adversity. This shows that the self-restraint factor has a positive effect on influencing someone to stay afloat and behave well, such as staying connected and working together with co-workers even though working from home or away from the office.

Nowadays, individuals work in dynamic environments to face challenges such as conflicts, difficult circumstances, failures, as well as positive events such as career advancement. Resilient individuals will respond to adverse situations with calm and positive emotions. As a result, individuals can complete work as expected and avoid problems with others but can still perform OCB such as helping colleagues and actively participating in organizations (Sari & Wahyuni, 2019).

The results of research by Paul *et al.*, (2016) provide empirical evidence that supports a positive relationship between resilience and OCB. Attitudes and behavior of employees in the organization can be improved by developing resilience among its employees. This means that employees, who have higher levels of resilience, are more likely to display OCB. Employees, who have high resilience, will engage in extra role behavior (OCB) voluntarily. In the manufacturing industry, the nature of work is quite routine and monotonous which very often causes boredom, stress, and boredom. In addition, issues such as safety, the possibility of industrial accidents, and sometimes working environmental conditions (such as temperature extremes and noise) trigger absenteeism and employee turnover. Resilience develops an employee's coping mechanisms and can help the employee to better deal with setbacks, stress, pressure, challenges, and difficulties at work. Hiring strong people will help manufacturing organizations control absenteeism and employee turnover.

Based on the results of the research above, the results of this study provide insight in the context of work in the banking sector, especially, which has a function as an intermediary institution whose core business is the placement and distribution of funds. Employees are targeted by the company to continuously improve themselves. The demands of work will trigger employees to experience fatigue and not be involved in OCB, so employees are required to be resilient (resilience) to be able to face the demands of work. Resilience is said to be an individual's ability to recondition and rebuild a stable psychological and physical state when challenged with difficult (adverse) life events (Seiler & Jenewein, 2019). Resilient individuals have the belief to be able to get through difficult times and can be relied on, and find meaning in their life. They are able to see their life as a purpose that gives them a sense of responsibility and ownership in whatever they do (Paul *et al.*, 2016) and remain involved in OCB. The results of this study are recommended to organizations that want to stimulate and maintain employee attitudes and behaviors in order to continue to thrive under adversity, encouraging positive results in terms of increasing commitment and OCB for competitive advantage.

Paul *et al.*, (2019) found that resilience had a significant positive effect on OCB. In the context of the working population, providing better insight into the relevance and implications of resilience in the workplace for predicting positive outcomes, provides a deeper understanding of the mechanisms underlying how resilience relates to OCB. This supports the idea that positive emotions generate emotional attachment among employees. In addition, it provides insight into the role of positive emotions and commitment together in determining the tendency of employees to perform OCB (discretionary behavior). OCB is highly considered when tasks require cooperation and collaboration within teams and even among workers.

Based on the above findings, the results of this study provide a broader understanding of the working population in the banking industry. Banking is a financial service institution which is engaged in financial services. In terms of service, employees not only interact with fellow employees but also with customers, thus requiring employees to always be in positive emotions. Resilience reflects positive emotions, employees, who have high resilience, tend to display extra behavior (OCB). When employees are involved in OCB, customers may see this as an effort to provide excellent service (exceeding customer expectations) which will result in positive customer perceptions of the organization (Ocampo *et al.*, 2018).

7.2. Effect of Burnout on OCBIP

The results of this study indicate that burnout has a significant negative effect on OCBIP. The increasing demands of work without recovery time will gradually drain the employee's energy. Exhausted employees have limited resources with which they may be more likely to do work according to their main task or job description and delay doing OCB.

Burnout job burnout has serious consequences for individuals and organizations in which they work (Zaluska *et al.*, 2018). When employees burnout, causing employees to be physically and emotionally exhausted, it will affect employee thinking, mood, and behavior. In the end, it drains employees' energy, so they are reluctant to engage in OCB. OCB requires additional resources especially in terms of employee time and energy. Therefore, expecting employees to do something more than the job description (main job) is almost impossible when employees are faced with high-level job demands, such as role overload or job difficulties. Burnout causes high self-pressure which can make employees tired and not involved in OCB.

Previous research by Kasekende *et al.*, (2020) showed that Emotional exhaustion, which is a dimension of burnout, has a significant negative effect on OCB. When management actions, that create emotional exhaustion, increase among employees in manufacturing companies, levels of discretionary behavior (OCB) tend to be lower, when employees feel taken advantage of, negatively impacting levels of employee OCB roles. Thus, employees are not involved in helping others or acting on initiatives that improve company performance. This is in line with the findings of Dishop *et al.*, (2019) which states that Emotional exhaustion is negatively related to work attitudes. Frustrated employees, who feel they are working too hard, will show lower levels of involvement in extra role activities (OCB).

The results of this study also support the findings of Kasa & Hassan (2017) suggesting that burnout in bank employees reduces the level of Organizational Citizenship Behavior, meaning that the higher the burnout, the employee's involvement in OCB will decrease. Bank employees are constantly working in an increasingly stressful and difficult work environment. Competition in the banking sector is getting tougher due to bank privatization and the growth of new local and foreign banks, so bank employees are required to maintain excellent work performance standards, because work in the banking industry demands full attention and caution to ensure the accuracy of transactions, which will lead to tension or pressure (Hooi & Ali, 2017). Bank employees are required to work overtime and are often saddled with seemingly endless but demanding tasks.

The above findings are confirmed from the results of this study, where employees of the Yogyakarta Sharia People's Financing Bank gave a rather high perception of the burnout questionnaire statement distributed. Furthermore, this situation can have a negative impact on employee OCB. When employees' work affects them negatively emotionally or physically, they do not retain the discretionary energy needed to perform OCB (Turek, 2020). Organizations are required to develop effective strategies to minimize fatigue and disengagement in order to maintain OCB.

Job Burnout reduces employee readiness to demonstrate OCB (initiative, helping co-workers). In general, the experience of job stress depletes the energy level of employees, which weakens their ability and motivation to devote energy in an attempt to perform OCB (De Clercq & Belausteguigoitia, 2020). Turek's research, (2020) confirmed a significant negative relationship between Job Burnout and OCB. It can be said that Job Burnout increases the likelihood of Counter-productive Work Behavior and decreases employee readiness for OCB. Individuals, who lack sufficient resources to perform their job duties, limit OCB activities in the workplace (helping, initiative). In a burnout condition to protect the resources owned, employees can display behaviors that damage the organizational environment, such as impoliteness or deviance. Several studies on organizational behavior show that burnout is related to attitudes (intention to move, job satisfaction and organizational commitment) and behavior (attendance, OCB, counter-productive work behavior), (Cohen & Abedallah, 2015; Baka, 2020; De Clercq & Belausteguigoitia, 2020).

Burnout increases the likelihood of employees neglecting their main job duties, so that employees are less likely to exhibit OCB behavior. Thus, it can be concluded that emotional and physical exhaustion, caused by burnout state, increases the likelihood of employees neglecting their job duties, doing work carelessly or committing various forms of deviance in the workplace. This aspect can especially be observed in professions that require contacting clients and responding to their needs and concerns (Scherer *et al.*, 2020). Working in banking is one type of work that is closely related to clients or customers. However, when organizations and superiors provide support to employees and show concern for providing comfortable working conditions, burnout employees.

7.3. The Effect of Resilience on OCBIP Moderated by Work Spirituality

The results of this study indicate that work spirituality moderates the effect of resilience on OCBIP. Work spirituality strengthens the relationship of resilience to OCBIP. Researchers have demonstrated the relationship between spirituality and resilience and their impact on healing, emotional, and mental, as well as coping and resilience (Sharma *et al.*, 2017). This means that higher spirituality in the workplace will reduce emotional exhaustion, and stimulate resilience thereby increasing OCB. Carneiro *et al.*, (2019) found that employees, who are more religious and spiritual, have greater resilience and consequently are less affected by burnout so they have sufficient resources and are willing to do OCB. In addition, the relationship between workplace spirituality and OCB provides insight that in order to improve OCB, spirituality in the workplace must be strengthened, and workspaces, that can enhance spirituality, must be created. Organizations are beginning to experiment with workplace spirituality to meet the challenges of the modern era. Spirituality in the workplace considers employees as spiritual beings and tends to manifest from the spiritual side of the organization (Pradhan & Jena, 2016). It's all about connectedness, how a person feels connected to himself, to others in the organization, and to the organization as a whole (Garg, 2018).

Shelton *et al.*, (2019) provide insight into resilience scores that are significantly above the average shown by a spiritually oriented sample, suggesting that spirituality plays an important role in creating resilient leaders. Leadership in

today's (turbulent) times requires a high level of resilience, this provides support for the relationship between spirituality and resilience. At a time when pressure is mounting and leaders are trying to find meaning and purpose in their busy lives, research results offer insight into certain spiritual practices that make it possible to address the issue. When leaders develop their own resilience, they become role models for their teams and can increase the well-being of the organization.

Referring to the results of the research above, in line with this research where resilience has a significant positive effect on OCBIP, to maintain the resilience of the employees of Yogyakarta Islamic People's Financing Bank to continue to display OCB, a research model or design is needed that can modify the mechanism of the relationship between resilience to OCBIP, namely through work spirituality. An important aspect of spirituality at work incorporates a deep sense of meaning and purpose in the workplace. Expressing spirituality at work by believing that everyone has an intrinsic motivation to carry out various activities will make life meaningful. This motivation and sense of togetherness will form employee resilience. So, it can be said that work spirituality provides support in the resilience relationship to OCBIP. The results of this study also provide support for Tabassum *et al.*, (2019)'s conceptual claim that resilience moderates the stress/saturation response that models the relationship between spirituality and resilience. Cultivating spirituality in the workplace can moderate the resilience relationship to OCBIP.

Roberto *et al.*, (2020) found that the impact of spirituality on resilience and coping in the context of the Covid-19 pandemic has significant implications. Emerging resilience as a key theme highlights the complex ways in which respondents build resilience and includes a discussion of how spirituality and past events shape resilience, spirituality being a key aspect of maintaining resilience and growth in challenging circumstances.

The results of research by Roberto *et al.* (2020) above, provides support for the results of this study which found that spirituality in the workplace moderates the relationship between resilience to OCB. In the context of work, especially in banking, the COVID-19 pandemic has changed the way of working and social interaction, with the same workload. The Covid-19 pandemic requires rapid adaptation from both employees and organizations to improve in terms of policies and organizational systems that allow business processes to continue, one of which is by implementing a work from home policy. How does employees still feel part of the company and connected with fellow co-workers (community) even though they work from home? Employees still believe that the work they do provides social benefits and enjoys the work they do; employees believe employees have concern for one another. This is part of the concept of spirituality in the workplace. Concern will increase resilience and foster helpful behavior, sometimes employees must do their best to support the company without expecting anything in return from the company, a behavior that is a key indicator of OCB aimed at individuals and organizations. It can be said that companies that support the creation of spirituality in the workplace can strengthen resilience relationships to OCB so that companies have more opportunities to succeed in today's competitive banking business. Concern will increase resilience and foster helpful behavior, sometimes employees must do their best to support the company without expecting anything in return from the company, a behavior that is a key indicator of OCB aimed at individuals and organizations. It can be said that companies, that support the creation of spirituality in the workplace, can strengthen resilience relationships to OCB so that companies have more opportunities to succeed in today's competitive banking business. Concern will increase resilience and foster helpful behavior, sometimes employees must do their best to support the company without expecting anything in return from the company, a behavior that is a key indicator of OCB aimed at individuals and organizations. It can be said that companies, that support the creation of spirituality in the workplace, can strengthen resilience relationships to OCB so that companies have more opportunities to succeed in today's competitive banking business.

7.4. The Effect of Burnout on OCBIP Moderated by Work Spirituality

The results of this study indicate that work spirituality moderates the effect of burnout on OCBIP, supporting the proposed hypothesis that workplace spirituality supports or moderates the effect of burnout on OCBIP. Work spirituality weakens the significant negative effect between burnout on OCBIP, that the better work spirituality it will reduce or weaken the relationship between burnout and OCBIP. This result means that if Islamic People's Financing Bank Yogyakarta employees are able to apply the values of work spirituality, it will reduce the level of burnout, so that work spirituality is able to weaken the significant negative effect of burnout on OCBIP.

Dubey *et al.*, (2020) stated that work spirituality has a positive effect on organizational citizenship behavior (OCB), namely additional role behavior for better organizational productivity and effectiveness by providing extra time and energy without being paid. The results of previous research Johnson (2017) concluded that behavioral choices that reflect spiritual values in the workplace support the management of work stress, helping others is often seen as a source of meaning in work, finding or having a meaningful job is the basis for reducing work stress, the findings contribute to a greater understanding of the influence of workplace spirituality on job stress in employees.

Based on the results of the research above, the findings of this study, which show empirical evidence that work spirituality moderates the effect of burnout on OCBIP on Islamic People's Financing Bank employees in Yogyakarta, which is also supported by Daniel's research (2015), suggests spirituality in the workplace as a way to deal with stress. at the workplace. It can be said that workplace spirituality is important for companies and employees to reduce burnout and maintain OCB. To reduce burnout, Islamic People's Financing Bank employees must enjoy work, understand what makes work so meaningful and important in employees' lives, and employees are connected to each other because they have the same goal. It also provides important information for leaders and human resource managers of Islamic People's Financing Bank Yogyakarta in finding solutions to reduce burnout. Refusing to integrate spirituality into the workplace means ignoring the need for support and attention from employees.

Sharma *et al.*, (2018) stated that if spirituality is instilled in the workplace, organizations can avoid burnout situations faced by employees. Work spirituality has potential explanatory power in understanding employee burnout,

cynicism, and ineffectiveness. It can be said that work spirituality has a significant contribution in developing a positive mindset among employees that enables them to overcome burnout. The results of this study indicate a rather high level of burnout among employees of Islamic People's Financing Bank Yogyakarta; it is very important for the company to develop a new approach to reduce burnout levels and increase OCBIP. From the proposed model, work spirituality is able to moderate the relationship between burnout and OCBIP. Therefore, it is suggested to the organizational leadership to try to instill spirituality in the culture, vision, mission and policies of the organization. Improving spirituality in the workplace can be an option to reduce burnout, so that it can weaken the significant negative effect of burnout on OCBIP which can increase the company's competitive advantage.

A previous study by Kumar *et al.*, (2014) examined workplace spirituality as a moderator in the relationship between stress and health, exploring the influence of spirituality on stress and health among managerial level employees in public and private banks. The results show that spirituality at work reduces the effects of stress on health and provides an understanding of the increasing importance of spirituality in the workplace. Stress is an important factor in mental health because it can increase negative symptoms and lead to severe health conditions. The importance of spirituality in the workplace is to improve health conditions by providing a healthy atmosphere and meaningful work for employees.

In line with the research above, the results of this study provide other insights regarding the moderating effect of work spirituality, namely the relationship between burnout and OCBIP among employees of the Islamic People's Funding Bank in Yogyakarta. The results of this study indicate that spirituality supports the negative relationship between burnout and OCBIP by changing the negative effect of burnout on OCBIP to be positive. In the work environment, various work-related factors can create burnout in employees. Employees, who work without meaning to work and do not have a sense of community, will tend to work like robots. This causes employees to experience less emotional resources, work like robots and low achievement (Chen, 2020). If this condition occurs continuously, it will cause employee burnout which will affect employee involvement in OCB. Therefore, an effort is needed to reduce employee burnout so that they are willing to be involved in OCB, including increasing spirituality in the workplace. Employees, who apply spiritual values in their work, will see themselves as part of a community (organization) where they feel valued, supported and equal, and have the same goal of enabling employees to live in a calm environment and reduce stress. The results of this study provide insight that spirituality in the workplace can be a strong moderator to weaken the significant negative effect of burnout on OCBIP.

8. Conclusion

Based on the research results, resilience is known to have a significant positive effect on organizational citizenship behavior in the Islamic perspective (OCBIP). The Islamic People's Financing Bank management plays a very important role in increasing resilience which can increase positive aspects by routinely increasing employee resilience programs, such as creating a healthy work environment by creating a pleasant working atmosphere and improving employee welfare.

High burnout can reduce employee participation in organizational citizenship behavior from an Islamic perspective. It is very important for companies to create a more relaxed and positive environment to avoid burnout. A positive environment will also provide opportunities for employees to engage in social interactions and form a network between co-workers who support each other. The company also needs to ensure that the workload is in accordance with the abilities of the employees and provide regular workloads. Designing jobs with stimulation is very essential so that employees can use and develop the skills they have. Companies can also provide opportunities for employees to participate in making decisions or determining actions that will affect employees' work.

Work spirituality is able to moderate the effect of resilience and burnout on organizational citizenship behavior Islamic perspective. It can be said that spirituality in the workplace can increase resilience and reduce burnout rates. Leaders can be role models for employees for behaviors that reflect spirituality in the workplace. The role of Islamic People's Financing Bank management in cultivating spirituality in the workplace, namely by carrying out social activities outside the workplace or in daily planning, communicating clearly that employees are part of the team, showing concern for their members, creating a climate of trust among members, make employees believe that they are not just an element in the business process.

9. References

- i. Adawiyah, R.W., Purnomo, R., Pramuka, A.B., &Sholikhah, Z.(2020).Integrating Workplace Spirituality, Total Quality Management, and Job Satisfaction. *International Journal of Business and Society*, 21(2), 749-766.
- ii. Ashmos, D. P., &Duchon, D.(2000). Spirituality at work: a conceptualization and measure. *Journal of Management Inquiry*, 9(2), 134-145.
- iii. Azizah, S.N. (2016).Religiosity dimension and the effect on organizational citizenship behaviour Islamic perspective. *The International Conference of Management Sciences*, 10 March, UMY, Indonesia.
- iv. Baka, Ł.(2020). Why are employees counterproductive? The role of social stressors, job burnout and job resources. In *Healthy Worker and Healthy Organization. A Resource-Based Approach*, CRC Press, Boca Raton.
- v. Bakker, A. B., & Demerouti, E.(2007). The job demands-resources model: State of the art. *Journal of managerial psychology*, 22(3), 309-328.
- vi. Bakker, A. B., Demerouti, E., &Verbeke, W. (2004). Using the job demands-resources model to predict *Burnout* and performance. *Human resource management*, 43(1), 83-104.
- vii. Britt, T. W., Shen, W., Sinclair, R.R., Grossman, M. R. and Klieger, D. M. (2016). How much do we really know about employee resilience?. *Industrial and Organizational Psychology*, 9(2), 378-404.
- viii. Carneiro EM, Navinchandra SA, Vento L, Timóteo RP, de Fátima Borges M. (2019) Religiousness/Spirituality, Resilience and *Burnout* in Employees of a Public Hospital in Brazil. *J Relig Health*, 58(2), 677-685.

- ix. Cartwright, S., & Holmes, N. (2006). The meaning of work: The challenge of regaining employee engagement and reducing cynicism. *Human Resource Management Review*, 16(2), 199–208. <https://doi.org/10.1016/j.hrmr.2006.03.012>
- x. Chang, H.Y., Shyu, Y.I.L., Wong, M.K., Chu, T.L., Lo, Y.Y., & Teng, C.I. (2017). How does *Burnout* impact the three components of nursing professional commitment? *In Scandinavian Journal of Caring Sciences*, 31(4), 1003–1011.
- xi. Chen, I., Peng, N.L., & Ann, C.C. (2020). 'I AM TIRED' – Job Burnout and Citizenship Behaviour in an Organization: Occupational Commitment as a Mediator in a Malaysian Private University. *International Dialogues on Education Journal*, 7(2), 80–93.
- xii. Cohen, Aaron & Abedallah, Mohamed. (2021). Examining Correlates of Organizational Citizenship Behavior and Counterproductive Work Behavior in a Collectivist Culture: The Case of Arab Teachers in Israel. *Organization Management Journal*.
- xiii. Cohen, A., & Abedallah, M. (2015). The mediating role of *Burnout* on the relationship of emotional intelligence and self-efficacy with OCB and performance *Management Research Review*, 38(1), 2–28.
- xiv. Daniel, J.L. (2015). Workplace spirituality and stress: evidence from Mexico and US. *Management Research Review*, 38(1), 29–43.
- xv. De Clercq, D. and Belausteguigoitia, I. (2020). When does job stress limit organizational citizenship behavior, or not? Personal and contextual resources as buffers. *Journal of Management and Organization*, 1–25.
- xvi. Debnam, K.J., Milam, A.J., Mullen, M.M. et al. (2018). The Moderating Role of Spirituality in the Association between Stress and Substance Use among Adolescents: Differences by Gender. *J Youth Adolescence*, 47, 818–828.
- xvii. Demerouti, E., Bakker, A. B., Nachreiner, F., & Schaufeli, W. B. (2001). The job demands-resources model of burnout. *Journal of Applied Psychology*, 86(3), 499–512.
- xviii. Dishop, C.R., Green, A.E., Torres, E. et al. (2019). Predicting Turnover: The Moderating Effect of Functional Climates on Emotional Exhaustion and Work Attitudes. *Community Ment Health J*, 55(5), 733–741. <https://doi.org/10.1007/s10597-019-00407-7>.
- xix. Dirican, H. A & Erdil, O. (2016). An Exploration of Academic Staff's Organizational Citizenship Behavior and Counterproductive Work Behavior in Relation to Demographic Characteristics. *Social and Behavioral Sciences*, 235, 351–360.
- xx. Dubey, P., Dr. Abhishek Kumar Pathak, A, K., & Sahu, K, K. (2020). Correlates of Workplace Spirituality on Job Satisfaction, Leadership, Organisational Citizenship Behaviour and Organisational Growth: A Literature based Study from Organisational Perspective. *International Journal of Scientific & Technology Research*, 9(04), 1493–1502.
- xxi. Duchon, D., & Plowman, D. A. (2005). Nurturing the spirit at work: Impact on work unit performance. *The Leadership Quarterly*, 16(5), 807–833.
- xxii. Fagley, N., & Adler, M. (2012). Appreciation: A spiritual path to finding value and meaning in the workplace. *Journal of Management, Spirituality & Religion*, 9, 167–187.
- xxiii. Kumar, Vineet; Kumar, Sandeep. (2014). Workplace spirituality as a moderator in relation between stress and health: An exploratory empirical assessment. *International Review of Psychiatry*, 26(3), 344–351.
- xxiv. Fan, W., Luo, Y., Cai, Y., Meng, H. (2020). Crossover effects of Leader's resilience: a multilevel mediation approach. *Journal of Managerial Psychology*, 35(5), 375–389.
- xxv. Fard, M, H., Amiri, N, S. (2018). The effect of entrepreneurial marketing on halal food SMEs performance. *Journal of Islamic Marketing*, 9(3) 598–620.
- xxvi. Garg, N. (2020). Promoting Organizational Performance in Indian Insurance Industry: The Roles of Workplace Spirituality and Organizational Citizenship Behaviour. *Global Business Review*, 21(3), 834–849. <https://doi.org/10.1177/0972150918778983>
- xxvii. Gupta, M., Shaheen, M. and Reddy, P.K. (2017). Impact of psychological capital on organizational citizenship behavior: Mediation by work engagement. *Journal of Management Development*, 36(7), 973–983.
- xxviii. Halbesleben, J. R. B.; Wheeler, A. R. (2015). To Invest or Not? The Role of Coworker Support and Trust in Daily Reciprocal Gain Spirals of Helping Behavior. *Journal of Management*, 41(6), 1628–1650.
- xxix. Helmy, I. (2016). Pengaruh Spiritual Leadership dan Emotional Intelligence Terhadap Organizational Citizenship Behaviour dengan Workplace Spirituality Sebagai Variabel Intervening. *Jurnal Bisnis Dan Manajemen*, 4(1), 72–80.
- xxx. Hobfoll, S.E. (1989). Conservation of resources: a new attempt at conceptualizing stress. *American Psychologist*, 44(3), 513–524.
- xxxi. Ho, R. T. H., Sing, C. Y., Fong, T. C. T., Au-Yeung, F. S. W., Law, K. Y., Lee, L. F., & Ng, S. M. (2016). Underlying spirituality and mental health: The role of *Burnout*. *Journal of Occupational Health*, 58(1), 66–71.
- xxxii. Hosseini, H., Sadaghiani, J.S., Ghandour, M. (2015). Organizational Citizenship Behavior (OCB) model from Islam Perspective. *Technical Journal of Engineering and Applied Sciences*, 5, 412–417.
- xxxiii. Johnson, M. K. (2017). The influence of workplace spirituality on work stress in higher education employees (Order No. 10264838). Available from ProQuest Dissertations & Theses Global. (1886474579).
- xxxiv. Kamil, N.M., Sulaiman, M., Osman-Gani, A.M. and Ahmad, K. (2015). The Effect of Piety on Organizational Citizenship Behavior (OCB) From Islamic Perspective: A Study of Professionals in Southeast Asia. *Journal of Social Sciences and Humanities*, 10(1), 223–239.

- xxxv. Kamil, N.M., Sulaiman, M., Osman-Gani, A.M. and Ahmad, K. (2014). Investigating the dimensionality of organisational citizenship behaviour from Islamic perspective (OCBIP): empirical analysis of business organisations in South East Asia. *Asian Academy of Management Journal*, 19(1), 17-46.
- xxxvi. Kasa, Mark & Hassan, Zaiton. (2017). The relationship of burnout dimensions with organizational citizenship behavior (OCB) among bank employees in Sarawak: Mediating role of flow experience. *International Journal of Business and Society*. 18. 685-691.
- xxxvii. Kasekende, F., Nasiima, S. and Otengei, S.O. (2020). Strategic human resource practices, emotional exhaustion and OCB: the mediator role of person-organization fit. *Journal of Organizational Effectiveness: People and Performance*, 7(3), 275-295.
- xxxviii. Kolomitro, K., Kenny, N., Sheffield, S.L.M. (2019). A call to action: exploring and responding to educational developers' workplace *Burnout* and well-being in higher education. In *International Journal for Academic Development*, 25(1), 5-18.
- xxxix. Leiter, M. P., & Maslach, C. (2005). A mediation model of job burnout. In A.-S. G. Antoniou & C. L. Cooper (Eds.). *Research companion to organizational health psychology*, 544-564.
- xl. Leiter, M. P., & Maslach, C. (2016). Latent burnout profiles: A new approach to understanding the burnout experience. *Burnout Research*, 3(4), 89-100.
- xli. Le, Y.K., Piedmont, R.L., & Wilkins, T. A. (2019). Spirituality, religiousness, personality as predictors of stress and resilience among middle-aged Vietnamese-Born American Catholics. *Mental Health, Religion & Culture*, 22(7), 754-768.
- xl. Luthans, F., Youssef, C.M. & Avolio, B.J. 2007. *Psychological Capital: Developing the Human Competitive Edge*. New York: Oxford University Press.
- xlii. Makiah, Asmony, T., Nurmayanti, S. (2018). Effect of Work Life Balance, Workplace Spirituality of Organizational Citizenship Behavior (OCB) through Organizational Commitment as Intervening variables (Study on Teacher Generation Y in Islamic Boarding School District West Lambok, Indonesia). *International Journal of Economics, Commerce and Management*, 6(7), 776- 800.
- xliv. Maslach, C., & Leiter, M. P. (2008). Early predictors of job *Burnout* and engagement. *Journal of Applied Psychology*, 93(3), 498-512.
- xl. Masten, A.S. (2001). Ordinary magic: resilience in development. *American Psychologist*, 56 (3), 227-238.
- xlvi. Milliman, J., Czaplewski, A. J., & Ferguson, J. (2003). Workplace spirituality and employee work attitudes an exploratory empirical assessment. *Journal of Organizational Change Management*, 16(4), 426-447.
- xl. Nadeem, K., Riaz, A., Qaiser., Danish, R, Q. (2019). Influence of high-performance work system on employee service performance and OCB: the mediating role of resilience. *Journal of Global Entrepreneurship Research*, 9(13), 1-13.
- xl. Nafei, W. (2015). Meta-Analysis of the Impact of Psychological Capital on Quality of Work Life and Organizational Citizenship Behavior: A Study on Sadat City University. *International Journal of Business Administration*, 6(2), 42-59.
- xl. Näswall, K., Kuntz, J., Hodliffe, M., & Malinen, S.K. (2013). Employee Resilience Scale (EmpRes): Technical Report.
- li. Ocampo, L., Acedillo, V., Bacunador, A.M., Balo, C.C., Lagdameo, Y.J. and Tupa, N.S. (2018). A historical review of the development of organizational citizenship behavior (OCB) and its implications for the twenty-first century. *Personnel Review*. 47(4), 821-862.
- li. Organ, D. W. (1988). Organizational citizenship behavior: The good soldier syndrome. Lexington Books/D. C. Heath and Com.
- lii. Pandey, Ashish (2017). Workplace Spirituality: Themes, Impact and Research Directions. *South Asian Journal of Human Resources Management*, 4(2), 1-6.
- lii. Pasikhani, M, S & Kuchesfahani, T, S. (2018). The impact of workplace spirituality on organizational citizenship behavior (OCB) with the mediating role of organizational commitment in nurses of Rasht Hospitals, Iran. *Journal of Advanced Pharmacy Education & Research*, 8(82), 30-36.
- liv. Paul, H., Bamel, U. K., Garg, P. (2016). Employee Resilience and OCB: Mediating Effects of Organizational Commitment. *The Journal for Decision Makers*, 41(4), 308-324.
- lv. Paul, H., Bame, U., Ashta, A., Stokes, P. (2019). Examining an integrative model of resilience, subjective well-being and commitment as predictors of organizational citizenship behaviours. *International Journal of Organizational Analysis*, 27(5), 1274-1297.
- lvi. Pradhan, R, K., Jena, L, K., Bhattacharya, P. (2016). Impact of psychological capital on organizational citizenship behavior: Moderating role of emotional intelligence. *Cogent Business & Management*, 3(1), 1-16.
- lvii. Roberto., Anka., Sellon., Alicia., Cherry., Sabrina, T., Jones, H, Josalin., Winslow., Heidi. (2020). Impact of spirituality on resilience and coping during the COVID-19 crisis: A mixed-method approach investigating the impact on women. *Health Care for Women International*, 41(11-12), 1313-1334.
- lviii. Robertson, I.T., Cooper, C.L., Sarkar, M. and Curran, T. (2015). Resilience training in the workplace from 2003 to 2014: a systematic review. *Journal of Occupational and Organizational Psychology*, 88(3), 533-562.
- lix. Sani, A., Ekowati, M, V. (2018). Spirituality at work and organizational commitment as moderating variables in relationship between Islamic spirituality and OCB IP and influence toward employee performance. *Journal of Islamic Marketing*, 11(6), 1777-1799.

- Ix. Supriyanto, Achmad&Soetjipto, Budi Eko& Maharani, Vivin&Suharno, Suharno&Arief, Moh& PR, Wening& K, Djoko. (2017). The Role of Workplace Spirituality as Moderator the Effect of Soft Total Quality Management on Organization Effectiveness. *International Journal of Economic Research*. 14(5). 275-284.
- Ixi. Sari, A. D. K., &Wahyuni, S. (2019). Effect of Employee Resilience against OCB: the Role of Organizational Commitment Mediation. *International Journal of Education and Social Science Research*, 2(6), 27–38.
- Ixii. Saxena, A., Garg, N., Punia, B.K. and Prasad, A. (2020).Exploring role of Indian workplace spirituality in stress management: a study of oil and gas industry, *Journal of Organizational Change Management*, 33(5), 779-803.
- Ixiii. Scherer, S., Zapf, D., Beitler, L.A. and Trumpold, K. (2020). Testing a multidimensional model of emotional labor, emotional abilities, and exhaustion: a multilevel, multi-method approach. *Journal of Occupational Health Psychology*, 25(1), 46-67.
- Ixiv. Seiler, A., &Jenewein, J. (2019). Resilience in Cancer Patients. *Frontiers in psychiatry*, 10, 208. <https://doi.org/10.3389/fpsyt.2019.00208>
- Ixv. Selvarajan, T. T. Rajan.,Singh.,Barjinder., Stringer., Donna., Chapa., Olga. (2020). Work-family conflict and well-being: moderating role of spirituality. *Journal of Management, Spirituality & Religion*, 15(5), 419-438.
- Ixvi. Sharma, V., Marin, D. B., Koenig, H. K., Feder, A., Iacoviello, B. M., Southwick, S. M., &Pietrzak, R. H. (2017). Religion, spirituality, and mental health of U.S. military veterans: Results from the National Health and Resilience in Veterans Study. *Journal of affective disorders*, 217, 197–204. <https://doi.org/10.1016/j.jad.2017.03.071>
- Ixvii. Sharma, Santosh Kumar; Sharma, Ankita. (2018). Workplace spirituality and *Burnout*. *International Journal of Behavioural and Healthcare Research*, 6(2), 136-148.
- Ixviii. Shelton, C.D., Hein, S. and Phipps, K.A. (2019). Resilience and spirituality: a mixed methods exploration of executive stress. *International Journal of Organizational Analysis*, 28(2), 399-416.
- Ixix. Smith, C. & Organ, Dennis & Near, Janet. (1983). Organizational citizenship behavior: Its nature & antecedents. *Journal of Applied Psychology*. 68(4). 653-663.
- Ixx. Soo, Hooi Sin & Ali, Hassan. (2017). Can Stressed Employees Perform Organizational Citizenship Behavior?.*Journal of Advanced Management Science*. 5(2). 121-126.
- Ixxi. Suratman, A., Suhartini, S., Palupi, M., Dihan, F. N., &Muhlison, M. B. (2021). The Impact of Psychological Climate and Self-Resilience on Employee Performance during the COVID-19 Pandemic: An Empirical Study in Indonesia. *The Journal of Asian Finance, Economics and Business*, 8(5), 1019–1029.
- Ixxii. Tabassum, N., Shafique, S., Konstantopoulou, A. and Arslan, A. (2019). Antecedents of women managers' resilience: conceptual discussion and implications for HRM. *International Journal of Organizational Analysis*, 27(2), 241-268.
- Ixxiii. Tugade, M. M., & Fredrickson, B. L. (2004). Resilient individuals use positive emotions to bounce back from negative emotional experiences. *Journal of Personality and Social Psychology*, 86(2), 320–333.
- Ixxiv. Turek, D. (2020). When does job burnout not hurt employee behaviours? *Journal of Organizational Effectiveness: People and Performance*. Ahead-of-print. 10.1108/JOEPP-04-2020-0055.
- Ixxv. Wagnild, G.M., & Young, H.M. (1993). Development and psychometric evaluation of the Resilience Scale, *Journal of Nursing Measurement*, 1, 165-178.
- Ixxvi. Wright, M.O.D., Masten, A.S. and Narayan, A.J. (2013). Resilience processes in development: four waves of research on positive adaptation in the context of adversity. *In Handbook of Resilience in Children*, Springer, Boston, MA, 15-37.
- Ixxvii. Zaluska, U., S lazyk-Sobol, M., &Kwiatkowska-Ciotucha, D. (2018). Burnout and its correlates - an empirical study conducted among education, higher education and health care professions. *In Econometrics. Eknometria: Advances in Applied Data Analysis*, 22(1), 26-38.