Spiritual Leadership Influences Organizational Citizenship Behavior in Higher Education

Putu Gede Subhaktiyasa
STIKES Wira Medika Bali
E-mail: pgs@stikeswiramedika.ac.id

Abstract.
Spiritual leadership achieves recognition of the impact on the organization. However, there is a need to investigate educational organizations in different regional contexts. This study examines the influence of spiritual leadership on Individual, organizational citizenship behavior (OCBI), and organizational citizenship behavior organizations (OCBO) in higher education, Bali region, Indonesia, which is thick with local wisdom. This research is explanatory research with a quantitative approach involving 120 lecturers as research subjects. Data were obtained through simple random sampling using a closed questionnaire. The collected data was analyzed using Structural Equation Modeling-Partial Least Square (SEM-PLS). The results of this study indicate that spiritual leadership has a significant positive effect on OCBs, where OCB-Organization is explained better than OCB-Individual. Through the findings obtained in this study, spiritual leadership training and development needs to be carried out to create spiritual well-being for lecturers through calling and membership so lecturers can be responsible beyond their job descriptions.

Keywords: spiritual leadership, organizational citizenship behavior, higher education, lecturer

1. Introduction

Higher education institutions (HEIs) play a crucial role in enhancing the quantity and quality of human resources. The higher the quality of HEIs, the higher the quality of human resources created. As a result, higher education management strives to enhance its performance in a highly competitive environment. Moreover, in the era of globalization, HEIs are required to develop education based on life skills. Internal and external stakeholders increasingly demand improved outcomes in research, teaching, knowledge transfer,

employment, and community outreach (Miotto et al., 2020; Mishra & Braun, 2021; Tight, 2022). Therefore, lecturers, as one of the links in the higher education chain, have strategic functions, roles, and positions in realizing the responsibilities of HEIs.

Lecturers are not only tasked with carrying out the *tri dharma* (education, research, and community service) but also for practically all activities in higher education management. Starting with the quality and quantity of incoming students, academic and non-academic processes, and ensuring graduates are successful and efficient concerning labor market demands through the career center program (Subhaktiyasa, Ratnaya et al., 2022). Especially with the autonomous campus learning policy forces lecturers to step outside of their comfort zone to engage in problem-based and collaborative learning rather than just classroom learning. Lecturers must adapt to changes and improvements in information technology to provide education that fosters creative, inventive, and competitive generations. As a result, HEIs must be capable of managing lecturers efficiently and effectively and creating positive conduct through Organizational Citizenship Behavior (OCB) to achieve organizational goals.

As the extra role behavior, OCB is an important category for organizational effectiveness (Pearce & Gregersen, 1991) and affects the organization's progress (Konovsky & Pugh, 1994). This behavior is not directly or explicitly in the formal system and the organization's awarding (Organ, 1988; Organ et al., 2006; Podsakoff et al., 2000). OCB can be mainly examined under two forms: OCB Individual (OCBI) and OCB Organization (OCBO) (Williams & Anderson, 1991). OCBI describes behavior that helps other individuals, while OCBO identifies it as behavior that benefits all aspects of the organization (Harper, 2015). Meanwhile, the subdimensions of OCB consist of altruism, courtesy, sportsmanship, conscientiousness (originally called generalized compliance), and civic virtue (Organ, 1988). The practical significance of OCB is that they improve organizational efficiency and effectiveness by encouraging resource transformation, innovation, and adaptation (Organ, 1988). OCB defends the organization from harmful and unfavorable conduct that jeopardizes the organization's healthy operations and improves personal skills, competencies, and productivity through effective integration (Bibi, 2021; Robbins & Judge, 2012).

Konovsky & Organ (1996); Organ et al. (2006); dan Podsakoff et al. (2000) categorize factors that influence OCB consisting of individual differences, attitudes to work, and contextual factors which show the linkages to aspects of an organization. Leadership is one of them. According to Overon (2002), leadership influences and even depends on all aspects of the organization. Leadership impacts the ability of a company to adapt to change and employee performance (Bass et al., 2003; Locander et al., 2002). Leadership is a significant indicator of an organization's long-term viability (Hughes et al., 2018; Lee et al., 2020). Many studies have been conducted to determine the influence of leadership style on OCB. However, with technological advancements, environmental and socioeconomic changes, and the emergence of philosophical and ethical perspectives, ethical and moral values-based leadership is required (Dinh et al., 2014). One of them is spiritual leadership. This leadership style balances ethical leadership, employee welfare, company social responsibility, and financial performance (L. W. Fry et al., 2005a; L. W. Fry & Cohen, 2009). In a globalized and diverse society, spiritual leadership is the only way to practice leadership (Fairholm, 2011). Fry's

(2003, 2008) model of spiritual leadership is the most developed and empirically validated workplace spirituality theory to date (Hunsaker, 2016).

Although research on the association between spiritual leadership and OCB is vast and well-established, it is mostly conducted in Far Eastern and Middle Eastern countries (Göçen & Şen, 2021). Benefiel et al. (2014) stated the need for further investigations regarding spiritual leadership in diverse country contexts because of different cultural backgrounds. In addition, spiritual leadership research on education is not as much as in other organizations (Oh & Wang, 2020). Based on the explanation above, the purpose of this study was to determine the effect of spiritual leadership on the OCBs of lecturers at HEIs in Bali, Indonesia, who have spiritual-based customs. This study also analyzes the dominance of the spiritual leadership construct consisting of vision, altruistic love, and faith/hope over the OCBs dimension consisting of altruism, conscientiousness, sportsmanship, civic virtue, and courtesy.

2. Research Method

This research is explanatory research with a quantitative approach that explains the causal relationship between several variables through hypothesis testing. The research was conducted on HEIs in the Province of Bali, Indonesia. The research on HEIs in Bali is being performed since Bali is a region with a rich spiritual culture. The population in this study were lecturers who were registered and had national lecturer identification numbers on HEIs. The number of samples was selected by using simple random sampling. The number of samples is based on the concept according to Hair et al. (2017:50) which states that in multivariate research, the minimum number of samples that should be used is ten times the total number of latent variable arrows in the path model or ten times the number of indicators. Therefore, the number of samples in this study was 120 lecturers.

The variables of this study consist of spiritual leadership as the independent variable and the dependent variable, OCB, which consists of OCBI and OCBO. Spiritual leadership is defined as the values, attitudes, and behaviors that are needed to intrinsically motivate oneself and others so that they have a sense of spiritual well-being to achieve organizational goals. The spiritual leadership variables consist of the dimensions of vision, altruistic love, and faith/hope. The operational definition of OCB is explicit extra-individual behavior that can be identified in a formal work system and can increase the effectiveness of organizational functions. OCB consists of dimensions of altruism, courtesy, as OCBI, and civic virtue, sportsmanship, and conscientiousness as OCBO. Data was collected using a closed questionnaire adopted from the spiritual leadership questionnaire from Fry et al. (2005) and the OCB questionnaire from Organ (1988), and Organ et al. (2006). All variables are measured using the Linkert scale with a weighted score of one to five based on the opinion following the opinion of Wang & Krosnick (2020), and the resulting data is an interval. The analysis technique used is Structural Equation Modeling-Partial Least Square (SEM-PLS). SEM-PLS assesses the predictive relationship between constructs by determining whether there is a relationship or influence between constructs (Ghozali & Latan, 2015). Based on literature studies and empirical evidence, the research hypothesis: spiritual leadership positively and significantly affects the OCBI and OCBO of lecturers in HEIs.

3. Results and Discussion

3.1. Results

Table 1 shows the characteristics of the survey respondents. 60 percent of the 120 respondents are female, and 56.7 percent are between the ages of 30 and 39. With a proportion of 29.2 percent, respondents' longest working periods are 6-10 years and 11-15 years.

The Smart Partial Least Square (SmartPLS) software is used to analyze data in this study. Based on the variable constellation model shown in Figure 1, the test is measured using the second-order construct. The first stage, outer model evaluation, consists of convergent validity and discriminant validity. A reflective indicator validity test is seen from the loading factor value for each construct indicator. The loading factor value must be more than 0.7 for confirmatory research and between 0.6–0.7 for exploratory research, and the average variance inflation factor (AVE) value must be greater than 0.5 (Ghozali & Latan, 2015: 74). Whereas, in discriminant validity, the cross-loading value must be greater than 0.70 and construct reliability is assessed from composite reliability (CR) which must be greater than 0.70. Likewise, the second outer model evaluation is assessed from the value of loading, AVE, and CR.

Table 1. Demographic Characteristics of Respondents

Demographics	Classification	Number of Respondents	Percentage (%)
Gender	Male	48	40.0
	Female	72	60.0
Age (in a year)	20 - 29	5	4.2
	30 - 39	68	56.7
	40 - 49	26	21.7
	50 - 59	13	10.8
	> 59	8	6.7
Work experience (in a year)	1 - 5	18	15.0
	6 - 10	35	29.2
	11 - 15	35	29.2
	> 15	32	26.7
Functional	Tutor	14	11.7
	Lecturer	23	19.2
	Senior Lector	65	54.2
	Associate Professor	18	15.0

Source: researcher calculation

Table 2. Outer Model Evaluation First Stage

Dimension	Indicators	Loading	CR	AVE
Vision (VI)	VI1	0.940	0.962	0.895
	VI2	0.952		
	VI3	0.947		
Altruistic love (AL)	AL1	0.816	0.907	0.708
	AL2	0.835		
	AL3	0.840		
	AL4	0.874		
Faith/hope (F)	F1	0.918	0.948	0.860
	F2	0.924		
	F3	0.939		
Altruism (A)	A1	0.804	1.000	1.000
	A2	0.835		
	A3	0.943		

Courtesy (COU)	COU1	0.810	1.000	1.000
	COU2	0.812		
	COU3	0.805		
Conscientiousness (CON)	CON1	0.946	1.000	1.000
	CON2	0.937		
	CON3	0.768		
Sportsmanship (SPO)	SPO1	0.841	1.000	1.000
	SPO2	0.923		
	SPO3	0.769		
Civic Virtue (CV)	CV1	0.821	1.000	1.000
	CV2	0.856		
	CV3	0.876		

Source: researcher calculation based on SmartPLS software

Table 2 shows all loading values > 0.7 except for the loading values for the CON3 and CV1 indicators > 0.6. CR value > 0.7 and AVE value > 0.5. Therefore it can be concluded that the construct in the first stage is valid and reliable. In addition, the cross-loading shows that the loading value of all indicators is greater than the loading of the latent variable so that each indicator can measure its latent variable. Table 3 also shows all loading values > 0.7, CR values > 0.7, and AVE values > 0.5. Therefore, the constructed test in the second stage is concluded to be valid and reliable so that it is continued in the evaluation stage of the structural model (inner model).

Table 3. Outer Model Evaluation Second Stage

Variables	Indicators	Loading	CR	AVE
Spiritual Leadership	Vision (VI)	0.875	0.948	0.645
	Altruistic love (AL)	0.937		
	Faith/hope (F)	0.862		
OCBI	Altruism (A)	0.924	1.000	1.000
	Courtesy (COU)	0.877		
OCBO	Conscientiousness (CON)	0.903	1.000	1.000
	Sportsmanship (SPO)	0.940		
	Civic Virtue (CV)	0.837		

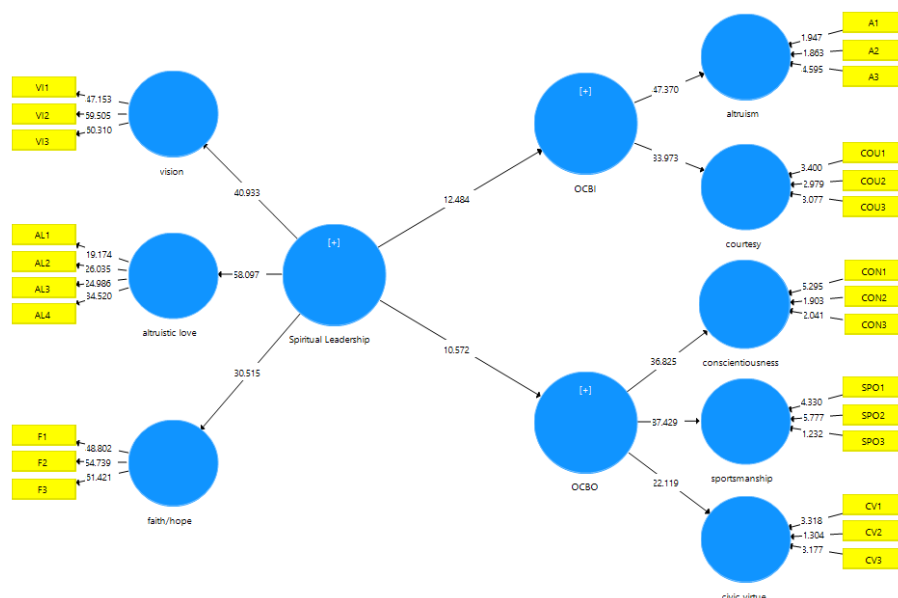Source: researcher calculation based on SmartPLS software

Figure 1. Inner Model

The inner model results in figure 1 reveal that spiritual leadership directly affects OCBI and OCBO. Table 4 shows that the effect of spiritual leadership on OCBI is indicated by the parameter coefficient of 0.545. The significant value, equal to 0.000, is less than the 5% alpha level. This is also indicated by the t-statistics value of 6.541, which is greater than 1.989 (t-table). Then, the effect of spiritual leadership on OCBO is also shown with a parameter coefficient of 0.245 and a significant value of 0.010, which is less than the alpha level of 5%. A t-statistics value of 2.321 is more significant than 1.989 (t-table).

Tabel 4. Significant Test

	Original Sample	Standard Deviation	T-Statistics	P-Values	R-Square
Spiritual Leadership -> OCBI	0.687	0.055	12.484	0.000	0.472
Spiritual Leadership -> OCBO	0.703	0.066	10.572	0.000	0.494

Source: researcher calculation based on SmartPLS software

3.2. Discussion

Based on the test results, spiritual leadership positively and significantly affects OCBI and OCBI in HEIs. These findings indicate the existence of OCBs due to the role of spiritual leadership. Theoretically, spiritual leadership as causal leadership is developed in the intrinsic motivation model. This theory collaborates vision, instills hope, and practices altruistic love (Fry, 2013). Spiritual leadership motivates leaders to include components of spiritual values in inclusive behavior (Gotsis & Grimani, 2017). Spiritual leadership integrates and balances the interests or needs of leaders, employees, and the organization (Fairholm, 2011). Therefore. a leader can touch the basic needs of followers to become more organized, committed, and productive (Fry et al., 2005, 2016). Thus, spiritual leadership can create integrity, humanism, ethics, and respect in the organization (Lee et al., 2014). These leadership characteristics will foster a sense of trust so that employees are willing to take reciprocal action by working voluntarily beyond their job description and supporting the organization or demonstrating OCB behavior. This condition is in line with social exchange theory which illustrates that when employees feel treated well by touching the essence of employee existence as a basic need at work, there will be a reciprocal relationship in terms of social exchange rather than economic exchange (Blau, 1964).

Based on the test results, spiritual leadership positively and significantly affects OCBI and OCBI at PT. These findings indicate the existence of OCBs because of the role of spiritual leadership. Theoretically, spiritual leadership as causal leadership is developed in the model of intrinsic motivation. This theory collaborates vision, instills hope, and practices altruistic love (Fry, 2013). Spiritual leadership motivates leaders to include components of spiritual values in inclusive behavior (Gotsis & Grimani, 2017). Spiritual leadership integrates and balances the interests or needs of leaders, employees, and organizations (Fairholm, 2011). Because of that. A leader can touch the basic needs of followers to become more organized, committed, and productive (Fry et al., 2005, 2016). Thus, spiritual leadership can create integrity, humanism, ethics, and respect within the organization (Lee et al., 2014). This leadership characteristic will foster a sense of trust so that employees are willing to take reciprocal action by voluntarily working outside their job descriptions and supporting the organization or demonstrating OCB behavior. This condition is in line with social exchange theory which illustrates that when employees feel treated well by touching the essence of the employee's existence as a basic need at work, there will be a reciprocal relationship in terms of social exchange rather than economic exchange (Blau, 1964).

The results of this study support several previous studies which reported that spiritual leadership could encourage employee OCB behavior (Djaelani et al., 2020; Sholikhah, 2019; Subhaktiyasa et al., 2022), OCBI and OCBO (Kaya, 2015) in educational institutions. The spiritual leadership construct

appears to be dominated by altruistic love. This is in line with Fry (2009), where spiritual leadership focuses on the values of altruistic love, which increases the sense of belonging in organizations where hope/faith appears earlier so that the vision inspires altruistic love. Likewise, the OCBI construct is dominated by courtesy and OCBO with sportsmanship. Courtesy is the behavior of doing good or respecting other people. At the same time, sportsmanship is a behavior that emphasizes the positive aspects that exist in the organization rather than the negative aspects (Organ, 1988). This condition identifies that lecturers at HEIs in the Province of Bali have altruistic values, which impact mutual respect, tolerance, mutual assistance, and not complaining in less-than-ideal situations but still focusing on working for the institution. This is possible because of the solid spiritual-based Balinese culture that influences their behavior and institutions. Even though they are abstract, OCBs with the concept of helping and being friendly tend to be ignored, but they contribute positively to increasing organizational effectiveness (Podsakoff et al., 2000).

In addition, the study's results also show that the influence of spiritual leadership on OCBO looks better than that on OCBI, although the two have no significant differences. However, it cannot be explained thoroughly because it is still in the weak category. Therefore, there are still other factors that might have an impact on fostering OCBs behavior in lecturers at HEIs. Nonetheless, the results of this study indicate that the application of spiritual leadership is more beneficial to HEIs in their efforts to achieve their vision. Despite the validation results that have been reported, certain limitations of this study should be noted. Although the sample is sufficiently fulfilled, it has yet to be obtained thoroughly in the Province of Bali. SEM-PLS helps overcome this problem, but further research can involve respondents proportionally.

4. Conclusion

This study studied the influence of spiritual leadership on lecturer OCBs in HEIs. The study results a show that spiritual leadership can foster OCBs behavior in lecturers. Vision, hope/faith, and altruistic love in spiritual leadership can create behaviors that can directly benefit lecturers as individuals (OCBI) and behaviors that can benefit organizations (OCBO). The lecturer's courtesy behavior dominates in shaping OCBI behavior, while in OCBO, it is more about sportsmanship behavior. Furthermore, spiritual leadership gives more advantages to the behavior of lecturers that benefit the organization without putting aside behaviors that can develop the lecturers' competence.

Through the findings obtained in this study, spiritual leadership training and development needs to be carried out to create spiritual well-being for lecturers through calling and membership so lecturers can be responsible beyond their job descriptions. This needs to be done considering the important role of lecturers in adapting to the challenges of competitive stakeholder needs in advances in information technology. In addition, further research that examines spiritual leadership with other individual and organizational outputs on HEIs also needs to be carried out. This research will provide information about the advantages and disadvantages of implementing spiritual leadership in HEIs, which are still limited. Future research may also consider including community cultural factors and local wisdom in the analysis model, considering the linkage of spiritual leadership with spiritual values.

References

Bass, B. M., Avolio, B. J., & Jung, D. I. (2003). Predicting Unit Performance by Assessing Transformational and Transactional Leadership. *Journal of Applied Psychology*, *88*(2), 207–

218. https://doi.org/10.1037/0021-9010.88.2.207

Benefiel, M., Fry, L. W., & Geigle, D. (2014). Spirituality and religion in the workplace: History, theory, and research. *Psychology of Religion and Spirituality*, *6*(3), 175–187. https://doi.org/10.1037/a0036597

Bibi, N. (2021). Relationship between Teachers ' Organizational Citizenship Behavior and Workplace Spirituality at Secondary Level. *Journal of Educational Research*, *24*(1), 34–54.

Dinh, J. E., Lord, R. G., Gardner, W. L., Meuser, J. D., Liden, R. C., & Hu, J. (2014). Leadership theory and research in the new millennium: Current theoretical trends and changing perspectives. *Leadership Quarterly*, *25*(1), 36–62. https://doi.org/10.1016/j.leaqua.2013.11.005

Djaelani, A K. (2020). Spiritual leadership, job satisfaction, and its effect on organizational commitment and organizational citizenship behavior. *Management Science Letters*, *10*(16), 3907–3914. https://doi.org/10.5267/j.msl.2020.7.020

Djaelani, Abdul Kodir, Sanusi, A., & Trianmanto, B. (2020). Spiritual leadership, job satisfaction, and its effect on organizational commitment and organizational citizenship behavior. *Management Science Letters*, *10*(16), 3907–3914. https://doi.org/10.5267/j.msl.2020.7.020

Fairholm, G. W. (2011). Real leadership: How spiritual values give leadership meaning. In *ABC CLIO, LLC*. ABC CLIO, LLC.

Fry, L. W. (2013). Handbook of faith and spirituality in the workplace: Emerging research and practice. *Handbook of Faith and Spirituality in the Workplace: Emerging Research and Practice*, 1–769. https://doi.org/10.1007/978-1-4614-5233-1

Fry, L. W. (Jody). (2009). NOT Spiritual leadership as a model for student inner development. *Journal of Leadership Studies*, *3*(3), 79–82. https://doi.org/10.1002/jls.20127

Fry, L. W., & Cohen, M. P. (2009). Spiritual leadership as a paradigm for organizational transformation and recovery from extended work hours cultures. *Journal of Business Ethics*, *84*(SUPPL. 2), 265–278. https://doi.org/10.1007/s10551-008-9695-2

Fry, L. W., Latham, J. R., Clinebell, S. K., & Krahnke, K. (2016). Spiritual leadership as a model for performance excellence: a study of Baldrige award recipients. *Journal of Management, Spirituality, and Religion*, *14*(1), 22–47. https://doi.org/10.1080/14766086.2016.1202130

Fry, L. W., Vitucci, S., & Cedillo, M. (2005). Spiritual leadership and army transformation: Theory, measurement, and establishing a baseline. *Leadership Quarterly*, *16*(5), 835–862. https://doi.org/10.1016/j.leaqua.2005.07.012

Ghozali, I., & Latan, H. (2015). *Konsep, Teknik, Aplikasi Menggunakan SemarangHarnanto., Smart PLS 3.0 Untuk Penelitian Empiris. BP Undip. BPFE., 2017. Akuntansi Biaya: Sistem Biaya Historis. Yogyakarta:*

Göçen, A., & Şen, S. (2021). Spiritual Leadership and Organizational Citizenship Behavior: A Meta-Analysis. *SAGE Open*, *11*(3). https://doi.org/10.1177/21582440211040777

Gotsis, G., & Grimani, K. (2017). The role of spiritual leadership in fostering inclusive workplaces. *Personnel Review*, *46*(5), 908–935. https://doi.org/10.1108/PR-11-2015-0286

Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sarstedt, M. (2017). A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM). Thousand Oaks. *Sage*, 165.

Harper, P. J. (2015). Exploring forms of organizational citizenship behaviors (OCB):

antecedents and outcomes. *Journal of Management and Marketing Research*, *18*(February), 1–16.

Hughes, D. J., Lee, A., Tian, A. W., Newman, A., & Legood, A. (2018). Leadership, creativity, and innovation: A critical review and practical recommendations. *Leadership Quarterly*, *29*(5), 549–569. https://doi.org/10.1016/j.leaqua.2018.03.001

Hunsaker, W. D. (2016). Spiritual leadership and organizational citizenship behavior: relationship with Confucian values. *Journal of Management, Spirituality, and Religion*, *13*(3), 206–225. https://doi.org/10.1080/14766086.2016.1159974

Kaya, A. (2015). The relationship between spiritual leadership and organizational citizenship behaviors: A research on school principals' behaviors. *Kuram ve Uygulamada Egitim Bilimleri*, *15*(3), 597–606. https://doi.org/10.12738/estp.2015.3.1988

Konovsky, M. A., & Organ, D. W. (1996). Dispositional and contextual determinants of organizational citizenship behavior. *Journal of Organizational Behavior*, *17*(3), 253–266. https://doi.org/10.1002/(SICI)1099-1379(199605)17:3<253::AID-JOB747>3.0.CO;2-Q

Konovsky, M. A., & Pugh, S. D. (1994). Citizenship Behavior and Social Exchange. *Academy of Management Journal*, *37*(3), 656–669. https://doi.org/10.5465/256704

Lee, A., Legood, A., Hughes, D., Tian, A. W., Newman, A., & Knight, C. (2020). Leadership, creativity, and innovation: a meta-analytic review. *European Journal of Work and Organizational Psychology*, *29*(1), 1–35. https://doi.org/10.1080/1359432X.2019.1661837

Lee, S., Lovelace, K. J., & Manz, C. C. (2014). Serving with spirit: An integrative model of workplace spirituality within service organizations. *Journal of Management, Spirituality, and Religion*, *11*(1), 45–64. https://doi.org/10.1080/14766086.2013.801023

Locander, W. B., Hamilton, F., Ladik, D., & Stuart, J. (2002). Developing a Leadership-Rich Culture: The Missing Link to Creating a Developing a Leadership-Rich Culture: The Missing Link to Creating a Market-Focused Organization. *Journal of Market-Focused Management*, *5*(2), 149–163. https://doi.org/10.1023/A

Miotto, G., Del-Castillo-Feito, C., & Blanco-González, A. (2020). Reputation and legitimacy: Key factors for Higher Education Institutions' sustained competitive advantage. *Journal of Business Research*, *112*, 342–353. https://doi.org/10.1016/j.jbusres.2019.11.076

Mishra, S., & Braun, E. (2021). The changing role of higher education: From social/ societal aspect to employability gains. In *International Perspectives on Higher Education Research* (Vol. 14, pp. 87–99). https://doi.org/10.1108/S1479-362820210000014007

Oh, J., & Wang, J. (2020). Spiritual leadership: Current status and Agenda for future research and practice. *Journal of Management, Spirituality, and Religion*, *17*(3), 223–248. https://doi.org/10.1080/14766086.2020.1728568

Organ, D. W. (1988). *Organizational citizenship behavior: The good soldier syndrome.* Lexington, Mass: Lexington Books.

Organ, D. W., Podsakoff, P. M., & MacKenzie, S. B. (2006). *Organizational Citizenship Behavior: Its nature, antecedents, and consequences* (Vol. 4, Issue 1).

Overton, R. (2002). *Leadership made simple*. Wharton Books.

Pearce, J. L., & Gregersen, H. B. (1991). Task Interdependence and Extrarole Behavior: A Test of the Mediating Effects of Felt Responsibility. *Journal of Applied Psychology*, *76*(6), 838–844. https://doi.org/10.1037/0021-9010.76.6.838

Podsakoff, P. M., MacKenzie, S. B., Paine, J. B., & Bachrach, D. G. (2000). Organizational citizenship behaviors: A critical review of the theoretical and empirical literature and suggestions for future research. *Journal of Management*, *26*(3), 513–563. https://doi.org/10.1177/014920630002600307

Robbins, S. P., & Judge, T. A. (2012). Organizational Behavior. In S. Yagan (Ed.), *Prentice-Hall International, Inc* (15th ed.). Prentice-Hall International, Inc.

Sholikhah, Z. (2019). The role of spiritual leadership in fostering discretionary behaviors: The mediating effect of organization-based self-esteem and workplace spirituality. *International Journal of Law and Management*, *61*(1), 232–249. https://doi.org/10.1108/IJLMA-04-2018-0081

Subhaktiyasa, P. G., Andriana, K. R. F., Sintari, S. N. N., Wati, W. S., Sumaryani, N. P., & Lede, Y. U. (2022). *The Effect of Transformational Leadership, Servant Leadership, and Spiritual Leadership on Organizational Citizenship Behavior*.

Subhaktiyasa, P. G., Ratnaya, I. G., Nazim, M., & Ani, M. (2022). The Evaluation of Career Center Management at Health Colleges : A CIPP Model Approach. *Jurnal Basicedu*, *6*(5), 8069–8077.

Tight, M. (2022). Internationalization of higher education beyond the West: challenges and opportunities–the research evidence. *Educational Research and Evaluation*, *27*(3–4), 239–259. https://doi.org/10.1080/13803611.2022.2041853

Williams, L. J., & Anderson, S. E. (1991). Job Satisfaction and Organizational Commitment as Predictors of Organizational Citizenship and In-Role Behaviors. *Journal of Management*, *17*(3), 601–617. https://doi.org/10.1177/014920639101700305