



Islamic Spiritual Intelligence to Resilience at Work: A Moderated Mediation Model

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ABSTRACT

Introduction: Employees certainly cannot be separated from internal and external conflicts that can affect their behavior at work, this research will discuss Islamic spiritual intelligence on resilience at work as an employee's ability to manage conflicts to create positive behavior, with the moderating influence of OCB and toxic environment as mediation.

Methods: This research uses quantitative methods with purposive sampling techniques and the Slovin formula in determining the sample so that 400 respondents are obtained, then analyzed using SmartPLS 4.0 to answer the research hypothesis.

Results: The results of this research found a positive and significant effect of Islamic spiritual intelligence on OCB, a positive and significant effect of OCB on resilience in the workplace, and a negative and insignificant effect of OCB on resilience in the workplace moderated by toxic environment, that Islamic spiritual intelligence in employees can increase resilience by reducing emotional exhaustion and as a result there is positive energy shown by OCB behavior.

Conclusion and suggestion: The findings of this research indicate that the behavior displayed by individuals in the workplace has a supporting factor, namely Islamic spiritual intelligence, thus, employees can understand that having Islamic spiritual intelligence will be better at managing behavior because they act according to inner beliefs, can regulate emotions in themselves so that resilience is formed in employees, and have a desire to be useful and sincere in doing work so that positif behavior is formed.

Keyword: Islamic Spiritual Intelligence, Organizational Citizenship Behavior, Toxic Environment, Resilience at Work

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A. INTRODUCTION

In the scope of human resource management, one of the important assets of a company is employees, employees are in organizations with various types of characters, and when interactions occur, there will be potential differences and friction (Appelbaum et al., 2022). In dealing with these situations, resilience has control to maintain employee performance and well-being and the ability to positively manage the difficulties received at work (Lu et al., 2023), besides that, the work environment also influences the rise and fall of performance and morale, the decline is the impact of toxic and negative environments that cause pressure and discomfort felt by employees (Rasool et al., 2021). In line with Islamic spiritual intelligence, individuals who have high spiritual intelligence can regulate their

emotions properly so that they influence their thoughts and actions towards other individuals in work, certain situations, and have the desire to be useful for the world and the hereafter (Rosady, 2023), one of which is evidenced by OCB behavior (Aftab et al., 2024), is an urgency in employee governance, because it affects employee and company productivity (Han et al., 2020).

In East Java Province, Sidoarjo Regency occupies the third position with the number of workers as many as 1.081.720, then Sidoarjo District is the sub-district with the second position with the number of workers as many as 98.545 people, also the second position with the number of Muslim residents as many as 179.670 (Badan Pusat Statistik 2024), these workers are certainly dealing directly with the challenges of current workplace conditions. Another problem is that according to an online survey conducted by Jejak Pendapat (Jakpat) in 2022, and the Labor Mobility Analysis Report from the 2022 (Sakernas), the reasons employees change jobs include internal motivation and a lack of compatibility with the work environment. Some of these conditions are categorized as toxic in the workplace, including an unhealthy work culture (52.4%) and toxic coworkers (48.8%). These conditions have the potential to create a sense of insecurity among employees and may lead to a desire to change jobs (Rasool et al., 2021). In Qs. Al-Baqarah: 205, which means “Allah does not like corruption,” the meaning of corruption includes conflict, injustice, excessive pressure in the workplace that is contrary to Islamic values, and causes suboptimal performance. When facing issues in the workplace, individuals have different abilities to cope with them. Some may be disrupted, while others may channel the situation toward a positive direction. This individual ability is referred to as resilience (Baker et al., 2021). One characteristic of individuals with high resilience is spirituality and religiosity, individuals tend to seek peace through religion when under pressure and view it as a test (Schwalm et al., 2022). Islamic spiritual intelligence requires individuals to use religion as a foundation for identifying ethics and principles in their work, enabling them to perform better and thereby promoting OCB behavior (Aftab et al., 2024).

Numerous studies have been conducted on the topic of resilience at the individual level, such as Noh & Park, (2022) in the field of health in Korea, Neise et al., (2021) on workers in Germany, and Gonçalves et al., (2022) in Spain. Recent studies also support the notion that resilience influences individual behavior, such as Wang & Pan, (2023) in the field of education in China, and Maurović et al., (2020) focusing on new families. Research on resilience has been extensively conducted across various fields and focuses, while resilience among employees linked to spiritual intelligence represents a novelty in current studies. Spirituality plays a role in fostering resilience in the workplace through OCB as positive individual behavior, while the presence of disruptive factors such as a toxic work environment also influences resilience. There are several gaps that form the basis of this research, including Pattanawit et al., (2022) who showed that spiritual intelligence and OCB have a significant positive influence, while Sani & Ekowati, (2020) found a negative influence in their research. Furthermore, spiritual intelligence has a positive influence on religiosity and resilience (Schwalm et al., 2022). Additionally, Boakye et al., (2022) indicate that resilience has a positive influence on OCB, but this contradicts Le & Le, (2024) research, which explains that resilience has a non-significant negative influence on OCB.

The complexity of research on the importance of resilience in various studies, using varying approaches and theories. Arasli et al., (2020) employed a quantitative approach with social exchange theory and the broaden-and-build theory, Anwar et al., (2023) used a multilevel quantitative approach, and Koh et al., (2020) adopted a qualitative grounded theory approach. However, the strength of this study lies in its use of the Conservation of Resources (COR) theory as the overarching framework. The logical rationale for using COR, as explained by Hobfoll, (1989) emphasizes aspects of resilience, valuable resources, motivating employee behavior, and how individuals respond to what they face, which in turn impacts their well-being. This broadly explains the situation and the relationship between human behavior and its outcomes. The principle of COR is that when an individual's resources decrease, they will strive to protect the remaining resources. Individuals experiencing emotional exhaustion will have reduced work engagement, and one personality trait that can influence emotions is resilience (Al-Hawari et al., 2020). The COR theory has been used in several studies, including Mahmood et al., (2020) in the context of leadership, Nguyen et al., (2023) in the context of education, and Amari et al., (2023) in the context of expatriates. This study, however, focuses on the context of Muslim workers.

The research questions in this study are to determine the effect of ISI on resilience, particularly among Muslim workers, to determine how ISI stimulates worker behavior such as OCB, and to determine how workers deal with toxic environment from an Islamic perspective and COR theory. The objectives of this study are, first, it enriches research on resilience at work by using the COR theory to investigate the influence of Islamic spiritual intelligence and OCB on resilience at work, which will impact individual and organizational performance. Second, it empirically complements studies on Islamic spiritual intelligence, which are still considered insufficient, particularly focusing on Muslim employees, as previous research has only been conducted in the context of Islamic banking (Mohamad et al., 2023), public organizations (Aini et al., 2023), higher education (Aftab et al., 2020), psychology (Javidi et al., 2022; Wahab, 2022), and SMEs (Alharbi et al., 2022). Third, this study specifically addresses the research by Infurna, (2020) which explains the need for research on resilience, including social factors and anticipation of difficulties using a quantitative approach, and Ahad & Khan, (2020) on OCB to use more measurement variables such as religion. This study obtained data through questionnaires and Scopus, Emerald, Wiley databases as well as online data taken from the credible bps.go.id website.

B. THEORETICAL STUDY

1. Conservation of Resources (COR) Theory

COR theory by Hobfoll, (1989) states there are four resources in COR theory to help individuals overcome conflicts at work, including conditions, objects, energy, and personal characteristics, which include spiritual intelligence. COR is used as a grand theory in this study to understand the role of spiritual intelligence in an Islamic context, which is treated as a personal resource maintained by individuals (Sanjay, 2021). In line with Qs. Al-Baqarah: 155, which indicates that individuals lose resources, but Allah emphasizes the importance of patience as a form of ISI.

2. Islamic Spiritual Intelligence

Islamic spiritual intelligence is related to a person's inner state and motivation; when someone believes in God, they will act in accordance with their beliefs, work hard, and strive to be beneficial to life in the present and future (Nawal et al., 2020; Ja'far et al., 2025). The embodiment of ISI is not only during worship, but also during daily activities (Wibowo & Iqbal, 2022). ISI uses spiritual subjects to act effectively, becoming outstanding individuals by adhering to Islamic teachings, specifically the characteristics of the Prophet Muhammad, such as *siddiq*, *amanah*, *tabligh*, and *fatanah* (Mohamad et al., 2023). In accordance with Qs. At-Talaq: 2-3, which emphasizes the importance of piety as a form of deep trust in Allah. Extraordinary behaviors such as working overtime or OCB are behaviors based on inner motivation and are considered a sign of spiritual development (Göçen & Şen, 2021). Research by Jena, (2022); Pattanawit et al., (2022) shows a positive and significant relationship between spiritual intelligence and OCB, while Sani & Ekowati, (2020) reveal no direct influence.

3. Organizational Citizenship Behavior (OCB)

OCB by Hobfoll, (1989) refers to voluntary individual actions that are not related to formal reward systems within an organization but contribute to enhancing organizational effectiveness. Individual OCB behavior goes beyond one's duties and includes initiative and spontaneous actions (Kayaalp et al., 2021). This behavior arises because individuals, as members of the organization, feel satisfied when they do more than what the organization has set (Pealelu, 2022). In line with Qs. Al-Maidah: 2, which means that good behavior such as voluntarily helping and collaborating is not just an obligation, but a motivation of faith. The main factors influencing OCB behavior and employee motivation levels are determined by the work environment (Liu et al., 2023), which is divided into two types: a positive environment called a collaborative work environment and a negative environment called a toxic environment (Wang et al., 2020).

4. Toxic Environment

Toxic environment is defined as the relationship between employees and the workplace, characterized by narcissistic behavior, offensive and aggressive leadership, threatening behavior from colleagues, harassment, intimidation, and exclusion (Rasool et al., 2021). This results in stress and fatigue, coupled with psychological pressure that can affect employees' mental and physical health, reduced employee well-being, and feelings of happiness and safety (Wang et al., 2020). These negative factors can cause distress even in personal life. Employees need to adapt and cope with such situations, which can be referred to as resilience (De Clercq & Pereira, 2023). As in Qs. Luqman: 17-18, which means being an individual who brings improvement rather than following evil and being patient with what befalls him.

5. Resilience at Work

Resilience is described as a dynamic process of an individual's ability to withstand difficult situations, involving various individual, social, and environmental (Grygorenko & Naydonova, 2023), the ability to recover from adversity, respond positively to problems, and become productive by growing and adapting (Wieland, 2020). Resilience serves as an individual resource that helps manage work-related stress and conflicts through psychological

responses (Chen et al., 2021). As in Qs. Ali Imran: 139, which means face problems with resilience and do not dwell in sadness. Research by Han et al., (2020) and Boakye et al., (2022) indicates a positive correlation between resilience and OCB, with resilience levels significantly influencing extra work behavior or voluntary behavior among employees. Le & Le, (2024) showed a negative and insignificant influence between OCB and resilience. Another study, (Bani-Melhem et al., 2021) stated that a toxic work environment does not significantly influence the tendency to leave a job because employees possess resilience.

H1 Islamic spiritual intelligence has a positive effect on organizational citizenship behavior.

H2 Organizational citizenship behavior has a positive effect on resilience at work.

H3 The positive effect of organizational citizenship behavior on resilience at work is strengthened by a toxic environment.

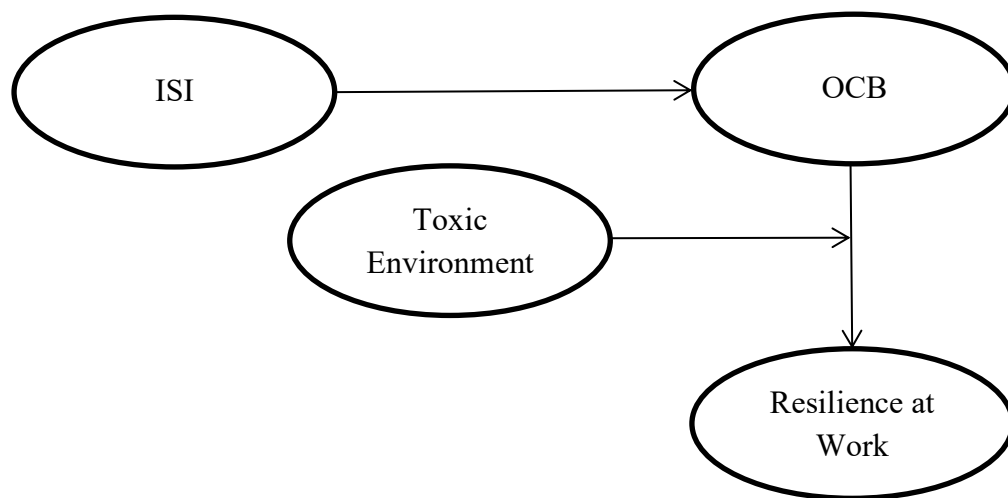


Figure 1. Research Hypothesis

C. METHODOLOGY

This study uses a quantitative approach with data collection through an online questionnaire. The distribution of the questionnaire took two months, and the study was conducted in four stages, namely: 1) distribution of questionnaires in the form of Google Forms accompanied by a brief explanation of the research objectives, then distributed through social media; 2) conducting research instrument testing; 3) interpretation of questionnaire calculation results; 4) analyzing hypotheses and relationships between variables. The population in this study was 98.545 people working in the Sidoarjo District. The sampling method used in this study was purposive sampling with the criteria being Muslim employees working in the Sidoarjo District. The sample size was determined using the Slovin formula to ensure validity and representativeness, with a significance level of 0.05, resulting in 400 respondents.

After the data was obtained, it was processed using SPSS v.16 to analyze Common Method Biases (CMB) using Harman's Single Factor Test. Furthermore, to answer the research hypothesis, SmartPLS 4.0 was used to conduct validity and reliability tests, moderation and mediation tests. This program is very suitable for complex research models, covering many constructs and model relationships, as well as theory development exploration. This program also supports research that uses latent variables for further analysis (Hair et al., 2021).

The variables in this research were measured using 51 items scored on a 5-point Likert scale (1 = strongly disagree, to 5 = strongly agree), the items were taken from valid indicators of previous research including:

Table 1. Variable Indicators

Variable	Indicators
Islamic Spiritual Intelligence (X1)	Siddiq Amanah Tabligh Fatanah
Organizational Citizenship Behavior (Z)	Interpersonal helping Individual initiative Personal industry Loyal boosterism
Toxic Environment (M)	Workplace harassment Workplace bullying Workplace ostracism
Resilience at Work (Y)	Living authentically Finding one's calling Maintaining perspective Managing stress Interacting cooperatively Staying healthy

Sources: (Rahman & Shah, 2015; Syihabuddin et al., 2024; Rasool et al., 2021; Winwood et al., 2013)

D. RESULT

1. Common Method Biases (CMB)

To determine the level of data distribution and measurement errors obtained from the distribution of questionnaires related to the validity of broad research variants, the calculation of Common Method Biases (CMB) through SPSS is used with the results obtained which must be less than 50% by Podsakoff et al., (2003) with the Harman's Single Factor Test method the test results obtained the percentage value of the variance of this study is 22.332% which means that there is no bias, so the data can be continued for further analysis. Table 2 presents a description of the profile of 400 respondents in this study with the criteria of employees who work in the Sidoarjo District area and are Muslims.

Table 2. Distribution Respondents

		Frequency	Percentage
Gender	Male	168	42%
	Female	232	58%
Age	Age less than 20 years	18	5%
	21 to 25 years	375	93%
	26 to 30 years	7	2%
Length of Service	Less than 1 year	23	6%
	2 to 4 years	337	84%
	5 years and above	40	10%

Source: data processed by researchers, 2024

2. Validity and Reliability

Table 3 presents the validity test to measure the level of validity of the data obtained from distributing questionnaires so that items can be used in research, it is said to be valid if the outer loading > 0.7 and is still considered valid if > 0.6 . Composite reliability is measured to determine how much the measuring instrument can be trusted, declared reliable if the value is > 0.60 . Cronbach alpha is used to test the reliability value of a construct, said to be reliable if the value is > 0.7 and the AVE measurement is used to evaluate the correctness of the construct, considered good if > 0.5 (Hair et al., 2021).

Table 3. Validity and Reliability Test

Variable	Item	Outer Loading	Composite Reliability	Cronbach's Alpha	AVE
Islamic Spiritual Intelligence	I believe that working is one of my religious obligations	0,782	0,837	0,836	0,603
	I believe that fulfilling my religious obligations is a priority, followed by working.	0,796			
	I voluntarily tell my coworkers/subordinates what is right and wrong according to Islamic views.	0,781			
	I voluntarily tell my coworkers/subordinates to adhere to Islamic values.	0,765			
	I can anticipate problems before they arise	0,757			
Organizational Citizenship Behavior	I always try to make new employees feel welcome in the work environment.	0,792	0,884	0,881	0,626
	I show genuine concern and courtesy towards coworkers, even in the most difficult work situations.	0,793			
	I express my opinions honestly even when others may disagree on a serious issue.	0,759			
	I express my opinion honestly even though others may disagree in a serious matter.	0,790			
	I carry out my duties and work with extra care.	0,784			
	I participate in promoting products/services in the workplace to potential customers.	0,829			
	My boss/co-workers/ subordinates often speak harshly to me in public.	0,729			
Toxic Environment	My boss/co-workers/ subordinates often try to crack inappropriate jokes at me	0,704	0,834	0,818	0,520
	My boss/co-workers/ subordinates assign me work that is not in line with my skill level	0,626			
	My boss/co-workers/ subordinates often try to talk about my personal life and sexual life	0,761			
	My boss/co-workers/ subordinates try to keep their distance from me at work	0,739			
	My boss/co-workers/ subordinates do not respond to my greetings	0,759			

Resilience at Work	I have values/principles that I live by in my work life	0,749	0,946	0,946	0,626
	I am able to change my mood at work when needed.	0,793			
	I know my strengths and use them in my work.	0,799			
	The work I do helps me fulfill my life goals	0,770			
	I generally appreciate what I have in my work environment.	0,794			
	When there is a problem at work, it usually comes to my mind	0,800			
	People at work are negative and tend to bring me down	0,792			
	I find ways to take a break when I am under pressure at work.	0,803			
	I often ask for feedback so that I can improve my performance	0,815			
	I have a good level of physical health	0,816			
	I am careful to maintain a good and healthy diet	0,796			
	I have friends at work that I can rely on to support me when I am in need.	0,793			

Source: processed by researchers with PLS 4.0, 2024

Table 3 explains that each construct has an outer loading value > 0.6 and is declared to have met the convergent validity criteria. Obtaining a composite reliability value > 0.60 for each variable so that it is declared reliable, the Cronbach alpha value for each variable is > 0.7 , it can be concluded that the value of all constructs has good reliability, then the AVE value for each variable > 0.5 so that it is declared good, the research instrument has a high level of accuracy in measuring the construct under study and strengthening the validity of the instrument.

The results of the convergent validity test in table 3 get several invalid items when assessed using criteria based on the outer loading value, from a total of 51 items submitted, namely the Islamic spiritual intelligence variable as many as 8 items, the OCB variable as many as 4 items, the toxic environment variable as many as 1 item, and the resilience at work variable as many as 9 items, these items have an outer loading value < 0.70 and an AVE value < 0.5 so they are declared invalid and can be removed from the model (Hair et al., 2021).

3. R-Square

Table 4 shows the R-square value of the magnitude of endogenous variables in influencing the dependent variable, with strong categories if the value > 0.67 , moderate if the value > 0.33 , and weak if the value > 0.19 (Hair et al., 2021).

Table 4. R-Square

	R-Square	Category
OCB (Z)	0,270	Weak
Resilience at Work (Y)	0,398	Moderate

Source: processed by researchers with PLS 4.0, 2024

Based on table 4 above, the R-Square value of the OCB variable is 0.270 or 27% in the weak category, while the resilience at work variable is 0.398 or 39.8% in the moderate category. Islamic spiritual intelligence variables are able to explain OCB variables by 27%.

Islamic spiritual intelligence variables can explain the resilience at work variable by 39.8%. The resilience at work variable can be explained by the Islamic spiritual intelligence, OCB, and toxic environment variables by 39.8%.

4. Q-Square

To validate the model or assess the level of predictive relevance of a model, prediction relevance analysis (Q Square) is used, which is carried out using the formula $Q^2 = 1 - (1 - R_1^2) \dots (1 - R_n^2)$. So that the calculation results are obtained:

$$\begin{aligned} Q^2 &= 1 - (1 - 0,270^2) (1 - 0,398^2) \\ &= 1 - (1 - 0,729) (1 - 0,158404) \\ &= 1 - (0,271) (0,841596) \\ &= 1 - 0,228072516 \\ &= 0,771927484 \end{aligned}$$

Based on the above calculations, obtained Q of 0.771927484 more than 0, it is concluded that the construct model is relevant, so the observation value is declared good.

5. Path Coefficient

Furthermore, the path coefficient is presented in Figure 2, which is the value that shows the relationship of each independent variable and the dependent variable by knowing the results of the positive and negative hypothesis directions, while testing is carried out using p-value statistics, if t count > 1.96 (t table) or the p-value of the test results < 0.05 then there is a significant influence between variables.

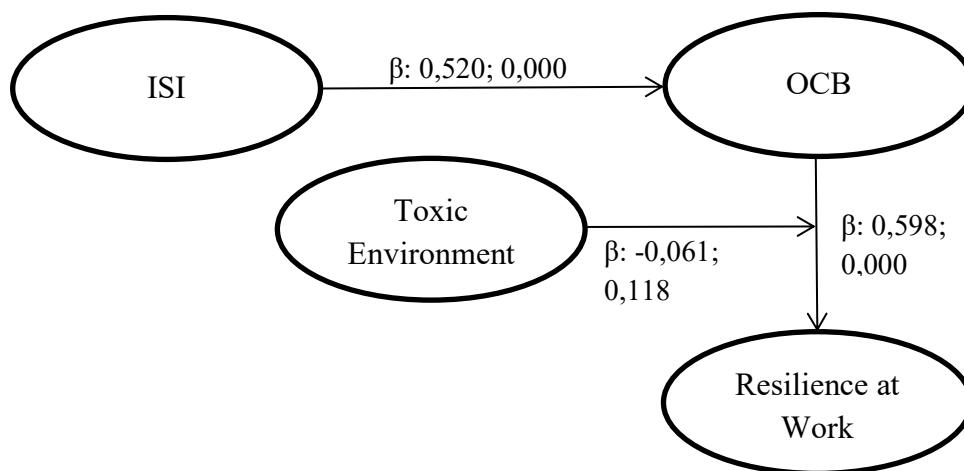


Figure 2. Path Coefficient

Source: processed by researchers with PLS 4.0, 2024

Based on the analysis in Figure 2, it shows that the results of H1 support, Islamic spiritual intelligence has a positive and significant effect on OCB (β : 0.520, P: 0.000). The results of H2 support, showing OCB has a positive and significant effect on resilience at work (β : 0.598, P: 0.000). H3 results are not supported, OCB has a negative and insignificant effect on resilience at work weakened by toxic environment (β : -0.061, P: 0.118).

6. Upsilon

Table 5 presents the epsilon test to measure the indirect effect, knowing how the mediating variable affects the relationship between the independent variable and the dependent variable using the epsilon V formula = $\beta^2_{MX} \beta^2_{YM.X}$ with criteria for high

mediating influence (0.175), medium mediating influence (0.075), and low mediating influence (0.01) (Ogbeibu et al., 2021).

Table 5. Upsilon Test

Hypothesis	Upsilon Statistic (V)	Mediation Statement
Islamic Spiritual Intelligence → OCB	$0,520^2 \times 0,598^2$	Medium
→ Resilience at Work	$0,270 \times 0,357 = 0,096$	

Source: processed by researchers with PLS 4.0, 2024

Based on table 5 above, the upsilon test results of the Islamic Spiritual Intelligence → OCB → Resilience at Work variable show upsilon results of 0.096 which means that mediation has a medium effect. There is a positive and significant relationship between Islamic spiritual intelligence on resilience at work mediated by OCB, as evidenced by the results of the t-statistic value of $8.570 > 1.96$ and p value $0.000 < 0.05$, which means that OCB can act as mediation even though it is classified as medium. In line with Barolia et al., (2023) which reveals that spirituality and religiosity are an important part of facing and overcoming difficulties.

7. Simple Slope

To see the results of the interaction of toxic environment as moderation in explaining the relationship between the independent variable and the dependent variable is illustrated in Figure 3. This test is used to determine the existence of a significant relationship between OCB and resilience at work variables at a certain toxic environment value by interpreting it visually. The simple slope results show the average of the moderator variable marked with a blue line, while the green and red lines indicate the high and low levels of the moderator variable.



Figure 3. Simple Slope Test

Source: processed by researchers with PLS 4.0, 2024

Based on the results of Figure 3 above, the green line with a value range of +1 SD indicates employees with a high level of toxic environment, while the red line with a value range of -1 SD indicates employees with a low level of toxic environment. The simple slope results show that the red colored line with a positive slope is steeper than the green colored line, which means that the toxic level of employees moderates even though it is low.

E. DISCUSSION

Islamic Spiritual Intelligence has a positive effect on Organizational Citizenship Behavior

From the results of the H1 test research shows that Islamic spiritual intelligence is able to increase OCB. The behavior of employees who contribute voluntarily in doing tasks outside their duties and functions coupled with high loyalty is influenced by Islamic spiritual intelligence in individual employees in the Sidoarjo District area. As research by Pattanawit et al., (2022); Hameed & Siddiqui, (2021) found that there is a significant positive relationship between Islamic spiritual intelligence and OCB, the higher the spiritual intelligence of individuals, the higher the OCB. This is in accordance with Qs. Al-Anfal: 27, namely "O you who believe, do not betray Allah, the Messenger, and the trust entrusted to you", meaning loyalty and full integrity at work.

In accordance with COR theory, that intelligence, which includes personal resources, encourages positive work behavior such as voluntary behavior will be fulfilled if it is aligned with religious values and beliefs (Haq et al., 2020). Employees who bring their whole selves, physically accompanied by spirituality to the workplace have good engagement (Osei et al., 2022). ISI allows workers to do work sincerely, has the motivation to serve their work with responsibility so as to encourage OCB behavior, has the thought that whatever is done is good as long as the work is halal. Supported by Sanjay's, (2021) research which explains that spiritual intelligence has a greater impact on worker behavior.

OCB has a positive effect on Resilience at Work

The results of the H2 test show that OCB is able to increase individual resilience in the workplace. Having high resilience makes it possible to foster more positive energy so as to increase OCB behavior in workers in the Sidoarjo District area. As in the research of Boakye et al., (2022) that resilience has a positive and significant impact on OCB. This is in accordance with Qs. Al-Insyirah: 5-6 which is "indeed after difficulty there is ease", means staying optimistic and productive despite the challenges.

In line with COR theory, which assumes that the greater the resources a worker has, the better the resilience in managing the pressures faced (Sanjay, 2021). Workers will continue to be motivated to get and maintain their resources, then resources are used for OCB behavior (Fan et al., 2020). The nature of resilience makes workers have a sense of responsibility in work, thus showing OCB behavior, tending to be aware of their duties and trying their best to avoid workplace disputes to achieve better performance. In line with Pelealu, (2022); Kerdpitak & Jermisittiparsert, (2020) research which explains that OCB behavior also depends on self-resilience, especially for workers who have been working for a long time because they have a strong self-awareness of their work.

Mediation test results

Table 5 shows that ISI in Sidoarjo workers can increase resilience and as a result there is positive energy shown by OCB behavior. ISI helps workers to direct the right path in facing problems by considering the values of a strong belief in God, then raises resilience. Supported research by Jena, (2022); Mousavi et al., (2023) spiritual intelligence, OCB and resilience have a significant positive effect, further research by Nejad et al., (2020); Din & Khan, (2023) states a positive correlation between spiritual intelligence and resilience which can increase positive behavior. In accordance with Qs. Al-Ankabut: 69 that “those who strive for pleasure will be shown the way, and indeed Allah is with those who do good”, meaning that working to seek pleasure motivates resilience and encourages the spirit to contribute more.

According to COR theory, personal resources including mental resilience and spiritual intelligence help to handle challenging situations and promote better functioning (Sanjay, 2021). When workers invest resources such as intelligence and psychological components such as resilience, it will reduce emotional distress and create positive behaviors such as OCB (Hsieh et al., 2024). Having ISI in oneself will consider work as an act of worship that must be carried out wholeheartedly and encourage task involvement outside of work. Today's turbulent and competitive workforce requires a high level of resilience with the support of spirituality when pressure increases (Ghanifar et al., 2020).

OCB on Resilience at Work is weakened by Toxic Environment

The research results in Figure 3 explain that OCB has an influence on resilience at work, and the toxic environment moderates at a low level, that OCB behavior creates a feeling of belonging and involvement that allows workers to deal with work pressure, but the toxic environment can weaken worker motivation so that it has an impact on resilience. supported research by Alshaabani et al., (2021); Caza et al., (2020). Like Qs. Ali Imran: 134, namely “the pious are those who spend their wealth in times of plenty and narrowness, and those who forgive the mistakes of others, Allah loves those who do good”, meaning that in work you can contribute voluntarily, be able to control emotions to encourage resilience.

COR theory says that workers who are faced with a toxic environment will reduce resources, which will ultimately have an impact on social behavior (Rehman et al., 2021), if workers view things as challenges, good performance will be created, but when they consider obstacles, the resources within workers will be depleted (Lee & Gong, 2024). Workers who have resilience can adjust and maintain themselves positively in conditions in challenging environments and choose to move forward. Research by Le & Le, (2024) shows that resilience positively impacts OCB behavior, besides that Jiang et al., (2021) show that having high resilience tends to be less sensitive to negative situations at work.

F. CONCLUSION

The results of this study found that Islamic spiritual intelligence has a positive and significant effect on OCB behavior, further showing that OCB behavior has a positive and significant effect on resilience at work. In addition, this study found that OCB has a positive

effect on resilience at work and is weakened by toxic environment. Islamic spiritual intelligence also has a positive and significant effect on resilience at work mediated by OCB. It can be concluded that employees who have Islamic spiritual intelligence will be better at managing behavior because they act according to inner beliefs, can regulate emotions in themselves so that resilience is formed, and have a desire to be useful and sincere in doing work so that OCB behavior is formed. The results in this study can increase understanding of Islamic spiritual intelligence and resilience in the context of workers, in addition, guidance for workers to increase spiritual intelligence and knowledge to produce positive behaviors such as OCB and resilience.

The first limitation in this study is the focus of research that is only conducted on workers in the Sidoarjo District area, second, focus on one belief, namely Islam because this study uses Islamic spiritual intelligence variables based on the characteristics of the Prophet Muhammad, third, there is still a need for a study of the toxic environment as a moderating variable and its effect on OCB and resilience at work. Future research is expected to further explain Islamic spiritual intelligence with other variables with different grand theories. and allow research with a wider sample to find out different points of view.

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