Journal of Innovative and Creativity
Journal Homepage: https://joecy.org/index.php/joecy
e-mail: journaljoecy@gmail.com

Faculty of Education
University of Pahlawan Tuanku Tambusai
ISSN 2775-771X (Online)
ISSN 2962-570X **(Printed)**
5 (2) 2025, Page: 3609-3622

The Influence of Islamic Work Ethics and Transformational Leadership on Organizational Citizenship Behavior (OCB) of Islamic School Teachers in Bandar Lampung

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Published: May, 2025

ABSTRACK

Globalization has created a dynamic environment, requiring organizations in various sectors, including educational institutions to adapt in order to survive and thrive. Islamic schools as educational institutions based on religious values, face challenges in managing human resources. The success of education is not only determined by academic quality, but also by the behavior of teachers in carrying out their duties. Islamic work ethics play an important role in shaping teacher behavioral standards, while transformational leadership has a strategic role in motivating and directing teachers to contribute more than just their main duties. This study aims to analyze the influence of Islamic work ethics and transformational leadership on Organizational Citizenship Behavior (OCB) of Islamic school teachers in Bandar Lampung. The research method used is quantitative with a survey approach. Data were collected through questionnaires distributed to 107 teachers from five Islamic schools in Bandar Lampung. The data analysis technique used simple linear regression with the help of IBM SPSS version 24. The results of the study indicate that this study supports the proposed hypothesis, namely that Islamic work ethics have a positive and significant effect on OCB, and transformational leadership also has a positive and significant effect on OCB. Suggestions for Islamic schools in Bandar Lampung to pay more attention to the implementation of Islamic work ethics values, improve interaction and communication between principals and teachers, and increase teacher awareness and motivation to actively contribute in supporting the principal's duties, so as to encourage an increase in teacher OCB and the quality of education in Islamic schools.

Keywords: Islamic Work Ethics, Transformational Leadership, Organizational Citizenship Behavior

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INTRODUCTION

Globalization has created a dynamic environment where organizations, both in the public and private sectors, must quickly adapt to survive and thrive. Human resources (HR) play a crucial role in managing, maintaining, and developing organizations. Common challenges often arise in areas related to behavior, performance, and individual attitudes (Hermanto et al., 2024). One significant issue in shaping employee behavior at the workplace is Organizational Citizenship Behavior (OCB), which includes both formal and informal aspects (Podsakoff et al., 1996; Rioux et al., 2001). Organizations with employees who are willing and proactive in going beyond their job descriptions tend to experience higher productivity and greater success (Masrohatin et al., 2019). Therefore, OCB requires the support of skilled human resources to develop optimally, as they are key to an organization's success.

The development of employee performance within an organization is closely tied to the ethical standards and norms within the workplace. Most studies suggest that work ethics in society, including Islamic work ethics, play a significant role in shaping behavior in the workplace (Murtaza et al., 2016). Islamic work ethics, derived from values and principles in the Qur'an and Sunnah, emphasize sincerity, trustworthiness, fairness, cooperation, and a work orientation that benefits others without causing harm (Chanzanagh et al., 2011). This contrasts with Protestant work ethics, which highlight hard work, discipline, deferred gratification, and wealth accumulation as forms of worship (Weber, 2002). While Protestant work ethics view hard work as a sign of success and divine blessing, Islamic work ethics stress the importance of working not just for material gain but also to earn Allah's approval. In countries with strong Islamic values, such as Indonesia, these principles significantly shape employee behavior (Rice, 1999).

Research has shown that Islamic work ethics can positively influence OCB. For instance, studies by Murtaza et al. (2016) and Suryani et al. (2023) highlight a positive relationship between Islamic work ethics and OCB, while Romi et al. (2020) also found a significant effect. However, there is some conflicting evidence, such as Wibowo et al. (2017), who found no significant effect of Islamic work ethics on OCB. This disparity suggests a need for further research to explore how these ethics may vary in different organizational contexts. Organizational factors, such as leadership style, are also crucial in influencing OCB. Transformational leadership, which involves innovation, creativity, integrity, transparency, and setting a positive example, has been shown to positively impact employee behavior (Darto et al., 2015; Novitasari et al., 2020). However, studies by Made & Ketut (2023) suggest that transformational leadership does not always significantly affect OCB, highlighting inconsistencies in the literature that warrant deeper investigation.

Earlier studies have examined various subjects, but most research has focused on specific sectors or demographic groups. For example, Hermanto et al. (2024) studied teachers in both public and private high schools in Madiun, while Novitasari et al. (2020) focused on female teachers in private schools in Tangerang. These studies have laid the groundwork for future research in other educational contexts. This research aims to fill this gap by focusing on Islamic schools in Bandar Lampung, an area that has seen rapid educational development and is highly relevant for the study of transformational leadership. Despite positive perceptions of Islamic work ethics and transformational leadership in preliminary surveys of teachers in five Islamic schools in Bandar Lampung, there are still concerns regarding their impact on OCB. For example, a small percentage of respondents reported that Islamic work ethics did not affect their participation in extracurricular activities or social interactions with colleagues, indicating room for improvement.

The preliminary survey conducted among 107 teachers at five Islamic schools in Bandar Lampung revealed a generally positive perception of Islamic work ethics, transformational leadership, and

Organizational Citizenship Behavior (OCB). However, several inconsistencies were identified, suggesting the need for further investigation. Despite 100% of respondents acknowledging the application of Islamic work ethics at their institutions, 4.7% felt that these values did not influence their participation in activities beyond their core responsibilities, and 0.9% stated no impact on their social interactions at work. These findings indicate that while Islamic work ethics are formally adopted, their effectiveness in fostering engagement and collaborative behavior among teachers remains varied and needs to be explored further. Islamic work ethics, which emphasize values such as sincerity, responsibility, cooperation, and integrity, are ideally expected to encourage proactive, ethical, and altruistic behavior in the workplace.

Similarly, although teachers recognized the implementation of transformational leadership, a small portion felt neither motivated nor encouraged to contribute beyond their mandated roles. This suggests a gap in leadership practices that may influence teachers' active involvement and discretionary behavior. Furthermore, the OCB-related findings showed that some teachers were unwilling to assist colleagues, give up personal time, or offer suggestions for school improvement. These behaviors signal the need to understand the interplay between ethical values, leadership, and voluntary work behavior. Thus, this study seeks to analyze the influence of Islamic work ethics and transformational leadership on OCB among Islamic school teachers in Bandar Lampung, contributing both to academic discourse in human resource management and the practical development of effective educational environments.

METHOD

Type of Research

This research adopts a quantitative approach, aiming to analyze a predetermined sample using relevant research instruments. Quantitative research is a method that relies on numbers and statistics for data collection and analysis, focusing on measurable outcomes (Sekaran & Bougie, 2016). This approach is commonly used to identify and understand relationships between two or more variables and to test research hypotheses. A quantitative method is chosen due to its systematic and objective measurement of the variables under investigation and its capacity for precise data analysis. This ensures reliable and valid results that can be generalized across similar contexts.

Research Data Sources and Data Collection Techniques

The data sources in this study consist of primary data, which is directly obtained from the primary sources related to the research (Sekaran & Bougie, 2016). Primary data is collected through the distribution of questionnaires to respondents, who serve as the main data source. Secondary data is also utilized to support the research, consisting of data from existing sources such as previous journals or studies. However, secondary data is not part of the main analysis but strengthens the theoretical framework.

For data collection, the quantitative method of surveys or questionnaires is used (Sugiyono, 2013). According to Sekaran & Bougie (2016), a questionnaire is a tool composed of a series of written questions designed to be answered by respondents. The questionnaire is structured to gather data on respondents' perceptions of variables such as Islamic work ethics, transformational leadership, and Organizational Citizenship Behavior (OCB). Responses are recorded using a 5-point Likert scale.

Research Objects

The population in this study comprises all Islamic school teachers in Bandar Lampung. As defined by Sekaran and Bougie (2016), a population is a group of individuals possessing specific characteristics that become the focus of a research investigation, where conclusions drawn are applicable to that particular group. The selection of Islamic school teachers is grounded in the assumption that these educators routinely engage with Islamic ethical principles in their professional conduct, providing a relevant context for analyzing the influence of Islamic work ethics on Organizational Citizenship Behavior (OCB).

The sampling technique adopted in this research is Non-Probability Sampling with a purposive approach. Non-Probability Sampling refers to a sampling method where not all members of the population have an equal chance of being selected, despite fulfilling certain criteria (Sekaran & Bougie, 2016). Specifically, purposive sampling is employed to deliberately select participants based on their relevance to the research objectives and predetermined characteristics. According to Sekaran and Bougie (2016), purposive sampling allows researchers to strategically select individuals who possess the information needed to explore the research problem effectively.

Two primary criteria were used in the sampling process: (1) participants must be teachers at Islamic senior high schools (SMA Islam or Madrasah Aliyah) in Bandar Lampung, and (2) they must currently be actively teaching. These criteria were chosen because Islamic schools are more likely to incorporate Islamic ethical values into daily operations, enabling a more precise examination of how Islamic work ethics manifest in OCB. Moreover, teachers at the SMA/MA level are responsible for more complex tasks, such as preparing students for higher education, which requires initiative, responsibility, and dedication—traits that are closely linked to OCB. Furthermore, transformational leadership characteristics are typically more observable at this level, as school leaders actively engage teachers in institutional development and instructional innovation.

Due to time, resource, and access constraints, only five Islamic senior high schools in Bandar Lampung participated in the study. Initially, permission was requested from 15 schools (14 private and 1 public), but only five granted research access. While the number of participating institutions is limited, the data obtained from these five schools remain representative and relevant for understanding the dynamics of Islamic work ethics, leadership, and OCB within the context of Islamic education in Bandar

Lampung. The sample size was determined using G*Power version 3.1.9.7, based on an a priori power analysis with parameters set as follows: an effect size of 0.15 (medium), a significance level (α) of 0.05, and a statistical power (1-β) of 0.95. According to Cohen (1988) and Murphy et al. (2009), this combination minimizes the risk of Type II errors and enhances the reliability of findings. The calculation yielded a minimum required sample size of 107 participants.

Research Questionnaire

Organizational Citizenship Behavior (OCB) is broadly defined as discretionary behavior that goes beyond formal job requirements and contributes positively to organizational effectiveness (Organ et al., 2006). It consists of five dimensions. First, *altruism* refers to voluntarily helping coworkers with work-related or personal difficulties, even when it is not formally required. Second, *conscientiousness* reflects behaviors that exceed basic role expectations, such as adherence to rules and avoidance of workplace disruptions. Third, *sportsmanship* denotes an employee's willingness to tolerate unfavorable conditions without complaint, fostering a positive and resilient work environment. Fourth, *courtesy* involves maintaining harmonious relationships through respectful communication, sharing information, and preventing conflicts. Lastly, *civic virtue* encompasses proactive involvement in organizational affairs, demonstrating loyalty and commitment to institutional sustainability and success. These five dimensions collectively reflect the extent to which employees support the social and psychological environment of the workplace.

In addition to OCB, Islamic Work Ethics (IWE) provide a moral framework that shapes employee behavior based on Islamic teachings. Chanzanagh et al. (2011) identified seven dimensions of IWE, which, despite later validation issues with one dimension, are retained in this study due to their theoretical and contextual relevance. The first is *intention in work*, emphasizing that economic activity must aim for the pleasure of Allah, not solely personal gain. The second, *trust*, represents an individual's obligation to act responsibly and with integrity in social and economic relationships. The third dimension, *type of work*, underlines the necessity of engaging in lawful, morally sound, and skill-appropriate employment, with commerce being particularly emphasized in Islam. Fourth, *beneficial outcomes for the ummah* guide Muslims to engage in work that benefits the broader community, avoiding harm especially to fellow believers. The fifth dimension, *justice and equality*, restricts wealth accumulation through unjust means and encourages equitable economic participation. Sixth, *cooperation and collaboration* promote collective effort and mutual assistance, especially in economic endeavors, as an expression of piety. Finally, *work as the sole source of ownership* upholds lawful labor as the foundation of property rights, rejecting unethical practices as a means of wealth acquisition. These dimensions provide a comprehensive ethical foundation for individual conduct in professional contexts.

Transformational leadership, as defined by Bogler (2001), plays a crucial role in shaping employee behavior and organizational culture. This leadership style is composed of four dimensions. *Idealized influence* pertains to the leader's charisma and integrity, enabling them to serve as role models who inspire commitment to shared values. *Individualized consideration* highlights the leader's sensitivity to each employee's needs, offering personalized support and development opportunities. *Intellectual stimulation* refers to encouraging employees to think innovatively and approach challenges from new perspectives, fostering continuous improvement. Lastly, *inspirational motivation* is the leader's ability to communicate a compelling vision that energizes and aligns followers toward common goals. When practiced effectively, transformational leadership enhances employees' intrinsic motivation, encourages proactive behavior, and strengthens organizational commitment, aligning with both the goals of OCB and the moral imperatives of Islamic work ethics.

Operational Definition of Variables

The operational definition of variables is essential in research as it establishes measurable dimensions and indicators for abstract concepts, enabling systematic data collection and analysis (Sugiyono, 2013). By defining variables operationally, researchers ensure clarity and consistency, which facilitate comparisons with previous studies. In this study, three main variables were examined: Islamic Work Ethics (X1), Transformational Leadership (X2), and Organizational Citizenship Behavior (Y). The indicators and dimensions were adapted from previous validated research and adjusted to suit the study's context to enhance validity.

The Islamic Work Ethics variable (X1) is defined as the integration of religious and ethical values into professional life (Tufail et al., 2017). This variable encompasses six dimensions: intention to work, trust, job type, work for the benefit of the Muslim community, justice and equality, and collaboration. Each dimension contains specific indicators to measure individuals' ethical considerations in their professional duties. For example, the "intention to work" dimension measures how the value and intention behind work influence behavior, while the "trust" dimension includes careful use of resources and fulfilling job responsibilities as acts of trust (Tufail et al., 2017). The "working as the sole source of ownership" dimension is further grounded in the perspective of Chanzanagh et al. (2011), emphasizing the value of earning wealth through personal effort over inheritance or unethical sources like riba.

Transformational Leadership (X2), as proposed by Jensen et al. (2006), refers to leadership that inspires and motivates followers to perform beyond expectations through intrinsic motivation rather than external pressure. It consists of four dimensions: idealized influence, individualized consideration, intellectual stimulation, and inspirational motivation. Indicators include actions such as the school principal's ability to instill confidence, provide fair treatment, stimulate intellectual development, and

offer inspirational support (Bogler, 2001; Hermanto et al., 2024). These elements reflect a leader's role in fostering a positive and productive work environment.

The dependent variable, Organizational Citizenship Behavior (Y), is defined as voluntary, extra-role behavior that contributes to organizational effectiveness (Organ et al., 2006). This behavior is measured through five dimensions: altruism, conscientiousness, sportsmanship, courtesy, and civic virtue. For instance, altruism is reflected in helping absent colleagues or supporting new employees, while sportsmanship and courtesy are indicated by avoiding unnecessary complaints and maintaining professional interactions. Civic virtue includes participation in organizational events that promote the institution's image, even when not mandated (Organ et al., 2006). Each variable is measured using a Likert scale, ensuring a consistent and quantifiable assessment of participant responses. These operational definitions provide a robust foundation for hypothesis testing and contribute to the empirical rigor of the study.

Research Instrument Testing

Instrument testing is an essential step in research to ensure the validity and reliability of the measurement tools used (Sugiyono, 2013). Validity testing is used to assess whether the questionnaire is appropriate for measuring the intended research subject. Validity tests are conducted using factor analysis with SPSS version 24 and Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy (MSA) analysis. A questionnaire is considered valid if the KMO value is ≥ 0.5, while a KMO value of ≤ 0.5 indicates that the questionnaire is invalid. The results of validity tests for variables such as Islamic Work Ethics (X1), Transformational Leadership (X2), and Organizational Citizenship Behavior (Y) indicate that most items meet the validity criteria, except for a few items under Islamic Work Ethics, which were excluded from the final questionnaire.

Reliability testing, according to Sugiyono (2013), measures the consistency of the instrument's results when applied repeatedly. This test uses Cronbach's Alpha, and an instrument is considered reliable if the Cronbach's Alpha value is ≥ 0.60. The results of the reliability test showed that all variables, including Islamic Work Ethics (X1), Transformational Leadership (X2), and Organizational Citizenship Behavior (Y), were reliable since their Cronbach's Alpha values exceeded the threshold of 0.60. Lastly, normality testing examines whether the data follows a normal distribution, using the One Sample Kolmogorov-Smirnov test in SPSS version 24. Data is considered normally distributed if the significance value is ≥ 0.05 (Sugiyono, 2013).

Data Analysis Techniques

Data analysis is the process of organizing and interpreting data to produce findings that can be communicated to others (Sugiyono, 2013). It is essential for answering and testing the hypotheses

formulated in research. In this study, simple linear regression analysis is employed to model the relationship between independent variables (X) and the dependent variable (Y). This method is suitable for quantitative data obtained via a 5-point Likert scale questionnaire, which provides numerical interval data. Simple linear regression helps measure the impact of independent variables, such as Islamic Work Ethics and Transformational Leadership, on the dependent variable, Organizational Citizenship Behavior, and identifies the strength of their relationships. This technique is useful for determining whether the relationships are positive (both variables increase) or negative (one increases while the other decreases). The regression analysis is performed using SPSS version 24. Hypothesis testing is conducted using the t-test, which assesses the influence of independent variables on the dependent variable (Sugiyono, 2013).

FINDINGS AND DISCUSSION

Research Procedure

Data collection in this study was conducted in two stages through questionnaire distribution. The first stage involved distributing a preliminary questionnaire to assess the validity and reliability of the research instruments, while the second stage focused on distributing the main questionnaire for data collection. The questionnaires were distributed using two methods: directly (offline) and online, depending on the conditions and policies of each school. The survey was conducted at five Islamic schools in Bandar Lampung. In the first stage, 20 offline questionnaires and 38 online questionnaires were distributed, resulting in 56 usable responses. In the second stage, 77 offline questionnaires were distributed, with 52 responses deemed usable. In total, 107 valid questionnaires were collected for the study.

Results of Descriptive Analysis

The study involved distributing questionnaires to 107 teachers from five Islamic schools in Bandar Lampung, meeting the minimum sample requirement. The characteristics of the respondents provide an overview of the teachers participating in this research, as presented in Table 4.2. The majority of the teachers were female (66.4%) and aged 22-27 years (55.1%). Most had 1-5 years of work experience (69.2%) and held a bachelor's degree (74.8%), followed by master's degrees (24.3%) and doctoral degrees (0.9%). In terms of employment status, 62.7% were permanent foundation teachers, indicating that most Islamic schools rely on internal, permanent staff. Additionally, 28% were honorary teachers, typically working on a contractual basis, while 9.3% had other employment statuses, such as teachers from external institutions. Notably, no respondents were civil servants (PNS). These characteristics suggest that the majority of teachers are young, with early career experiences, and are open to organizational values like Islamic work ethics and transformational leadership.

Table 1. Descriptive Analysis

Respondent Characteristics	Description	Number	Percentage
Gender	Male	36	33.6%
	Female	71	66.4%
Education Level	Bachelor's (S1)	80	74.8%
	Master's (S2)	26	24.3%
	Doctorate (S3)	1	0.9%
Years of Service	1-5 years	74	69.2%
	6-10 years	15	14%
	11-15 years	12	11.2%
	≥16 years	6	5.6%
Employment Status	Civil Servant (PNS)	0	0%
	Permanent Foundation Teacher	67	62.7%
	Honorary Teacher	30	28%
	Other	10	9.3%
Age	22-27 years	59	55.1%
	28-43 years	40	37.4%
	44-59 years	8	7.5%
	≥60 years	0	0%

Teacher Responses

The study assessed teacher responses across three key variables: Islamic Work Ethics (IWE), Transformational Leadership (TL), and Organizational Citizenship Behavior (OCB). In the Islamic Work Ethics variable, teachers strongly agreed with statements emphasizing responsibility, such as "Tanggung jawab di tempat kerja dianggap sebagai amanah yang harus dipenuhi" (responsibility at work is considered a trust that must be fulfilled), with a high mean score of 4.54. Conversely, they expressed doubt about the importance of results over intentions, indicated by a mean score of 2.70 for the statement "Hasil dari suatu tindakan lebih penting dari pada niatnya" (The result of an action is more important than the intention). The overall mean for Islamic Work Ethics was 3.68, suggesting a generally positive attitude toward Islamic values in their work practices.

For the Transformational Leadership variable, teachers highly agreed with statements indicating support and motivation from school leaders. The highest mean score of 4.18 was recorded for the statement, "Kepala sekolah memotivasi guru dalam melaksanakan tugas" (The principal motivates

teachers in carrying out their duties). Teachers were less certain about the principal providing special attention, as reflected in a mean score of 3.70 for the statement, "Kepala sekolah memberikan perhatian khusus kepada guru" (The principal gives special attention to teachers). The average mean score for Transformational Leadership was 4.02, indicating strong perceptions of leadership that encourages engagement and growth.

In terms of Organizational Citizenship Behavior, teachers showed a high level of commitment to being punctual and informing in advance if they couldn't attend work, with mean scores of 4.01 and 4.26, respectively. However, they were more uncertain about helping lighten the principal's workload, as evidenced by a mean score of 3.21 for "Saya meringankan beban kerja kepala sekolah dengan membantu pekerjaannya" (I lighten the principal's workload by helping with their tasks). The overall mean score for OCB was 3.67, indicating that while teachers engage in positive organizational behaviors, there is room for further commitment in some areas.

Results of Research Instrument Test

The results of the normality test, show that the One-Sample Kolmogorov-Smirnov test yielded a significance value of 0.113, which is greater than the threshold of 0.05. This indicates that the data are normally distributed. With the assumption of normality met, further statistical analyses can proceed. The mean of the unstandardized residuals is 0, and the standard deviation is 5.685, further supporting the normal distribution of the data. These findings confirm the suitability of the data for subsequent analysis.

Results of Simple Linear Regression Test and Partial Test (t-Test)

Tables below presents the results of the simple linear regression and t-test for the independent variable, **Islamic Work Ethics (X1)**, with Organizational Citizenship Behavior (OCB) as the dependent variable. The regression coefficient for Islamic Work Ethics is 0.772, indicating that an increase in Islamic Work Ethics positively affects OCB, holding other variables constant. The partial test results show a significance value of $0.000 \leq 0.05$ and a t-value of $12.447 \geq 1.982$, which means that Islamic Work Ethics has a significant positive influence on OCB among Islamic school teachers in Bandar Lampung. The regression results coefficient for **Transformational Leadership (X2)** is 0.526, indicating a positive and significant impact of Transformational Leadership on OCB. The partial test yields a significance of $0.000 \leq 0.05$ and a t-value of $6.344 \geq 1.982$, confirming that Transformational Leadership significantly influences OCB among Islamic school teachers in Bandar Lampung.

Table 2. Simple Linear Regression Test and Partial Test

Model	Unstandardized Coefficients	Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	
1	(Constant)	12.611	3.757	
	IWE	0.659	0.053	0.772
2	(Constant)	38.559	3.286	
	TL	0.420	0.066	0.526

Discussion

The Influence of Islamic Work Ethics on Organizational Citizenship Behavior of Islamic School Teachers in Bandar Lampung

The hypothesis test results in this study show that Islamic work ethics have a positive and significant impact on Organizational Citizenship Behavior (OCB) among Islamic school teachers in Bandar Lampung. The higher the application of Islamic work ethics by the teachers, the higher the OCB exhibited. Conversely, a decrease in Islamic work ethics will lead to a decline in OCB. This indicates a direct relationship between the two variables.

The indicator with the highest average score is responsibility as a trust, reflecting its importance in improving OCB. However, the lowest average score was found in the statement that results are more important than intentions, which indicates that teachers tend to evaluate performance based on outcomes. This aligns with the view of Ali & Al-Owaihan (2008), who stated that economic activities for Muslims must be carried out with the intention of seeking Allah SWT's approval. Romi et al. (2020) also found that Islamic work ethics encourage an orientation toward worship in work and enhance OCB. Studies by Murtaza et al. (2016) and Suryani et al. (2023) support these findings, showing that Islamic work ethics positively influence OCB. Tufail et al. (2017) and Romi et al. (2020) also indicated that Islamic work ethics significantly affect OCB.

The Influence of Transformational Leadership on Organizational Citizenship Behavior of Islamic School Teachers in Bandar Lampung

Transformational leadership, the second independent variable in this study, is found to have a positive and significant impact on Organizational Citizenship Behavior (OCB). This indicates that the more a school leader applies transformational leadership, the higher the OCB among teachers at Islamic schools in Bandar Lampung. Conversely, a decrease in the application of transformational leadership leads to a decrease in teachers' OCB, signifying a unidirectional relationship between these variables.

The influence of transformational leadership on OCB reflects that school leaders play a crucial role in motivating teachers to perform their duties. The highest mean score was found in the motivation provided by school leaders, indicating that motivation is a primary factor in enhancing teachers' OCB. This aligns with Jensen (2006), who argued that transformational leaders can change the perspectives of their followers, increase their enthusiasm, and motivate them to contribute voluntarily to organizational goals. However, the lowest mean score was observed in the statement regarding the school leader's attention to teachers, suggesting that leaders may not be sufficiently responsive to the needs of their staff. Masrohatin et al. (2019) highlight that leadership behavior, including attentiveness to teachers' issues and guiding them, is critical in fostering extra-role behavior like OCB. Novitasari et al. (2020), Hartadi et al. (2020), Zahra Malik et al. (2016), and Fard et al. (2020) further support the positive and significant relationship between transformational leadership and OCB.

CONCLUSION

The results of the research on the influence of Islamic work ethics and transformational leadership on Organizational Citizenship Behavior (OCB) in Islamic schools in Bandar Lampung lead to the following conclusions: Firstly, Islamic work ethics has a positive and significant impact on OCB. This means that an increase in Islamic work ethics will lead to an increase in OCB, and conversely, a decrease in Islamic work ethics will result in a decrease in OCB. Secondly, transformational leadership also has a positive and significant impact on OCB. An increase in transformational leadership will lead to an improvement in OCB, and vice versa, a decrease in transformational leadership will lower OCB. Based on the research findings, several recommendations can be made for Islamic schools in Bandar Lampung, especially at the senior high school (SMA/MA) level. It is advised that schools pay more attention to the implementation of Islamic work ethics within the school environment. Schools can offer more intensive training or socialization on the importance of intention in work to enhance the understanding and application of Islamic work ethics. Furthermore, Islamic schools are encouraged to foster better communication and interaction between school leaders and teachers, such as through regular mentoring or discussions, to improve teacher engagement. Additionally, schools should actively motivate teachers to contribute to supporting the tasks of school leadership, by recognizing teachers' initiatives outside their primary responsibilities. Finally, future researchers are encouraged to expand the scope of their sample and incorporate more sources to deepen and improve their understanding of the studied variables.

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