



Journal of Advanced Research in Social and Behavioural Sciences

Journal homepage:
<https://karyailham.com.my/index.php/jarsbs/index>
ISSN: 2462-1951



Caring That Counts: The Impact of Emotional and Practical Support on Employee Citizenship from an Islamic Standpoint

Nor Azima Ahmad^{1,*}, Aliza Abu Hassim², Umi Nazira Rafie², Mohamed Nazhif Ramlan², Wang Yusen³

¹ Department of Finance, Faculty of Economics and Business, Universiti Malaysia Sarawak, 94300 Kota Samarahan, Sarawak, Malaysia

² Department of Management and Law, Faculty of Business management and Professional Studies, 40000, Shah Alam, Selangor, Malaysia

³ Hospital of Zhengzhou University, No. 2 Jingba Road, Jinshui District, Zhengzhou, Henan, China

ARTICLE INFO

Article history:

Received 17 August 2025

Received in revised form 28 August 2025

Accepted 28 September 2025

Available online 5 October 2025

Keywords:

Islamic leadership; instrumental support; emotional support; organizational citizenship behavior; PLS-SEM

ABSTRACT

This study examines the influence of leadership-supported instrumental and emotional support on organizational citizenship behaviour (OCB) within the Malaysian public service sector from an Islamic perspective. Drawing on Al-Ghazali's theory of Islamic leadership, the study investigates whether tangible and psychological forms of support significantly influence employees' discretionary behaviours that contribute to organizational effectiveness. A cross-sectional quantitative research design was employed, using purposive sampling to collect data from 114 employees in a Malaysian public service department. Descriptive statistical analyses were conducted using SPSS, while Partial Least Squares Structural Equation Modelling (PLS-SEM) was employed to evaluate the measurement and structural models and to test the hypothesized relationships. The results reveal two significant positive relationships. First, instrumental support, encompassing practical assistance, resources, and guidance, is positively associated with organizational citizenship behaviour. Second, emotional support, characterized by empathy, care, and psychological encouragement, also demonstrates a significant positive association with OCB. These findings indicate that both forms of support play important roles in fostering prosocial employee behaviours that extend beyond formal job requirements. This study contributes to the limited literature integrating Islamic leadership principles with organizational behaviour research in the context of the Malaysian public sector. By grounding the investigation in Al-Ghazali's framework, the study also offers practical implications for organizational policy and management, particularly regarding the development of supportive workplace practices that promote employee well-being and positive discretionary behaviour. Overall, the findings reinforce the view that effective leadership from an Islamic perspective extends beyond task-oriented management to encompass holistic, compassionate, and supportive engagement with employees.

* Corresponding author.

E-mail address: anazima@unimas.my

1. Introduction

In the dynamic and ever-evolving landscape of organizational behavior, understanding the intricate interplay between support mechanisms and employee citizenship behavior has garnered significant attention. Employee citizenship behavior refers to discretionary actions that go beyond formal job requirements and contribute positively to the overall functioning of an organization. This study delves into the specific context of the Islamic perspective, aiming to unravel the nuanced relationship between instrumental support, emotional support, and their combined influence on fostering employee citizenship behavior within the workplace.

Instrumental support encompasses tangible resources and assistance provided by organizations to enhance employees' job-related tasks and performance, while emotional support pertains to the provision of empathy, understanding, and a supportive work environment for employees facing emotional challenges [1,2]. Both forms of support have individually been recognized as crucial determinants of employee well-being and job satisfaction [1-3]. However, their joint impact on shaping employee citizenship behavior remains an underexplored terrain, particularly within the context of Islamic principles and values. Islamic perspectives on work and organizational behavior emphasize the importance of fostering a harmonious and supportive workplace environment. Islam places significant value on ethical conduct, justice, and compassion in interpersonal relationships [4,5]. Drawing upon these principles, this study seeks to investigate how instrumental and emotional support, when aligned with Islamic teachings, contribute to the cultivation of employee citizenship behavior.

Research in the Western context has highlighted the positive correlation between support mechanisms and employee citizenship behavior [6,7]. However, the incorporation of an Islamic lens introduces a unique dimension to the existing body of literature, considering the potential influence of Islamic values on employees' perceptions of support and subsequent behaviors. This research aims to contribute to the growing field of organizational behavior by exploring the intersection of Islamic principles, instrumental support, emotional support, and employee citizenship behavior. Through an empirical investigation, we intend to shed light on how organizations can tailor their support mechanisms to align with Islamic values, thereby fostering a workplace environment that not only enhances employee well-being but also promotes a culture of proactive engagement and contribution.

2. Literature Review

2.1 Organisational and Leadership Support in Islamic Perspective Sub Section Header

In the Islamic perspective, the individual is an important foundation in the formation of society, including in matters of organisation. To achieve something successful in life such as in work requires the implementation of the concept of working together collectively which is now referred to as organising as the words of Allah S.W.T in surah al-Nisa 4 verse 71 which means "O you who believe, be ready and be on your guard (before you face the enemy), then (if desired) advance (to the battlefield) clan by clan, or (if necessary) march simultaneously in masse." This verse clearly shows that humans by nature have the characteristics of individual beings and social beings. To achieve success and excellence in the organisation, the management process of individuals who are members of an organisation should be given priority, especially the management of the leader's support. Islam does not separate religion from people's behaviour and business [8]. Organizations are constantly concerned about employee loyalty and organizational commitment since these aspects have a big influence on how profitable and successful the organization will be in the future. Islam emphasizes

ethical behaviours such as justice, honesty, fairness, charity, and trust. Employees could encourage the development of improved performance and foster a positive work environment by engaging in these behaviours. Employees are more likely to be content with their work if they receive fair treatment and compensation.

The main element of organisational support is supervisor support, which refers to the guidance of the supervisor or the closest leader to the employee in the execution of tasks [8]. This practice of support is mentioned in al-Quran surah al-Maidah, 5:2. The Islamic view does not separate religion from people's behaviour and business [8]. Islamic values focus on ethical behaviours such as justice, honesty, fairness, charity, and trust. When employees engage in these behaviours, they contribute to improved performance and a positive work environment. Employees are more likely to be satisfied with their work when they received fair treatment and compensation, reemphasising the principal of justice which is the core pillars of Islamic organisational ethics [8].

Employee loyalty and organisational commitment often is the biggest concerns for organisations as these aspects significantly influence profitability and the success of the organisation. This fretfulness aligns with the Islamic emphasis on ethical conduct and the fostering of a supportive workplace. Recent empirical evidence has confirmed the centrality of Islamic principles in shaping organisational behaviour. For example, Ahmad *et al.*, [9] examined the mediating role of ethical climate in the relationship between ethical leadership and employee behaviour among academic staff in Malaysian public universities. Their findings revealed that ethical climate significantly mediated this relationship. This suggests that ethical climate perceived by employees, which is subsequently affects their ethical behaviours. The results underscore the importance of fostering a string ethical climate, as it serves as a critical link between leadership and employee behaviour. When leaders consistently model and promote ethical values, they create a shared perception among employees that ethical conducts are expected and rewarded within the organisation. From Islamic point of views, this aligns with the principle of adl (Justice) and ihsan (moral excellence), where leaders are expected to exemplify ethical conduct to inspire subordinates.

This practice of support is mentioned in al-Quran surah al-Maidah, 5:2. After Islam began to develop, Prophet Muhammad S.A.W organised an administrative system based on three main principles in the administration of Prophet Muhammad S.A.W, namely the construction of a mosque as an administrative centre, the Medina charter which aims to unite the multi-racial community and fraternize between Muhajirin and Ansar in order to eliminate racism within them to avoid community division. This is because Prophet Muhammad S.A.W knows that to create a strong society, each individual needs to unite and cooperate with each other (Ta'awun). By implementing this concept of Ta'awun, Prophet Muhammad S.A.W not only succeeded in establishing an Islamic country with a united society, but Prophet Muhammad S A.W even showed that he is a great leader who should be emulated including in terms of organization [9,10]. The principle of Ta'awun remains relevant today, as it underscores the importance of mutual support and collective effort in achieving organisational success.

2.2 Prophet Leadership

The effectiveness of the practice of support that unites multi-racial communities practiced by the Prophet Muhammad S.A.W towards his followers bears fruit when Islam continues to grow and spread widely to all corners of the world as a result of the cooperation between the followers of the Prophet Muhammad S.A.W as well as the effectiveness of the guidance and support of the Prophet Muhammad S.A.W himself. The practice of support in organizing begins with the method of supervision. Supervision during the time of Rasulullah S.A.W began by outlining the responsibilities,

duties and rules of each member of his followers so that the followers could carry out the mandate of the task in the right direction [11,12].

Through the Annual Governor's Conference held every year, Prophet S.A.W listens to every point of view and expression of problems of every management team. Prophet Muhammad S.A.W main purpose in carrying out regulation is to produce a follower who has an attitude of courtesy, diligence, tolerance, sharing knowledge and cooperating in doing something [13]. In addition, the success of Rasulullah S.A.W played his role as a mursyid @ leader in guiding his followers so that they became a reliable, efficient and brave commander to fight to defend Islam. This is shown in the events of the Uhud war. Prophet Muhammad S.A.W taught his followers to archery and consulted together with his followers to get the best war strategy [10]. The cooperative attitude among the followers, guidance and guidance from the Prophet Muhammad S.A.W, the kind attitude instilled in the followers has led to the success of spreading Islam to the corners of the world. In addition, the leadership of Prophet Muhammad S.A.W has given clear direction to Muslims today in managing human resources efficiently and effectively to ensure the development and high competitiveness of organizations.

Leaders as caliphs on earth of Allah S.W.T need to practice the principle of servitude. The success of a person in leading is not only determined by how high the level of leadership is, but the most important thing is how much good influence one can have on others. Therefore, the general principles of leadership are the same as the rules for fulfilling various obligations that must be owned by someone who deserves to be selected based on various qualifications or characteristics needed to fulfill their obligations [14]. Islamic leadership is defined as a divine trust (amanah) from Allah, based on the Tauhidic paradigm of oneness of Allah that is focusing on serving HIM as HIS servant, while at the same time be the servant of Allah, perform the role of Khalefah (vicegerent) of Allah fully adheres to the Sunnah central to Islamic personality, characteristics and akhlaq (Islamic moral and ethical) that was exemplified by the prophet (s.a.w), leading followers to the organization goals and to the straight path of the success in the Hereafter [15]. In Islam, the goal of leadership in Islam has two main goals that must be realized, namely upholding the Islamic religion and governing the whole world on an Islamic basis [14]. As a result, Allah is the one source of absolute authority. Man is simply serving as a trustee; so, he should act or rule in accordance with Allah's will. Furthermore, every human being is a leader, and everyone will be held accountable for their leadership.

2.3 Prophet Leadership in Instrumental Support

Instrumental support defined as the tangible resources, physical assistance, and practical guidance provided by leaders to assist employees accomplish their task effectively [16]. Prophet Muhammad S.A.W exemplified this form of support during his reign, where the implementation of supervisor support was divided into two main features. Firstly, providing physical or instrumental support by helping, instructing and guiding his followers in the implementation and execution of work. Prophet Muhammad S.A.W did not merely issue instructions, he instead actively participated alongside his followers in whatever he instructed.

This can further be seen during the Ahzab War, where The Prophet Muhammad S.A.W held a strategy meeting to defend the city of Medina upon hearing the news that the city was threatened by the Quraysh army, Kinanah and their allies, totaling ten thousand men. The Prophet leadership was evident when he dug a trench alongside his companions, despite the harsh surrounding conditions and environment, to protect the city of Medina. This act of shared physical labor, where dust clung to his stomach [17], displays the Prophet's commitment to instrumental support by leading by example rather than directing from a distance.

Recent empirical research has reinforced the importance of instrumental support in modern organizational context. According to Abdul Hamed *et al.*, [18] comfortable and well-designed physical environments are a form of instrumental support which lead to improved employee satisfaction, engagement, and retention. Additionally, a conducive workspace promotes better communication, creativity, and teamwork, all contributing to higher level of organizational performance. This finding is further reaffirmed by Sukmana *et al.*, [19] which explored Organizational Citizenship Behavior (OCB) among lecturers at Puncak Sakti University Bekasi, Indonesia. The study concluded that rewards play a vital role and can be considered as instrumental support. The finding also found that the relationship has a direct positive effect on OCB. The study highlights that OCB is extra-role behavior displayed voluntarily, with indicators including altruism, conscientiousness, sportsmanship, courtesy and civic virtue. Abdullah and Wider [20] further examined the moderating self-efficacy on supervisory support and OCB among 618 employees in four public sector organizations in Putrajaya, Malaysia. The findings suggested that personal resources, such as self-efficacy, can influence employees' perceived support and extra-role behavior, highlighting that self-efficacy strengthens supervisory support relations with OCB when supported by employees' self-belief and confidence.

The alignment between The Prophet Muhammad S.A.W model of instrumental support and coteremporary research highlights a consistent principle, when leaders provide tangible resources, active participation, and practical assistance, employees are more likely to reciprocate through positive organizational behaviors. This reinforces the Islamic values and principle of Ta'awun (cooperation) in fostering a supportive and productive work environment.

2.4 Prophet Leadership in Emotional Support

Emotional support is defined as the provision of empathy, understanding, encouragement, and a supportive work environment for employees facing emotional challenges [1,2]. The Prophet Muhammad S.A.W strongly embedded this form of support and in his leadership practice through the principle of reciprocal consultation, or *shūrā*. The practice of *shūrā* was also mentioned in the Quran, as stated in Surah As-Shūrā verse 38 and Surah Āli 'Imrān verse 159. Prophet Muhammad S.A.W and his companions engaged in mutual consultation when making importance decisions. This practice epitomizes emotional support as the Prophet listened attentively to his companions' perspectives, displayed respect for their opinions, and validated their concerns by demonstrating empathy and understanding.

A prominent example of the practice of *shūrā* is the Prophet's consultation with Muslims regarding the battle of Khandak. The Prophet proposed a peaceful resolution with the enemy by offering one-third of Medina's date yield. However, this proposal was rejected by Saad b. Muaz and Saad b. Ubadah. The Prophet accepted their contradictory opinion and chose to fight the enemy instead [21] This occurrence proves the Prophet's commitment to emotional support and he values his companions perspective, respected their disagreement, and prioritized their emotional wellbeing over his own authority by demonstrating that effective leaders are those who listen empathetically and act with compassion.

Empirical research has recognized the critical role of emotional support in fostering positive employee behavior, aligning with Prophetic model of empathetic leadership. Research by Ibrahim and Makhbul [22] based on 537 administrative staff in Malaysian public universities found that work events, identified by positive or negative experience, comprise a broad variety of emotional experiences within the workplace. Positive events include accomplishments, job satisfaction, and overall wellbeing that induce positive emotions, fostering motivation and enhancing job performance. In contrast, negative events trigger negative emotions that may manifest as

detrimental behavior. Furthermore, the impact of managers' emotional support on employees' wellbeing is further reaffirmed by an investigation on retail workers by Mayr and Teller [23]. The findings of the study which surveyed 108 retail workers has raised awareness on the importance of emotional support acts such as emotional care and trust to act as a mitigator against negative workplace experience. This aligns with the Prophet Muhammad S.A.W principle and practices of Shūrā, where leaders demonstrated care and concern for their followers and their emotional states.

The Prophet's practice of shūrā and current contemporary research alignment highlighted a consistent principle which consists of emotional support regardless of whether it is through empathic listening, validation of concerns, or caring for employees' wellbeing. This fosters a positive working environment and positive employee behaviors as well as organizational commitment. Aligning with OCB, when employees feel emotionally supported, they will experience greater psychological safety and motivation, which then encourages them to voluntarily help others, engaged and participate in organizational activities.

2.5 Organizational Citizenship Behavior

Over the last decade, the evaluation and investigation of various elements and trends underlying this socio behavioral approach has broadened and expanded the literature on organizational learning [24] which also includes the literature on Organizational Citizenship Behavior (OCB). Organizational Citizenship Behavior (OCB) has garnered significant attention in organizational research due to its positive impact on workplace dynamics and overall organizational effectiveness. OCB refers to discretionary, extra-role behaviors exhibited by employees that contribute to the smooth functioning of the organization beyond their formal job requirements. OCB is a concept in organizational psychology that refers to the discretionary, extra-role behavior exhibited by employees, which is not formally recognized or rewarded by the organization but contributes to its effective functioning. Several literature reviews have been conducted on this topic, providing a comprehensive understanding of OCB and its various aspects.

Organizational Citizenship Behavior (OCB) is a crucial factor that can influence employee performance and organizational success. Several studies have explored the relationship between OCB and organizational performance, job satisfaction, and organizational commitment. According to Ramos and Ellitan [25] high employee citizenship behavior is the most influential factor and contributes a lot to the success of company's performance. Another study by Murdiono, Suparno and Jakarta [26] found that spiritual leadership and organizational citizenship behavior impacted employee performance through a sense of belonging to the organization or company where employees work. Antecedent models for OCB have been proposed, including organizational communication, servant leadership, organizational commitment, job motivation, employee age, and organizational culture [25] Job satisfaction and work environment have also been found to affect OCB and employee performance [27].

Overall, OCB is an important aspect of organizational behavior that can contribute to employee performance and organizational success. However, the relationship between instrumental support and emotional support on employee citizenship behavior is a topic of interest in organizational psychology. Research suggests that supportive leadership, which includes providing emotional, knowledge-wise, and instrumental support, can positively influence employees' organizational citizenship behaviors (OCB). For example, supportive leaders help employees with their environmentally related voluntary behaviors emotionally, knowledge-wise, and instrumentally [8]. Additionally, there is a significant positive correlation between organizational citizenship behaviors and well-being at work, which includes emotional and social support [28]. However, it is also

important to consider the potential impact of receiving help on employees, as receiving instrumental support at work may not always be welcome and can affect employees' sense of competence and self-esteem. Overall, the literature indicates that both instrumental and emotional support, when provided in a supportive manner, can contribute to positive employee citizenship behaviors and well-being at work.

2.6 Islamic Leadership Theory (al-Ghazali 2013)

Al-Ghazali's Islamic leadership theory [29] explains that a leader needs to guide followers to perform acts of kindness and leaders need to guide their followers to achieve self-performance and set organizational objectives [2,30]. Knowledge or knowledge is important for a leader so that a leader can use his knowledge well, effectively, and efficiently and be able to make accurate, clear, and effective decisions. supervisors who use skills, knowledge and guide towards good deeds will encourage and be able to produce employees who have positive behavior and attitudes as well as pure behavior in accordance with Islamic Sharia [31-33]. Overall, the application of this theory in organizational management is the management of the organization as a top leader in an organization plays an important role in implementing effective support practices whether from supervisors to subordinates.

3. Methodology

A cross-sectional method was used as a method of collecting data from survey questionnaires. This method was chosen to help researchers gather relevant and accurate data, reduce bias, and improve data quality [34-36]. The questionnaire has been translated from English to Malay and back from Malay to English to ensure the validity and reliability of the findings [37,38], thus ensuring that the questions are appropriate to the respondent's demographics, environment, and organizational culture. The researcher used minimum sample size estimation method in PLS-SEM which is 10-times rule method [39,40]. The sample size should be greater than 10 times the maximum number of inner or outer model links pointing at any latent variable in the model. There are two links pointing in this model, thus the minimum sample size for this model is 20. According to Hair *et al.*, [41] for most research situations, researchers used 100 samples. The sample for this study was selected by a purposive method as the head of management did not provide the detailed list of employees to the researcher due to confidential reasons. A total of 150 questionnaires were distributed to the respondents, however only 114 (76%) respondents returned the answered sheets and only 100 (67%) completed answer sheets qualified for data analysis.

Smart-PLS version 4.0 software was used to analyses the 114 completed answer sheets in this study. The statistical package was chosen because it provides many advantages, which includes providing latent variables scores, avoiding small sample size problems, estimating complex models with many latent and manifest variables and error terms, and handling both reflective and formative measurement models [42,43]. Measurement model analysis was done to measure the validity and reliability of each instrument in the study model [44-46]. Next, structural model analysis to test the hypotheses was done after each instrument in this study has met the validity and reliability criteria [44,47]. The constructs were presented using a 7-point Likert scale with 7 marking "strongly agree" and 1 marking "strongly disagree".

4. Results

4.1 Respondents Characteristic

Most of the respondents were age between 38 to 47 years old (41%), female (59%), non-executive (50%), executive (50%), and those with a salary of RM2500 to RM 3999 (23%).

4.2 Measurement Analysis

To ensure the validity and reliability of each item and construct, measurement model analysis was done using PLS algorithm. In term of reliability, factor loading values for each item must be greater than 0.700 to indicate that the measurement of the construct model had met its reliability criteria. As referred to the Table 1, factor loading values for instrumental support were between 0.742 and 0.917, emotional support between 0.701 and 0.888, and organizational citizenship behaviour between 0.734 and 0.821. The value of Average Variance Extracted (AVE) for instrumental support was 0.712, emotional support was 0.697 and organizational citizenship behaviour was 0.619 which exceeded 0.5 indicated that the constructs meet the acceptable level of convergent validity [46,47]. In addition, the Composite Reliability (CR) values for instrumental support were 0.953, emotional support was 0.950, and organizational commitment was 0.947, which greater than 0.700 indicate that the internal consistency for the research instrument was high [46,47].

Table 1
Reliability and validity analysis

Construct	Items	Factor loading (> 0.708)	Average Variance Extracted (AVE) (> 0.50)	Composite Reliability (CR) (> 0.70)	Cronbach Alpha (CA) (> 0.70)
Instrumental Support	IS1	0.917	0.712	0.953	0.949
	IS2	0.883			
	IS3	0.775			
	IS4	0.894			
	IS5	0.822			
	IS6	0.845			
	IS7	0.845			
	IS8	0.742			
	IS9	0.855			
Emotional support	ES1	0.818	0.697	0.950	0.945
	ES2	0.860			
	ES3	0.888			
	ES4	0.835			
	ES5	0.841			
	ES6	0.841			
	ES7	0.869			
	ES8	0.701			
	ES9	0.845			

Table 1 (Continued)

Construct	Items	Factor loading (> 0.708)	Average Variance Extracted (AVE) (> 0.50)	Composite Reliability (CR) (> 0.70)	Cronbach Alpha (CA) (> 0.70)
Organizational Citizenship Behaviour	OCB1	0.774	0.619	0.947	0.944
	OCB2	0.779			
	OCB3	0.796			
	OCB4	0.772			
	OCB5	0.748			
	OCB6	0.734			
	OCB7	0.821			
	OCB8	0.792			
	OCB9	0.783			
	OCB10	0.813			
	OCB11	0.806			
		0.819			

The output values of Variance Inflation Factor (VIF) between independent variables (instrumental support and emotional support) and dependent variable (organizational citizenship behaviour) are 2.154 which is lower than 5.0 indicating that the constructs were free from serious collinearity problems [46,47]. Furthermore, analysis results are shown in Table 1.

The discriminant validity of the measurement model is shown through the HTMT criterion (Heterotrait-Monotrait Ratio) and Fornell Larcker criterion. For HTMT, the values range from 0.570 to 0.769, which were less than 0.90 indicating that the constructs had achieved discriminant validity criteria. The results are shown as in Table 2. In short, the results of the measurement model confirm that the instrument has met the validity and reliability standards.

Table 2

Discriminants validity

	Instrumental Support	Emotional Support	Organizational Citizenship Behaviour
Instrumental Support			
Emotional Support	0.769		
Organizational Citizenship Behaviour	0.570	0.579	

4.3 Hypotheses Results

Table 3 showed that the impact of instrumental support and emotional support had contributed 35.5% toward organizational citizenship behavior. This outcome shows that instrumental support provides moderate support for the model [46]. The research hypotheses examined display two fundamental research findings, first: instrumental support significantly impacts organizational citizenship behavior ($\beta = 0.299$, $t = 2.021$, $p = 0.043$), thus, H1 is supported. Second, emotional support significantly impacts organizational citizenship behavior ($\beta = 0.341$, $t = 2.383$, $p = 0.017$), thus H2 is supported. The findings confirm that the assessment of instrumental and emotional support are important predictors of organizational citizenship behavior.

Bootstrapping and blindfolding procedures were conducted to measure effect size (f^2) and predictive relevance (Q^2). The effect size (f^2) of the independent variable in research model based on criteria: 0.02 (weak), 0.15 (medium), 0.35 (strong) [46]. The result from the effect size (f^2) test reveals

that instrumental support was 0.064 where the value was less than 0.15. This shows that the construct gives a weak impact towards organizational citizenship behavior [46]. Meanwhile the f^2 value for emotional support was 0.084 where the value was less than 0.15. This means that the construct has a weak effect towards organizational citizenship behavior. In addition, the results of testing the predictive relevance of reflective endogenous latent variable show that the Q^2 for organizational citizenship behavior was greater than zero which 0.204 and this suggests that this construct has predictive relevance [46].

Table 3
Hypotheses results

	β	t -stat	p -value	R^2	Findings
H1: instrumental support has a positive impact on organizational citizenship behaviour	0.299	2.021	0.043	35.5%	Supported
H2: emotional support has a positive impact on organizational citizenship behaviour	0.341	2.383	0.017		Supported

5. Discussion

The current study's findings reveal that instrumental support has a positive impact on organizational citizenship behaviour, supporting H1. This could be suggested when employees are highly equipped with instrumental support, they are more likely to develop a sense of obligation and commitment to reciprocate through organizational citizenship behaviour. This finding is congruent with the past finding by Ullah *et al.*, [8] as supportive leaders facilitate employees' environmentally related voluntary behaviors by providing emotional encouragement, sharing relevant knowledge, and offering practical, instrumental assistance. In line with Sirah Nabawiyah [17] Prophet Muhammad S.A.W has contributed tangible resources and assistance in the Ahazab War, where he dug the trench while sharing the responsibilities with his followers, leading to the successful defense of Medina. It is evident Prophet's leadership reflects the instrumental support while engaging in organizational citizenship behavior to foster organizational commitment during crisis times.

Besides, the current study also found that emotional support has a positive impact on organizational citizenship behaviour, supporting H2. This finding corroborates the idea of Santos, Lousã, and Cordeiro [28] who suggested that there is a correlation between emotional support between organizational citizenship behaviours and well-being at work. This suggests that emotional support from the supervisors, including empathy, encouragement, and understanding, creates a positive social environment that nurtures employees' willingness to go beyond their formal job duties. When employees feel emotionally supported, they experience greater psychological safety and motivation, which encourages them to voluntarily help others, participate in organizational activities, and engage in organizational citizenship behaviour. The emotional support of a supervisor and co-workers creates a resourceful work environment that develops a personal disposition to devote one's energy and capacities to accomplish one's tasks [48]. This further confirms that emotional support from a supervisor promotes task effectiveness, fosters employees' psychological safety, and engages in organizational citizenship behaviour. From the lens of the Islamic perspective, the practice of shura (participative approach) includes listening attentively to followers, taking input, and showing empathy towards followers are the central keys in guiding the followers, in coherence with Al-Ghazali's Islamic leadership theory [29].

6. Conclusion and Recommendation

In summary, this research seeks to unravel the intricate relationship between instrumental support, emotional support, and their combined influence on fostering employee citizenship behaviour within the workplace. The study recognizes the individual significance of instrumental and emotional support, which encompass tangible resources and empathetic understanding, respectively. However, their joint impact on shaping employee citizenship behaviour remains an underexplored terrain, prompting the exploration within the unique context of Islamic principles and values. Islamic perspectives on work and organisational behaviour emphasise the importance of fostering a harmonious and supportive workplace environment, aligning with principles of ethical conduct, justice, and compassion.

This study aims to investigate how instrumental and emotional support, when grounded in Islamic teachings, contribute to the cultivation of employee citizenship behaviour. While existing Western literature highlights the positive correlation between support mechanisms and employee citizenship behaviour, the incorporation of an Islamic lens introduces a unique dimension, considering the potential influence of Islamic values on employees' perceptions of support and subsequent behaviours.

The literature review delves into the organisational and leadership support within an Islamic perspective, emphasising the importance of collective effort and the servant-leadership principle. Drawing examples from the leadership of Prophet Muhammad S.A.W, the study explores how instrumental support was manifested through active participation and emotional support through respectful and open communication, highlighting the practical implementation of these principles during the Ahzab war and the Battle of Khandaq. The concept of Organisational Citizenship Behaviour (OCB) is introduced as a crucial factor influencing employee performance and organisational success. The review cites various studies demonstrating the positive impact of high OCB on organisational performance, employee commitment, and job satisfaction. The study also recognizes antecedent models for OCB, including organisational communication, servant leadership, and organisational culture.

Furthermore, the literature review introduces Al-Ghazali's Islamic leadership theory, emphasising the leader's role in guiding followers toward acts of kindness, self-improvement, and organisational objectives. This theory aligns with the overarching aim of the research, emphasising the importance of effective support practices from supervisors to subordinates within organisational management.

In conclusion, this research aims to contribute to the field of organisational behaviour by exploring the intersection of Islamic principles, instrumental support, emotional support, and employee citizenship behaviour. By conducting an empirical investigation, the study seeks to shed light on how organisations can align their support mechanisms with Islamic values, fostering a workplace environment that enhances employee well-being and promotes a culture of proactive engagement and contribution. This multifaceted approach, integrating Western organisational behaviour concepts with Islamic principles, offers a nuanced perspective on the dynamics of support and its impact on organisational outcomes.

Acknowledgement

This research was supported by the research funding initiatives of the Faculty of Economics and Business, Universiti Malaysia Sarawak (UNIMAS) including support for publication and research activities.

References

- [1] Eisenberger, Robert, Peter Fasolo, and Valerie Davis-LaMastro. "Perceived organizational support and employee diligence, commitment, and innovation." *Journal of applied psychology* 75, no. 1 (1990): 51. <https://doi.org/10.1037/0021-9010.75.1.51>.
- [2] House, J. S. *Work Stress and Social Support*. Reading, MA: Addison-Wesley, 1981.
- [3] Rhoades, Linda, and Robert Eisenberger. "Perceived organizational support: a review of the literature." *Journal of applied psychology* 87, no. 4 (2002): 698. <https://doi.org/10.1037/0021-9010.87.4.698>.
- [4] Al-Bukhari, M. I. *Sahih al-Bukhari*. Riyadh: Darussalam, 1997.
- [5] The Qur'an. Surah al-Nisa, 4:135.
- [6] Organ, Dennis W. *Organizational citizenship behavior: The good soldier syndrome*. Lexington books/DC heath and com, 1988.
- [7] Podsakoff, Philip M., Scott B. MacKenzie, Julie Beth Paine, and Daniel G. Bachrach. "Organizational citizenship behaviors: A critical review of the theoretical and empirical literature and suggestions for future research." *Journal of management* 26, no. 3 (2000): 513-563. <https://doi.org/10.1177/014920630002600307>.
- [8] Ullah, Z., and T. Mehmood. "Impact of Supervisor Support on Organizational Citizenship Behavior: Mediating Role of Islamic Work Ethics." *Journal of Islamic Business Ethics* 12, no. 2 (2021):45–67. <https://doi.org/10.3233/HSM-220197>
- [9] Abu Samah, Nur Asyira, Siti Nur Syuhada Musa, and Nordahlia Umar Baki. "Ethical Climate and Perceived Organizational Support on Workplace Deviance Behavior among Academicians in Malaysia Public University." *International Journal of Academic Research in Business and Social Sciences* 14, no. 11 (2024): 1–15. <https://doi.org/10.6007/IJARBS/v14-i11/23633>.
- [10] Ibrahim, M., and A. Rozali. "Leadership of Prophet Muhammad S.A.W: A Model for Organizational Management." *Journal of Islamic Management* 8, no. 2 (2017): 112–128.
- [11] Nur Saadah, A., A. Noremy, and A. Nor Ain. "Ta'awun Concept in Organisational Behaviour." *Journal of Islamic Social Science* 6, no. 1 (2018): 78–93.
- [12] Syams, Askina Nurani. "Implementasi Prophetic Leadership di MI Nurul Ulum Bantul." *Edukasia Islamika* 3, no. 1 (2018): 105-115. <https://doi.org/10.28918/jei.v3i1.856>
- [13] Nor Azzah, M. "Supervisory Practices of Prophet Muhammad S.A.W." *Journal of Islamic Human Resource Management* 5, no. 1 (2013): 34–52. <https://doi.org/10.13140/RG.2.1.2768.0725>
- [14] Mutalib, Mahazan Abdul, Ahmad Rafiki, and Wan Mohd Fazrul Azdi Wan Razali. *Principles and practice of Islamic leadership*. Singapore: Springer, 2022. <https://doi.org/10.1007/978-981-19-0908-5>
- [15] Asriyah, Masfiyatul. "Prophetic Leadership As a Leadership Model in Islamic Educational Institutions." *Edukasi Islami: Jurnal Pendidikan Islam* 13, no. 03 (2024). <https://doi.org/10.30868/ei.v13i03.9496>
- [16] Ogunbado, A. F. "Islamic Leadership: A Divine Trust and Vicegerency." *Journal of Islamic Studies* 34, no. 2 (2023): 89–106. <https://journals.riphah.edu.pk/index.php/jitc/article/view/1932>
- [17] Abdullah, M., and M. Wider. "Instrumental Support and Employee Performance: A Systematic Review." *International Journal of Business Management* 17, no. 3 (2022): 45–62.
- [18] Sirah Nabawiyah. *The Battle of Ahzab: Leadership Lessons*. Kuala Lumpur: Islamic Heritage Press, 2017.
- [19] Hamed, Sapiyah Abdul, Mohd Ramzi Mohd Hussain, Haza Hanurhaza Md Jani, Syikh Sazlin Shah Sabri, and Nazrul Rusli. "The impacts of physical workplace environment (PWE) on employees productivity." *International Journal of Business and Technology Management* 5, no. 4 (2023): 369-376. <https://doi.org/10.55057/ijbtm.2023.5.4.33>.
- [20] Wiroko, Endro Puspo. "Meaningful work and organizational citizenship behavior among lecturers: the mediating role of work passion." *Education* 5, no. 2 (2017): 215-223. <https://doi.org/10.24036/00450za0002>.
- [21] Saefudin, Rifal, Ahmad Maftuh Sujana, Dini Handayani, Nurelizah Nurelizah, and Muhammad Azka Nabhan. "The leadership of Prophet Muhammad: A role model of politics and ethics in the modern era." *Edusoshum: Journal of Islamic Education and Social Humanities* 6, no. 1 (2026): 134-140. <https://doi.org/10.52366/edusoshum.v6i1.238>.
- [22] Ibrahim, Nor Hafizah, Zafir Khan Mohamed Makhbul, Abu Hanifah Ayob, and Anitawati Mohd Lokman. "Unravelling the emotional experience among staff: Negative work events in higher education." *Asian Journal of University Education (AJUE)* 20, no. 2 (2024): 287-302. <https://doi.org/10.15642/ajue.v20i2.2024.287-302>.
- [23] Mayr, Kathrin, and Christoph Teller. "Customer deviance in retailing: Managers' emotional support and employees' affective wellbeing." *Journal of Retailing and Consumer Services* 72 (2023): 103291. <https://doi.org/10.1016/j.jretconser.2023.103291>.
- [24] Bulog, Ivana, and Danica Bakotić. "Organizational citizenship behaviour: The direct effect of job satisfaction and the mediating role of participative leadership." *Journal of East European management studies* 29, no. 1 (2024): 102. <https://doi.org/10.5771/0949-6181-2024-1> 102.

- [25] Ramos, Arquimino, and Lena Ellitan. "Organizational citizenship behavior and organizational performance: A literature review." *Jurnal Cendekia Ilmiah* 2, no. 4 (2023): 354-362. <https://doi.org/10.56799/jceki.v2i4.1709>.
- [26] Murdiono, Jatmiko, and S. Suparno. "Spiritual Leadership and Organizational Citizenship Behavior as Factors Influencing Employee Performance: A Literature Review." *International Journal of Scientific Multidisciplinary Research* 1, no. 10 (2023): 1337-1350. <https://doi.org/10.55927/ijsmr.v1i10.6953>.
- [27] Yulianto, Latif. "Determination of Organizational Citizenship Behavior and Performance: Analysis of Job Satisfaction and Work Environment (Literature Review of Human Resource Management)." *Dinasti International Journal of Management Science* 3, no. 5 (2022): 836-848. <https://doi.org/10.31933/dijms.v3i5.1223>.
- [28] Santos, Reinaldo Sousa, Eva Petiz Lousã, Maria Manuel Sá, and João Alves Cordeiro. "First, be a good citizen: Organizational citizenship behaviors, well-being at work and the moderating role of leadership styles." *Behavioral Sciences* 13, no. 10 (2023): 811. <https://doi.org/10.3390/bs13100811>.
- [29] Mutalib, Mahazan Abdul, Ahmad Rafiki, and Wan Mohd Fazrul Azdi Wan Razali. *Principles and practice of Islamic leadership*. Singapore: Springer, 2022. <https://doi/10.1007/978-981-19-0908-5>.
- [30] Salleh, Mohamad Johdi, and Raehana Burhanuddin. "Directors' Practice of Al-Ghazali Islamic Leadership Model and Teachers' Job Performance at Vocational Colleges in Johor: Teachers' Perspectives." *International Journal of Research and Innovation in Social Science* 9, no. 3S (2025): 4923-4936. <https://dx.doi.org/10.47772/IJRISS.2025.903SEDU0356>.
- [31] Safitri, Eka, Muhammad Fatih Abdurrahman, Putri Fajriatin Qona'ah, and Wahyu Nur Aini. "The Leadership of the Prophet: The Role Model of Today's Leaders." *Matan: Journal of Islam and Muslim Society* 3, no. 2 (2021): 156-166.
- [32] Hamdanah, Hamdanah, and Mar'atus Sholihah. "Implementation of the Islamic leadership model in educational administration at Madrasah Ibtidaiyah." *Southeast Asian Journal of Islamic Education* 5, no. 2 (2023): 207-220. <https://doi.org/10.21093/sajie.v5i2.6118>.
- [33] Ahmad, Nor Azima, Azman Ismail, and Fariza Md Sham. "The impact of perceived organizational support on organizational commitment." *International Journal of Recent Technology and Engineering (IJRTE)* 9, no. 4 (2020): 421-425. <https://doi.org/10.35940/IJRTE.D5038.119420>.
- [34] Creswell, John W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 4th ed. Boston: Pearson Education, Inc., 2015.
- [35] Sekaran, Uma, and Roger Bougie. *Research Methods for Business: A Skill-Building Approach*. 7th ed. West Sussex: Wiley & Sons, (2016).
- [36] Taherdoost, Hamed. "Data collection methods and tools for research; a step-by-step guide to choose data collection technique for academic and business research projects." *International journal of academic research in management (IJARM)* 10, no. 1 (2021): 10-38. <https://doi.org/10.5281/zenodo.7745448>.
- [37] Creswell, John W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 4th ed. Thousand Oaks, CA: SAGE Publications, (2014).
- [38] Hair, Joseph F., Jr., G. Tomas M. Hult, Christian M. Ringle, and Marko Sarstedt. *A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM)*. Thousand Oaks, CA: SAGE Publications, (2014).
- [39] Hair Jr, Joe F. "Next-generation prediction metrics for composite-based PLS-SEM." *Industrial Management & Data Systems* 121, no. 1 (2021): 5-11. <https://doi.org/10.1108/IMDS-12-2020-0745>.
- [40] Hair, Joseph F., Marko Sarstedt, and Christian M. Ringle. "Rethinking some of the rethinking of partial least squares." *European journal of marketing* 53, no. 4 (2019): 566-584. <https://doi.org/10.1108/EJM-10-2018-0665>.
- [41] Ahmad, Nor Azima, Siti Salwa Salim, and Fariza Md Sham. "Is Perceived Organizational Support an Antecedent of Employee Behaviour?." *International Journal of Human Resource Studies* 11, no. 1 (2021): 351265-351265. <https://doi.org/10.5296/ijhrs.v11i1.18342>.
- [42] Hair, J. F., G. T. M. Hult, C. M. Ringle, M. Sarstedt, N. P. Danks, and S. Ray. *Partial Least Squares Structural Equation Modeling (PLS-SEM) Using R*. New York: Springer, 2022. <https://doi.org/10.1007/978-3-030-80519-7>.
- [43] Henseler, Jörg, Christian M. Ringle, and Rudolf R. Sinkovics. "The use of partial least squares path modeling in international marketing." (2009). [https://dx.doi.org/10.1108/S1474-7979\(2009\)0000020014](https://dx.doi.org/10.1108/S1474-7979(2009)0000020014).
- [44] Sarstedt, M., C. M. Ringle, and J. F. Hair Jr. "Partial Least Squares Structural Equation Modeling." In *Handbook of Market Research*, edited by C. Homburg, M. Klarmann, and A. Vomberg, Chapter 15. New York: Springer, 2017. https://doi.org/10.1007/978-3-319-05542-8_15-1.
- [45] Sarstedt, Marko, Joseph F. Hair, Mandy Pick, Benjamin D. Liengaard, Lăcrămioara Radomir, and Christian M. Ringle. "Progress in partial least squares structural equation modeling use in marketing research in the last decade." *Psychology & Marketing* 39, no. 5 (2022): 1035-1064. <https://doi.org/10.1002/mar.21640>.

- [46] Changalima, I. A., and M. P. Chuwa. "Partial Least Squares Structural Equation Modeling (PLS SEM) in Business Research: A Simple Guide for Novice Researchers." *International Journal of Research in Business and Social Science* 14, no. 9 (2026): 497–506. <https://doi.org/10.20525/ijrbs.v14i9.4601>.
- [47] Fauzi, Muhammad Ashraf. "Partial Least Square Structural Equation Modelling (PLS-SEM) in Knowledge Management Studies: Knowledge Sharing in Virtual Communities." *Knowledge Management & E-Learning* 14, no. 1 (2022): 103-124. <https://doi.org/10.34105/j.kmel.2022.14.007>.
- [48] Ringle, Christian M., Sven Wende, and Jan-Michael Becker. SmartPLS 4 [Computer software]. Bönningstedt: SmartPLS, 2024. <https://www.smartpls.com>.