

# Review of: "The Mediating Role of Islamic Work Ethics in the Effect of Psychological Capital on Organizational Citizenship Behavior"

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Potential competing interests: No potential competing interests to declare.

This paper investigates how Islamic work ethics mediate the relationship between psychological capital and organizational citizenship behavior among educational specialists. The research is thorough, employing a robust methodology using structural equation modeling (SMART-PLS). The study makes a notable contribution to understanding organizational behavior in an Islamic cultural context.

## Strengths:

### Originality:

The study addresses a relatively underexplored area of research in organizational behavior, particularly in the context of Islamic work ethics. The integration of psychological capital as a predictor of organizational citizenship behavior in this context is a unique and valuable contribution.

### Methodology:

The use of structural equation modeling (SMART-PLS) is appropriate for the research objectives. The sample size and participant demographics are well-suited for this type of study. The inclusion of both direct and indirect effects adds depth to the analysis.

### Relevance:

The topic is particularly relevant for understanding organizational dynamics in regions with strong Islamic influences, such as Iran, and can contribute to broader discussions in cross-cultural management and ethics.

## Areas for Improvement:

### Theoretical Framework:

While the paper discusses psychological capital and Islamic work ethics well, the theoretical foundation could benefit from a clearer link to existing organizational behavior theories, particularly those outside the Islamic context. Expanding on the link between these constructs and theories like social exchange theory or organizational behavior theory could add more depth.

**Literature Review:**

The paper could incorporate more recent studies on the relationship between psychological capital and organizational citizenship behavior to position its findings within the latest developments in the field.

**Implications:**

The paper discusses practical implications for organizational behavior, but it could provide more concrete strategies for organizations to enhance psychological capital and integrate Islamic work ethics into their operations. A more explicit discussion on how these findings can be applied in various cultural contexts could further enhance the practical relevance.

**Conclusion:**

The paper presents a solid contribution to the field of organizational behavior, particularly in understanding how cultural ethics mediate key psychological factors in the workplace. With some minor improvements to the theoretical framework, literature review, and practical applications, this paper has the potential to make a significant impact.