

Islamic work ethic, civility climate and employee voice: The joint effect of organizational identification in the education sector

ARTICLE INFO

ABSTRACT

The current study uncovers a new paradigm in studying employee voice using a religious approach: Islamic work ethics (IWE). The research model that was built involves a direct relationship between IWE and employee voice, directly through civility climate, and a moderate effect of organizational identification to explain the voice of employees in the education sector. A time-lag data-collecting method was used to capture 278 lecturers at various universities. The PLS-SEM analysis results confirmed most hypotheses where IWE positively relates to civility and employee voice. The civility climate has been confirmed as an antecedent of employee voice but does not mediate. Finally, organizational identification has been proven to be effective as an agent of employee voice, as well as a moderator between IWE and employee voice relations.

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1. INTRODUCTION

Employee voice is a tool that can increase organizational effectiveness as a form of proactive behavior, indicating high employee concern for the organization. Researchers have estimated that employee voice has various causes, including contextual and personality factors (Morrison et al., 2015). In addition, promoting employee voice is a tool to increase innovation (Azevedo et al., 2020; Rasheed et al., 2021). Regardless of the importance of employee voice to organizations, researchers have different perspectives on studying voice (Wilkinson et al., 2020). For example, in the industrial relations (IR) view, voice is considered a collective action, formal mechanism, and structure and has a corrective motive. On the other hand, organizational behavior (OB) views voice as individual behavior, contextual, can be non-formal, and their motives for improvement or self/group interest (Wilkinson et al., 2020). Even though it has been studied from various points of view, researchers agree that employee voice is essential to organizations, especially for increasing effectiveness and detecting various deficiencies in the field (Jha et al., 2019; Mowbray et al., 2021).

Responding to the different viewpoints in studying employee voice, this study is directed to integrate the two approaches (OB and IR) simultaneously. In the context of OB, this study agrees with several previous studies which articulated employee voice as proactive behavior (Jha et al., 2019; Morrison et al., 2015; Van Dyne et al., 2003), in the form of employee behavior that voluntarily provides various suggestions and constructive input to the company. In other words, assumptions built from

voices coming from employees lead to contextual factors, including culture and individual behavior. Using the OB argument, the current study considers employee behavior based on self-determination and motives. Instead, from an IR perspective, voice aims to promote democracy and is closely related to formal channels, structure, power distance, and organizational climate. Thus, based on a combined perspective (IR and OB), this study proposes organizational and individual situational factors as antecedents of employee voice in educational settings.

This study aims to provide the latest empirical evidence related to the relationship between employee voice, civility climate, and Islamic work ethic (IWE) and contextual factors. IWE is an Islamic-based work ethics concept first popularized by Ali (1988); as a set of values based on the Qur'an and the Sunnah of the Prophet Muhammad (PBUH). IWE has become a framework used by various Muslim researchers to explain employee behavior in the last twenty years. For example, recent studies by IWE confirm that its application increases job satisfaction, commitment, knowledge-sharing behavior, and employee innovation (Gheitani et al., 2019; Murtaza et al., 2016; Raja et al., 2020; Suryani et al., 2021, 2022). On the other hand, IWE has also been confirmed to increase employee performance (Mohammad et al., 2018; Qasim et al., 2022; Raja et al., 2020). In the present study, IWE is proposed as an antecedent of employee voice and provides a more comprehensive explanation of the process model through civility climate. Hence, the study makes a theoretical contribution to the initial evidence of IWE and employee voice and IWE and civility climate, which have yet to be explored.

Ali and Al-Kazemi (2007) explains that the Islamic view of work is not solely for personal gain but also worship and social needs. In other words, IWE is a combination of fulfilling economic, religious, and social needs. Furthermore, IWE has four main concepts: effort, competition, transparency, and morally responsible conduct, as a summary of work values obtained from the Qur'an and Hadith (Ali & Al-Kazemi, 2007; Ali & Al-Owaidan, 2008). First, effort refers to specific work behavior with dedication and hard work. Second, competition refers to the fit between work and competence. As mandated by the Prophet Muhammad, "If the business is left not to the experts, then wait for the destruction." (HR Bukhari). The third pillar of transparency is openness and trust in all work activities, including trade. Islam has various laws that regulate economic transactions by prioritizing transparency and avoiding uncertainty. Finally, moral responsibility is the fourth pillar that balances economic and moral needs. In this context, Islam prohibits the transaction of prohibited goods (e.g., alcohol, narcotics), even though they are economically profitable.

The first theoretical contribution of this study is to reveal the role of IWE in forming employee voices through a civility climate. Contextual factors have previously been believed to be essential in forming employee (Afsar et al., 2018; Cassinger & Thelander, 2020; Guo et al., 2022; Mowbray et al., 2021). For example, Mowbray et al. (2021) developed an employee voice model by integrating high-performance work systems (HPWS) and employment relations (ER). Other factors are culture, organizational climate, and leadership (Afsar et al., 2018; Cassinger & Thelander, 2020; Guo et al., 2022). In contrast to previous studies, our study focuses on religion-based contextual factors, namely IWE. Thus, the present study aims to simultaneously broaden the area of IWE's study on group behavior (civility climate) and individual (employee voice). IWE emphasizes the importance of individual contributions to the organization. Including the contribution is hard work and dedication to improve the progress of the social environment. In other words, the interpretation of IWE is not just working, but employees need to maintain cooperation and creativity (Yousef, 2000). Similarly, prior studies found that IWE can promote OCB and knowledge-sharing behavior (Murtaza et al., 2016; Suryani et al., 2021). Moreover, Islam encourages someone to spread knowledge as a charity; in the context of modern organizations, this can be in the form of ideas, suggestions, and valuable information for the company's progress. Hence, we propose that internalization of IWE can encourage pro-active behavior of employees (voice).

The second contribution, this study addresses the debate regarding the relationship between civility climate and employee voice. For example, Cortina et al. (2019) argue that a civility climate can hinder employees' free speech and consequently reduce employee voice. Instead, researchers (i.e.,

Olson-Buchanan et al., 2019; Praslova, 2019) argue that a civility climate can promote integration and engagement to encourage constructive voices from employees. Regardless of the debate, the present study uses the assumption of eastern cultural values, where the norm of politeness cannot be abandoned under the pretext of free speech. In other words, employee voice needs to be encouraged through the values of civility.

Third, the current study aims to add organizational identification as a boundary condition to the employee voice literature to clarify the relationship between IWE and employee voice. The organizational identification sebelumnya telah dikonfirmasi sebagai predictor employee voice (Ali Arain et al., 2018; Islam et al., 2019; Qi & Ming-Xia, 2014; Ruan & Chen, 2021; Tangirala & Ramanujam., 2008). Moreover, peneliti sebelumnya juga mendokumentasikan peran organizational identification sebagai pemoderasi employee voice (i.e., Knoll & van Dick, 2013; Wang et al., 2018; Zhuang et al., 2021). Instead, present study propose the dual function of organizational identification: as a antecedent and moderator di waktu yang sama.

Third, the current study aims to add organizational identification as a boundary condition to the employee voice literature to clarify the relationship between IWE and employee voice. Organizational identification has previously been confirmed as a predictor of employee voice (Ali Arain et al., 2018; Ruan & Chen, 2021). Moreover, previous researchers have also documented the role of organizational identification as a moderator of employee voice (Knoll & van Dick, 2013; Wang et al., 2018; Zhuang et al., 2021). Instead, the present study proposes the dual function of organizational identification: as an antecedent and moderator of employee voice simultaneously. This dual function is referred to as a quasi-moderator, where organizational identification is confronted with being able to function as a predictor and moderator to enrich knowledge in this field.

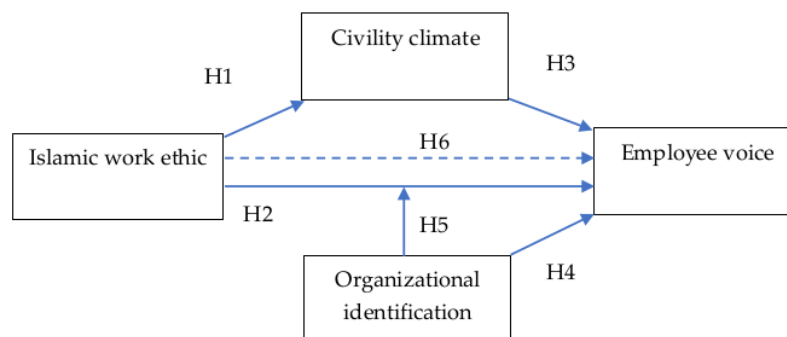


Figure 1. Research model

The social exchange theory (SET, Blau, 1964) and social identity theory (SIT, Tajfel & Turner, 1979) have been used to explain the relationship between variables in this study. First, SET assumes that individual behavior is closely related to the process of their interaction with their environment. In the context of this interaction, a person will assess whether they have the risks or benefits of the social relationship created. There are two keywords in this exchange process: cost refers to how many sacrifices (material and non-material) are in a social relationship, and benefits indicate how much individuals will get when involved in the exchange process. Drawing the SET argument, it can be stated that individuals will provide ideas, suggestions, and input (voice) based on considering the cost and benefits they get in social relations at work. In the context of these benefits, IWE, sourced from the Qur'an and hadith, directs individuals always to be beneficial for their environment. Work is not solely

for personal interests but also the benefit of the social environment. Since spreading knowledge is considered a noble behavior, especially if it is done to increase social benefits (Suryani et al., 2021), it makes sense to associate IWE with employee voice.

Second, in line with SET's assumption, IWE is concerned about treating workers somewhat. In this context of fairness, employers must pay attention to the needs of employees, develop their knowledge, and properly value their work. For example, Prophet Muhammad SAW stated that the salary given should be "timely, fair and adequate" (Ali & Al-Owaihian, 2008). The second theory used in this study is the social identity theory. Tajfel and Turner (1979) explains that someone with pride in his group explicitly accepts a sense of identity (a sense of togetherness in the group). In organizational contexts, group identity positively affects various individual behaviors, including voice (Ali Arain et al., 2018; Islam et al., 2019; Qi & Ming-Xia, 2014; Ruan & Chen, 2021; Tangirala & Ramanujam, 2008). In different contexts, individuals with a high social identity tend to act proactively (Chen & Ayoun, 2019). Using the SET and SIT frameworks, organizational identification as an individual's assessment of their closeness to the organization becomes the basis for increasing their emotional bonds within groups, building cooperation and upholding a climate of mutual support for one another. Hence, organizational identification will shape voice behavior due to their closeness to the organization.

2. METHODS

2.1. Sample and procedure

The determination of the sample uses a non-probability approach, using a previously used sample frame (Suryani et al., 2022). Using the sample frame used by Suryani et al. (2022), who collected information on IWE and organizational identification, this study continued to collect data on employee voice and organizational identification in the follow-up phase of the study. Three hundred ninety-six participants in the previous study were invited via email, and 227 respondents answered the questionnaire call (57.10%). The data collection process was extended for four weeks (from September to November 2022), resulting in 278 responses (70% of response rate).

Respondents comprised 166 (59.71%) male lecturers and 112 (40.29%) female lecturers. The majority of the respondents' education is a master's degree (56.83%), then a doctorate (30.94%), and lecturers who are currently pursuing doctoral education (10.43%). As many as five people (1.80%) were unwilling to answer about their educational background (Table 1). Finally, most respondents (n = 187, 67.27%) were married, and 91 others (32.73%) were single.

Table 40. Respondent characteristics

Characteristics	Frequency	Percent
Gender		
Male	112	40.29
Female	166	59.71
Education		
Doctorate students	29	10.43
Doctorate degree	86	30.94
Master degree	158	56.83
n.a	5	1.80
Marital status		
Single	91	32.73
Married	187	67.27

2.2. Measurement

Islamic work ethic is measured using a four-item scale developed by Ali (1992). This short version scale has been shown to have good validity and reliability based on previous studies (Chaudhary et al., 2021; Islam et al., 2020). An example of the item is "Work is a source of happiness and accomplishment." Civility climate is measured using four items from the Civility Norms Questionnaire-Brief (CNQ-B; Walsh et al., 2012). An example of the item is "You have to trust each other in this line of work." Higher scores represent a higher civility climate. We assess employee voice using a six-item (Botero & Van Dine, 2009). An item example is "I speak up to my supervisor with ideas for new projects..." Finally, a six-item scale is used to assess organizational identification (Mael & Ashforth, 1992). For example, item: "When I talk about my organization, I usually say 'we' rather than 'they'." Respondents were asked to respond to all items with a 5-Likert item type according to the context. For IWE and civility climate, responses ranged from 1 = strongly disagree to 5 = strongly agree. Meanwhile, respondents were asked to give a rating of 1 = never – 5 = very often for employee voice and organization identification.

2.3. Procedure analysis

Data analysis used the SEM partial least squares (PLS-SEM) moderator model to estimate the proposed model. PLS-SEM was chosen because this study aimed to develop an initial model to explore the relationship between IWE, organizational identification, civility climate, and employee voice, which had not been explored previously (Hair et al., 2019). Furthermore, to address potential bias in the data, this study adds additional analysis to identify common method bias using the Harman Single Factor evaluation (Kock et al., 2021).

3. FINDINGS AND DISCUSSION

3.1. Common method bias

Common method bias is a threat in studies that use a single data source (Podsakoff et al., 2012); therefore, it is necessary to evaluate it to detect it. As explained in the sample procedure section, this study takes data from a single source (employees) for all variables so that detection of common method bias is necessary. First, the control procedure is carried out by collecting data in stages, where this study uses a cross-sectional time-lag approach. This time-lag method was used to eliminate the opportunity for respondents to make connections between variables that could affect their responses to the questions asked (Podsakoff et al., 2012). Furthermore, statistical control was carried out using the Harman single-factor evaluation approach, where the AVE value on a combination of indicators should not exceed 0.40 as an indication that there is no similarity of variance between indicators (Kock et al., 2021). As shown in Table 2, the AVE value for a single variable is 0.32 < 0.40, indicating a measurement model free from potential common method bias (Kock et al., 2021).

3.2. Measurement model evaluation

Evaluation of the measurement model begins with assessing the reliability and validity using several techniques. In the first analysis stage, one indicator (OID6) was indicated to have a loading factor of less than 0.50 (far below the standard 0.70), so it was eliminated from the measurement model. After one indicator is eliminated, the analysis is continued again, and the results are reported sequentially. First, evaluate outer loading to measure item reliability. As shown in Table 2, all loadings above 0.70 are recommended by Hair et al. (2019) to fulfill item reliability. Second, evaluation of internal consistency reliability as seen from Cronbach's Alpha (CA) and composite reliability (CR). The results of this study show that all constructs have satisfactory internal consistency (CA and CR > 0.70). Third,

evaluation of convergent validity based on the average variance extracted (AVE) value. As shown in Table 2, all AVEs' values have met the cut-off value of 0.50 (Hair et al., 2019).

Table 2. Measurement model evaluation

Construct	VIF	Factor loading	Cronbach's Alpha	Composite Reliability	AVE
Islamic work ethic			0.85	0.90	0.69
IWE1	2.05	0.84			
IWE2	2.13	0.84			
IWE3	2.06	0.83			
IWE4	1.83	0.80			
Civility climate			0.82	0.87	0.62
CIV1	2.70	0.77			
CIV2	2.40	0.79			
CIV3	2.65	0.82			
CIV4	1.18	0.78			
Organizational identification			0.89	0.92	0.69
OID1	1.92	0.79			
OID2	2.24	0.83			
OID3	2.01	0.83			
OID4	2.35	0.87			
OID5	2.11	0.82			
Employee voice			0.83	0.88	0.59
VOICE1	1.61	0.77			
VOICE2	1.68	0.80			
VOICE 3	1.48	0.72			
VOICE 4	1.82	0.77			
VOICE 5	1.83	0.78			
Harman' singe factor AVE		0.32			

The fourth stage in the measurement model evaluation is discriminant validity, which can be assessed using two approaches: the Fornell Lacker criterion and the heterotrait-monotrait (HTMT) ratio (Hair et al., 2019).

Table 3. Discriminant validity assessment

Fornell-Larcker Criterion				
	1 IWE	2 CIV	3 OID	4 VOICE
1 IWE	0.831			
2 CIV	0.208	0.788		
3 OID	0.221	0.105	0.828	
4 VOICE	0.494	0.232	0.221	0.767
Heterotrait-Monotrait Ratio (HTMT)				

	1 IWE	2 CIV	3 OID	4 VOICE
1 IWE				
2 CIV	0.199			
3 OID	0.251	0.112		
4 VOICE	0.579	0.254	0.257	

Table 3 displays the AVE root-square value on the Fornell-Lacker criterion (bold diagonal), which is greater than the correlation between variables, indicating that the measurement model has met discriminant validity. In the same vein, all constructs' HTMT ratio is smaller than 0.90, indicating that the model meets discriminant validity (Hair et al., 2019).

3.3. Structural model evaluation and hypotheses testing

Before evaluating the hypothesis, the collinearity evaluation is assessed first stage. As shown in Table 3, all VIF values are less than 3-5 according to the recommendation (Hair et al., 2019). Then the evaluation of R square, f square, and Q square is carried out on the structural model. The results of the analysis in Table 4 show that the civility model has an R square in the valley category (<0.2), while the voice model is in the moderate category (> 0.2). Q square, which indicates the value of the relevance prediction of the model, also provides a conclusion that shows that both models are at a weak level (Q2 <0.25). Furthermore, the effect sizes on all relationship lines only provide moderate criteria for the IWE and voice relationships (> 0.15), while the other paths are at a weak level.

Table 5. Model structural evaluation

Hypothesis	Path	SD	T-Statistics	p-Values	f ²	R ²	Q ²
H1	IWE -> CIV	0.21	0.05	3.85	0.00	0.05	0.04
H2	IWE -> VOICE	0.44	0.06	7.39	0.00	0.26	0.30
H3	CIV -> VOICE	0.14	0.06	2.18	0.03	0.03	
H4	OID -> VOICE	0.13	0.06	2.38	0.02	0.02	
H5	MOD -> VOICE	0.15	0.06	2.39	0.02	0.03	
H6	IWE -> CIV-> VOICE	0.03	0.02	1.84	0.07		

Based on the results of the analysis (see Table 5), IWE was confirmed to positively and significantly influence civility climate ($b = 0.21$, $p < 0.01$) and employee voice ($b = 0.44$, $p < 0.01$). Hence, H1 and H2 are supported. Both civility climate and organizational identification were also confirmed to have a positive effect on employee voice, with ($b = 0.14$, $p < 0.05$) and ($b = 0.13$, $p < 0.05$), respectively. Thus, H3 and H4 have been supported. Furthermore, the moderation hypothesis can be seen in the interaction variable (MOD), which supports the role of organizational identification as a moderator variable ($b = 0.15$, $p < 0.05$). However, the indirect relationship between IWE and employee voice through civility climate in this study was not supported ($b = 0.03$, $p > 0.05$). Hence, H5 is supported, while H6 is not supported.

3.4. Discussion

This study confirms that IWE can enhance workplace civility and employee voice as expected. Furthermore, the civility climate has also been shown to positively affect employee voice, namun peran intermediate nya pada hubungan IWE and employee voice tidak berhasil didukung. The moderation

test also demonstrates that organizational identification is critical in the relationship between the workplace's civility climate and employee voice. The relationship is getting more substantial, along with the increase in organizational identification.

The first contribution of the present study is to reveal the role of IWE in establishing a civility climate and employee voice. The results of this study enrich previous findings documenting the role of IWE on individual behavior, including commitment (Gheitani et al., 2019), job satisfaction satisfaction (Gheitani et al., 2019; Murtaza et al., 2016; Raja et al., 2020), knowledge sharing behavior (Murtaza et al., 2016; Suryani et al., 2021), and employee performance (Mohammad et al., 2018; Qasim et al., 2022; Raja et al., 2020). Moreover, the results of this study have also succeeded in combining SET (Blau, 1964) and social identity theory (Tajfel & Turner, 1979) as a theoretical framework to support the linkage argument between IWE, civility climate, and employee voice.

There are two reasons why IWE may encourage the formation of a civility climate and, simultaneously, become a driver of employee voice. Accordingly, workplace civility is an employee's perception of individual and group behavior within the organization, including how management promotes a civil workplace (Ottinot, 2011). In other words, civility climate describes how social interactions within organizations promote politeness norms and avoid rude behavior (Cortina et al., 2001; Lim et al., 2008). Based on the characteristics of civility, IWE, as a set of psychological, moral, and social values, always prioritizes how individuals behave. As mentioned in Surah Al-Israa: "Speaking well and having a cheerful face" (Surah Al Israa: 53). In another section, it is also mentioned "The virtue of good words and good listening and avoiding useless words (Surah Fathir: 10). Related to good words, the Qur'an outlines "Lowering the voice when speaking" (Surah Luqman: 19). Hence, Islam in the context of communication regulates the etiquette or norms of politeness that is relevant to the civility climate.

Furthermore, IWE in this study can also encourage employee voice behavior, indicating that the implementation of IWE can have a beneficial impact on proactive employee behavior. In the work context, Islam encourages individuals to be dedicated and contribute to their organizations, including maintaining cooperation and creativity (Yousef, 2000). On the other hand, IWE is empirically related to several proactive behaviors, including OCB and knowledge-sharing behavior (Murtaza et al., 2016; Suryani et al., 2021, 2022). In line with knowledge-sharing behavior, oriented towards voluntary employee behavior, employee voice also involves voluntary employee behavior by providing ideas, information, and various inputs to the company. Since Islam encourages someone to spread knowledge as a charity (Suryani et al., 2021); then the behavior of voice in the form of ideas, suggestions, and valuable information for the company's improvement is very relevant to IWE.

Third, the results of this study enrich the role of civility climate as a driver of employee voice. The results of this study answer doubt about the relevance of employee voice and civility climate and provide direction in the debate regarding the relationship between the two variables. This study presents the relationship between civility climate and employee voice (Achmadi et al., 2022) and refutes the assumption that civility climate is a barrier to voice (Cortina et al., 2019). This study's results support that a civility climate can encourage voice behavior (Olson-Buchanan et al., 2019; Praslova, 2019), compared to a barrier to voice (Cortina et al., 2019; Wilson, 2015). The results of this study supports the argument that civility can promote a voice for two reasons: first, in line with Olson-Buchanan et al. (2019), a respectful atmosphere allows people to voice their opinions and ideas without worrying about being dismissed. Second, Praslova (2019) explains the side of a constructive organizational climate that develops open and transparent communication by providing various means for employees to express their voices. This form of organizational support to absorb these aspirations can encourage higher employee engagement because they feel included and heard. Correspondingly, voice can be

maintained when employees can be **involved in decision-making** (Jha et al., 2019; Kwon et al., 2016). In other words, the civility climate is not a barrier to employee voice in Asian culture, especially in Indonesia. The results of this study contradict the argument that a civility climate will block voices (Wilson, 2015). We argue that freedom of expression remains shrouded in social and cultural norms of decency and therefore differs from the assumptions of western scholars.

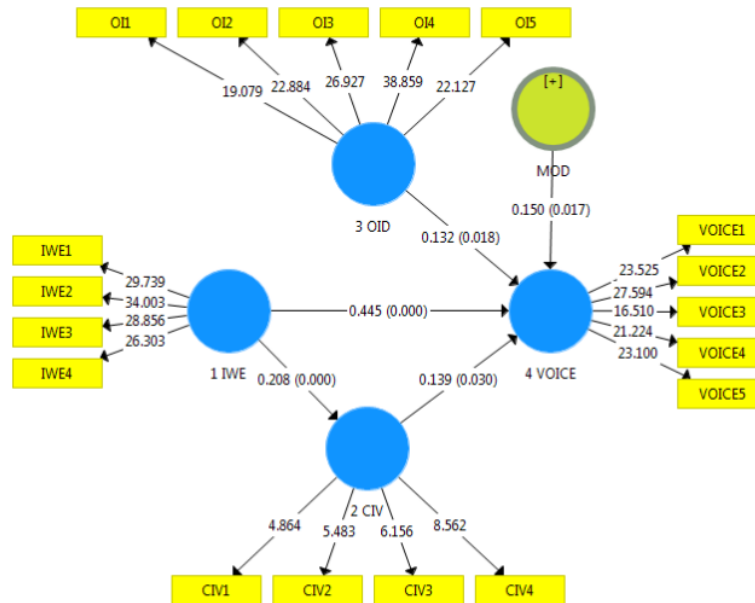


Figure 2. Research results of PLS-SEM

Finally, this study expands the employee voice literature by adding **organizational identification** as a boundary condition to explain the link between **IWE** and employee voice. In addition, organizational identification's positive effect on employee voice enriches previous studies (Ali Arain et al., 2018; Islam et al., 2019; Qi & Ming-Xia, 2014; Ruan & Chen, 2021; Tangirala & Ramanujam, 2008). Thus, the results of this study complement the existing literature on the moderating role of organizational identification in different contexts. Moreover, the results of this study also provide an extension to the role of organizational identification as a moderator (Knoll & van Dick, 2013; Wang et al., 2018; Zhuang et al., 2021) in the context of different variable relationships. Organizational identification as a way for employees to view their closeness to the organization can play a dual role as an antecedent and effective moderator for employee voice.

3.5. Practical implications

The current study's findings have important implications for management, particularly in the education sector. The university management, as the administrator, needs employee voices to increase their sensitivity to various problems in the field of practice, which is considered a strategic tool to increase effectiveness. In other words, lecturers with a high level of sensitivity to various problems in the field will directly help the organization to make changes and improvements. This study's findings

show how to simultaneously promote IWE and civility climate as an engagement strategy, which can increase employee voice. Therefore, some practical suggestions can be made by the management as follows.

First, the research findings indicate that employees' perceptions of IWE can be a driver of increasing civility climate and employee voice within the organization. The results of this study confirm that efforts to internalize Islamic values in work activities are encouraged through a series of policies. First, IWE is concerned with effort, competition, transparency, and morally responsible conduct, which can be integrated with organizational values and culture. Effort refers to hard work and dedication to the work currently occupied. In the context of education, lecturers can be encouraged to have high enthusiasm and dedication through various periodic pieces of training.

Furthermore, IWE pays significant attention to competition and transparency. Competition means that each lecturer is directed to participate in various activities outside the campus, including participating in research competitions organized by the ministry of education and culture. Transparency in management activities can be carried out through the selection process for prospective teachers and positions based on a transparent assessment system and can be followed by all lecturers. Finally, the moral responsibility of lecturers for learning success needs to be encouraged through a series of technical training related to pedagogy and educational technology.

Second, the management of higher education institutions must ensure the creation of a civility climate and reject any form of incivility that is carried out in the educational environment. Efforts to internalize the value of civility can be carried out through massive outreach to all stakeholders (including lecturers and students) in behaving in an educational environment. Third, management must strengthen employee voice mechanisms through formal and non-formal forums. Leaders also ensure that employees' ideas and input are heard and implemented.

4. CONCLUSION

This research aims to reveal the determinant factors of employee voice using a religious perspective (Islamic work ethic) and a climate of civility. In addition, organizational identification is integrated into the research model as an additional explanatory and moderating relationship between IWE and employee voice. Using a sample of lecturers at various universities in Indonesia, the results of this study found that IWE has an essential role in increasing the perceived civility climate and encouraging employee voice. Furthermore, the analysis results also found that civility climate predicts employee voice. Organizational identification in this study is a quasi-moderator in which its role as a predictor of employee voice and moderator of IWE and employee voice is supported.

The results of this study provide valuable insights for studying employee voice from a religious perspective. In addition, the model developed in this study has the potential to be further developed in the future. Although this study has theoretical and practical contributions, some weaknesses need to be brought to the attention of future researchers. First, this study specifically sampled the education sector, so the generalization of the results to other sectors needs to be done with caution. Future researchers should consider expanding the study area and increasing the sample size. Second, this study collected data from one source on all the studied variables. Even though the method and statistical controls are in place to detect bias, future studies may consider collecting data from multiple sources. For example, for employee voice, the results of self-ratings and ratings from leaders need to be carried out to obtain more comprehensive information.

Conflicts of Interest: The authors declare no conflict of interest

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Encouraging employees' voice behavior through Islamic work ethics and civility climate: The role of organizational identification

Hendryadi

Manajemen, Sekolah Tinggi Ilmu Ekonomi Indonesia Jakarta

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Abstract

This study explores the relationship between Islamic work ethics (IWE) and employee voice in the education sector. Our research model includes the role of civility climate and organizational identification as moderating factors. Using a time-lagged approach, we collected data from 227 lecturers across various universities and analyzed the model using a mediation moderation procedure and macro Process. Our results confirm that IWE is positively related to civility and employee voice. Moreover, employee voice is positively associated with the civility climate, which mediates IWE and employee voice. Lastly, the strength of the relationship between IWE and employee voice depends on the level of organizational identification.

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Introduction

Employee voice is a tool that can increase organizational effectiveness as a form of proactive behavior, indicating high employee concern for the organization. Researchers have estimated that employee voice has various causes, including contextual and personality factors (Morrison et al., 2015). In addition, promoting employee voice is a tool to increase innovation (Azevedo et al., 2020; Rasheed et al., 2021). Regardless of the importance of employee voice to organizations, researchers have different perspectives on studying voice (Wilkinson et al., 2020). For example, in the industrial relations (IR) view, voice is considered a collective action, formal mechanism, and structure and has a corrective motive. On the other hand, organizational behavior (OB) views voice as individual behavior, contextual, can be non-formal, and their motives for improvement or self/group interest (Wilkinson et al., 2020). Even though it has been studied from various points of view, researchers agree that employee voice is essential to organizations, especially for increasing effectiveness and detecting various deficiencies in the field (Jha et al., 2019; Mowbray et al., 2021).

Responding to the different viewpoints in studying employee voice, this study is directed to integrate the two approaches (OB and IR) simultaneously. In the context of OB, this study agrees with several previous studies which articulated employee voice as proactive behavior (Jha et al., 2019; Morrison et al., 2015; Van Dyne et al., 2003), in the form of employee behavior that voluntarily provides various suggestions and constructive input to the company. In other words, assumptions built from voices coming from employees lead to contextual factors, including culture and individual behavior. Using the OB argument, the current study considers employee behavior based on self-determination and motives. Instead, from an IR perspective, voice aims to promote democracy and is closely related to formal channels, structure, power distance, and organizational climate. Thus, based on a combined perspective (IR and OB), this study proposes organizational and individual situational factors as antecedents of employee voice in educational settings.

This study aims to provide the latest empirical evidence related to the relationship between employee voice, civility climate, and Islamic work ethic (IWE) as contextual factors. IWE is an Islamic-based work ethics concept first popularized by Ali (1988); as a set of values based on the Qur'an and the Sunnah of the Prophet Muhammad (PBUH). IWE has become a framework used by various Muslim researchers to explain employee behavior in the last twenty years. For example, recent studies confirmed that its application increases job satisfaction, commitment, knowledge-sharing behavior, and employee innovation (Gheitani et al., 2019; Murtaza et al., 2016; Raja et al., 2020; Suryani et al., 2021, 2022). On the other hand, IWE has also been confirmed to increase employee performance (Mohammad et al., 2018; Qasim et al., 2022; Raja et al., 2020). In the present study, IWE is proposed as an antecedent of employee voice and provides a more comprehensive explanation of the process model through civility climate. Hence, the study makes a theoretical contribution to the initial evidence of IWE and employee voice and IWE and civility climate, which have yet to be explored.

The first theoretical contribution of this study is to reveal the role of IWE in forming employee voices through a civility climate. Contextual factors have previously been believed to be essential in forming employee voice (Afsar et al., 2018; Cassinger & Thelander, 2020; Guo et al., 2022; Mowbray et al., 2021). For example, Mowbray et al. (2021) developed an employee voice model by integrating high-performance work systems (HPWS) and employment relations (ER). Other factors are culture, organizational climate, and leadership (Afsar et al., 2018; Cassinger & Thelander, 2020; Guo et al., 2022). In contrast to previous studies, the present study focuses on religion-based contextual factors, namely IWE. Thus, this study aims to simultaneously broaden the area of IWE's study on group behavior (civility climate) and individual (employee voice). Hence, we propose that internalization of IWE can encourage pro-active behavior of employees (voice).

The second contribution, this study addresses the debate regarding the relationship between civility climate and employee voice. For example, Cortina et al. (2019) argue that a

civility climate can hinder employees' free speech and consequently reduce employee voice. Instead, researchers (i.e., Olson-Buchanan et al., 2019; Praslova, 2019) argue that a civility climate can promote integration and engagement to encourage constructive voices from employees. Regardless of the debate, the present study uses the assumption of eastern cultural values, where the norm of politeness cannot be abandoned under the pretext of free speech. In other words, employee voice needs to be encouraged through the values of civility.

Third, the current study aims to add organizational identification as a boundary condition to the employee voice literature to clarify the relationship between IWE and employee voice. Organizational identification has previously been confirmed as a predictor of employee voice (Ali Arain et al., 2018; Ruan & Chen, 2021). Moreover, previous researchers have also documented the role of organizational identification as a moderator of employee voice (Knoll & van Dick, 2013; Wang et al., 2018; Zhuang et al., 2021). Instead, the present study proposes the dual function of organizational identification: as an antecedent and moderator simultaneously. This dual function is referred to as a quasi-moderator, where organizational identification is confronted with being able to function as a predictor and moderator to enrich knowledge in this field.

Research model

The social exchange theory (SET, Blau, 1964) and social identity theory (SIT, Tajfel & Turner, 1979) have been used to explain the relationship between variables in this study. First, SET assumes that individual behavior is closely related to the process of their interaction with their environment. In the context of this interaction, a person will assess whether they have the risks or benefits of the social relationship created. There are two keywords in this exchange process: cost refers to how many sacrifices (material and non-material) are in a social relationship, and benefits indicate how much individuals will get when involved in the exchange process. Drawing the SET argument, it can be stated that individuals will provide ideas, suggestions, and input (voice) based on considering the cost and benefits they get in social relations at work. In the context of these benefits, IWE, sourced from the Qur'an and hadith, directs individuals always to be beneficial for their environment. Work is not solely for personal interests but also the benefit of the social environment. Since spreading knowledge is considered a noble behavior, especially if it is done to increase social benefits (Suryani et al., 2021), it makes sense to associate IWE with employee voice.

In line with SET's assumption, IWE is concerned about treating workers somewhat. In this context of fairness, employers must pay attention to the needs of employees, develop their knowledge, and properly value their work. For example, Prophet Muhammad SAW stated that the salary given should be "timely, fair and adequate" (Ali & Al-Owaihian, 2008). The second theory used in this study is the social identity theory. Tajfel and Turner (1979) explains that someone with pride in his group explicitly accepts a sense of identity (a sense of togetherness in the group). In organizational contexts, group identity positively affects various individual behaviors, including voice (Ali Arain et al., 2018; Islam et al., 2019; Qi & Ming-Xia, 2014; Ruan & Chen, 2021; Tangirala & Ramanujam, 2008). In different contexts, individuals with a high social identity tend to act proactively (H. Chen & Ayoun, 2019). Using the SET and SIT frameworks, organizational identification as an individual's assessment of their closeness to the organization becomes the basis for increasing their emotional bonds within groups, building cooperation and upholding a climate of mutual support for one another. Hence, organizational identification will shape voice behavior due to their closeness to the organization.

Islamic work ethic, civility climate, and employee voice

Civility climate describes how social interactions within organizations promote politeness norms and avoid rude behavior (Cortina et al., 2001; Pearson et al., 2001) Pearson et al. (2001) illustrate that civility (the opposite of incivility) that occurs in organizations can be seen in

how organizational members maintain norms of mutual respect, build good relationships, and have empathy for the difficulties of others (Pearson et al., 2001). Based on the civility definition, we suggest that IWE can promote a civility climate based on the following arguments. The IWE places a high value on how people behave as a set of psychological, moral, and social values. Least there are four manners of speaking in Islam: "Speaking well and having a cheerful face" (Surah Al Israa: 53); "The virtue of good words and good listening and avoiding useless words (Surah Fathir: 10, Al Muminun: 3); "Speaking Honestly (Surah Al Ahzab: 70)", and "Lowering the voice when speaking" (Surah Luqman: 19). Moreover, Prophet Muhammad SAW also said that "Whoever believes in Allah and the Last Day, let him not hurt his neighbor. Whoever believes in Allah and the Last Day, then honor his guest. And whoever believes in Allah and the Last Day, either say good or be silent." (Narrated by Al-Bukhari, Muslim, and Ahmad). In the context of communication, it is clear that Islam has a series of etiquette or norms of politeness that is relevant to the civility climate.

Workplace civility climate is an employee's perception of individual and group behavior within the organization, including how management promotes a civil workplace (Ottinot, 2011). Specifically, civility climate describes how social interactions within organizations promote politeness norms and avoid rude behavior (Cortina et al., 2001; Pearson et al., 2001) Pearson et al. (2001) illustrate that civility (the opposite of incivility) that occurs in organizations can be seen in how organizational members maintain norms of mutual respect, build good relationships, and have empathy for the difficulties of others (Pearson et al., 2001). Based on the civility definition, we suggest that IWE can promote a civility climate based on the following arguments. The IWE places a high value on how people behave as a set of psychological, moral, and social values. Least there are four manners of speaking in Islam: "Speaking well and having a cheerful face" (Surah Al Israa: 53); "The virtue of good words and good listening and avoiding useless words (Surah Fathir: 10, Al Muminun: 3); "Speaking Honestly (Surah Al Ahzab: 70)", and "Lowering the voice when speaking" (Surah Luqman: 19). Moreover, Prophet Muhammad SAW also said that "Whoever believes in Allah and the Last Day, let him not hurt his neighbor. Whoever believes in Allah and the Last Day, then honor his guest. And whoever believes in Allah and the Last Day, either say good or be silent." (Narrated by Al-Bukhari, Muslim, and Ahmad). In the context of communication, it is clear that Islam has a series of etiquette or norms of politeness that is relevant to the civility climate. Thus, the hypothesis that we propose is:

H1. IWE may positively impact civility climate

In addition to promoting the civility climate, the present study proposes an initial examine the relationship between IWE and employee voice. Jha et al. (2019) stated that from an organizational point of view, employee voice is a situation where employees are included in the decision-making process (Jha et al., 2019). In the particular context, employee voice is expressed as extraordinary behavior (Van Dyne et al., 2003), as employee behavior conveys ideas, suggestions, and information to the company. Employee voice is also stated as proactive behaviors (Morrison et al., 2011) as a form of employee concern for the organization to improve the current situation and in the future. From these various perspectives, employee voice is a deliberate action taken by employees by providing ideas, suggestions, and information to the company, regardless of their motives. From the point of view of motives (Van Dyne et al., 2003), employee voice aims to increase organizational effectiveness and collectivity and solve various problems in the work environment. In line with that, IWE emphasizes the importance of individual contributions to the organization. Including the contribution is hard work and dedication to improve the progress of the social environment. In other words, the interpretation of IWE is not just working, but employees need to maintain cooperation and creativity (Yousef, 2000). Similarly, prior studies found that IWE can promote OCB, knowledge-sharing behavior and thriving at work (Murtaza et al., 2016; Suryani et al.,

2021, 2022). Moreover, Islam encourages someone to spread knowledge as a charity; in the context of modern organizations, this can be in the form of ideas, suggestions, and valuable information for the company's progress. Hence, we propose that internalization of IWE can encourage pro-active behavior of employees (voice).

H2. IWE may positively impact employee voice behaviors.

Employee voice is the behavior of employees who voluntarily provide various information and ideas to the company. Regarding the civility climate, researchers have different opinions regarding its role in employee voice. Some researchers believe that a civility climate can simultaneously encourage voice behavior (Olson-Buchanan et al., 2019; Praslova, 2019), while others argue that civility is a barrier to voice (Cortina et al., 2019). The present study supports the argument that civility can promote a voice for two reasons: first, in line with Olson-Buchanan et al. (2019), a respectful atmosphere allows people to voice their opinions and ideas without worrying about being dismissed. Second, Praslova (2019) explains the side of a constructive organizational climate that develops open and transparent communication by providing various means for employees to express their voices. This form of organizational support to absorb these aspirations can encourage higher employee engagement because they feel included and heard. Correspondingly, voice can be maintained when employees can be involved in decision-making (Jha et al., 2019; Kwon et al., 2016). As noted previously, the IWE may affect civility climate (H1) and subsequently impact employee voice. The present study also suggests that the civility climate is a mediator in the relationship between IWE and employee voice. Thus the hypothesis that we propose:

H3. Civility climate may positively impact employee voice behaviors.

H4. Civility climate may mediate the link of IWE and employee voice

The role of organizational identification

Organizational identification is how employees feel they are part of their organization (Qi & Ming-Xia, 2014; Van Knippenberg, 2000); therefore, they assume that the organization's goals are also their goals. Psychologically, individuals who have a sense of identification with their organizations tend to be loyal, highly motivated, and proactive (Chen et al., 2019; Liu et al., 2018). Numerous researchers have established that organizational identification is one potential antecedent of employee voice (Ali Arain et al., 2018; Islam et al., 2019; Qi & Ming-Xia, 2014; Ruan & Chen, 2021; Tangirala & Ramanujam, 2008). Moreover, Knoll and van Dick (2013) documented the role of organizational identification as a moderator of the authenticity and silence relationship, and other studies (Wang et al., 2018; Zhuang et al., 2021) placed organizational identification on the relationship between leadership and employee voice. This study suggests that organizational identification can be a moderator and an antecedent of employee voice based on the previous argument. Specifically, we propose that at high levels of IWE, voice can be an outcome of a sense of the value of dedication and kindness to the organization; and organizational identification as a moderator will strengthen the relationship. In the same vein, social identity theory can complement social exchange theory in explaining the relationship between IWE and employee voice. Hence, the effect of IWE on employee voice will be higher as organizational identification increases.

H5. Organizational identification may moderate the link of IWE and employee voice

Methods

Sample and procedure

The determination of the sample uses a non-probability approach, using a previously used sample frame (see Suryani et al., 2022) for lectures in three Islamic state university. Using the sample frame used by Suryani et al. (2022), who collected information on IWE and organizational identification, this study continued to collect data on employee voice and organizational identification in the follow-up phase of the study. Three hundred ninety-six participants in the previous study were invited via email, and 227 respondents answered the questionnaire call (57.10%). The data collection process was extended for four weeks (from September to November 2022), resulting in 278 responses (70% of the response rate) as final data. Respondents comprised 166 (59.71%) male lecturers and 112 (40.29%) female lecturers. The majority of the respondents' education is a master's degree (56.83%), then a doctorate (30.94%), and lecturers who are currently pursuing doctoral education (10.43%). As many as five respondents (1.80%) were unwilling to answer about their educational background (Table 1). Finally, most respondents (n = 187, 67.27%) were married, and 91 others (32.73%) were single.

Measurement

Islamic work ethic is measured using a four-item scale developed by Ali (1992). This short version scale has been shown to have good validity and reliability based on previous studies (Chaudhary et al., 2021; Islam et al., 2020). An example of the item is "Work is a source of happiness and accomplishment." Civility climate is measured using four items from the Civility Norms Questionnaire-Brief (CNQ-B; Walsh et al., 2012). An example of the item is "You have to trust each other in this line of work." Higher scores represent a higher civility climate. We assess employee voice using a six-item (Botero & Van Dyne, 2009). An item example is "I speak up to my supervisor with ideas for new projects..." Finally, a six-item scale is used to assess organizational identification (Mael & Ashforth, 1992). For example, item: "When I talk about my organization, I usually say 'we' rather than 'they'." Respondents were asked to respond to all items with a 5-Likert item type according to the context. For IWE and civility climate, responses ranged from 1 = strongly disagree to 5 = strongly agree. Meanwhile, respondents were asked to give a rating of 1 = never – 5 = very often for employee voice and organization identification.

Procedure analysis

Data analysis used the SEM partial least squares (PLS-SEM) moderator model to estimate the proposed model. PLS-SEM was chosen because this study aimed to develop an initial model to explore the relationship between IWE, organizational identification, civility climate, and employee voice, which had not been explored previously (Hair et al., 2019). Furthermore, to address potential bias in the data, this study adds additional analysis to identify common method bias using the Harman Single Factor evaluation (Kock et al., 2021).

Common method bias

Common method bias is a threat in studies that use a single data source (Podsakoff et al., 2012); therefore, it is necessary to evaluate it to detect it. As explained in the sample procedure section, this study takes data from a single source (employees) for all variables so that detection of common method bias is necessary. First, the control procedure is carried out by collecting data in stages, where this study uses a cross-sectional time-lag approach. This time-lag method was used to eliminate the opportunity for respondents to make connections between variables that could affect their responses to the questions asked (Podsakoff et al., 2012). Furthermore, statistical control was carried out using the Harman single-factor evaluation approach, where the AVE value on a combination of indicators should not exceed

0.40 as an indication that there is no similarity of variance between indicators (Kock et al., 2021). As shown in Table 2, the AVE value for a single variable is $0.32 < 0.40$, indicating a measurement model free from potential common method bias (Kock et al., 2021).

Table 1.*Measurement model evaluation*

Construct	VIF	Factor loading	Cronbach's Alpha	Composite Reliability	AVE
Islamic work ethic			0.85	0.90	0.69
IWE1	2.05	0.84			
IWE2	2.13	0.84			
IWE3	2.06	0.83			
IWE4	1.83	0.80			
Civility climate			0.82	0.87	0.62
CIV1	2.70	0.77			
CIV2	2.40	0.79			
CIV3	2.65	0.82			
CIV4	1.18	0.78			
Organizational identification			0.89	0.92	0.69
OID1	1.92	0.79			
OID2	2.24	0.83			
OID3	2.01	0.83			
OID4	2.35	0.87			
OID5	2.11	0.82			
Employee voice			0.83	0.88	0.59
VOICE1	1.61	0.77			
VOICE2	1.68	0.80			
VOICE 3	1.48	0.72			
VOICE 4	1.82	0.77			
VOICE 5	1.83	0.78			
Harman' singe factor AVE		0.32			

Results and discussion

Measurement model evaluation

Evaluation of the measurement model begins with assessing the reliability and validity using several techniques. In the first analysis stage, one indicator (OID6) was indicated to have a loading factor of less than 0.50 (far below the standard 0.70), so it was eliminated from the measurement model. After one indicator is eliminated, the analysis is continued again, and the results are reported sequentially. First, evaluate outer loading to measure item reliability. As shown in Table 1, all loadings above 0.70 are recommended by Hair et al. (2019) to fulfill item reliability. Second, evaluation of internal consistency reliability as seen from Cronbach's Alpha (CA) and composite reliability (CR). The results of this study show that all constructs have satisfactory internal consistency (CA and CR > 0.70). Third, evaluation of convergent validity based on the average variance extracted (AVE) value. As shown in Table 1, all AVEs' values have met the cut-off value of 0.50 (Hair et al., 2019).

The fourth stage in the measurement model evaluation is discriminant validity, which can be assessed using two approaches: the Fornell Lacker criterion and the heterotrait-monotrait (HTMT) ratio (Hair et al., 2019). Table 2 displays the AVE root-square value on the Fornell-Lacker criterion (bold diagonal), which is greater than the correlation between variables, indicating that the measurement model has met discriminant validity. In the same vein, all constructs' HTMT ratio is smaller than 0.90, indicating that the model meets discriminant validity (Hair et al., 2019).

Table 2.
 Discriminant validity assessment

Fornell-Larcker Criterion				
	1 IWE	2 CIV	3 OID	4 VOICE
1 IWE	0.831			
2 CIV	0.208	0.788		
3 OID	0.221	0.105	0.828	
4 VOICE	0.494	0.232	0.221	0.767

Heterotrait-Monotrait Ratio (HTMT)				
	1 IWE	2 CIV	3 OID	4 VOICE
1 IWE				
2 CIV	0.199			
3 OID	0.251	0.112		
4 VOICE	0.579	0.254	0.257	

Structural model evaluation and hypotheses testing

Before evaluating the hypothesis, the collinearity evaluation is assessed first stage. As shown in Table 3, all VIF values are less than 3-5 according to the recommendation (Hair et al., 2019). Then the evaluation of R square, f square, and Q square is carried out on the structural model. The results of the analysis in Table 3 show that the civility model has an R square in the valley category (< 0.2), while the voice model is in the moderate category (> 0.2). Q square, which indicates the value of the relevance prediction of the model, also provides a conclusion that shows that both models are at a weak level (Q2 <0.25). Furthermore, the effect sizes on all relationship lines only provide moderate criteria for the IWE and voice relationships (> 0.15), while the other paths are at a weak level.

Table 3.
 Model structural evaluation

Hypothesis	Coeff	SD	T-Statistics	p-Values	f ²	R ²	Q ²
H1 IWE -> CIV	0.21	0.05	3.85	0.00	0.05	0.04	0.02
H2 IWE -> VOICE	0.44	0.06	7.39	0.00	0.26	0.30	0.16
H3 CIV -> VOICE	0.14	0.06	2.18	0.03	0.03		
H4 OID -> VOICE	0.13	0.06	2.38	0.02	0.02		
H5 MOD -> VOICE	0.15	0.06	2.39	0.02	0.03		

Based on the results of the analysis (see Table 5), IWE was confirmed to positively and significantly influence civility climate (b = 0.21, p <0.01) and employee voice (b = 0.44, p

<0.01). Hence, H1 and H2 are supported. Both civility climate and organizational identification were also confirmed to have a positive effect on employee voice, with ($b = 0.14, p < 0.05$) and ($b = 0.13, p < 0.05$), respectively. Thus, H3 and H4 have been supported. Furthermore, the moderation hypothesis can be seen in the interaction variable (MOD), which supports the role of organizational identification as a moderator variable ($b = 0.15, p < 0.05$). Hence, H5 is supported.

Discussion

This study confirms that IWE can enhance workplace civility and employee voice as expected. Furthermore, the civility climate has also been shown to affect employee voice positively, but its intermediate role in the relationship between IWE and employee voice has yet to be supported. The moderation test also demonstrates that organizational identification is critical in the relationship between the workplace's civility climate and employee voice. The relationship is getting more substantial, along with the increase in organizational identification.

The first contribution of the present study is to reveal the role of IWE in establishing a civility climate and employee voice. The results of this study enrich previous findings documenting the role of IWE on individual behavior, including commitment (Gheitani et al., 2019), job satisfaction (Gheitani et al., 2019; Murtaza et al., 2016; Raja et al., 2020), knowledge sharing behavior (Murtaza et al., 2016; Suryani et al., 2021), and employee performance (Mohammad et al., 2018; Qasim et al., 2022; Raja et al., 2020). Moreover, the results of this study have also succeeded in combining SET (Blau, 1964) and social identity theory (Tajfel & Turner, 1979) as a theoretical framework to support the linkage argument between IWE, civility climate, and employee voice.

There are two reasons why IWE may encourage the formation of a civility climate and, simultaneously, become a driver of employee voice. Accordingly, workplace civility is an employee's perception of individual and group behavior within the organization, including how management promotes a civil workplace (Ottinot, 2011). In other words, civility climate describes how social interactions within organizations promote politeness norms and avoid rude behavior (Cortina et al., 2001; Lim et al., 2008). Based on the characteristics of civility, IWE, as a set of psychological, moral, and social values, always prioritizes how individuals behave. As mentioned in Surah Al-Israa: "Speaking well and having a cheerful face" (Surah Al Israa: 53). In another section, it is also mentioned "The virtue of good words and good listening and avoiding useless words (Surah Fathir: 10). Related to good words, the Qur'an outlines "Lowering the voice when speaking" (Surah Luqman: 19). Hence, Islam in the context of communication regulates the etiquette or norms of politeness that is relevant to the civility climate.

Furthermore, IWE in this study can also encourage employee voice behavior, indicating that the implementation of IWE can have a beneficial impact on proactive employee behavior. In the work context, Islam encourages individuals to be dedicated and contribute to their organizations, including maintaining cooperation and creativity (Yousef, 2000). On the other hand, IWE is empirically related to several proactive behaviors, including OCB and knowledge-sharing behavior (Murtaza et al., 2016; Suryani et al., 2021, 2022). In line with knowledge-sharing behavior, oriented towards voluntary employee behavior, employee voice also involves voluntary employee behavior by providing ideas, information, and various inputs to the company. Since Islam encourages someone to spread knowledge as a charity (Suryani et al., 2021); then the behavior of voice in the form of ideas, suggestions, and valuable information for the company's improvement is very relevant to IWE.

Third, the results of this study enrich the role of civility climate as a driver of employee voice. The results of this study answer doubt about the relevance of employee voice and civility climate and provide direction in the debate regarding the relationship between the two variables. This study presents the relationship between civility climate and employee voice

(Achmadi et al., 2022) and refutes the assumption that civility climate is a barrier to voice (Cortina et al., 2019). This study's results support that a civility climate can encourage voice behavior (Olson-Buchanan et al., 2019; Praslova, 2019), compared to a barrier to voice (Cortina et al., 2019; Wilson, 2015). The results of this study supports the argument that civility can promote a voice for two reasons: first, in line with Olson-Buchanan et al. (2019), a respectful atmosphere allows people to voice their opinions and ideas without worrying about being dismissed. Second, Praslova (2019) explains the side of a constructive organizational climate that develops open and transparent communication by providing various means for employees to express their voices. This form of organizational support to absorb these aspirations can encourage higher employee engagement because they feel included and heard. Correspondingly, voice can be maintained when employees can be involved in decision-making (Jha et al., 2019; Kwon et al., 2016). In other words, the civility climate is not a barrier to employee voice in Asian culture, especially in Indonesia. The results of this study contradict the argument that a civility climate will block voices (Wilson, 2015). We argue that freedom of expression remains shrouded in social and cultural norms of decency and therefore differs from the assumptions of western scholars.

Finally, this study expands the employee voice literature by adding organizational identification as a boundary condition to explain the link between IWE and employee voice. In addition, organizational identification's positive effect on employee voice enriches previous studies (Ali Arain et al., 2018; Islam et al., 2019; Qi & Ming-Xia, 2014; Ruan & Chen, 2021; Tangirala & Ramanujam, 2008). Thus, the results of this study complement the existing literature on the moderating role of organizational identification in different contexts. Moreover, the results of this study also provide an extension to the role of organizational identification as a moderator (Knoll & van Dick, 2013; Wang et al., 2018; Zhuang et al., 2021) in the context of different variable relationships. Organizational identification as a way for employees to view their closeness to the organization can play a dual role as an antecedent and effective moderator for employee voice.

Practical implications

The current study's findings have important implications for management, particularly in the education sector. The university management, as the administrator, needs employee voices to increase their sensitivity to various problems in the field of practice, which is considered a strategic tool to increase effectiveness. In other words, lecturers with a high level of sensitivity to various problems in the field will directly help the organization to make changes and improvements. This study's findings show how to simultaneously promote IWE and civility climate as an engagement strategy, which can increase employee voice. Therefore, some practical suggestions can be made by the management as follows.

First, the research findings indicate that employees' perceptions of IWE can be a driver of increasing civility climate and employee voice within the organization. The results of this study confirm that efforts to internalize Islamic values in work activities are encouraged through a series of policies. First, IWE is concerned with effort, competition, transparency, and morally responsible conduct, which can be integrated with organizational values and culture. Effort refers to hard work and dedication to the work currently occupied. In the context of education, lecturers can be encouraged to have high enthusiasm and dedication through various periodic pieces of training.

Furthermore, IWE pays significant attention to competition and transparency. Competition means that each lecturer is directed to participate in various activities outside the campus, including participating in research competitions organized by the ministry of education and culture. Transparency in management activities can be carried out through the selection process for prospective teachers and positions based on a transparent assessment system and can be followed by all lecturers. Finally, the moral responsibility of lecturers for learning success needs to be encouraged through a series of technical training related to pedagogy and educational technology.

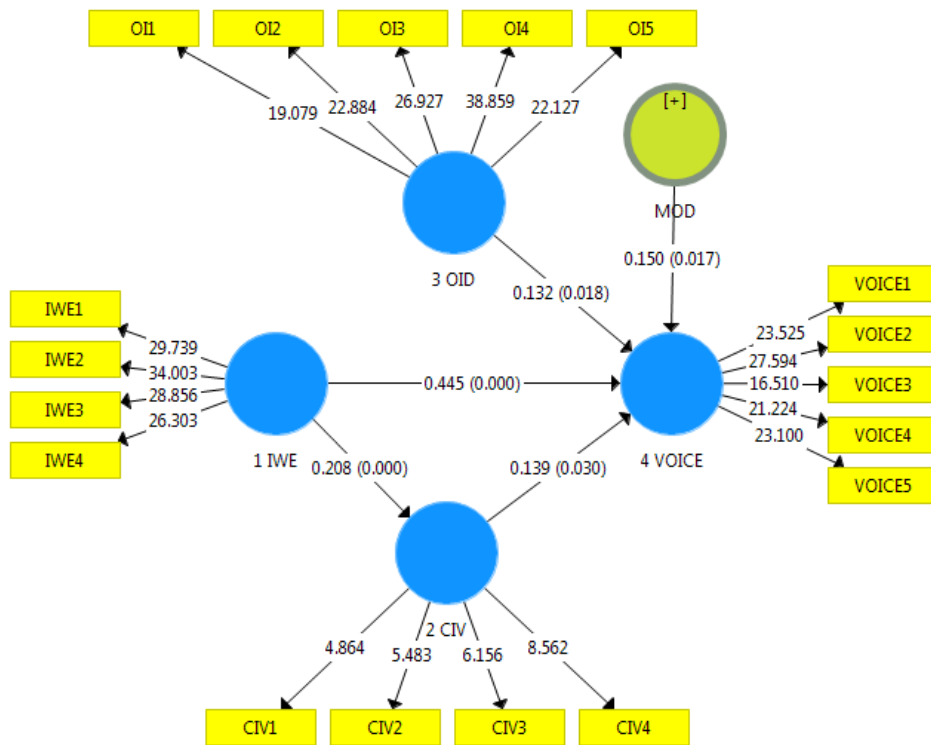


Figure 1.
Research results of PLS-SEM

Second, the management of higher education institutions must ensure the creation of a civility climate and reject any form of incivility that is carried out in the educational environment. Efforts to internalize the value of civility can be carried out through massive outreach to all stakeholders (including lecturers and students) in behaving in an educational environment. Third, management must strengthen employee voice mechanisms through formal and non-formal forums. Leaders also ensure that employees' ideas and input are heard and implemented. Thus, discussion forums between lecturers and management need to be held regularly to obtain various views from lecturers.

Conclusion

This research aims to reveal the determinant factors of employee voice using a religious perspective (Islamic work ethic) and a climate of civility. In addition, organizational identification is integrated into the research model as an additional explanatory and moderating relationship between IWE and employee voice. Using a sample of lecturers at various universities in Indonesia, the results of this study found that IWE has an essential role in increasing the perceived civility climate and encouraging employee voice. Furthermore, the analysis results also found that civility climate predicts employee voice. Organizational identification in this study is a quasi-moderator in which its role as a predictor of employee voice and moderator of IWE and employee voice is supported.

The results of this study provide valuable insights for studying employee voice from a religious perspective. In addition, the model developed in this study has the potential to be further developed in the future. Although this study has theoretical and practical contributions, some weaknesses need to be brought to the attention of future researchers. First, this study specifically sampled the Islamic education sector, so the generalization of the

results to other sectors needs to be done with caution. Future researchers should consider expanding the study area and increasing the sample size. Second, this study collected data from single source on all the studied variables. Even though the method and statistical controls are applied to detect bias, future studies may consider collecting data from multiple sources to minimize common method bias. For example, for employee voice, the results of self-ratings and ratings from leaders need to be carried out to obtain more comprehensive information. Finally, even though the data collection design uses time lag, causality in the relationship between variables still has limitations. Future studies may use an experimental approach and longitudinal data collection methods.

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