

Quranic Commitment as a Bridge between Job Satisfaction and Teacher Organizational Citizenship Behavior (OCB)

Mamat Salamet Burhanudin^{*1}, Mamah Siti Rohmah², Aldo Redho Syam³

¹ Universitas Islam Negeri Syarif Hidayatullah, Jakarta, Indonesia

² Universitas Islam Depok, Indonesia

³ Universitas Negeri Jakarta, Indonesia

*Corresponding Author: mamat.burhanuddin@uinjkt.ac.id

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ABSTRACT. Previous studies have rarely examined organizational commitment in inclusive schools through a Quranic ethical perspective. This study tests the relationship between job satisfaction and Organizational Citizenship Behavior (OCB) among teachers in inclusive public junior high schools in Bogor Regency, West Java, Indonesia, and asks whether organizational commitment mediates that relationship. Data were collected from 325 teachers selected through proportional random sampling using validated questionnaires, then analyzed with Structural Equation Modeling (SEM) in SmartPLS 4.0. Job satisfaction affects both commitment ($\beta = 0.557$, $t = 12.211$) and OCB ($\beta = 0.404$, $t = 4.210$). Commitment also affects OCB ($\beta = 0.300$, $t = 3.263$) and mediates the relationship between job satisfaction and OCB ($\beta = 0.167$, $t = 2.811$), so the mediation is partial rather than full. Read through a Quranic ethical frame, the mediating role of commitment is interpreted through trustworthiness (*amanah*), steadfastness (*istiqamah*), and excellence in conduct (*ihsan*), suggesting that commitment among teachers in this predominantly Muslim community carries a moral weight that psychological attachment alone does not capture. The study extends the three-component model of commitment by showing that, in religiously grounded schools, its normative element functions as a covenantal obligation rather than a debt owed to the employer. For school management, the results give principals a concrete basis for designing teacher training, workload policy, and recognition systems in inclusive settings.

Keywords: *Job Satisfaction; Organizational Commitment; Organizational Citizenship Behavior; Quranic Values; Inclusive Education.*

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INTRODUCTION

Across 46 inclusive public junior high schools in Bogor Regency, West Java, roughly 1,564 teachers work every day with students of widely differing abilities, usually without specialist assistants, assistive technology, or dedicated funding (Awalia et al., 2024; Muslimah et al., 2025; Somad et al., 2024). The formal expectation does not soften because of this. Law No. 14 of 2005 on Teachers and Lecturers, Article 10, Chapter IV, requires mastery of pedagogical, professional, social, and personality competencies, and national policy ties those standards to the fourth Sustainable Development Goal on inclusive and equitable quality education (Ananta et al., 2026; Fikri & Setiawati, 2023; Makhambetova & Magauova, 2023; Vantieghem et al., 2023). What keeps these schools running under such conditions is often not the formal job description but what teachers do beyond it. Organizational Citizenship Behavior (OCB) names that territory: helping colleagues without being asked, staying with a struggling student after hours, taking part in school

governance, and absorbing frustration without complaint. Organ (2018) groups these actions into altruism, sportsmanship, courtesy, civic virtue, and conscientiousness. Where a curriculum cannot anticipate every student need, teacher OCB is what decides whether an inclusive school merely copes or actually serves its students (Adiyono et al., 2025; Ahmed, 2025; Barikzai et al., 2025; Kartiko et al., 2025; Ridho et al., 2025; Taqiyah et al., 2025; Widodo & Gustari, 2020; Wiyanto & Taluwara, 2024).

Evidence on what produces OCB in educational settings converges on two predictors. Massoud et al. (Massoud & Jameel, 2020) recorded a strong positive correlation between job satisfaction and several OCB dimensions, and Shrestha and Bhattarai (Shrestha & Bhattarai, 2022) reported a comparable direct effect among Nepali school teachers. Studies that place organizational commitment between the two variables reach a consistent conclusion. Commitment carries the effect of satisfaction forward into discretionary behavior, and the mediation is usually partial rather than complete (Ennida & Allouani, 2023; Hossain, 2020; Kardas, 2023; Rençber & Koparal, 2021). Indonesian work points the same way but rests on a narrower base, since it has concentrated on leadership as the driving variable and treated satisfaction and commitment as secondary (Maqfirah et al., 2026; Musringudin et al., 2017; Pandita & Kiran, 2023; Wangid et al., 2025; Widodo et al., 2023; Widodo & Gustari, 2020; Wijaya et al., 2025). The picture is stable in two respects. Satisfaction is consistently the stronger predictor, and commitment adds a smaller independent contribution whose mediation coefficient rarely exceeds a modest magnitude. What none of these studies explains is why the commitment path stays modest even in settings where teachers describe their work in strongly moral terms.

The gap lies in how commitment itself is theorized. The three-component model of Allen and Meyer (Allen & Meyer, 1990), which separates affective, continuance, and normative commitment, was built in secular North American organizations, and its normative element assumes an obligation owed to the employer (Colquitt, 2016). In Bogor that assumption fits poorly. Roughly 94% of the teachers in this study identify as Muslim, and they routinely describe institutional loyalty as a duty owed to God rather than to a ministry. The Qur'an supplies the vocabulary they use for it, including *amanah* in Chapter Al-Ahzab, verse 72, *ihsan* in Chapter Al-Baqarah, verse 195, and *ta'awun* in Chapter Al-Maidah, verse 2 (Abdurrahman et al., 2022; Hasibuan et al., 2025; Indallah et al., 2025; Sutapa et al., 2025). Research on OCB in Islamic educational settings has treated such values as direct predictors of behavior, which leaves the mediator itself unexamined (Ahadiyah et al., 2024; Aslihah & Wasehudin, 2023; Azizah et al., 2025; Nisa et al., 2025). Organizational commitment in inclusive schools has therefore not been read through a Quranic ethical perspective, and the satisfaction to commitment to OCB trajectory in Indonesian inclusive schools has not been tested systematically with SEM (Awalia et al., 2024; Jigjiddorj et al., 2021; Kurniasih et al., 2025; Malik et al., 2021).

This study tests that trajectory and interprets it against a Quranic ethical frame. It asks whether job satisfaction predicts commitment and OCB among teachers in inclusive public junior high schools in Bogor Regency, whether commitment mediates the satisfaction to OCB relationship, and how Quranic ethics account for the size and character of that mediation. Four hypotheses follow. Job satisfaction affects commitment (H1), job satisfaction affects OCB (H2), commitment affects OCB (H3), and commitment mediates the relationship between job satisfaction and OCB (H4). One boundary should be stated at the outset. Quranic values are not measured, not entered into any path, and not quantified anywhere in the model. The empirical claims rest on the SEM results alone, and the Quranic material enters only as an interpretive frame in the Discussion (Creswell, 2014).

The argument is that a model built on secular assumptions can survive intact statistically while still missing what its coefficients mean. If commitment in this setting is a covenant rather than an attachment, then a modest path coefficient is not evidence that commitment matters little. It is evidence that the instrument reaches the organizational surface of something with a deeper source. Reading the results this way extends the normative element of the Allen and Meyer model

instead of replacing it, and it gives school leaders a more usable basis for policy than an imported framework does, because it works with the moral vocabulary teachers already carry. The contribution is therefore theoretical and practical at once, and it speaks directly to SDG 4, which measures inclusive education by whether it works, not by whether it exists.

METHOD

This study used a quantitative explanatory design. The theme was chosen because inclusive schools in Bogor Regency operate under a persistent gap between what policy requires of teachers and what schools can resource, which makes discretionary teacher behavior the practical difference between a functioning inclusive classroom and a nominal one. The variables follow from that problem. OCB is the endogenous variable because it captures the behavior that keeps these schools running beyond formal obligation (Organ, 2018). Job satisfaction is the exogenous variable because prior work identifies it as the most consistent antecedent of OCB in school settings (Massoud & Jameel, 2020; Shrestha & Bhattarai, 2022). Organizational commitment is placed as the mediating variable because the literature treats it as the mechanism that converts a favorable job attitude into behavior outside the job description (Ennida & Allouani, 2023; Kardas, 2023; Liza et al., 2025). Testing the three together allows the direct and indirect paths to be estimated in one model, which is what the research questions require (Creswell & Poth, 2016). No qualitative data were collected. Quranic ethics enter this study only in the Discussion, as a conceptual reading of results produced entirely by the survey.

The target population was all 1,564 teachers across 46 inclusive public junior high schools (SMPN Inklusi) in Bogor Regency, West Java. Using proportional random sampling, 325 teachers were selected as the sample. Data were collected through a structured questionnaire distributed via Google Forms, which allowed efficient coverage of schools spread across the regency (Creswell & Poth, 2016). The sample size comfortably exceeds the minimum required for PLS-SEM estimation of a model with three latent constructs.

Three instruments were used, each adapted to the inclusive school context in Bogor. All items used a five-point Likert scale (1 = strongly disagree to 5 = strongly agree). Organizational Citizenship Behavior was measured using 25 valid items drawn from 30 initial items after pilot testing with $n = 30$ (validity threshold $r_h > 0.361$). The OCB construct was operationalized through ten indicators derived from Organ (2018) and adapted for the Indonesian school context: cooperating, creative thinking, building solidarity, upholding organizational values, maintaining performance, sustaining motivation, maintaining confidentiality, managing information, demonstrating loyalty, and maintaining discipline. Job Satisfaction was measured using 32 valid items from 36 initial items, developed around twelve indicators covering salary fairness, supervisor relationships, peer quality, autonomy, physical and non-physical work environments, and promotion equity, drawing on Colquitt (Colquitt, 2016) and Kinicki & Fugate (Kinicki & Fugate, 2016). Organizational Commitment was measured using 25 valid items from 30 initial items, covering six indicators: pride in the workplace, sense of institutional ownership, continuous performance improvement, delivery of best service, building work culture, and commitment to public service. This operationalization draws on Colquitt (2016) and the three-component model of Allen and Meyer (1990).

The data were analyzed using Structural Equation Modeling (SEM) with SmartPLS 4.0. SEM was appropriate because it allowed simultaneous testing of multiple causal paths, evaluates measurement reliability, and supports mediation analysis (Hair & Alamer, 2022). The measurement model was assessed for convergent validity ($AVE > 0.5$), discriminant validity through the Fornell-Larcker criterion and the HTMT ratio (< 0.85), and reliability (composite reliability and Cronbach's $\alpha > 0.70$). Structural estimates and their significance were obtained through bootstrapping, and predictive relevance was assessed through Q^2 values from blindfolding. The indirect effect of job satisfaction on OCB through commitment was tested as a specific indirect effect, with significance judged by the bootstrap t statistic. Reporting follows the sequence recommended for PLS-SEM in

behavioral research, in which the measurement model is established before any structural coefficient is interpreted (Quick & Hall, 2015).

Participants were drawn from teachers with at least two years of service in inclusive SMPN in Bogor Regency. Proportional random sampling was applied to ensure representation across school size categories. Schools were stratified by the Bogor Regency Education Office into three size bands (small: up to 20 teachers; medium: 21 to 40; large: 41 or more), and teachers were sampled within each band in proportion to the total school population. Of the 325 respondents, 58.5% were female and 41.5% male. Mean teaching experience was 11.3 years ($SD = 7.2$). Approximately 94% identified as Muslim, which is what makes a Quranic reading defensible as an interpretive frame for this particular sample rather than as a general claim about teachers.

Each of the three instruments underwent pilot testing with a sample of $n = 30$ teachers from schools not included in the main study. Validity was assessed using the Pearson product-moment correlation (threshold $r_h > 0.361$ for $n = 30$ at $\alpha = 0.05$). Items falling below this threshold were removed: five OCB items, four job satisfaction items, and five commitment items were excluded, yielding 25, 32, and 25 valid items respectively. Reliability was assessed by Cronbach's alpha; all three instruments exceeded the threshold of 0.70 comfortably (OCB: 0.961; Job Satisfaction: 0.978; Commitment: 0.961), indicating strong internal consistency. To guard against common method bias, survey items for the three constructs were presented in separate sections of the questionnaire, and respondents were informed that there were no correct or incorrect answers. These procedural controls reduce, though cannot fully eliminate, potential inflation of correlations arising from a single-method, single-time-point design (Creswell & Poth, 2016).

Ethical considerations were addressed at several stages. Before data collection, the study received approval from the relevant institutional review board, and formal permission was secured from the Bogor Regency Education Office. All respondents provided informed consent, were assured of anonymity, and were told that participation was voluntary and would have no bearing on their employment status. Responses were stored on password protected devices and were accessible only to the principal researchers. No individual school or teacher can be identified from any result reported here. These procedures follow the ethical standards recommended for survey research in educational settings (Creswell, 2014).

RESULT AND DISCUSSION

Result

Reliability testing was conducted to ensure that the research instrument consistently and accurately measures the intended constructions. In the second step, two widely used indicators for assessing internal consistency, Composite Reliability and Cronbach's Alpha, were employed as reliable estimators for instruments based on Likert scales. A construct is deemed reliable if both Composite Reliability and Cronbach's Alpha exceed 0.70. To assess validity, Average Variance Extracted (AVE) was used; a variable is considered valid if its AVE exceeds 0.5. The results of the reliability and validity analyses are presented in Table 1.

Table 1. Validity & Reliability

No	Position Titles	Cronbach's alpha	Composite reliability	AVE
1	Commitment	0.961	0.964	0.519
2	OCB	0.958	0.961	0.501
3	Job Satisfaction	0.978	0.980	0.604

Source: SmartPLS 4.0 software

All variables exceed the recommended thresholds for composite reliability and Cronbach's Alpha, and AVE is above 0.5 in every case (see Table 1). Convergent validity and internal consistency are therefore established, which permits the measurement model to be examined for discriminant validity.

Discriminant validity was assessed next. Under the Fornell-Larcker criterion, the square root of the AVE of each construct must exceed that construct's correlation with every other construct in the model. Table 2 reports the comparison, with the square root of AVE on the diagonal and the construct correlations below it.

Table 2. Discriminant Validity Based on the Fornell-Larcker Criterion

Construct	Commitment	Job Satisfaction	OCB
Commitment	0.720		
Job Satisfaction	0.557	0.777	
OCB	0.525	0.571	0.708

Source: SmartPLS 4.0 software

Every diagonal value is larger than the correlations in its own row and column, so the three constructs are empirically distinct and none of them is a proxy for another. Because the Fornell-Larcker criterion is known to be insensitive when construct correlations are moderate, the Heterotrait-Monotrait ratio was calculated as a stricter check on the same property.

Table 3. Discriminant Validity Based on the Heterotrait-Monotrait Ratio

Construct	Commitment	Job Satisfaction	OCB
Commitment	-		
Job Satisfaction	0.575	-	
OCB	0.547	0.590	-

Source: SmartPLS 4.0 software

All three ratios fall below the 0.85 threshold by a wide margin, which confirms the Fornell-Larcker result. Construct overlap can therefore be ruled out as an explanation for the structural estimates reported below.

Structural Equation Model

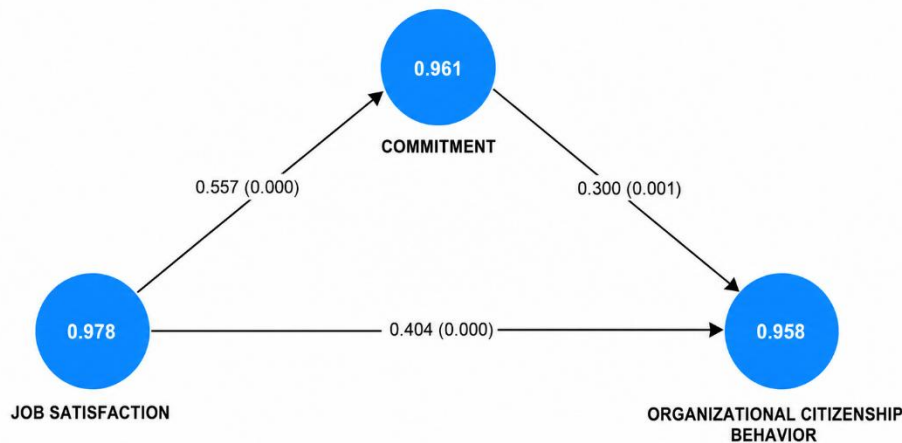


Figure 1. Estimation SEM-PLS Model

Table 4. Determination Coefficient

No	Variable	R-Square	Criteria
1	Commitment	0.310	Weak
2	OCB	0.388	Moderate

Source: SmartPLS 4.0 software

Table 4 reports the coefficients of determination. Job satisfaction accounts for less than a third of the variance in commitment, which the conventional benchmark classifies as weak, while job satisfaction and commitment together account for a moderate share of the variance in OCB. The commitment figure is the more informative of the two. Most of the variance in teacher

commitment is left unexplained by satisfaction, which indicates that something outside the conventional set of organizational predictors is doing substantial work in this sample.

Table 5. Estimation Effect Size

No	Position Titles	Effect Size	Criteria
1	Commitment with OCB	0.102	Small
2	Job satisfaction with Commitment	0.450	Big
3	Job satisfaction with OCB	0.184	Moderate

Source: SmartPLS 4.0 software

Table 5 reports the effect sizes. The contribution of commitment to OCB is small by Cohen's benchmark, which means that commitment raises OCB but adds a limited amount once satisfaction is already in the model. The effect of job satisfaction on commitment is large, so satisfaction at work is the principal condition under which these teachers develop attachment to their school. The direct effect of satisfaction on OCB is moderate, which indicates that a share of discretionary behavior arises from satisfaction without passing through commitment at all.

Table 6. Estimation Path Coefficients

No	Position Titles	Estimation	T-Statistics	P-Values
H1	Job Satisfaction → Commitment	0.557	12.211	0.000
H2	Job Satisfaction → OCB	0.404	4.210	0.000
H3	Commitment → OCB	0.300	3.263	0.000
H4	Job Satisfaction → Commitment → OCB	0.167	2.811	0.000

Source: SmartPLS 4.0 software

All four hypotheses are supported (Table 6). Job satisfaction has a strong effect on commitment (H1) and a substantial direct effect on OCB (H2). Commitment predicts OCB independently of satisfaction (H3). The indirect path is also significant, which confirms that commitment carries part of the influence of satisfaction into discretionary behavior (H4). Because both the direct and the indirect path reach significance, the mediation is partial rather than full.

Taken together, the results present a coherent picture. Job satisfaction is the dominant driver, predicting commitment strongly and OCB directly. Commitment adds an independent but smaller contribution beyond what satisfaction alone explains, and satisfaction reaches OCB both through commitment and around it. The model accounts for a moderate share of the variance in OCB and a weak share in commitment, which is an ordinary outcome for a behavioral model and at the same time a signal that other forces are at work. Blindfolding returned positive predictive relevance for both endogenous constructs ($Q^2 = 0.276$ for commitment and $Q^2 = 0.308$ for OCB), both at a medium level. All constructs cleared convergent and discriminant validity, so the structural findings can be interpreted with confidence in the Discussion that follows.

Discussion

Social exchange offers the frame within which these results are best read (Mulazid et al., 2026). Its central proposition is that when an organization treats its members well, members reciprocate with effort that no contract compels, and the felt obligation to reciprocate is what converts a favorable attitude into behavior (Organ, 2018). The three component model of commitment specifies the psychological form that obligation takes, separating an emotional bond to the organization from the cost of leaving it and from a felt duty to remain (Allen & Meyer, 1990; Colquitt, 2016; Hossain, 2020; Kurniawan et al., 2025). Read together, the two theories predict the structure tested here. Satisfaction generates a debt, commitment is the state in which that debt is held, and OCB is how the debt is repaid. What neither theory specifies is to whom the debt is owed. That silence is where the present results become interesting, because in schools where teachers describe their obligations in religious terms, the creditor may not be the institution at all.

Job satisfaction in this sample covers recognition, working relationships, autonomy, physical and non physical environments, and equitable promotion (Kawuryan et al., 2021). When those conditions hold, teachers help colleagues without being asked, join professional development voluntarily, and exercise a patience their job descriptions do not require (Bogler & Somech, 2023). The direct effect of satisfaction on OCB is among the largest in this model, which is consistent with the wider literature (Abdurrahman et al., 2022; Indarti et al., 2017) and with studies reporting satisfaction as a precursor to favorable organizational outcomes (Gopinath & Litt, 2020; Haditia et al., 2026; Mohamed Ali & Saber, 2023; Mullins, 2024). For an inclusive school, where emotional demands are heavy and resources thin, this means that money and effort spent on teacher satisfaction return quickly. It is the shortest available lever, and it sits mostly within the authority of the principal rather than the district.

The mediated path behaves differently, and the size of its coefficient repays a closer look. A standardized indirect coefficient of 0.167 means that a rise of one standard deviation in job satisfaction produces a rise of 0.167 standard deviation in OCB through commitment alone, separately from whatever satisfaction does to OCB directly. Against a total effect of 0.571, that is roughly 29% of the influence of satisfaction travelling through commitment, with the remaining 71% reaching OCB by a more direct route. For a principal this distinction has practical weight. Improving satisfaction delivers most of its benefit through immediate reciprocity, while the slower channel that runs through institutional attachment carries the smaller share. The unexplained variance in commitment tells the same story from the other side. Satisfaction accounts for under a third of why these teachers are committed, which leaves the larger part of commitment to be explained by something the model does not contain.

Commitment as *Amanah*, *Istiqamah*, and *Ihsan*: A Quranic Interpretation

Three Quranic principles give that missing part a name (Zh et al., 2026). *Amanah*, in Chapter Al-Ahzab, verse 72, describes a trust that the heavens, the earth, and the mountains declined and that humanity accepted. A teacher who reads the inclusive classroom as *amanah* is not holding an employment contract but a charge, and the difference shows in whether dedication survives a shortage of resources. *Istiqamah*, in Chapter Fushshilat, verse 30, reframes the reason for staying. Continuance commitment in the conventional model rests on sunk costs and the difficulty of leaving (Hossain, 2020; Rençber & Koparal, 2021; Tohir et al., 2026), whereas *istiqamah* locates the reason to remain in an obligation to God rather than in the price of exit. *Ihsan*, in Chapter Al-Baqarah, verse 195, addresses the standard of performance. A teacher working under *ihsan* measures their own conduct against a standard that does not depend on being observed, which produces steadier behavior than supervision or reward can (Gopinath & Litt, 2020; Motalebi & Marcsap, 2020; Shrestha & Bhattarai, 2022). Set against Allen and Meyer (1990), these principles do not sit beside the three components. They relocate them. Affective commitment acquires an object outside the organization, continuance commitment loses its cost calculus, and normative commitment becomes a covenant rather than a debt to an employer. That is a development of the model, not a restatement. It changes what the normative element is a duty toward while leaving its position in the causal structure untouched. The reading remains inferential. Quranic values were not measured here, and testing them directly would require validated scales applied to a representative sample.

Integrating Quranic Values into the Satisfaction-Commitment-OCB Model**Table 7.** Integration of Quranic Values into the Commitment-OCB Pathway

Quranic Value	Quranic Source	Commitment Dimension	OCB Dimension Enhanced	Theoretical Implication
<i>Amanah</i> (Trustworthiness)	Al-Ahzab, 72	Affective commitment as sacred trust	Conscientiousness, Civic Virtue	Commitment transcends contract into spiritual obligation
<i>Istiqamah</i> (Steadfastness)	Fushshilat, 30	Continuance commitment as moral consistency	Sportsmanship, Courtesy	Steadfastness shifts commitment from cost-based calculation to moral conviction
<i>Ihsan</i> (Excellence)	Al-Baqarah, 195	Normative commitment as pursuit of divine excellence	Altruism, all OCB dimensions	OCB becomes an expression of ihsan exceeding the minimum as worship
<i>Ikhlash</i> (Sincerity)	An-Nisa, 146	Purification of professional motivation	Altruism, Conscientiousness	Sincerity ensures OCB is sustained beyond external rewards or recognition
<i>Ta'awun</i> (Mutual Help)	Al-Maidah, 2	Collective orientation in professional commitment	Altruism, Courtesy	Collaborative spirit as a religious duty strengthens communal OCB

This framework is the study's main theoretical contribution. Earlier work in Islamic educational settings has treated Quranic values as direct predictors of OCB (Bimasakti, 2020; Hossain, 2020; Indallah et al., 2025; Ummah et al., 2025), which leaves the mediator itself unexamined. Placing those values inside the mediator explains why commitment behaves as it does. The alternative, adding one more antecedent to an already crowded model, would not (Anwar & Ananta, 2025).

For educational management the implications fall into four areas, and each can be made operational (Luhuringbudi et al., 2025). In teacher training, in service programmes for inclusive schools concentrate on technical competence in differentiated instruction and individualized education programmes. The results argue for a second strand covering the moral framing of inclusive work, delivered in the vocabulary of *amanah* and *ihsan* that teachers already use, so that professional development reinforces the source of commitment instead of bypassing it. In principal level policy, the strength of the direct satisfaction path means the fastest returns come from conditions principals actually control: transparent distribution of workload between inclusive and regular classes, teacher participation in decisions about student placement, and predictable timetabling that protects preparation time (Ahmed, 2025; Bogler & Somech, 2023; Widodo et al., 2023). In the integration of Islamic values, schools can state institutional targets in covenantal rather than administrative terms, for instance by opening staff meetings with the ethical dimension of the work before the operational agenda, and by writing *ta'awun* into the formal expectation for peer support rather than leaving collegial help to individual goodwill (Berkovich, 2024; Indarti et al., 2017). In reward systems, the finding that *ihsan* operates without external observation suggests that recognition should reward sustained conduct rather than measured output, since output based incentives compete with a motivation that is already internal. Recognising teachers who consistently support colleagues or stay with difficult cases fits the mechanism better than merit pay tied to student scores (Ishola, 2025; Muhtar et al., 2026; Musringudin et al., 2017). Taken together these measures serve SDG 4, which asks for inclusive and equitable learning opportunities, and

they rest on the Quranic principle that the worth of a person is settled by faith and conduct rather than by physical attributes (Chapter Al-Hujurat, verse 13).

The predictive relevance figures reported earlier support the same reading. Both endogenous constructs return positive Q^2 values at a medium level, so the model predicts out of sample without dominating the outcome. The unexplained variance, particularly the 69% in commitment, is not a statistical failure; it is an invitation to theoretical expansion. Quranic ethics offer one account of what occupies that space, although moving from account to evidence will require validated instruments rather than interpretation (Berkovich, 2024; Syaifullah et al., 2026).

The small effect size for commitment on OCB deserves care in how it is read. In organizational behavior an f^2 below 0.15 is labelled small, which is a statement about incremental variance and not about importance. In a model that already contains a strong direct path from satisfaction to OCB, the additional independent contribution of commitment is precisely what loyalty adds once satisfaction has been accounted for. The asymmetry is easiest to see as a contrast between two profiles. A teacher with moderate satisfaction but a strong sense of trust in the work may keep performing beyond the job description when conditions deteriorate, while a teacher with high satisfaction and no such grounding may withdraw as soon as conditions change. Conventional scales register only the first half of each profile, which is one reason the coefficient stays modest (Fatmawati et al., 2026; Motalebi & Marcsap, 2020; Rençber & Koparal, 2021).

Prior work lines up with most of what was found here. The coefficient from satisfaction to commitment is consistent with what was found among university academic leaders (Gopinath & Litt, 2020), and the direct effect of satisfaction on OCB matches the magnitude reported in Nepali schools (Shrestha & Bhattarai, 2022). The mediation coefficient falls inside the range documented for teacher researchers (Ennida & Allouani, 2023; Novita et al., 2026). On the structural question this study therefore accepts the received model rather than rejecting it, and the accumulated evidence for partial mediation now extends to Indonesian inclusive schools (Hermanto & Srimulyani, 2022; Shahriari et al., 2023).

What the study does reject is narrower and more specific. The normative element of the Allen and Meyer (1990) model, as ordinarily specified, treats obligation as owed to the organization, and these results do not support that specification for this population. Reframing the obligation as covenantal accounts for the pattern more economically than adding further organizational antecedents would. The novelty of the study lies here rather than in the coefficients. It is the first to locate Quranic ethics inside the mediator of the satisfaction to commitment to OCB model instead of treating those ethics as a separate predictor, and to do so on a mediation path that has been tested rather than asserted. For policy the consequence reaches the district education office and the ministry. Competency frameworks for inclusive school teachers are written wholly in technical terms, and the evidence here suggests that certification and continuing professional development in religiously grounded districts will underperform if they ignore the moral register through which teachers understand the same work (Malik et al., 2021).

CONCLUSION

This study set out to test whether organizational commitment mediates the relationship between job satisfaction and OCB among teachers in inclusive public junior high schools in Bogor Regency, and to read that mediation against a Quranic ethical frame. All four hypotheses were supported and the mediation proved partial. The part that has not been done before is the second one. No previous study has tested the satisfaction to commitment to OCB trajectory in Indonesian inclusive schools with SEM and then interpreted the mediator itself through Quranic ethics, rather than adding religious values to the model as one more predictor. The result is an account of why commitment behaves as it does in this population.

The theoretical contribution works at the level of specification. The normative element of the Allen and Meyer (1990) model holds in this setting, but the obligation it describes points toward God rather than toward the school, which changes what the element measures without displacing

it from the causal chain. *Amanah* supplies the object of that obligation, *istiqamah* explains its persistence when conditions deteriorate, and *ihsan* accounts for its steadiness in the absence of supervision. The practical contribution follows from the same reading. Principals obtain the fastest returns from conditions they control, including transparent workload, participation in placement decisions, and protected preparation time. Beyond that, in service training that names the moral dimension of inclusive work, and recognition schemes that reward sustained conduct rather than measured output, reach the part of commitment that satisfaction alone does not.

Three limitations bound these conclusions. The sample is confined to Bogor Regency, so replication in districts with different religious and ethnic profiles is needed before the interpretation travels. The design is cross sectional, which rules out causal inference however the paths are drawn. Quranic values were never measured, which means the interpretive layer of this study is argued rather than tested. Each limitation points to a specific next step. A longitudinal SEM design, measuring satisfaction, commitment, and OCB at three or more points across an academic year, would establish whether commitment precedes OCB or merely accompanies it. A multi group analysis comparing Muslim and non Muslim teachers within the same inclusive schools, or comparing districts with different levels of religious observance, would test whether the moral reading is doing real work or is an artefact of a homogeneous sample. A cross country comparison across Indonesia, Malaysia, and a secular education system would establish the boundary conditions of the covenantal specification. Alongside these designs the field needs validated psychometric instruments treating *amanah* and *istiqamah* as measurable constructs, without which the pathway proposed here cannot move from interpretation to evidence.

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