Research Article

Prophetic Leadership as a Catalyst: Strengthening the Relationship between Justice and Organizational Commitment to Organizational Citizenship Behavior

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ABSTRACT

This study examines the influence of organizational justice and organizational commitment on organizational citizenship behavior (OCB), with prophetic leadership as a moderating variable. The study was conducted at PKU Muhammadiyah Hospital in Kebumen, involving 158 nurses as respondents selected through a purposive sampling method. The research method used was a survey with a Likert-scale questionnaire, and data analysis used Structural Equation Modeling-Partial Least Squares (SEM-PLS). The results showed that organizational justice and organizational commitment had a positive effect on OCB. Prophetic leadership was proven to strengthen the relationship between organizational justice and OCB and between organizational commitment and OCB. Prophetic leadership values, such as honesty (siddiq), amanah (responsibility), tabligh (effective communication), and fathanah (intelligence), create a harmonious work environment and encourage positive employee behavior. The study confirms that the integration of spiritual values in leadership increases organizational effectiveness, especially in the context of faith-based organizations.
Keywords: organizational justice; organizational commitment; prophetic leadership; organizational citizenship behavior; PKU Muhammadiyah Hospital

1. Introduction

PKU Muhammadiyah Hospital in Kebumen Regency plays a strategic role in improving the quality of healthcare services in line with the vision of the Ministry of Health. This improvement in service quality depends not only on facilities but also on dedicated human resources with behaviors that support organizational effectiveness. One key factor in this regard is Organizational Citizenship Behavior (OCB), which is the voluntary behavior of employees that goes beyond their formal duties[1], [2]. This behavior reflects employees' extra contributions that collectively strengthen the work culture and organizational effectiveness and create a sense of ownership towards the organization[3], which tends to make employees more proactive in demonstrating OCB [4].

In public service organizations such as hospitals, OCB has a significant impact on the quality of patient care. Studies show that nurses who are emotionally engaged with their organization tend to provide higher quality care and exhibit higher levels of loyalty[5,6].

One of the factors that influences OCB is organizational justice, where employees feel they are treated fairly and are thus motivated to make additional contributions to the organization [7], [8]. Justice in organizations can be categorized into three types: distributive, procedural, and interactional and all three types of justice have a positive relationship with OCB [9,10]. Research inconsistency by Sunaris et al., (2020) did not find a significant influence between organizational justice and OCB, while other studies found that it varied depending on the justice dimension studied [12,13].

Organizational commitment also plays a role in driving OCB, and committed employees tend to demonstrate greater involvement in the organization[14,15]. Some studies find a positive and significant relationship [16], [17], while others show that organizational commitment has a direct effect on OOP, particularly in the public service sector [18], [19].

Religious values can also influence OCB, where the concept of PKO in Islam emphasizes values such as sincerity, cooperation, and social responsibility, which are in line with Islamic teachings [20]. In the context of a faith-based hospital such as PKU Muhammadiyah Hospital, leadership plays a crucial role in shaping employee behavior. The prophetic leadership model exemplified by the Prophet Muhammad SAW includes values such as siddiq (honesty), amanah (responsibility), tabligh (effective communication), and fathanah (intelligence) [21]. These values are believed to strengthen organizational justice and employee commitment. Leadership support is the most significant predictor of organizational effectiveness [22].

Previous research has shown that religious values-based leadership has a significant impact on OCB [23]. Studies on prophetic leadership in healthcare organizations are relatively limited and mostly focus on educational or corporate-based organizations [24]. Therefore, further research is needed to examine how prophetic leadership can moderate the relationship between organizational justice and organizational commitment to OCB.

This study aims to explore the role of prophetic leadership in enhancing organizational justice and organizational commitment, as well as its impact on OCB at PKU Muhammadiyah Hospital. This study offers novelty by integrating the concept of prophetic leadership as a moderating variable in the relationship between organizational justice and organizational commitment to organizational citizenship behavior. Unlike previous studies that generally only focus on Western perspectives in explaining the relationship between organizational justice and organizational commitment with OCB, this study adopts an Islamic values-based approach, specifically through prophetic leadership inspired by the teachings of the Prophet Muhammad SAW. This is based on the argument that this study was conducted in an Islamic-based healthcare organization, namely PKU Muhammadiyah Hospital in Kebumen Regency, which requires a leadership approach that is aligned with religious values. This study also fills a gap in the literature by exploring how spiritual and moral values in prophetic leadership can improve perceptions of organizational justice and increase organizational commitment, which ultimately encourages the emergence of OCB. Thus, this study not only enriches theoretical studies on OCB but also provides practical contributions for faith-based organizations in managing human resources more effectively.

2. Materials and methods

This study grounds its conceptual model on three complementary theoretical frameworks. Social Exchange Theory (SET), Affective Events Theory (AET), and Leadership Theory (servant/prosocial leadership traditions), because each provides a distinct but interlocking explanation for how organizational justice and commitment translate into Organizational Citizenship Behavior (OCB), and how leadership shapes those processes. First, SET [25], [26] explains the reciprocity mechanism: when employees perceive fair treatment from their organization (organizational justice), they experience an obligation to reciprocate with discretionary behaviors (OCB). SET thus provides the normative-exchange backbone for expecting direct effects of justice on OCB. Second, AET [27] offers an affective/psychological pathway: workplace events (e.g., fair or unfair decisions, respectful or disrespectful interactions) generate emotional reactions that alter employees' attitudes (e.g., organizational commitment) and motivation to engage in extra-role behaviors. AET therefore links justice perceptions to emotional commitment and subsequently to OCB. Third, leadership theory, particularly perspectives emphasizing servant/prosocial or spiritually-infused leadership, explains contextual amplification: leaders' values and behaviors shape the meaning of exchange and the emotional climate, moderating whether fairness perceptions and commitment lead to OCB. The prophetic leadership construct in this study operationalizes moral-spiritual leadership practices (siddiq, amanah, tabligh, fathanah) that can enhance perceived fairness, strengthen affective bonds, and provide moral framing that makes discretionary behaviors more salient and socially expected.

2.1. Social exchange theory

Social exchange theory, introduced by Homans (1974), explains that we form relationships with others because of the rewards we gain from those interactions. Social exchange theory is often used to understand the reasons behind employees' willingness to demonstrate Organizational Citizenship Behavior (OCB). This theory is based on two main assumptions: reciprocity and fairness, with OCB being one of the primary ways for employees to reciprocate a supportive and fair work environment [29].

2.2. Affective event theory

Affective Event Theory (AET) was developed by [27] emphasizes that events occurring in the work environment, both positive and negative, can trigger emotional responses that ultimately influence employee attitudes, such as job satisfaction, job engagement, and organizational commitment. AET explains that emotional events, such as fair treatment from superiors or support from coworkers, can create positive experiences that strengthen employees' emotional bonds to the organization.

2.3. Leadership theory

The Servant Leadership Theory developed by Greenleaf (1977) is relevant to understanding prophetic leadership, emphasizing that servant leaders *prioritize* the needs and development of their followers over personal interests. Prophetic leadership not only influences organizational performance but also creates an organizational culture based on moral and spiritual values [30].

2.4. Organizational citizenship behavior

OCB emerges as a personal choice, where individuals decide to contribute further to the advancement of the organization, creating a more collaborative and productive work atmosphere [31],[32]. Organizational Citizenship Behavior possessed by employees supports the effectiveness and efficiency of the organization [33]. According to Podsakoff et al., (2000), Organizational Citizenship Behavior provides benefits, such as increasing coworker productivity, improving manager performance, optimizing the use of organizational resources, and helping to save energy in maintaining the continuity of group functions. The Citizenship

Behavior of Islamic Organizations has several measurement indicators, namely *Altruism* (*Ta'awun*), *Civic Virtue, Sportsmanship* (Dakwah), *Conscientiousness (Mujahadah)* , and *Courtesy (Raf'alharaj)*. Some of these indicators are sourced from [20], [35]

2.5. Organizational justice

Organizational justice refers to the views of organizational members regarding whether they are treated fairly by their workplace [7] [36] that organizational justice is employees' perceptions of the fairness that exists in their work environment [37]. Organizational justice theory consists of three categories, namely: Distributive justice, as a form of justice in organizations, refers to the perception of fairness experienced by a person when comparing the contribution given with the results or rewards received [38]. Procedural justice, is the perceived fairness of the procedures used in decision making and assessment of allocation decisions [39]. Interactional Justice , is an employee's view of the quality of interpersonal treatment they receive during the implementation of organizational procedures. Interactional justice includes the decision maker's explanation for their decision, as this influences the individual's perception of the fairness of the decision, but sometimes results in unfavorable outcomes [7]. Interactional justice refers to the extent to which a person is treated with respect, care, and dignity by an organization [37]. Interactional justice reflects a sense of fairness in interpersonal relationships [40].

2.6. Organizational commitment

Organizational commitment is a continuous process, in which members of the organization show concern and responsibility for the progress and achievement of goals set by the organization [14], [41]. According to Robbins & Judge (2012) Organizational commitment is a condition in which an employee supports and is connected to the organization and its goals .

Individual commitment is measured through the following indicators [42]: *Affective commitment* , is a strong emotional attachment to an organization, where individuals who have this commitment feel connected, involved, and enjoy membership in the organization. Affective commitment refers to member loyalty, a sense of pride, and emotional attachment [14]. *Continuance commitment* refers to a person's attachment to an organization driven by consideration of the economic benefits gained by remaining. *Normative commitment* relates to a person's reasons for remaining in an organization, driven by a sense of responsibility or gratitude.

2.7. Prophetic leadership

Islam teaches that leaders must be able to integrate Islamic values into every aspect of their leadership [43]. The Qur'an and Hadith, as the primary sources of Islamic teachings, provide clear guidance on the character and obligations of a leader, and emphasize the importance of integrity, justice, and the welfare of society in carrying out their roles [44]. Even though the Prophet Muhammad SAW died several centuries ago, there are four particular characters or traits that show how strong his leadership was that remains relevant today, namely *Siddiq* (honesty), *Amanah* (trust), *Tabligh* (correct delivery), and *Fatanah* (wisdom). These four characteristics make him a leader who is not only respected, but also a role model for all time [45].

2.8. Hypothesis formulation

2.8.1. The influence of organizational justice on organizational citizenship behavior

Organizational justice has predictive power on the development of organizational citizenship behavior [46], [47] . Organizational justice influences OCB through a reciprocity and norm-based mechanism described by Social Exchange Theory. When nurses perceive distributive, procedural, and interactional fairness, they interpret organizational actions as supportive and trustworthy. Psychologically, fair treatment reduces feelings of resentment and increases perceived obligation and moral reciprocity, which motivate employees to

voluntarily engage in behaviors that benefit the organization. Previous studies found that the dimensions of organizational justice (distributive justice, procedural justice, and interactional justice) have a significant relationship with organizational citizenship behavior. to employees [48]; [3], [9], [49], [50]. Based on this description, the hypothesis that is derived is:

H [1] : Organizational justice has a positive effect on organizational citizenship behavior.

2.8.2. The influence of organizational commitment on organizational citizenship behavior

Employees with high organizational commitment have a strong bond with the organization, which can strengthen Organizational Citizenship Behavior[51]. Organizational commitment, especially affective commitment, works through a mechanism of identity and emotional attachment. Based on Affective Events Theory, positive experiences in the workplace build a sense of belonging and closeness to the organization. When employees feel proud and see themselves as part of the organization, they tend to accept the organization's values and goals as their own. As a result, this attachment encourages them to engage in voluntary actions that benefit the organization, such as helping colleagues and maintaining the organization's reputation. Research results by [16], [52] shows a positive and significant influence between commitment and organizational citizenship behavior . Based on this description, the hypothesis derived is:

H [2] : Organizational commitment has a positive effect on organizational citizenship behavior.

2.8.3. The influence of organizational justice on organizational citizenship behavior with prophetic leadership as a moderator

Prophetic leadership is suspected to be a significant moderating variable in the relationship between organizational justice and organizational citizenship behavior (OCB) [53], [54]. This study demonstrates that the application of prophetic leadership values in organizations can improve the quality of organizational success. Prophetic leadership can strengthen the positive effects of organizational justice on OCB by creating a fairer and more supportive work environment. Leaders who demonstrate siddiq (honesty) and amanah (trustworthiness) increase the credibility of fairness signals; tabligh (transparent communication) enhances procedural clarity; fathanah (wisdom) fosters perceptions that procedures are applied competently. Psychologically, such leadership heightens trust and moral salience, converting fairness cues into stronger feelings of moral obligation and reciprocal behavior. Consequently, under high prophetic leadership, the effect of organizational justice on OCB will be stronger. Based on this description, the following hypotheses are proposed:

H [3]: Prophetic leadership can moderate the influence of organizational justice on organizational citizenship behavior.

2.8.4. The influence of organizational commitment on organizational citizenship behavior with prophetic leadership as a moderator

Highly committed employees tend to demonstrate behaviors that go beyond their formal duties for the benefit of the organization [55], [56], [57], [58]. Prophetic leadership, based on Islamic values such as siddiq, amanah, tabligh, and fathonah, can create a supportive work environment and motivate employees to be more committed and contribute voluntarily. Research by [59], [60], [61] shows that the combination of prophetic leadership with organizational commitment has a significant influence on the achievement of employee work results, which reflects how spiritual and moral values in leadership can strengthen the relationship between commitment and OCB.

This study proposes that prophetic leadership can moderate the influence of organizational commitment on OCB by creating a fair, transparent, and trusting work environment. The values of prophetic leadership can

strengthen employees' emotional bonds with the organization, thereby increasing their commitment. Purwanto et al., (2021) found that organizational commitment plays a role in influencing OCB, especially when employees feel valued and proud to be part of the organization. Therefore, prophetic leadership is expected to strengthen this relationship by creating behaviors that support the values of honesty, responsibility, and togetherness, which ultimately encourage employees to demonstrate higher levels of organizational citizenship behavior. This study proposes that prophetic leadership can moderate the influence of organizational commitment on OCB by creating a fair, transparent, and trusting work environment. Values such as amanah and siddiq in prophetic leadership can strengthen employees' emotional ties to the organization, thereby increasing their commitment. Based on this description, the following hypotheses are proposed:

H_4: Prophetic leadership can moderate the influence of organizational commitment on organizational citizenship behavior.

The location of this research is PKU Muhammadiyah Hospital in Kebumen Regency, Central Java, Indonesia. The research method used is a survey method. This approach is often applied to collect quantitative data from large samples, allowing researchers to make generalizations about the population based on the responses given [62]. The population in this study was 600 nurses at PKU Muhammadiyah Hospital, Kebumen, with the following details:

Table 1. Nurses at PKU Muhammadiyah Hospital, Kebumen

No	Hospital	RS Type	Amount
1	PKU Muhammadiyah Gombong Hospital	B	370
2	PKU Muhammadiyah Sruweng Hospital	C	120
3	PKU Muhammadiyah Petanahan Hospital	D	50
4	PKU Muhammadiyah Kutowinangun Hospital	D	60
	Amount		600

This study uses a quantitative method by distributing questionnaires using a Likert scale, which is delivered to respondents on a 5-point scale, namely 5 = strongly agree, 4 = agree, 3 = neutral, 2 = disagree, and 1 = strongly disagree. In this study, the sampling method used was *purposive sampling* , with the criteria for respondents being nurses who had worked for at least three years and had certification relevant to their field of work, and a total of 158 respondents were obtained.

This study uses *Structural Equation Modeling Partial Least Squares (SEM-PLS) through SmartPLS* 4 software to analyze the data. The decision to accept or reject the hypothesis is based on the results of the t-test, using a confidence level of 95%, so the permissible level of inaccuracy is 5%. (α = 0.05) [63]. To test the moderation hypothesis , a *Moderated Regression Analysis (MRA)* approach is used , estimated using the SEM-PLS method [63], [64].

3. Results

3.1. Structural equational modeling partial least square (SEM-PLS) analysis

3.1.1. Measurement model/outer model assessment

Evaluation of the outer model, or measurement model, includes assessing the outer loading, validity, and reliability of the items, as well as the constructs being studied. Validity is assessed in two ways: convergent validity and discriminant validity [65]. The first step in assessing the outer model is to examine the outer loading values of each indicator measuring the construct. Hair et al., (2019) recommends a strong loading factor value,

namely above 0.70, but an outer loading value between 0.50 and 0.60 is still acceptable. The second stage is assessing internal consistency reliability by looking at the composite reliability and Cronbach alpha values. A satisfactory reliability value is based on the opinion of the respondents is between 0.70 to 0.90 [65], [66]. The third stage is assessing convergent validity. Convergent validity is the extent to which a construct converges to explain the variance of its items. The metric used to evaluate the construct's convergent validity is the average variance extracted (AVE) for all items in each construct. An acceptable AVE is 0.50 or higher, indicating that the construct explains at least 50 percent of the variance in its items [65]. The analysis results for outer loading, composite reliability, Cronbach alpha, and AVE are shown in Table 2.

Table 1. Summary of Measurement Model Output (Outer Loading, Composite Reliability, Cronbach Alpha, and AVE)

Variables	Item/Indicator	Outer Loading	Cronbach Alpha	Composite Reliability	AVE
Organizational Citizenship Behavior	Altruism1	0.643	0.940	0.948	0.566
	Altruism2	0.652			
	Conscientiousness1	0.717			
	Sportsmanship1	0.587			
	Sportsmanship3	0.772			
	Sportsmanship4	0.749			
	Courtesy1	0.710			
	Courtesy2	0.801			
	Courtesy3	0.672			
	Courtesy4	0.845			
	Civic Virtue1	0.839			
	Civic Virtue2	0.837			
	Civic Virtue3	0.824			
	Civic Virtue4	0.825			
Organizational Justice	Distributive1	0.509	0.932	0.941	0.502
	Distributive2	0.578			
	Distributive3	0.583			
	Distributive4	0.784			
	Distributive5	0.707			
	Procedural 1	0.686			
	Procedural2	0.725			
	Procedural3	0.760			
	Procedural4	0.637			
	Procedural5	0.738			
	Procedural6	0.607			
	Interactional1	0.834			
	Interactional2	0.830			
	Interactional3	0.796			
	Interactional4	0.753			
	Interactional5	0.710			
Organizational Commitment	Affective1	0.740	0.951	0.955	0.503
	Affective2	0.674			
	Affective3	0.741			
	Affective4	0.714			
	Affective5	0.732			

Variables	Item/Indicator	Outer Loading	Cronbach Alpha	Composite Reliability	AVE
	Affective6	0.674			
	Affective7	0.728			
	Affective8	0.711			
	Normative3	0.603			
	Normative4	0.611			
	Normative5	0.657			
	Normative6	0.726			
	Normative7	0.678			
	Normative8	0.696			
	Continuance1	0.764			
	Continuance2	0.764			
	Continuance3	0.774			
	Continuance4	0.810			
	Continuance5	0.699			
	Continuance6	0.650			
	Continuance8	0.703			
Prophetic Leadership	PL01	0.621	0.966	0.968	0.552
	PL02	0.691			
	PL03	0.695			
	PL04	0.710			
	PL05	0.719			
	PL06	0.623			
	PL07	0.768			
	PL08	0.757			
	PL09	0.627			
	PL10	0.732			
	PL11	0.713			
	PL12	0.772			
	PL13	0.851			
	PL14	0.803			
	PL15	0.705			
	PL16	0.808			
	PL17	0.780			
	PL18	0.620			
	PL19	0.717			
	PL20	0.808			
	PL21	0.757			
	PL22	0.705			
	PL23	0.827			
	PL24	0.848			
	PL25	0.831			

Table 2. (*Continued*)

Based on the analysis results, it is known that the outer loading values for all indicators measuring the constructs in this study have met the recommended criteria, namely an outer loading value greater than 0.50, thus having a good level of validity or being able to measure the constructs studied. The reliability values of

the constructs of organizational justice, organizational commitment, prophetic leadership, and organizational citizenship behavior are greater than 0.70, meaning that the constructs in this study have a good level of reliability. The AVE value is in accordance with the recommended rule of thumb. Hair et al., (2019) which is greater than 0.50, which means the construct has convergent validity of at least 50 percent of its item variance.

Table 2 Results of discriminant validity analysis using the HTMT ratio approach

	Organizational Justice	Prophetic Leadership	Organizational Commitment
Prophetic Leadership	0.534		
Organizational Commitment	0.603	0.575	
Organizational Citizenship Behavior	0.581	0.251	0.471

The results shown in Table 3 confirm that the constructs in this study have good discriminant validity, the HTMT ratio produced in this study is in accordance with the rule of thumb by Henseler et al., (2015) which is less than 0.85.

3.1.2. Structural model/inner model assessment

In the structural assessment of the model, an assessment of Construct Cross validated Redundancy was also carried out, denoted by [65]. Based on the results of the analysis, the R-square value for the organizational citizenship behavior variable was 0.507, indicating that the ability of the predictor variables, namely organizational justice and organizational commitment, in explaining organizational citizenship behavior was 50.7 percent or included in the substantial category. Based on the results of the analysis, the Q-square value for the organizational citizenship behavior variable was 0.247, meaning that the predictive accuracy of the organizational justice and organizational commitment variables in predicting organizational citizenship behavior was included in the category of having great relevance.

The results of the statistical significance analysis can be seen in Table 4.

Table 3. Hypothesis Test of Direct and Moderation Effects

Variable Relationship	Beta (β)	St. Dev	T statistics	P values	Hypothesis Decision
H1: Organizational Justice -> Organizational Citizenship Behavior	0.340	0.095	3,584	0.000	Accepted
H2: Organizational Commitment -> Organizational Citizenship Behavior	0.189	0.068	2,790	0.005	Accepted
H3: Prophetic Leadership x Organizational Commitment -> Organizational Citizenship Behavior	0.165	0.078	2.115	0.034	Accepted
H4: Prophetic Leadership x Organizational Justice -> Organizational Citizenship Behavior	0.257	0.081	3.155	0.002	Accepted

The results show that organizational justice has a positive influence on organizational citizenship behavior with a T-statistic value of 3.584, which is significant at the p-value level of 0.000, meaning that the higher the level of organizational justice perceived by employees, the greater the tendency for organizational citizenship behavior.

Organizational commitment was also shown to have a positive influence on organizational citizenship behavior with a T-statistic value of 2.790, which is significant at a p-value of 0.005. This means that employees with a high level of organizational commitment are more likely to exhibit organizational citizenship behavior, such as helping coworkers and demonstrating loyalty to the organization.

The interaction between prophetic leadership and organizational commitment showed a T-statistic of 2.115, which was significant at a p-value of 0.034. This indicates that prophetic leadership can strengthen the influence of organizational commitment on organizational citizenship behavior. Meanwhile, the interaction between prophetic leadership and organizational justice produced a beta value of 0.257 with a T-statistic of 3.155 and a p-value of 0.002, which was also significant. In other words, when prophetic leadership is implemented well, the influence of organizational justice on organizational citizenship behavior will be stronger.

4. Discussion

4.1. Organizational justice has a positive influence on organizational citizenship behavior

The results of this study support hypothesis H_1, which states that organizational justice has a positive effect on organizational citizenship behavior (OCB). This finding is in line with previous research by [9], which found a positive relationship between the three dimensions of organizational justice (distributive, procedural, and interactional) and OCB. Social exchange theory explains that when employees feel treated fairly, they tend to reciprocate with positive behaviors such as OCB [68]. Furthermore, research by [3], [10] also confirmed that organizational justice is a dominant predictor of OCB. In the context of PKU Muhammadiyah Hospital, Kebumen, high perceptions of justice among nurses encourage them to demonstrate altruistic behavior, courtesy, and active participation in the organization, which ultimately increases organizational effectiveness.

4.2. Organizational commitment has a positive influence on organizational citizenship behavior

Hypothesis H2, which states that organizational commitment has a positive effect on OCB, was also proven in this study. This result is consistent with the findings of [16], [52], which show that employees with high commitment tend to be more proactive and loyal to the organization. Affective Event Theory [27] explains that positive emotional experiences, such as feelings of attachment to the organization, can increase affective commitment, which in turn encourages OCB. Research by [18] also found that organizational commitment, especially affective and normative commitment, is significantly correlated with OCB. In the hospital context, nurses who feel proud to be part of the organization and have strong emotional ties are more likely to help colleagues and participate in activities that support organizational goals.

4.3. Prophetic leadership moderates the relationship between organizational justice and organizational citizenship behavior

Hypothesis H3, which proposes the moderating role of prophetic leadership in the relationship between organizational justice and OCB, is also accepted. This result aligns with research by [53], [54], which shows that prophetic leadership values (such as honesty/siddiq and responsibility/amanah) can strengthen employees' perceptions of justice. Prophetic leadership creates a transparent and fair work environment, so employees are more motivated to demonstrate OCB as a form of reciprocity for the treatment they receive. Research by [59] also found that spiritual value-based leadership can improve the quality of decision-making, ultimately strengthening the relationship between organizational justice and OCB. In the context of PKU Muhammadiyah Hospital, the implementation of prophetic values by leaders not only improves perceptions of justice but also creates a collaborative and service-oriented organizational culture.

4.4. Prophetic leadership moderates the relationship between organizational commitment and organizational citizenship behavior

Hypothesis H4, which states that prophetic leadership moderates the relationship between organizational commitment and OCB, was also proven significant. These results support the research of [69] [61], which showed

that the combination of spiritual values in leadership with organizational commitment can encourage OCB. Prophetic leadership, with characteristics such as effective communication (tabligh) and intelligence (fathonah), strengthens employees' emotional ties to the organization, so they are more motivated to demonstrate citizenship behavior. Research by Marwiyah et al. (2017) also suggests that the integration of moral and spiritual values in leadership can increase employee commitment and OCB, especially in faith-based organizations. In the context of this study, nurses led by figures who prioritize prophetic values tend to feel more appreciated and have a sense of moral responsibility to contribute more to the organization.

5. Conclusion

This study successfully confirmed that organizational justice and organizational commitment have a positive effect on OCB among nurses at PKU Muhammadiyah Hospital, Kebumen. This finding is in line with social exchange theory and affective events theory, which emphasize that fair treatment and employees' emotional ties to the organization encourage voluntary contributions beyond formal duties. In addition, this study provides a new contribution by proving that prophetic leadership acts as a moderating variable that strengthens the relationship between organizational justice and OCB and between organizational commitment and OCB. Spiritual values such as honesty (siddiq), responsibility (amanah), effective communication (tabligh), and intelligence (fathonah) in prophetic leadership create a harmonious and service-oriented work environment, thereby increasing employee perceptions of justice and commitment.

The practical implications of this research are the importance for hospital management to integrate the values of justice and faith-based leadership into human resource management practices. Improving organizational justice can be achieved through transparent policies, while organizational commitment can be built through employee development programs oriented toward organizational values. Furthermore, prophetic leadership training for hospital leaders can be a strategy to strengthen the organizational culture that encourages OCB. These findings are also relevant for other religiously based organizations, particularly in the context of Indonesia, which is rich in spiritual values.

This study has several limitations, including the limited sample size of nurses at PKU Muhammadiyah Hospital in Kebumen, which requires caution in generalizing the findings. Future research is recommended to expand the sample to other hospitals or sectors and explore other mediating variables, such as job satisfaction or work engagement (Slimane & Nacer, 2025). Furthermore, a qualitative approach can be used to delve deeper into the application of prophetic leadership values in the context of healthcare organizations. Thus, this study not only provides theoretical contributions but also opens up opportunities for similar studies in the future.

Conflict of interest

The authors declare no conflict of interest

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