

Islamic Organizational Citizenship Behavior among Millennial Workers: The Role of Islamic Leadership, Workplace Spirituality, and Islamic Work Ethic In Central Java, Indonesia

IQTISHADIA
15,2

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Abstract

This study aims to examine the influence of Islamic leadership and workplace spirituality on Islamic organizational citizenship behavior among millennial Muslim employees in Central Java, Indonesia. Furthermore, the research also examined the role of Islamic work ethic as the mediating variable in the relationship between Islamic leadership and workplace spirituality on Islamic organizational citizenship behavior. The questionnaires were distributed to Muslim millennial employees in Central Java in order to conduct a survey. For this study, a sample of 500 respondents was selected on purpose, and 435 of them provided responses that were included in the analysis. Then, variables and items were assessed using a five-point Likert scale. The data were further analyzed with multiple regression analysis. The results indicate a significant positive effect of spiritual leadership and Islamic work ethic on Islamic organizational citizenship behavior. However, the study also found workplace spirituality does not influence Islamic organizational citizenship behavior. This study provides an understanding of the work behavior of the millennial Muslim. This study also provides good insight for the organization to understand the role of Islamic leadership, workplace spirituality, and Islamic work ethic on Islamic organizational citizenship behavior among millennial Muslim employees in Central Java, Indonesia.

Keywords: *Islamic leadership, workplace spirituality, Islamic work ethic, Islamic organizational citizenship behavior, millennial Muslim.*

INTRODUCTION

One of the essential aspects of achieving organizational goals is human resources. Effective companies can be identified by the intensity of interaction among employees, groups, and the organizational system to obtain employee performance with low absenteeism rates, low labor turnover, minimal



IQTISHADIA
Vol. 15 (2) 2022
PP. 325-343
P-ISSN: 1979 - 0724
E-ISSN: 2502 - 3993
DOI : 10.21043/iqtishadia.v15i2.19803

deviant behavior within the organization, job satisfaction, commitment to the company, and also organizational citizenship behavior. Workers are certainly important assets in an organization, playing an extra role in the workplace in their behavior more than their job description, called Organizational Citizenship Behavior (OCB), which will determine a good level of performance (Belwalkar *et al.*, 2018; Nurrohmat, 2022; Ocampo *et al.*, 2018; Organ, 1997; Sani & Ekowati, 2022; Wu *et al.*, 2023). Particularly, the characteristic of organizational members with OCB is that they are oriented towards innovative performance, so it can directly impact the survival and improvement of organizational performance in a competitive environment to remain superior. (Dubey *et al.*, 2022; Marinova *et al.*, 2010; Ocampo *et al.*, 2018; Organ, 1994)

According to Zia *et al.* (2022), organizational members with Islamic organizational citizenship behavior will exhibit behavior that reflects the values of goodness in Muslims. However, research on organizational members' behavior has been dominated by Western values, and there is still a lack of research considering the Islamic values perspective. Therefore, this research emphasizes the Muslim perspective on Islamic organizational citizenship behavior. Ocampo *et al.* (2018) stated that the concept of OCB has been running fairly slowly since the late 1970s, the construction of the OCB is relatively new, and the major themes that many researchers have studied. However, OCBs have reached very wide and far in business and management. OCB can explain that the well-being of employees and their behavior greatly influence the efficiency and performance of an organization. Therefore, researching OCB is crucial due to its various benefits, as previously mentioned.

Implementing OCB is not easy. Dubey *et al.* (2022) also explain that although COVID-19 has given up on the organization, thus forcing the organization to resemble the way of work drastically, here else OCB demands workers to work more so that it risks increasing the occupation and stress levels of employees, but with the implementation of good leadership, job satisfaction, as well as the performance of managerial employees can affect OCB well.

In the current culture, working under pressure and feeling anxious is the norm. Employees struggle with several issues, including workplace tiredness, despair, loneliness, and spiritual emptiness, among others (Fry, 2003; Javaid *et al.*, 2022). Consequently, leaders should emphasize the humanistic value highly (Dubey *et al.*, 2022; Sholikhah *et al.*, 2019). Spiritual leadership

and a harmonious passion for safety play a role in shaping employee safety behavior, which goes beyond safety behavior and includes voluntary actions related to employee safety (Ali *et al.*, 2020). According to several studies, Islamic leadership affects the attitudes and conduct of employees at work. In addition to other aspects of job satisfaction, dedication, motivation, engagement, innovation, safety, and productivity (Ali *et al.*, 2020; Sani & Ekowati, 2019; Sholikhah *et al.*, 2019).

In addition to the leadership factor, managers should pay attention to the workplace environment, which potentially becomes another critical aspect. According to Pariyanti *et al.* (2022), Islamic Spirituality in the Workplace (IWS) will encourage individuals to arrive at work on time and to properly prioritize their workload. Employees will be more ethical in their understanding of values and behavior and improve trust among coworkers if their values are based on spiritual concepts. IWS will force employees in businesses/agencies to show up for work on time and handle their workloads effectively. Management must recognize that in order to foster a positive workplace culture, organizational justice must be implemented, and deviant behavior must be curbed. The quality of one's social life will improve as a result of positive individual behavior.

Instilling spirituality within a company will have a positive impact on employee satisfaction and retention, which will ultimately aid in the creation of a work environment that encourages good citizenship behavior (Dubey *et al.*, 2022; Sholikhah *et al.*, 2019).

Things closely related to OCB, Islamic Leadership, and IWS are Islamic Work Ethics (IWE) because to from OCB it requires the support of the manager (Islamic leadership), the atmosphere at the workplace (Islamic workplace spiritual), and the ethics of the workers themselves (Islamic work ethics). Javaid *et al.* (2022) conclude in their research that IWE is important for strengthening the influence of personality on the behavior of sharing knowledge and offers insights into how IWE might improve an organization's competitive advantages in turbulent markets. Then, Zia *et al.* (2022) state that Islamic business ethics are essential in the workplace and enhance personal behavior and quality of life.

This study aimed to determine the effect of Islamic leadership on the Islamic organizational citizenship behavior of millennial Muslim employees in Central Java, Indonesia. To determine the effect of workplace spirituality on the Islamic organizational citizenship behavior of millennial Muslim

employees, this study also examines the impact of Islamic work ethic on that particular behavior.

Therefore, this study will contribute to the OCB literature in several ways. First, the study on Islamic OCB is rare; thus, it will extend the understanding of this area. Second, the study examines the role of Islamic leadership and workplace spirituality on Islamic OCB; this study enriches the discussion on the antecedent of Islamic OCB. Third, the study also investigates the effect of Islamic work ethics on Islamic OCB, that rare in the related field of study. Last, the sample of this study draws from a demographic rarely examined in related academic literature: millennial Muslim employees.

THEORETICAL BACKGROUND

Islamic Organizational Citizenship Behavior

Islamic organizational citizenship behavior (OCB) refers to individual behavior that significantly contributes to increasing organizational effectiveness, which is not only based on the job description formally appreciated in the organization but also exceeds their obligation (Organ *et al.*, 2006; Williams & Anderson, 1991). OCB is an important indication of organizational performance (Podsakoff & MacKenzie, 1997).

Previous research has shown that OCB affects organizational performance such as financial performance, compliance, job satisfaction, cultural value, and innovative service performance (Fry & Cohen, 2009; Marinova *et al.*, 2010; Sidin *et al.*, 2020; Wu *et al.*, 2023), Employee turnover (Chen *et al.*, 1998), commitment (Brief & Motowidlo, 1986; Sani & Ekowati, 2022), job satisfaction (Dubey *et al.*, 2022; Organ, 1997), and employee performance (Nurrohmat, 2022; Sani & Ekowati, 2019)

Islamic OCB is the awareness that a Muslim has to do something more for his organization, not just work according to the job description. Employees try to contribute to the progress of the organization in a voluntary way because Islam encourages its people to act sincerely for the common interest.

Islam defines OCB as the self-awareness of Muslims who are employed by a company. Working is not only meant to be doing the job as described in the job description but also to lighten the load on the organization by carrying out helpful tasks and keeping it stable. Islam has emphasized this behavior

for the benefit of the welfare of the person and community. This behavior is characterized by assisting others voluntarily (Hadi *et al.*, 2015).

Islamic Leadership

Islamic leadership theory was initiated by Fry (2003), which explains that a leadership model with values and behaviors can motivate oneself and others intrinsically so that everyone in the organization has a strong sense of membership in the organization that comes from within. The goals to be achieved from spiritual leadership are to increase the participation of organizational members in realizing the implementation of the basic needs of a leader and followers to create a vision and value that crosses all individuals to help develop and empower higher things that are good from employees, organizational commitment, and social responsibility (Fry & Cohen, 2009).

According to Fry (2003), two important things are needed in Islamic leadership: first, creating a vision so that all members of the organization have a meaning in life to interpret every work done. Second, leaders are able to strengthen culture based on altruistic love in the organization; members have mutual concern and respect, which is able to produce a sense of membership or belonging and a sense of being understood and respected (Fry, 2003).

According to Tobroni (2015), Islamic leadership brings the worldly dimension to the spiritual dimension (divinity) and relies more on spiritual intelligence in leadership activities. In addition, Islamic leadership is a leadership that really maintains ethical values and upholds spiritual values. Humanistic leadership, consisting of 10 dimensions of values from Islamic teachings, develops an organizational culture where these values thrive and raises awareness of the need for humanistic leadership concepts in young leadership programs, ultimately improving social welfare (Anadol & Behery, 2020). Moreover, spiritual leadership is associated with the value of Islam, which means Islamic leadership also makes a business entity able to defend itself from crisis attacks (Islam *et al.*, 2021).

H1. Islamic Leadership has a positive effect on Islamic OCB

H2. Islamic Leadership has a positive effect on Islamic Work Ethics

Workplace Spirituality

Spirituality is a process in an individual life that takes the form of meaning and purpose. All of these things have an effect on other people, their

environment, and the organization. The company can foster an environment where workers can perform their jobs as effectively as possible by addressing the satisfaction and fullness of life that it continues to aim for. Businesses that wish to flourish must do everything possible to satisfy these spiritual needs (Sani & Ekowati, 2019). Workplace spirituality is defined as a subset of emotions felt at work that might support ingrained beliefs that have an impact on employees' daily lives and work habits (Dehler & Welsh, 2010).

Workplace spirituality can be defined as a framework of organizational values embodied in an organizational culture that promotes an experience of employees in transcendental through work process activities and encourages relationships with the working environment in happiness. According to Fry (2003), spiritual leadership theory is taken from a motivation-based paradigm such as transformational leadership and charismatic leadership, which seeks to encourage subordinates' intrinsic and transcendental motivation (Allen & Fry, 2019). According to Milliman *et al.* (2003), there are three levels of spirituality in the workplace: individual interactions with their work, groups or departments level and the organizational level. These dimensions include meaningful work, a sense of community, and alignment with organizational values.

Spirituality and mental needs encourage the development and self-actualization of one's potential in serving the community and the organization and performing daily tasks. Spiritual persons are inspired to perform good things by their convictions (Sholikhah *et al.*, 2019). In addition, Spiritual values based on Islamic teachings concretely underlie and apply in work done; this would be an extraordinary power. We will do our best when we have faith that every job we do is worth worshipping God Almighty. When we respond to our work in the office as a manifestation of worship to God Almighty, then, of course, the end result of the work we realize will be extraordinary (Afsar *et al.*, 2016).

H3. Workplace Spirituality has a positive effect on Islamic OCB

H4. Workplace Spirituality has a positive effect on Islamic Work Ethic

Islamic Work Ethic

Islamic teachings, which are derived from the Prophet Muhammad (peace be upon Him) and the Holy Book of the Qur'an, are the foundation of Islamic Work Ethics (IWE), which are a set of moral standards used to distinguish between right and wrong in the workplace (Beekun, 1996;

Rokhman, 2010). According to (Rice, 1999), there are differences in some aspects between Islamic work ethics and Western work ethic, on Islamic work ethics, there are fundamental elements such as unity (tawhid), trusteeship, justice (‘adalah), and the need for balance (wasatiyah). There are various studies on the role of Islamic work ethics in multiple things in organizational activities and the environment. Islamic work ethics has an influence on work outcomes (Rokhman, 2010), OCB (Murtaza *et al.*, 2016; Zia *et al.*, 2022), conscientiousness, agreeableness, extraversion, openness-to-experience and emotional instability of employees (Wahab, 2017), leadership (Javed *et al.*, 2020), and knowledge sharing behavior (Javaid *et al.*, 2022; Murtaza *et al.*, 2016).

According to Ali and Al-Owaihan (2008), Islamic work ethics is a philosophy that shapes and affects how its followers are involved and participate in the workplace. Islamic work ethics are a group of principles or concepts derived from the Holy Qur’an and Hadith regarding work and toil. Islamic work ethics is the view as a virtue in the human life of work and approach to the duties of workers (Ragab Rizk, 2008). According to Rice (1999), measuring Islamic work ethics can use indicators such as work intent, trusteeship or trust, type of work, work output for Muslims, fairness and justice, cooperation and collaboration, and source of sole ownership of work.

H5. Islamic work ethic has a positive effect on Islamic OCB

H6. The effect of Islamic leadership on Islamic OCB is mediated by IWE.

H7. The effect of spirituality in workplace on Islamic OCB is mediated by IWE.

The following is a description of the framework of thinking in research:

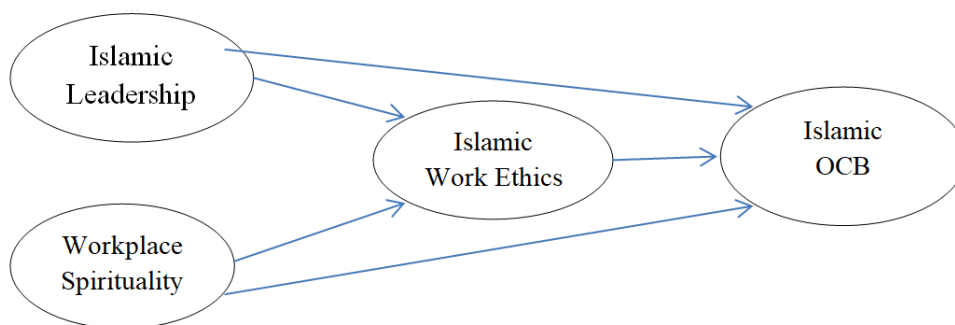


Figure 1. Conceptual framework of the study

METHOD

Data for this study collected millennial employees from Medium and Small enterprises in Central Java, Indonesia, using a purposive sampling method. The criteria of respondents in this study are employees born from 1982 to 2000, Employees of Islam, and at least 1 year of work. All data collected used a 5-point Likert scale: from 1 “strongly disagree” to 5 “strongly agree”. The structure of Cronbach’s alpha coefficient is 0.789. With an 87 percent response rate, 435 respondents out of 500 distributed questionnaires were considered sufficiently representative for this study (Bougie & Sekaran, 2019).

Measures

Islamic leadership: This research measured spiritual leadership using an 8-item checklist created by Fry (2003) and Hakim and Azlimin (2015). The scale has three dimensions: vision and hope or faith, and altruistic love.

Workplace spirituality: The concept of workplace spirituality acknowledges that workers have interior lives supported by purposeful work and in the context of community. WPS was measured using a 6-item scale developed by Azizah (2018). It consists of meaningful employment, a sense of community, and value alignment.

Islamic work ethic: It was assessed using a recognized 4-item scale (Ali, 1992; Javaid *et al.*, 2022; Rokhman, 2010; Wahab, 2017; Zia *et al.*, 2022). Example items are, “good work benefits both one’s self and others” and “work is not an end in itself but a means to foster personal growth and social relations”.

Islamic OCB: It refers to the results of the study of Dubey *et al.* (2022) and Hadi *et al.* (2015), where five indicators have been set.: *altruism, civic virtue, advocating high moral standards* (dakwah), and removing *harm* (raf’al haraj). In this study, Islamic OCB was measured using a 6-item.

RESULT

Out of a total of 435 respondents, 232 (53%) were female, and 203 (47%) were male. Thus, the proportion between male and female respondents is almost equal. The age range was between 21 and 30 years old; 74% of respondents are between the ages of 31 and 40, while 6% are over the age of 41. It can be concluded the respondents were dominated by the young millennial generation. For more details, the demographic data of the respondents can be seen in **Table I**, such as educational level, length of employment, salary, type of small business, and the number of employees.

Table I. Demographic description

Category	Subcategory	Frequency	Percent (%)
Gender	Male	203	47
	Female	232	53
Age	21 - 30	320	74
	31 - 40	92	21
	41 – above	23	6
Education Level	Elementary School	21	5
	Junior high school	57	13
	Senior high school	293	67
	University	64	15
Length of Employment (years)	1 - 2	111	39
	3 - 5	100	36
	More than 5	70	25
Salary (million IDR)	1 – 2	251	58
	2 - 5	138	32
	More than 5 Million	46	10
Type of Small Business	Store/ Retail	118	27
	Handicraft	37	8
	Manufacture	120	28
	Education	10	2
	Convection	47	11
	Health Care	16	4
	other	87	20
Number of Employees	1 - 5	106	24
	6 – 10	144	33
	More than 10	186	43

Source: primary data is processed (2022)

The Smart PLS 2.0 program was used for data processing. This program is a reliable instrument for estimating structural equations with variance. Convergent validity, discriminant validity, and composite dependability are the 3 main ways for PLS models. The following is evidence of the model's convergent validity, discriminant validity, and composite reliability:

The Average Variance Extracted (AVE) output, which should be greater than 0.500, can be used, according to Hair *et al.* (2013), to evaluate the convergent validity of a construct. Based on **Table II**, the AVE of every structure is greater than 0.500 in its totality. According to the results, the extracted variance for scales varied from 0.511 to 0.543. Therefore, it could be concluded that the construct is valid. It is also possible to assess diagnostic validity using the AVE. **Table III** shows that it also tested the Fornell-

Larcker criterion's discriminant validity. As a result, discriminant validity was acceptable; all of the results were above 0.700 (Javaid *et al.*, 2022). In evaluating significant path coefficients, the study used the bootstrap procedure using 435 samples; this is more than sufficient for SEM analysis (Hair *et al.*, 2013).

Table II. Measurement result

Construct	Item Code	Item Loading	Cronbach Alpha	Rho A	CR	AVE
Islamic Leadership	IL1	0.770	0.880	0.884	0.905	0.543
	IL2	0.754				
	IL3	0.734				
	IL4	0.748				
	IL5	0.721				
	IL6	0.782				
	IL7	0.669				
	IL8	0.713				
Workplace Spirituality	WS6	0.661	0.807	0.806	0.862	0.512
	WS7	0.770				
	WS8	0.779				
	WS9	0.763				
	WS10	0.687				
	WS13	0.618				
Islamic Work Ethics	IWE2	0.689	0.682	0.686	0.806	0.511
	IWE7	0.682				
	IWE8	0.778				
	IWE9	0.706				
Islamic OCB	IOCB3	0.759	0.823	0.824	0.871	0.531
	IOCB4	0.747				
	IOCB5	0.701				
	IOCB6	0.681				
	IOCB7	0.694				
	IOCB8	0.784				

Source: Smart PLS data illustration

Table III. Discriminant Validity

	IL	IOCB	IWE	WS
IL	0.737			
IOCB	0.338	0.729		
IWE	0.290	0.378	0.715	
WS	0.515	0.504	0.481	0.716

Note(s): Where, IL = Islamic leadership; IOCB = Islamic organizational citizen behavior; IWE = Islamic work ethics; WS = Workplace spirituality

Source: Smart PLS data illustration

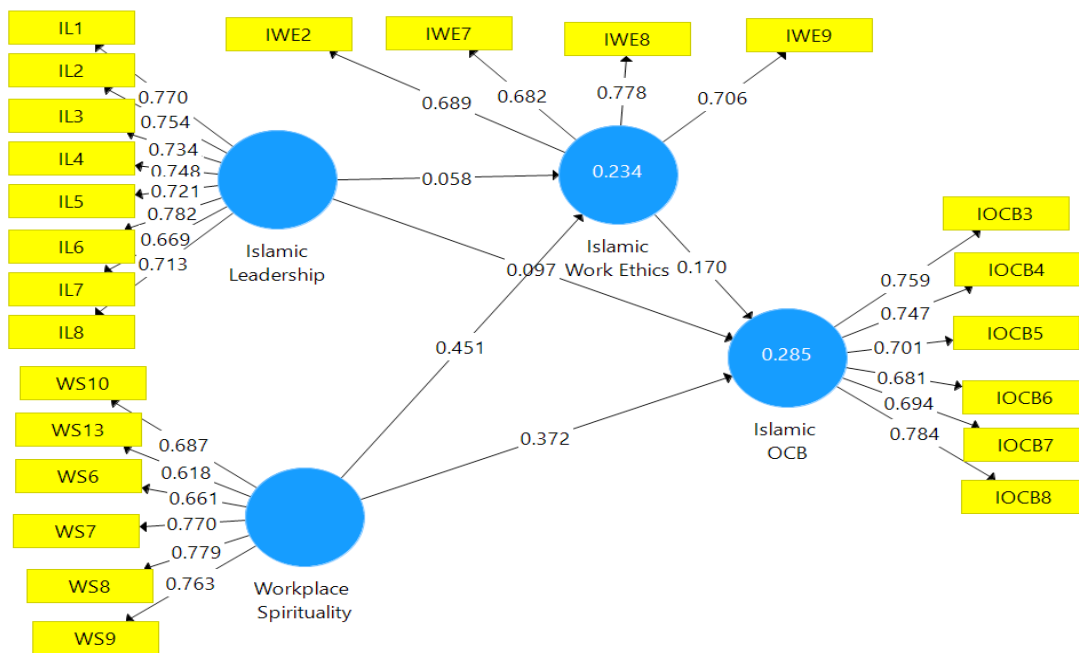


Figure 2. p-value

Source: Smart PLS data illustration

Table IV. Path Coefficient

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Value	P Values
(H1) IL -> IOCB	0.097	0.102	0.051	1.918	0.056
(H2) IL -> IWE	0.058	0.061	0.058	0.995	0.320
(H3) WS -> IOCB	0.372	0.374	0.050	7.387	0.000
(H4) WS -> IWE	0.451	0.456	0.051	8.833	0.000
(H5) IWE -> IOCB	0.170	0.166	0.056	3.030	0.003
(H6) IL -> IWE -> IOCB	0.010	0.010	0.011	0.916	0.360
(H7) WS -> IWE -> IOCB	0.077	0.076	0.027	2.840	0.005

Source: Smart PLS data illustration

The significance of the path coefficients was determined using the critical t-value for significance testing at a 5% significance level, which is a standard approach to determining statistical significance. In addition to assessing path significance, the structural model was also evaluated using significance testing of the structural model relationships, as well as the assessment of p-values and beta values. These are all standard methods used to assess the strength and validity of a statistical model. Finally, the analysis results are presented in **Table IV**, including the path coefficients (β) and their respective sample mean, standard deviation, t-values, and p-values.

Three paths representing hypotheses H3, H4, and H5 show significant positive relationships. Therefore, the testing of hypotheses H3, H4, and H5 are supported. Then for other hypotheses, H1 and H2, show an insignificant relationship, so the achieved results do not support these hypotheses. The highest positive and significant path relationship was between workplace spirituality and Islamic work ethics ($\beta = 0.451, t = 8.833, p < 0.05$) and Islamic organization citizen behavior ($\beta = 0.372, t = 7.387, p < 0.05$). Meanwhile, the lowest positive and significant path relationship was between Islamic work ethics and Islamic organization citizen behavior ($\beta = 0.170, t = 3.030, p < 0.05$). In contrast to the path relationship between Islamic leadership and Islamic organization citizen behavior ($\beta = 0.097, t = 1.918, p > 0.05$), there was no statistically significant positive relationship between Islamic leadership and Islamic work ethics ($\beta = 0.010, t = 0.995, p > 0.05$). This may be due to the different leadership characteristics in each company. Hereafter, the result of this study aligns with previous research, such as Sholikhah *et al.* (2019), Sani and Ekowati (2022), and Dubey *et al.* (2022).

This study used the Sobel test when testing the indirect influence between Islamic leadership on the Islamic OCB and between workplace spirituality on the Islamic OCB mediated by Islamic work ethics. **Table IV** shows the path association IL-IWE-IOCB obtained a Sobel test score of $0.916 < 1.96$ and a statistical significance of $0.360 > 0.05$. Therefore, we concluded that there was no mediation role by Islamic work ethics between the effect of Islamic leadership on Islamic OCB. The coefficient of the indirect influence path of the workplace spirituality on the Islamic OCB mediated by IWE obtained a t-value of $2.840 > 1.96$ with a value of significance $0.005 < 0.05$, so the conclusion is the IWE has mediated the causality association between the workplace spirituality on the Islamic OCB. This result study aligns with previous research conducted by Javed *et al.* (2020), while the result of the study by Javaid *et al.* (2022) revealed IWE as a significant moderator.

DISCUSSION, IMPLICATION, AND LIMITATION

This study aims to examine the influence of Islamic leadership and workplace spirituality on Islamic organizational citizenship behavior among millennial Muslim employees in Central Java, Indonesia. Furthermore, the research also examined the mediation role of Islamic work ethic on Islamic organizational citizenship behavior.

The study results showed that workplace spirituality and Islamic work ethics have a strong relationship with Islamic OCB, while Islamic leadership has no effect on Islamic OCB. The result suggested that workplace spirituality plays an important role in improving Islamic OCB and work ethics. The findings are in line with the previous studies conducted by Dubey *et al.* (2022), Sani and Ekowati (2019), and Sholikhah *et al.* (2019). They found that workplace spirituality has a significant impact on OCB. Workplace spirituality leads to happiness and satisfaction because they found the secret meaning of their being, so they will help and respect others and tend to perform OCB.

This study also proved that Islamic work ethics has significant effects on Islamic OCB. The understanding of employees on the religious values related to the job, such as the important intention in Islam, justice and fairness, cooperation and collaboration and etc., are more likely have positive impact on Islamic OCB. This finding was supported by (Murtaza *et al.*, 2016; Zia *et al.*, 2022), different but related to the study of Nurrohmat (2022). He found that personality, which is related to work ethics, also affects OCB.

The last variable that cannot prove a high relationship is Islamic leadership. Islamic leadership has no effect on Islamic OCB and Islamic work ethics. Leadership as an external factor is not sufficient to proof of its involvement in the existence of the IOCB. This study specifically occurs on workers in Central Java, Indonesia. Based on the author's observation, the internal factors of the workers here are already high, so the role of the leader is not always necessary for the IOCB to actually occur. This study result contradicts the findings of Afsar *et al.* (2016), Dubey *et al.* (2022), and Sholikhah *et al.* (2019).

Hereinafter, this study demonstrated that Islamic work ethics mediates the relationship between workplace spirituality and Islamic OCB, but does not mediate the relationship between Islamic Leadership and Islamic OCB. This result, which is corroborated by previous research by Javed *et al.* (2020), demonstrates the function of Islamic work ethics as a mediator despite the various independent and dependent variables.

CONCLUSION

These findings contribute to the current collection of literature on Islamic OCB. The study found that spiritual leadership did not influence Islamic organizational citizenship behavior in millennial Muslim employees in Central Java. Nevertheless, workplace spirituality influences Islamic organizational citizenship behavior, and Islamic work ethic influences Islamic organizational citizenship behavior among Muslim employees of the millennials in Central Java, Indonesia. At the same time, Islamic work ethic also has a mediation role between workplace spirituality and Islamic OCB.

The finding of this study has some important implications. It offers some interesting guidelines for owners of SMEs. The important contribution of the study is that workplace spirituality and Islamic work ethics have significant impacts on Islamic OCB. Therefore, the entrepreneur should pay attention to those variables since it potentially encourages the contribution of millennial employees to different roles in the organization.

Eventually, the limitations of this study should be taken into account when examining its findings. First, The methodology of this study was cross-sectional rather than longitudinal. Cross-sectional data are insufficient to deduce causality or reverse causation among the variables under investigation. Thus, the use of a longitudinal approach could offer stronger and more substantial encouragement for the effects investigated in this study. Second, due to the limited size of the sample, the generalizability of this study is also limited. Third, the limited number of variables is a weakness represented by this and other studies; therefore, it is essential to incorporate a number of other variables related to the present study.

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