



The Effect Of Organizational Justice On Islamic Proactive Behavior Among Lecturers In Islamic University: The Mediating Roles Of Job Burnout And Engagement

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ABSTRACT

This research investigates the impact of organizational justice on Islamic proactive behavior among lecturers in Islamic Higher Education Institutions in Medan, examining both direct and indirect effect through job burnout and job engagement. Employing a quantitative paradigm and deductive reasoning, a conceptual model is developed based on prior empirical findings and theoretical reviews, tested using structural equation modeling. Data from 240 lecturers in private Islamic universities in Medan are collected via a closed questionnaire. Results, analyzed using Partial Least Squares Structural Equation Modeling, reveal that organizational justice does not have a significant direct effect on Islamic proactive behavior. These rejections were associated with the lack of a significant direct effect of organizational justice on Islamic proactive behavior and the indirect impact of organizational justice on proactive behavior through job burnout. A noteworthy discovery is that the overall level of proactive behavior, which is currently suboptimal, can be significantly affected by the lecturer's engagement to their role as an educator. Paradoxically, although lecturers were found not to experience fatigue in their work, there exists a potential, albeit minimal, for this lack of burnout to diminish proactive Islamic behavior. The research model demonstrates moderate validity, highlighting the need for diverse predictive models in future empirical studies.

Keywords: Islamic Proactive Behavior, Organizational Justice, Job Burnout, Job Engagement.

Introduction

In the context of higher education, ideally, educators are considered a noble profession from an Islamic perspective (Marlena, 2021), although the Islamic identity does not always guarantee a teacher's understanding of it (Gani, 2020). Islam places great emphasis on education and has brought about a revolution in this field. However, the higher education landscape in Indonesia is constantly evolving, presenting new demands for educators in universities, including Islamic higher education institutions. Lecturers play a key role in conducting learning activities in higher education, and they are expected to uphold professionalism, work ethic, and loyalty in carrying out the tri-dharma duties of higher education, even during a pandemic situation (Andriko & Iskandar, 2021).

Government Regulation Number 37 of 2009 regarding Lecturers in Indonesia regulates the duties and responsibilities of lecturers, including the expected workload. However, in practice, the duties of lecturers are not limited to teaching alone but also involve research and community service. The workload of lecturers can become more complex with additional tasks related to university administration (Ardalepa et al., 2022). Excessive workload has the potential to disrupt the quality of teaching and research by lecturers (Husaini & Prasetyo, 2021; Ramdhan & Siregar, 2019).

The perspective of a Muslim encompasses considerations not only of worldly matters but also of the hereafter. Muslims believe that this world is a temporary abode, and all righteous deeds are considered acts of worship (Ibādah). The core belief of Islam emphasizes that a Muslim should embrace the concept of balance between the temporal and the eternal in all activities undertaken, upholding this balance in various fields of endeavor

(Rozalinda, 2014, Zuhri et al., 2023). The challenge of maintaining this balance often stems from the scarcity of personal resources.

The mainstream school of thought in Islamic economics emphasizes the optimization of limited resources (Rozalinda, 2014: 35). As stewards of the Earth, humans are responsible for managing and maximizing the resources provided by Allah SWT. Ultimately, as stewards, every individual will be held accountable in the afterlife. Addressing the challenges faced by educators, particularly with various constraints, the perspective of Islamic economics advocates those educators, at the forefront of higher education, must maximize their potential and exhibit positive behavior in their profession.

On an individual level, the goals of educators align with those of the higher education institution, aiming to produce quality outputs in education, research, and community service. Achieving these goals requires inputs such as personal resources, including knowledge, expertise, skills (in teaching, research, and community service), and the allocation of personal time and energy. By considering these aspects in their input, educators can significantly contribute to enhancing the quality of the three pillars of higher education from the perspective of Islamic economics, encompassing teaching, research, and community service. However, akin to the primary economic issue of resource scarcity, many educators also face challenges, specifically a lack of personal competence (Bararah, 2018; Amdani et al., 2019, Fathurrahman & Muhtarom, 2019). This scarcity of resources has the potential to create imbalances between the individual goals of educators and the organizational goals, including the management of workload among educators.

From an economic perspective, an individual making extra effort is expected to yield greater output. The Islamic economic viewpoint evaluates that this extra effort can be reflected in the extra-role behavior of an individual, particularly from an Islamic perspective. Extra-role behaviors such as OCB have been widely recognized in studies of individual effectiveness in supporting organizational performance (Elmi & Murhanip, 2019, Varadaraj and Al Wadi, 2021). However, many acknowledge the significance of lecturer behavior in supporting the Tri dharma performance of higher education institutions, especially in Islamic Higher Education (Andriko & Iskandar, 2021; Husaini & Prasetyo, 2021). There is a urgency to consider the types of behavior suitable for exploration, specifically positive individual behavior that can play a crucial role in organizational success (Crant, 2000; Al-Qahwi et al., 2013, Parker & Liao, 2016; Strauss & Parker, 2018), not solely focusing on individual extra-role behavior.

Examining how a lecturer can be more proactive in their work, or whether they feel burned or bounded by their duties, can be considered a reflection of the extent to which the principles of justice are implemented by the university. According to the Islamic economic perspective (Rozalinda, 2014: 35), disparities in the provision of resources needed by lecturers to fulfill the Tri dharma duties of universities have the potential to increase burnout and reduce their commitment to work. This condition can ultimately hinder lecturers from behaving proactively in the university.

The premise of the interconnectedness among the key concepts in this research takes into account several previous empirical findings. For instance, research findings by Mubashar et al., (2022) and Clements & Kinman (2021) discuss the role of organizational justice (distributive, procedural, and interactional) in influencing job engagement and burnout. This research indicates that employees' perceptions of justice within the organization can affect job engagement and their level of emotional exhaustion. Mubashar et al., (2022) assert that organizational justice can affect employees' job engagement. Other empirical results, such as those by Clements & Kinman (2021) and Otto et al., (2019), Pan et al., (2021) directly or indirectly explore the interconnectedness among organizational justice, workload, and the experience of violence with job burnout. Their significant findings illustrate how perceptions of working conditions and organizational environments can impact individual burnout levels. However, inconsistent results are revealed by Alimoradnori and Jame (2017) stating that organizational justice cannot affect job burnout, although the examination of the connection between organizational justice dimensions and job burnout dimensions shows a different outcome.

Other empirical results, like those presented by Otto et al, (2019, 2021), also reveal how job burnout can have an impact on individual proactive behavior in the workplace. This research highlights how proactive burnout prevention efforts can help mitigate the negative effects of job burnout on proactive behavior. Meanwhile other studies (Boonyarit, 2023; James, 2021) discuss the role of proactive behavior in the context of repatriation adjustment and job engagement. Both previous research findings have demonstrated how proactive behavior can be influenced by the level of job engagement, both in repatriation and general work contexts.

The growing demands in the field of education may lead lecturers to experience burnout or become intensively engaged in their work. Resource limitations in the workplace can also induce pressure, affecting motivation and individual engagement to work. Job engagement represents positive feelings, while job burnout describes the negative impact on an individual's psychological well-being. Islamic principles of justice are considered essential in work assessment, creating balance and equality for individuals. This research focuses on the relationship between organizational justice, job engagement, job burnout, and proactive behavior of lecturers in Islamic Higher Education. Islamic justice principles, emphasizing balance and equality, are believed to affect individuals' feelings towards work. Previous research findings indicate that perceptions of organizational justice can affect job engagement and levels of emotional exhaustion.

In the context of proactive behavior in the work of lecturers at an Islamic Higher Education institution, the perspective of Maqasid al-Shariah can provide valuable insights. For instance, concerning Fatwa al-Nafs - Hifz al-Nafs, the principle of maintaining physical and mental health (Hifz al-Nafs) is a priority that individuals

should prioritize. Therefore, Islamic Higher Education institutions need to ensure that workload and work environments support lecturers' well-being, prevent excessive burnout, and facilitate positive work attachment. While addressing Organizational Justice (Hifz al-Mal), it can be elucidated that the concept of justice within an organization, such as the fair distribution of rights and duties among faculty, adherence to uniform procedures, and maintaining balanced interactions, holds significant importance in Islam. According to Maqasid al-Shariah, safeguarding economic justice (Hifz al-Mal) is a crucial objective. Therefore, Islamic universities need to ensure that the management practices for faculty in these institutions are distributivity, procedurally, and interactionally fair. This justice will provide incentives for faculty members to work diligently and proactively in supporting the Tri dharma activities of Islamic higher education.

Regarding job burnout and engagement (Hifz al-Aql): Positive job engagement is achieved when individuals perceive their work as meaningful and contribute positively to society. Conversely, job burnout represents the antithesis of engagement, indicated by emotional exhaustion, depersonalization, and reduced personal achievement. In Maqasid al-Shariah, maintaining mental and intellectual balance (Hifz al-Aql) is also crucial. Therefore, organizations can promote engagement by providing opportunities for growth and development, ensuring that the work aligns with Islamic moral and ethical values.

Several organizational behavior concepts are rooted in attitude and behavior theories, including justice theory (Colquitt, 2001), which represents an individual's feelings within an organization when perceiving the treatment received. Other attitude theories include an individual's attitude toward their work, encompassing job burnout (Maslach & Leiter, 1997) and job engagement (Bakker et al., 2021; Bakker & Demerouti, 2013). Both forms of attitude mechanisms are vital in assessing an individual's feelings related to their work. Finally, positive behavior theories (Bateman & Crant, 1993; Crant, 2000) discuss how an individual's behavior forms in a job that supports efforts toward greater success.

The model constructed can be observed in Figure 2.4 below, illustrating the variables and their interconnections within the research model. The theoretical foundation underlying the conceptual framework of the study is the justice theory and job demand-resources in explaining Islamic proactive behavior formed within individuals in an organization. The known variables in the conceptual framework are organizational justice as an exogenous or independent variable, while the intervening variables are job burnout and work engagement. Islamic proactive behavior becomes an endogenous or dependent variable in the conceptual framework of the study.

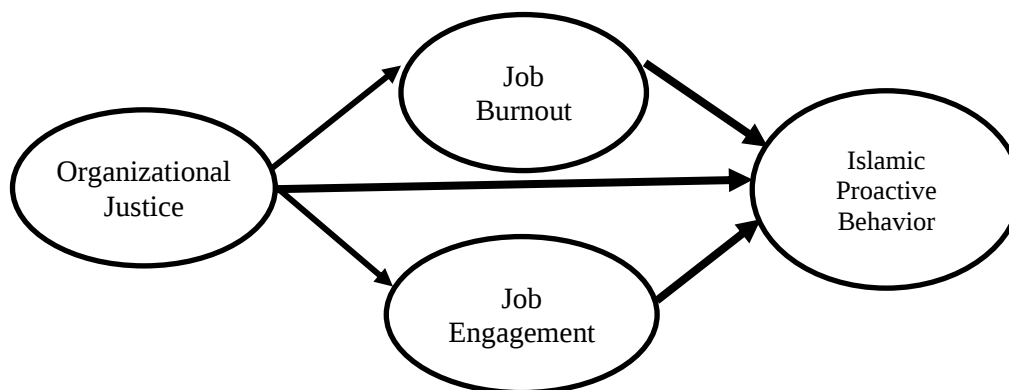


Figure 1. Conceptual Framework

Theoretical perspectives and Maqashid Sharia employed as foundations in constructing the theoretical and conceptual framework of the study have led to the formulation of hypotheses as follows:

- H1: Increasing organizational justice will decrease job burnout among faculty members in Islamic higher education institutions in Medan.
- H2: Increasing organizational justice will enhance job engagement among faculty members in Islamic higher education institutions in Medan.
- H3: Increasing organizational justice will enhance the proactive behavior among faculty members in Islamic higher education institutions in Medan.
- H4: Increasing job burnout will decrease the proactive behavior among faculty members in Islamic higher education institutions in Medan.
- H5: Increasing job burnout will enhance the proactive behavior among faculty members in Islamic higher education institutions in Medan.
- H6: Increasing organizational justice will decrease proactive behavior through job burnout among faculty members in Islamic higher education institutions in Medan.
- H7: Increasing organizational justice will enhance proactive behavior through job engagement among faculty members in Islamic higher education institutions in Medan.

Method

The data source for this research originates from primary data obtained from respondents through the distribution of questionnaires. This acquired primary data represents the respondents' perceptions in assessing or measuring each aspect related to organizational justice, job burnout, job engagement, and proactive behavior. Observations were conducted with a specific time horizon, being cross-sectional or one-shot, meaning that the data was obtained at a particular point in time.

The research was conducted in Medan, North Sumatra, specifically focusing on private Islamic universities in the city. Referring to the formulation of the research problems and objectives, it is determined that the population access is all lecturers working in Islamic higher education institutions in Medan. Lecturers working in five private Islamic campuses in Medan constitute the target population of this study. Meanwhile, the criteria for selecting lecturers as the target population are those based at the home base of related study programs in the respective universities. The sampling design utilized a non-probability sampling framework, particularly employing a proportional sampling approach. The sample determination is based on the origin of the universities, with a total sample size of 240 lecturers.

Partial Least Square (PLS) is chosen as the data analysis method in this research, with calculations facilitated by the SmartPLS software application. This technique is selected for analysis due to the complexity of the model involved in this research. There are two models in the PLS analysis, namely the inner model and the outer model. The outer model, also known as the outer relation or measurement model, reflects the specification of relationships between variables and their indicators. In other words, the outer model depicts the characteristics of constructs through their manifest variables. Meanwhile, the inner model, also referred to as the inner relation or structural model, indicates the specification of relationships between hidden or latent variables, specifically between exogenous and endogenous variables.

Results

Table 2. Respondent characteristics

	n	Percentage
Sex		
Male	135	56.3
Female	105	43.8
Total	240	100.0
Educational Background		
Master Degree	163	67.9
Doctoral Degree	77	32.1
Total	240	100.0
Age		
25 - 30 years old	27	11.3
31 - 40 years old	61	25.4
41 - 50 years old	73	30.4
Above 50 years old	79	32.9
Total	240	100.0
University		
University of Muhammadiyah Sumatera Utara	114	47.5
University of Muslim Nusantara Al-Washliyah	42	17.5
University of Al-Washliyah	11	4.6
University of Islam Sumatera Utara	60	25.0
University of Nahdlatul Ulama Sumatera Utara	13	5.4
Total	240	100.0

Based on the data presented in Table 4.1 above, it can be concluded that out of the 240 respondents participating in this study, the majority of them are male lecturers (135 individuals or 56.3 percent), while the remaining portion (105 individuals or 43.8 percent) consists of female respondents. In the context of educational background, the majority of respondents hold a master's degree (M2), totaling 163 individuals, or 67.9 percent, while 77 individuals, or 32.1 percent possess a doctoral degree (Ph.D.). Considering the age factor, the majority of respondents (79 individuals or 32.9 percent) fall into the age group above 50 years. On the other hand, 73 individuals, or 30.4 percent are lecturers aged between 41 and 50 years, followed by 61 individuals or 25.4 percent of respondents aged 31 to 40 years. The age group with the smallest number of respondents is 25 to 30 years old (27 individuals or 11.3 percent of the total respondents).

Looking at the origin of their institutions, the 240 respondents are proportionally distributed according to the sampling size projection and proportional sampling. The majority, comprising 114 lecturers or 47.5 percent of the respondents, come from Universitas Muhammadiyah Sumatera Utara. The second-largest group consists of 60 lecturers or 25 percent of the respondents from Universitas Islam Sumatera Utara. A total of 42 individuals or 17.5 percent of the respondents are lecturers from Universitas Muslim Nusantara Al-Washliyah.

Thirteen lecturers or 5.4 percent of the respondents are from Universitas Nahdlatul Ulama Sumatera Utara. The smallest number is 11 lecturers or 4.6 percent of the respondents from Universitas Al-Washliyah. Therefore, it can be concluded that out of the 240 participants involved in this study, the majority are male lecturers with a master's degree (M2) and aged above 50 years. The majority of these lecturers come from Universitas Muhammadiyah Sumatera Utara. These results provide a detailed overview of the demographic profile of the sample concerning the research context. Furthermore, this information can serve as a foundation for further understanding specific aspects relevant to the research population, namely lecturers at Islamic higher education institutions in Medan City.

Table 2. Loading Factor

Construct	Indicator		Loading Factor	t-test
Organizational Justice (X ₁)	X _{1.1}	Distributive Justice	0,829	7,757
	X _{1.2}	Procedural Justice	0,826	6,814
	X _{1.3}	Interactional Justice	0,903	13,661
Job Burnout (Z ₁)	Z _{1.1}	Emotional Exhaustion	0,945	11,759
	Z _{1.2}	Depersonalization	0,925	9,063
	Z _{1.3}	Reduced Personal Accomplishment	0,913	7,252
Job Engagement (Z ₂)	Z _{2.1}	Vigor	0,844	18,883
	Z _{2.2}	Dedication	0,660	11,075
	Z _{2.3}	Absorption	0,888	30,199
Islamic Proactive Behavior (Y ₁)	Y _{1.1}	Play an active role in working as an educator inclusively and democratically in strengthening social and moral responsibility	0,894	26,579
	Y _{1.2}	Expressing solution opinions as an educator that reflects shared needs and aspirations in completing work	0,807	13,143
	Y _{1.3}	Carry out innovation as an educator in creating a dynamic and relevant learning environment	0,868	28,890
	Y _{1.4}	Prevent problems arising in work as an educator to improve the quality of Islamic higher education	0,678	10,660
	Y _{1.5}	Providing support for university activities or actions that are full of blessings and problem-oriented	0,661	13,531

Source: Output Primary data processing results (2024).

Each indicator for each variable is assigned a factor loading (outer loading) value and a corresponding t-statistic, as detailed in Table 4.11. Analyzing these values reveals notable insights into each research variable. Notably, organizational justice (X₁) exhibits its highest reflective tendency through interactional justice (X_{1.3}) with a factor loading of $\lambda = 0.903$ and a t-statistic of 13.661, while procedural justice (X_{1.2}) displays the lowest factor loading with a coefficient of 0.826 and a t-statistic of 6.814. Similarly, job burnout (Z₁) is most significantly reflected through emotional exhaustion (Z_{1.1}) with a factor loading of 0.945 and a t-statistic of 11.759, whereas personal accomplishment reduction (Z_{1.3}) has the lowest factor loading at 0.913 with a t-statistic of 7.252. Work engagement (Z₂) demonstrates its highest reflective tendency through absorption (Z_{2.3}) with a factor loading coefficient of 0.888 and a t-statistic of 30.199, while dedication (Z_{2.2}) displays the lowest factor loading at 0.660 and a t-statistic of 11.075. Lastly, proactive Islamic behavior (Y₁) reflects its lowest tendency through the indicator "Providing support for college activities or actions that are blessed and oriented towards well-being" (Y_{1.5}) with a factor loading of 0.661 and a t-statistic of 13.531, whereas the highest factor loading is observed in the indicator "actively participating in work as an inclusive and democratic educator to strengthen social and moral responsibility" (Y_{1.1}) with a factor loading coefficient of 0.894 and a t-statistic of 26.579. The validity of latent variables is assessed through discriminant validity, where the Root Average Variance Extracted (AVE) is compared with inter-variable correlations in the model, with validity met if the AVE root exceeds the correlations and the AVE value is greater than 0.50 (Ghozali and Latan, 2012).

Test Results for Discriminant Validity

Construct	AVE	√AVE	Organizational Justice	Job Burnout	Job Engagement	Islamic Proactive Behavior
Organizational Justice	0,728	0,853	1,000			
Job Burnout	0,861	0,928	0,308	1,000		
Job Engagement	0,646	0,804	0,447	0,121	1,000	
Islamic Proactive Behavior	0,620	0,787	0,337	0,147	0,895	1,000

Table 4.12 illustrates that the $\sqrt{\text{AVE}}$ values for all constructs in the sample of faculty members from Islamic Higher Education Institutions in Medan range from 0.787 to 0.928. The correlation between latent variables in the sample of faculty members from Islamic Higher Education Institutions in Medan ranges from 0.774 to 0.906. From these results, it can be concluded that the $\sqrt{\text{AVE}}$ values for all constructs are still greater than the average correlation between latent variables. Furthermore, the overall AVE values for the constructs are also above 0.50; thus, it can be stated that all constructs for each sample category meet the validity requirements based on discriminant validity criteria.

Construct	R Square	Communality
Organizational Justice		0,853
Job Burnout	0,069	0,928
Job Engagement	0,123	0,804
Islamic Proactive Behavior	0,727	0,788

For the Q-square Goodness of Fit criterion, the value is 71.71 percent, indicating that the explained variance of the endogenous variable can be predicted by the observed exogenous variables in the study for each sample category, namely, faculty members of Islamic Higher Education in Medan. The calculation of Goodness of Fit (GoF) is as follows: $\text{GoF} = \sqrt{\text{AR}^2 * \text{A.Com}} = \sqrt{0.306 * 0.258} = 0.508$. The calculated result for Goodness of Fit indicates that the predictive nature of the structural model in this study is generally considered very good (large GoF). This suggests that the ability to explain the empirical data of the model is high, especially in deciphering the model's influence on organizational justice towards proactive Islamic behavior, both directly and indirectly through job burnout and faculty work engagement at Islamic Higher Education in Medan.

Hypothesis testing, including the first to the seventh hypothesis, was conducted to determine the impact of organizational justice on proactive Islamic behavior, both directly and indirectly through job burnout and work engagement. This hypothesis testing was based on the results of the previous data analysis. The data analysis results show the beta coefficients or paths of the relationships between variables, along with the corresponding t-statistic values and p-values, as listed in the table below.

Table 3. Path Coefficient

	Path Coefficient	t-Statistic	p Values	Remark
Organizational Justice -> Job Burnout	0,263	2,964	0,003	Significant
Organizational Justice -> Job Engagement	0,351	4,215	0,000	Significant
Organizational Justice -> Islamic Proactive Behavior	0,011	0,240	0,810	Not Significant
Job Burnout -> Islamic Proactive Behavior	-0,074	2,067	0,040	Significant
Job Engagement -> Islamic Proactive Behavior	0,843	36,363	0,000	Significant
Organizational Justice -> Job Burnout --> Islamic Proactive Behavior	-0.019	1,559	0,120	Not Significant
Organizational Justice -> Job Engagement -> Islamic Proactive Behavior	0,296	4,036	0,000	Significant

Based on the path coefficient test results in the above table, testing can be conducted for each hypothesis as outlined below:

H1: Higher organizational justice in Islamic higher education institutions in Medan City will reduce job burnout among faculty members in their work (Hifz al-Mal and Hifz al-Nafs).

The effect of Organizational Justice on Job burnout was found to be significant for faculty members in Islamic Higher Education in Medan, with a t-statistic value of 2.964, exceeding the critical t-table value (1.96). It is important to note that the use of reversed scores in the job burnout instrument indicates that faculty members in Islamic Higher Education in Medan do not perceive job burnout. Therefore, it can be concluded that hypothesis 1 is accepted.

H2: Higher organizational justice in Islamic higher education institutions in Medan will increase perceived

job engagement among faculty members (Hifz al-Mal and Hifz al-Nafs).

The effect of Organizational Justice on Job Engagement was found to be significant for faculty members in Islamic Higher Education in Medan, with a t-statistic value of 4.215, exceeding the critical t-table value (1.96). The effect is positive, meaning that higher organizational justice will encourage job engagement among faculty members. Based on these findings, hypothesis 2 in this study is accepted. There is a positive and significant effect of organizational justice on job engagement perceived by faculty members in Islamic Higher Education in Medan.

H3: Higher organizational justice in Islamic higher education institutions in Medan will increase proactive behavior among faculty members (Hifz al-Mal and Hifz al-Nafs).

The effect of organizational justice on Islamic proactive behavior from the research findings is 0.011, and this coefficient is not significant. This means that there is no significant effect of organizational justice on Islamic proactive behavior among faculty members in Islamic Higher Education in Medan. The results indicate that the third hypothesis of this study is rejected because better organizational justice in Islamic Higher Education does not directly increase the Islamic proactive behavior of faculty members.

H4: Higher job burnout in Islamic higher education institutions in Medan will decrease proactive behavior among faculty members (Hifz al-Aql and Hifz al-Mal).

The effect of job burnout on the Islamic proactive behavior of faculty members was found to be -0.074, with a significant coefficient at p-values of 0.04 (critical value still below 5 percent). This means that there is a significant negative effect of job burnout on the Islamic proactive behavior of faculty members. The more faculty members feel job burnout, the more it will decrease their Islamic proactive behavior in Islamic Higher Education in Medan.

H5: Higher job engagement in Islamic higher education institutions in Medan will increase proactive behavior among faculty members (Hifz al-Aql and Hifz al-Mal).

The effect of job engagement on Islamic proactive behavior from the research findings is 0.843, and this coefficient is significant. This means that there is a significant effect of job engagement on Islamic proactive behavior among faculty members in Islamic Higher Education in Medan. These results indicate that the fifth hypothesis of this study is accepted because better organizational justice in Islamic Higher Education can directly increase the Islamic proactive behavior of faculty members.

H6: Higher organizational justice in Islamic higher education institutions in Medan will decrease the proactive behavior of faculty members through the job burnout they feel (Hifz al-Aql, Hifz al-Nafs, and Hifz al-Mal).

The effect of organizational justice on job burnout and the effect of job burnout on Islamic proactive behavior were found to be significant below 5 percent (Organizational Justice -> Job burnout at 0.003; while Job burnout -> Islamic Proactive Behavior at 0.040). Meanwhile, the t-statistic values for each of these effects were found to be above the t-table (Organizational Justice -> Job burnout at 2.964; while Job burnout -> Islamic Proactive Behavior at 2.067). However, looking at the results of the indirect effect values of organizational justice on Islamic proactive behavior through job burnout, a significance value of 0.120 with a t-statistic of 1.559 was found. Based on these results, it can be concluded that the sixth hypothesis can be rejected, meaning that there is no significant mediating effect between Organizational Justice on Islamic Proactive Behavior through job burnout among faculty members in Islamic Higher Education in Medan.

H7: Higher organizational justice in Islamic higher education institutions in Medan will decrease the proactive behavior of faculty members through job engagement they feel (Hifz al-Aql, Hifz al-Nafs, and Hifz al-Mal).

The effect values of Organizational Justice on Job Engagement and the effect of Job Engagement on Islamic Proactive Behavior were found to be significant below 5 percent (Organizational Justice -> Job Engagement at 0.000; while Job Engagement -> Islamic Proactive Behavior at 0.000). Meanwhile, the t-statistic values for each of these effects were found to be above the t-table (Organizational Justice -> Job Engagement at 4.215; while Job Engagement -> Islamic Proactive Behavior at 36.363). Based on these results, it can be concluded that the seventh hypothesis is accepted, meaning that there is a significant mediating effect between Organizational Justice on Islamic Proactive Behavior through Job Engagement among faculty members in Islamic Higher Education in Medan.

Practically, research findings indicate that organizational justice in distributing rights, duties, and responsibilities to its members is crucial, especially in fostering an individual's equilibrium. Maintaining justice is vital in various situations, particularly concerning the concept of balance pursued by every Muslim. This balance is not just when a Muslim doesn't feel tired while working; on the contrary, the Muslim should feel a sense of enthusiasm when carrying out tasks in their job. Proactive behavior is believed to be driven by personal enthusiasm, demonstrating a stronger commitment to the work. The determinants model of Islamic proactive behavior emphasizes the importance of the impact of justice in influencing one's attitude before ultimately

enhancing proactive behavior in the workplace. In other words, justice cannot directly improve behavior; it must first affect an individual's attitude to have a significant impact on their formed behavior. This also applies to the Islamic proactive behavior of lecturers working in Islamic higher education institutions in Medan.

Empirically, this research supports earlier studies stating that job engagement can be a crucial mediating factor in organizational justice's impact on attitude or behavior outcomes (Navarro-Abal et al., 2018). The impact of fair management practices in an organization can be reinforced through attachment. In the context of educational organizations, organizational justice often has an indirect effect on the performance or individual behavior in their jobs (Jayus et al., 2021; Sofiyan et al., 2022; Sunyoto et al., 2023).

Organizational justice, which includes recognition of achievements, objective assessments, and equal rewards, can enhance lecturers' job attachment to the institution. In the context of Maqasid al-Shariah, this can be seen as fulfilling individual rights (*haqq al-'ibad*) related to work and recognition for their contributions. Positive job attachment can encourage proactive behavior, where lecturers are motivated to excel in their academic tasks. Maqasid al-Shariah also emphasizes the fulfillment of individual needs and well-being. By creating a fair working environment, organizational justice can provide the necessary sense of fairness to maintain the psychological and emotional well-being of lecturers. Positive job attachment and organizational justice create conditions where lecturers feel valued, and supported, and have room for development. From the perspective of Maqasid al-Shariah, effective organizational justice can affect lecturers' proactive behavior by creating a fair, equitable, and supportive work environment, aligning with Islamic values that emphasize individual rights, justice, and collective well-being.

The discussion of these research findings can be analyzed from the perspectives of *Hifz al-Mal* (wealth preservation) and *Hifz al-Nafs* (self-preservation). In the context of *Hifz al-Mal*, organizational justice reflected in interactional justice in Islamic Higher Education Institutions in Medan has a significant impact on lecturers' job attachment. Job attachment reflected through absorption, can be interpreted as the emotional involvement and investment of lecturers in their work. From the perspective of *Hifz al-Mal*, this job attachment can be considered an effort to preserve their wealth (*read: job*), with the expectation of justice in interacting with the organization (Islamic Higher Education Institutions in Medan).

Furthermore, from the perspective of *Hifz al-Nafs*, Islamic proactive behavior reflected by lecturer in their work can be interpreted as self-preservation efforts. This self-preservation is associated with the daily processes carried out by lecturers in fulfilling the *tri-dharma* activities of higher education institutions. Lecturers who actively engage in educational tasks with an inclusive and democratic approach may perceive it as a moral and social self-preservation (*Hifz al-Nafs*). In other words, such proactive behavior reflects the commitment of lecturers to maintain their moral integrity and social responsibility in a fair working environment.

Viewed from the perspective of Sharia economics, the existence of job engagement influenced by organizational justice illustrates the alignment of Islamic values in the context of work. Job engagement created through absorption can be seen as an investment in line with Sharia economic principles, which advocate for justice in all aspects of life, including the workplace. Overall, this research indicates that organizational justice, particularly interactional justice, has significant implications for job engagement and proactive behavior of lecturers in Islamic Higher Education in Medan City. Analysis from the perspectives of *Hifz Al-Mal* and *Hifz Al-Nafs* provides a deeper understanding of how organizational justice values are reflected in lecturerial behavior and to what extent it aligns with Sharia economic principles.

The Sharia economic perspective explains that job engagement and proactive behavior are considered part of social responsibility reflected in positive contributions to society and the Islamic community. Job engagement can be interpreted as the emotional and cognitive investment of lecturers in their work at Islamic Higher Education institutions. Awareness of social and moral responsibility in promoting proactive behavior can be seen as the implementation of Islamic values in the context of higher education.

Job engagement leading to proactive behavior can be viewed as an investment that brings long-term benefits to society and the Islamic community. Lecturers who actively contribute to creating an inclusive and democratic educational environment reinforce Islamic values such as justice, unity, and active participation. Thus, the positive contributions of these lecturers are not limited to the workplace but also impact the character and moral development of students. Sharia economics emphasizes that the well-being of society is not only measured economically but also in terms of moral quality and social justice. Lecturers with high work attachments and who exhibit Islamic proactive behavior can be considered agents of change who make a real contribution to the development of a society based on Islamic values.

Considering that job burnout and engagement have different impacts on Islamic proactive behavior, it is believed that the impact of job burnout will be more pronounced when experienced through the job engagement of a lecturer. Job burnout and engagement are two important factors that can be used to gauge the balance of

personal resources of a university staff. Thus, both play a mediating role in strengthening the impact of organizational justice on the proactive behavior exhibited by lecturers at Islamic Higher Education institutions. Ultimately, it is hoped that the attitudes formed through contextual factors and balance principles will drive the behavior of Muslim individuals within the organization. An organizational context that supports Islamic principles and creates an environment that understands and values religious values can be a key factor in shaping the attitudes and behavior of Muslim individuals within the organization. Conversely, misalignment between contextual factors and Islamic values may lead to different attitudes and behaviors.

Conclusion

The determinant model of Islamic proactive behavior emphasizes the significance of justice in influencing one's attitude before ultimately enhancing proactive behavior in the workplace. In other words, justice cannot directly boost behavior but must first manifest in an individual's attitude to exert a significant impact on the formed behavior. This also applies to the Islamic proactive behavior of faculty members working in Islamic higher education institutions in Medan City. The findings of this research may stimulate the development of a new, more contextual theory embracing specific aspects within the Islamic context, enabling the encouragement of proactive behavior. Ultimately, it is hoped that attitudes formed through contextual factors and the principles of balance will serve as drivers for the behavior of Muslim individuals within organizations. Organizational contexts that support Islamic principles and create an environment where understanding and valuing religious values can be key in shaping the attitudes and behavior of Muslim individuals within the organization. Conversely, incongruence between contextual factors and Islamic values may lead to different attitudes and behaviors.

Islamic higher education institutions in Medan City can enhance awareness of the importance of interactional justice as a key aspect of organizational justice. Training and socialization related to Islamic values in organizational interactions can help strengthen understanding and implementation of justice in the interactions among organization members. Efforts to address the lack of enthusiasm and innovation among faculty members at Islamic higher education institutions in Medan City need to be a crucial priority. The institutions can develop programs that boost the enthusiasm of faculty members in their roles as educators. With increased enthusiasm, it is expected to foster motivation for innovation in creating a better learning environment. The institution needs to promote positive work attachment, especially through job absorption factors. Facilities, training, and incentives encouraging positive job engagement can be effective strategies to enhance faculty motivation and engagement.

Certain limitations should be considered in interpreting the results of this research. The findings may not directly generalize to various Islamic higher education contexts beyond Medan City. Local and regional factors may influence the results of this research. The use of self-assessment may introduce subjective bias. The research utilized a reversed score instrument to measure job burnout, which may lead to different interpretations. Further research with more diverse measurement methods can provide a more comprehensive understanding. The subjective perceptions and experiences of faculty members may vary, and the research may not encompass the entire spectrum of individual variations among faculty members, thus representing a limitation. External factors such as economic conditions, social environment, and educational policy developments may influence job burnout and proactive behavior among faculty members but were not fully comprehensively examined in this research.

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