



PSYCHOLOGICAL SAFETY AND RELATIONAL WELL-BEING AMONG TEACHERS IN ISLAMIC EDUCATIONAL INSTITUTIONS: TOWARD AN ISLAMIC RELATIONAL ORGANIZATIONAL BEHAVIOR FRAMEWORK

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Abstract

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Psychological well-being in Islamic educational institutions is often examined through individual outcomes such as job satisfaction, motivation, and occupational stress, while the relational conditions through which teachers experience safety, belonging, and mutual support remain comparatively underexplored. This study addresses this gap by examining the relationship between psychological safety and relational well-being among teachers and developing an Islamic Relational Organizational Behavior framework. Employing an integrative conceptual approach, the study synthesizes scholarship on psychological safety, relational well-being, organizational behavior, teacher well-being, and Islamic ethical principles to identify their conceptual intersections and explanatory mechanisms. The analysis indicates that psychological safety functions not merely as an individual psychological state but as a relational condition shaped by interpersonal trust, organizational justice, participatory communication, and leadership practices. Within Islamic educational institutions, these relational processes can be ethically grounded in 'adl (justice), ihsan (benevolence and excellence), amanah (moral responsibility), shura (deliberative participation), and ukhuwah (relational solidarity). The resulting framework positions relational well-being as an organizational outcome emerging from psychologically safe and ethically structured relationships, which subsequently facilitates constructive organizational behaviors, including mutual support, collaborative engagement, teacher voice, and organizational learning. The study contributes theoretically by extending organizational behavior scholarship beyond individual-centered well-being toward an Islamic relational perspective and offers a framework for rethinking teacher well-being, organizational culture, and human relations in Islamic educational institutions.

Keywords: Psychological Safety; Relational Well-Being; Islamic Organizational Behavior; Islamic Educational Institutions; Teacher Well-Being; Islamic Ethics.



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INTRODUCTION

The quality of an educational institution is inseparable from the quality of relationships through which its members work, communicate, negotiate differences, and construct a shared sense of purpose. Teachers do not perform their professional roles in isolation; their experiences are continuously shaped by interactions with colleagues, school leaders, students, and the broader organizational environment. Consequently, teacher well-being cannot be adequately understood solely through individual psychological attributes such as motivation, job satisfaction, resilience, or stress. Recent research increasingly demonstrates that the interpersonal environment of schools constitutes an important dimension of teachers' well-being and engagement. A study involving teachers in Yogyakarta, for example, found that the quality of interpersonal relationships was significantly associated with affect, meaning in life, work engagement, and innovative work behavior.¹ This evidence suggests that well-being in educational organizations is not exclusively an internal psychological condition but is also produced and sustained through relationships. Such a relational orientation becomes particularly important when educational institutions are expected to function simultaneously as workplaces, learning communities, and moral environments.

Within organizational behavior scholarship, psychological safety offers an important conceptual entry point for understanding how relational environments affect individual and collective functioning. Edmondson originally conceptualized psychological safety as a shared belief that a team is safe for interpersonal risk-taking, enabling members to ask questions, acknowledge mistakes, seek assistance, and express ideas without excessive fear of embarrassment or negative interpersonal consequences.² Its significance lies precisely in the fact that psychological safety concerns not simply whether individuals feel comfortable, but whether organizational relationships permit vulnerability, candor, learning, and constructive disagreement. A subsequent meta-analysis covering 136 independent samples, more than 22,000 individuals, and nearly 5,000 groups demonstrated that psychological safety is associated with a broad range of important workplace outcomes, while also identifying leadership, interpersonal relations, and organizational context as important antecedents.³ Psychological safety therefore provides a bridge between psychological experience and organizational structure: it translates the quality of social relations into conditions that shape how people participate in organizational life.

The relevance of psychological safety becomes even more apparent in educational organizations, where professional work is highly relational and often involves

¹ Dyah Ayu Purwaniningtyas et al., "Teacher Well-Being & Engagement: The Importance of Teachers' Interpersonal Relationships Quality at School," Original Research Articles, *Psychological Research and Intervention* 6, no. 1 (2023): 7–17, <https://doi.org/10.21831/pri.v6i1.61869>.

² Amy Edmondson, "Psychological Safety and Learning Behavior in Work Teams," *Administrative Science Quarterly* 44, no. 2 (1999): 350–83, <https://doi.org/10.2307/2666999>.

³ M. Lance Frazier et al., "Psychological Safety: A Meta-Analytic Review and Extension," *Personnel Psychology* 70, no. 1 (2017): 113–65, <https://doi.org/10.1111/peps.12183>.

uncertainty, emotional demands, continuous evaluation, and interdependence. Teachers routinely make judgments in situations where there is no single predetermined answer, encounter student and parental expectations, collaborate with colleagues, and respond to institutional policies that may require adaptation. Under such circumstances, the ability to admit uncertainty, request support, report problems, challenge assumptions, and exchange alternative perspectives is not merely a matter of interpersonal comfort; it is part of organizational learning and professional functioning. Research among K–12 educators has shown that psychological safety is associated with staff well-being and organizational context, with educators experiencing consistently higher psychological safety also reporting lower burnout and more favorable perceptions of their organizational environment.⁴ Earlier research likewise found a positive association between teachers' perceptions of psychological safety and teacher voice, indicating that the willingness to speak and participate is partly contingent upon the perceived interpersonal consequences of doing so.⁵ Thus, psychological safety should be understood not as an ancillary feature of school culture but as a relational infrastructure that enables teachers to participate constructively in organizational processes.

Yet, the dominant discourse on psychological safety and well-being remains largely individual-centered. Well-being is frequently operationalized through psychological states such as affect, satisfaction, engagement, burnout, or individual flourishing, while the quality of relationships through which such states are generated receives comparatively less conceptual attention. This distinction matters because an individual may report relatively positive psychological functioning while simultaneously experiencing fragile, unequal, or instrumental relationships within the organization. Conversely, a demanding organizational environment may remain psychologically sustainable when members experience trust, recognition, mutual support, and meaningful participation. The problem, therefore, is not simply whether teachers are psychologically well, but whether the organizational relationships surrounding them constitute a social environment in which they can experience dignity, belonging, reciprocity, trust, and meaningful participation.⁶ Research on teacher well-being has begun to move in this direction by demonstrating the importance of interpersonal relationships at school, but the relational dimension has not yet been sufficiently integrated into organizational behavior theory as a distinct conceptual outcome.

⁴ Christopher M. Fleming et al., "Psychological Safety among K-12 Educators: Patterns over Time, and Associations with Staff Well-Being and Organizational Context," *Psychology in the Schools* 61, no. 6 (2024): 2315–37, <https://doi.org/10.1002/pits.23165>.

⁵ Seyda Bas and Erkan Tabancali, "Correlations between Teachers' Personality, Psychological Safety Perception and Teacher Voice," *Eurasian Journal of Educational Research* 20, no. 85 (2020): 185–204, <https://doi.org/10.14689/ejer.2020.85.9>.

⁶ Xiufang Zhou et al., "Psychological Safety and Teacher Voice Behavior: Power Distance Orientation in Chinese Schools," *Acta Psychologica* 267 (July 2026): 106922, <https://doi.org/10.1016/j.actpsy.2026.106922>.

This article uses the concept of relational well-being to address this conceptual limitation. Relational well-being refers here to the quality of well-being that emerges through individuals' relationships with significant others and their capacity to experience those relationships as trustworthy, reciprocal, supportive, respectful, and participatory. The concept is consistent with broader scholarship that understands well-being as partly constituted by social inclusion, trust, interaction, social cohesion, and participation rather than by individual psychological states alone. Research on relational well-being, for instance, has associated it with the capacity to trust others, sustain meaningful interaction, and participate proactively in communal life.⁷ Applied to educational organizations, this perspective allows teacher well-being to be examined as a property of organizational relationships rather than merely as an attribute located within individual teachers. Accordingly, relational well-being is positioned in this study not as a simple synonym for psychological well-being, but as a relational dimension of organizational well-being that concerns how people experience the quality and moral character of their interactions within the workplace.⁸

This relational perspective is particularly consequential in Islamic educational institutions, because organizational relationships in such institutions are not normatively neutral. Madrasahs, pesantren, Islamic schools, and other Islamic educational organizations operate within institutional environments in which professional expectations intersect with religious, moral, and communal commitments. Previous studies in Islamic educational settings have predominantly examined organizational behavior through constructs such as Islamic work ethics, organizational commitment, organizational citizenship behavior, leadership, and performance.⁹ For example, research on Islamic senior high school teachers has demonstrated a relationship between Islamic work ethics, intrinsic motivation, and organizational commitment.¹⁰ Other studies have examined Islamic spirituality and Islamic work ethics in relation to organizational citizenship behavior among Islamic school teachers,¹¹ while more recent research has continued to examine Islamic work ethics as a determinant or

⁷ Francisia S. S. E. Seda et al., "Social Inclusion Challenges and the Future of Relational Wellbeing: The Case of Indonesia and South-Korea," *Social Indicators Research* 165, no. 1 (2023): 309–32, <https://doi.org/10.1007/s11205-022-03015-3>.

⁸ Abraham Carmeli et al., "Learning Behaviours in the Workplace: The Role of High-quality Interpersonal Relationships and Psychological Safety," *Systems Research and Behavioral Science* 26, no. 1 (2009): 81–98, <https://doi.org/10.1002/sres.932>.

⁹ Abbas Ali and Abdullah Al-Owaidan, "Islamic Work Ethic: A Critical Review," *Cross Cultural Management: An International Journal* 15 (February 2008): 5–19, <https://doi.org/10.1108/13527600810848791>.

¹⁰ Farid Riadi et al., "Islamic Work Ethics-Based Organizational Citizenship Behavior to Improve the Job Satisfaction and Organizational Commitment of Higher Education Lecturers in Indonesia," *Articles, International Journal of Educational Administration, Management, and Leadership* 6, no. 1 (2025): 17–28, <https://doi.org/10.51629/ijeamal.v6i1.214>.

¹¹ Dhian Pratiwi, "The Role of Islamic Work Ethics in Influencing Organizational Commitments Mediated by Intrinsic Motivation of Islamic Senior High School Teachers," *Articles, Asian Journal of Islamic Management (AJIM)* 1, no. 2 (2020): 93–100, <https://doi.org/10.20885/ajim.vol1.iss2.art3>.

mediator of teachers' organizational citizenship behavior.¹² These studies are important because they demonstrate that Islamic ethical orientations can shape teachers' organizational attitudes and behaviors. However, their dominant analytical direction tends to move from ethical values toward individual attitudes or performance-related behavior, rather than examining how Islamic ethical principles structure the relational conditions through which teachers experience safety, dignity, participation, and well-being.¹³

This limitation opens an important theoretical question. If Islamic educational institutions are grounded in ethical concepts such as *'adl* (justice), *ihsan* (benevolence and excellence), *amanah* (moral responsibility), *shura* (deliberative participation), and *ukhuwah* (relational solidarity), these concepts should not be treated merely as moral prescriptions added to an otherwise conventional organizational model. They may instead constitute an ethical-relational infrastructure through which organizational relationships are produced and evaluated.¹⁴ The Qur'anic command to uphold justice and *ihsan* [Qur'an 16:90], the emphasis on returning trusts and judging with justice [Qur'an 4:58], the principle of *shura* in collective affairs [Qur'an 42:38], and the construction of believers as brothers whose relationships should be reconciled [Qur'an 49:10] provide a normative vocabulary for understanding organizational relations beyond efficiency and compliance.¹⁵ From this perspective, justice concerns whether members are treated fairly; *ihsan* concerns whether relationships exceed minimal contractual obligations; *amanah* concerns responsible exercise of authority; *shura* concerns the legitimacy of participation and voice; and *ukhuwah* concerns the preservation of relational dignity and solidarity. The significance of these principles lies not in their symbolic presence but in their potential to reshape how psychological safety and well-being are generated within organizations.

The conceptual convergence between psychological safety and Islamic relational ethics therefore provides an opportunity to rethink organizational behavior in Islamic education. Conventional organizational behavior tends to analyze employees through constructs such as commitment, motivation, citizenship behavior, performance, and satisfaction, often treating the organization primarily as a structure within which individual attitudes and behaviors occur. An Islamic relational perspective, by contrast, can regard organizational members as relational and moral subjects whose behavior

¹² Desty Maulina Pasaribu et al., "Analysis of Islamic Spirituality in the Workplace and Islamic Work Ethics on OCB (Organizational Citizenship Behavior) in an Islamic Perspective," *Psikoborneo: Jurnal Ilmiah Psikologi* 11, no. 3 (2023): 329, <https://doi.org/10.30872/psikoborneo.v11i3.11312>.

¹³ Salma Fatimah Azzahroh and Maharani Tyas Budi Hapsari, "Religiositas sebagai Variabel Mediasi antara Islamic Work Ethic terhadap Organizational Citizenship Behavior pada Guru MTs," *GUIDENA: Jurnal Ilmu Pendidikan, Psikologi, Bimbingan dan Konseling* 16, no. 1 (2026): 186–200, <https://doi.org/http://dx.doi.org/10.24127/gdn.v16i1.15295>.

¹⁴ Ali and Al-Owaidan, "Islamic Work Ethic: A Critical Review."

¹⁵ Mira Aliza Rachmawati et al., "Islamic Work Ethics as a Moderating Factor in the Relationship between Knowledge Sharing Behavior, Servant Leadership, and Organizational Citizenship Behavior among Educators," *International Journal of Innovative Research and Scientific Studies* 8, no. 1 (2025): 2405–13, <https://doi.org/10.53894/ijirss.v8i1.4998>.

develops through relationships characterized by trust, justice, responsibility, participation, and mutual recognition. Psychological safety becomes particularly significant within this framework because it represents the psychological manifestation of whether such relational principles are actually experienced in organizational interaction.¹⁶ Justice that is formally proclaimed but not experienced as fair, for example, is unlikely to produce genuine safety; similarly, participation that exists procedurally but does not allow dissent or disagreement does not necessarily constitute *shura* in a substantive sense. The analytical task is therefore to examine the movement from normative ethical principles to relational conditions, from relational conditions to psychological safety, and from psychological safety to relational well-being.¹⁷

The research gap thus lies at the intersection of three bodies of scholarship that have largely developed in parallel. *First*, psychological safety research has established the importance of interpersonal risk, leadership, learning, voice, and well-being, but its application to Islamic educational organizations remains limited.¹⁸ *Second*, teacher well-being research increasingly recognizes the importance of interpersonal relationships, yet the relational dimension has not been sufficiently theorized as an organizational construct in its own right.¹⁹ *Third*, research on organizational behavior in Islamic educational settings has explored Islamic work ethics, spirituality, commitment, and citizenship behavior, but has generally focused on behavioral or performance outcomes rather than on the relational-psychological processes through which organizational well-being is produced.²⁰ The gap is therefore not simply the absence of another study on psychological safety among Muslim teachers. More fundamentally, there is a lack of an integrated framework explaining how psychological safety and Islamic ethical-relational principles interact to produce relational well-being as a distinctive dimension of organizational life.

Addressing this gap, the present study develops an Islamic Relational Organizational Behavior Framework that places psychological safety and relational well-being at the center of organizational relationships in Islamic educational institutions. The framework conceptualizes psychological safety as a relational condition rather than merely an individual psychological perception, while positioning relational well-being as an organizational outcome emerging from relationships characterized by trust,

¹⁶ Gretchen Spreitzer et al., "A Socially Embedded Model of Thriving at Work," *Organization Science* 16, no. 5 (2005): 537–49, JSTOR.

¹⁷ Kim Cameron and Jane Dutton, *Positive Organizational Scholarship: Foundations of a New Discipline* (Berrett-Koehler Publishers, 2003).

¹⁸ Fleming et al., "Psychological Safety among K-12 Educators: Patterns over Time, and Associations with Staff Well-Being and Organizational Context."

¹⁹ Bas and Tabancali, "Correlations between Teachers' Personality, Psychological Safety Perception and Teacher Voice"; Purwaningtyas et al., "Teacher Well-Being & Engagement: The Importance of Teachers' Interpersonal Relationships Quality at School."

²⁰ Pratiwi, "The Role of Islamic Work Ethics in Influencing Organizational Commitments Mediated by Intrinsic Motivation of Islamic Senior High School Teachers"; Riadi et al., "Islamic Work Ethics-Based Organizational Citizenship Behavior to Improve the Job Satisfaction and Organizational Commitment of Higher Education Lecturers in Indonesia."

justice, participation, mutual support, and ethical responsibility. The framework further proposes that Islamic ethical principles—particularly *'adl*, *ihsan*, *amanah*, *shura*, and *ukhuwah*—provide the normative foundation through which these relational processes can be interpreted within Islamic educational contexts. In doing so, the study shifts the analytical question from “How can institutions make teachers perform better?” toward a more fundamental question: “What kind of relational environment enables teachers to experience safety, dignity, belonging, and meaningful participation while contributing constructively to the organization?”

Accordingly, this study aims to conceptually integrate psychological safety, relational well-being, organizational behavior, and Islamic ethical principles into a coherent framework for understanding teacher–organization relationships in Islamic educational institutions. Its contribution is twofold. Theoretically, it extends organizational behavior from an individual-centered model of employee outcomes toward an Islamic relational paradigm in which well-being is understood as emerging through ethically structured relationships. Practically, it provides a conceptual basis for school leaders, counselors, and educational managers to design organizational environments that do not merely minimize psychological distress but actively cultivate trust, participation, mutual support, and relational flourishing. Such a framework is particularly relevant to Islamic education because the quality of an educational institution cannot be separated from the quality of the human relationships through which its educational, moral, and organizational purposes are enacted.

RESEARCH METHOD

This study employed an integrative conceptual literature review to synthesize scholarship on psychological safety, relational well-being, organizational behavior, teacher well-being, and Islamic ethics within Islamic educational institutions. This approach was selected because the study does not seek to estimate statistical relationships among variables or merely summarize previous findings, but to integrate theoretical perspectives and empirical evidence from different disciplinary traditions into a coherent conceptual construction. Whittemore and Knafl argue that integrative reviews enable the synthesis of diverse methodological and evidentiary traditions, while Torraco emphasizes their potential to generate new knowledge through critical synthesis rather than descriptive aggregation.²¹ The approach is also appropriate for fragmented and multidisciplinary fields in which literature review functions as a research methodology through explicit processes of identification, selection, analysis, and synthesis.²² Accordingly, the review was guided by three analytical questions: how psychological safety is conceptualized and associated with teacher well-being and

²¹ Robin Whittemore and Kathleen Knafl, “The Integrative Review: Updated Methodology,” *Journal of Advanced Nursing* 52, no. 5 (2005): 546–53, <https://doi.org/10.1111/j.1365-2648.2005.03621.x>.

²² Richard J. Torraco, “Writing Integrative Literature Reviews: Guidelines and Examples,” *Human Resource Development Review* 4, no. 3 (2005): 356–67, <https://doi.org/10.1177/1534484305278283>.

organizational behavior; how relational well-being can be distinguished from individual psychological well-being; and how Islamic ethical principles can provide a relational-normative foundation for integrating these concepts within Islamic educational organizations.

Relevant literature was identified through searches of Scopus, Web of Science, ScienceDirect, SpringerLink, Wiley Online Library, SAGE Journals, and Google Scholar, using combinations of keywords representing four principal domains: psychological safety, relational well-being, organizational behavior, and Islamic education or Islamic ethics. Search strings included “psychological safety” AND teacher, “psychological safety” AND “teacher well-being”, “psychological safety” AND “teacher voice”, “relational well-being” AND organization, “relational well-being” AND teacher, “interpersonal relationships” AND teacher well-being, “Islamic work ethics” AND teacher, “Islamic work ethics” AND organizational behavior, and “Islamic education” AND organizational behavior. Additional searches combined these concepts, while backward and forward citation tracking was used to identify theoretically significant and empirically relevant publications that were not captured through the primary keyword searches.²³ Priority was given to peer-reviewed literature, particularly studies indexed in Scopus and Web of Science, while foundational publications were retained when they provided indispensable theoretical foundations. The search and selection process resulted in a final analytical corpus of 39 scholarly publications. Because this study employed an iterative integrative review rather than a database-exhaustive systematic review, the number of records retrieved from individual databases was not treated as an analytical outcome. Instead, publications were retained through successive relevance assessment, full-text examination, conceptual comparison, and citation tracking. This approach is consistent with the methodological character of integrative reviews, which require transparency and rigor while allowing evidence from different traditions to be synthesized according to the purpose of the review.²⁴

The literature selection proceeded through identification, screening, eligibility assessment, and conceptual inclusion. Sources were included when they were verifiable scholarly publications, substantively addressed at least one of the study’s core concepts, provided theoretical, conceptual, qualitative, quantitative, or mixed-method evidence relevant to the research questions, and contained sufficient information for comparative synthesis. Sources were excluded when the core concepts were mentioned only peripherally, when the publication lacked substantive theoretical or empirical contribution, when duplicate evidence was identified, or when the source was non-scholarly. The selected literature was further differentiated into empirical and theoretical sources. Empirical studies were identified through the presence of an explicit

²³ Hannah Snyder, “Literature Review as a Research Methodology: An Overview and Guidelines,” *Journal of Business Research* 104 (2019): 333–39, <https://doi.org/https://doi.org/10.1016/j.jbusres.2019.07.039>; Torraco, “Writing Integrative Literature Reviews: Guidelines and Examples.”

²⁴ Edmondson, “Psychological Safety and Learning Behavior in Work Teams.”

research design, data source or sample, analytical procedure, and reported findings. Theoretical and conceptual works were classified separately when their primary contribution concerned conceptual definitions, theoretical propositions, frameworks, or methodological foundations without original empirical data. This distinction allowed empirical studies to function primarily as evidence for observed relationships, while theoretical works were used to clarify constructs and support conceptual development.²⁵ The selected publications were organized in an analytical matrix containing author and year, research context, theoretical orientation, research design, principal concepts, major findings, relational mechanisms, Islamic ethical dimensions, and relevance to the emerging framework. This matrix provided a basis for cross-disciplinary comparison and prevented theoretical propositions from being presented as empirical findings.

The analysis proceeded through conceptual mapping, relational analysis, comparative interpretation, identification of ethical mechanisms, and theoretical integration. *First*, definitions and theoretical assumptions concerning psychological safety, relational well-being, teacher well-being, and organizational behavior were compared to identify conceptual convergence, divergence, and potential overlap. *Second*, the literature was examined for mechanisms connecting individual psychological experiences with interpersonal relationships and organizational conditions. Psychological safety, for example, has been established as a condition enabling interpersonal risk-taking and learning,²⁶ while research on workplace relationships highlights the role of relational processes in learning, participation, and organizational functioning.²⁷ *Third*, findings that appeared contradictory were not reconciled simply by privileging the most frequently reported result. Instead, differences were examined in relation to research context, participant characteristics, organizational setting, theoretical assumptions, measurement approaches, methodological design, and level of analysis. Where divergent findings could be explained by contextual or methodological differences, they were treated as complementary rather than mutually exclusive. Where contradictions remained unresolved, they were retained as qualifications or boundary conditions of the emerging framework. *Fourth*, Islamic concepts such as *'adl*, *ihsan*, *amanah*, *shura*, and *ukhuwah* were examined not merely as individual moral values but as principles capable of structuring organizational relationships, authority, participation, recognition, and mutual responsibility. The synthesis was therefore abductive, using established theories and empirical findings as intellectual resources for developing a more comprehensive conceptual explanation. This treatment is consistent with the purpose of integrative

²⁵ Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines"; Torraco, "Writing Integrative Literature Reviews: Guidelines and Examples."

²⁶ Edmondson, "Psychological Safety and Learning Behavior in Work Teams."

²⁷ Carmeli et al., "Learning Behaviours in the Workplace."

review methodology, which emphasizes critical synthesis across heterogeneous evidence rather than simple aggregation.²⁸

The final stage involved constructing the Islamic Relational Organizational Behavior Framework through assessments of conceptual coherence, construct differentiation, and theoretical integration. Methodological robustness was addressed through source triangulation and quality appraisal appropriate to the heterogeneous evidence base. Rather than applying a single risk-of-bias instrument indiscriminately across all publications, empirical studies were evaluated according to the clarity and appropriateness of their research design, sampling or data sources, measurement or analytical procedures, and consistency between evidence and conclusions.²⁹ Theoretical and conceptual publications were assessed in terms of conceptual clarity, logical consistency, engagement with relevant scholarship, and explanatory contribution. Sources with methodological or conceptual limitations were not automatically excluded when they provided indispensable foundational insights; however, their evidentiary status was treated cautiously and they were not used as sole support for empirical claims.

The final framework consists of four interconnected layers: Islamic ethical foundations, represented by *'adl, ihsan, amanah, shura, and ukhuwah*; relational organizational climate, reflected in trust, justice, participation, recognition, and mutual support; psychological safety, understood as a relational condition enabling constructive interpersonal risk-taking; and relational well-being and relational outcomes, reflected in dignity, belonging, reciprocity, collaboration, teacher voice, knowledge sharing, mutual support, and organizational learning.³⁰ Each empirically established relationship was distinguished from relationships proposed through theoretical synthesis, thereby avoiding unsupported causal claims. The resulting framework is consequently grounded in existing scholarship while extending organizational behavior from an individual-centered orientation toward an Islamic relational-ethical paradigm in educational organizations.

RESULTS AND DISCUSSION

Research Findings

Psychological Safety as a Relational Condition of Organizational Life

The synthesis indicates that psychological safety is better understood as a relational condition of organizational life than as an exclusively individual psychological state. Edmondson originally conceptualized psychological safety as a shared belief that a team is safe for interpersonal risk-taking, particularly when members need to ask questions,

²⁸ Whitemore and Knafl, "The Integrative Review: Updated Methodology"; Torraco, "Writing Integrative Literature Reviews: Guidelines and Examples."

²⁹ Edmondson, "Psychological Safety and Learning Behavior in Work Teams."

³⁰ Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines."

acknowledge mistakes, seek assistance, or express divergent views.³¹ This formulation remains theoretically important because it distinguishes psychological safety from general job satisfaction, psychological comfort, or interpersonal liking. The central issue is not whether organizational members feel comfortable at all times, but whether they believe that speaking, questioning, disagreeing, or admitting vulnerability will expose them to disproportionate interpersonal consequences. Frazier et al.'s meta-analysis subsequently demonstrated that psychological safety is systematically associated with individual, team, and organizational outcomes while also being shaped by contextual and interpersonal factors.³² Thus, although psychological safety is often assessed through individual perceptions, its object of perception is fundamentally relational: the anticipated social consequences of being oneself and participating openly in organizational interaction.

Recent educational research strengthens this relational interpretation. Fleming, Calvert, and Turner's four-year study of 769 staff members across 20 K–12 schools found three psychological-safety trajectories—stable-high, stable-medium, and dynamic-low—and showed that the stable-high group consistently reported lower burnout, higher self-efficacy, and more favorable perceptions of organizational context and climate.³³ The importance of this finding extends beyond the association between psychological safety and teacher well-being. It indicates that psychological safety is closely intertwined with how educators interpret the organizational environment in which their work takes place. The stability of psychological-safety patterns also suggests that the construct cannot be reduced to temporary emotional reactions, while its association with organizational climate indicates that it cannot be treated as a fixed personal trait. Psychological safety therefore occupies an intermediate analytical position: experienced by individuals, but substantially constituted through organizational relationships and conditions. This interpretation is further supported by recent evidence showing that the social environment surrounding teachers matters for the development of psychological safety. Dreer-Goethe's longitudinal study of 156 German student teachers found that both mentor support and high-quality connections with school colleagues predicted psychological safety, with high-quality connections outside the formal mentor relationship showing a particularly strong association.³⁴ The finding is significant because it demonstrates that psychological safety is generated not only through formal supervisory relationships but through the broader relational ecology of the educational workplace.

³¹ Edmondson, "Psychological Safety and Learning Behavior in Work Teams."

³² Frazier et al., "Psychological Safety."

³³ Fleming et al., "Psychological Safety among K-12 Educators: Patterns over Time, and Associations with Staff Well-Being and Organizational Context."

³⁴ Benjamin Dreer-Goethe, "The Impact of Mentor Support and High-Quality Connections on Student Teachers' Psychological Safety and Engagement during Practicum," *Frontiers in Education* Volume 10-2025 (2025), <https://doi.org/https://doi.org/10.3389/educ.2025.1499749>.

The relational dimension becomes even more visible when psychological safety is examined in relation to teacher voice. Speaking up is inherently risky because teachers may challenge established routines, question decisions, expose organizational problems, or propose alternatives that implicitly evaluate the practices of colleagues or leaders. Recent evidence from Zhou, Li, and Feng's 2026 study of 402 K–12 teachers in China found positive relationships between psychological safety and both promotive and prohibitive teacher voice. Their analysis further showed that voice self-efficacy partially mediated these relationships and that power-distance orientation moderated the extent to which psychological safety translated into voice-related efficacy.³⁵ This finding is theoretically consequential because it demonstrates that psychological safety does not automatically produce voice; rather, it reduces perceived interpersonal risk and creates conditions in which voice becomes psychologically feasible, while cultural and hierarchical orientations shape whether that possibility is realized. A similar mechanism appears in Nisha's 2026 study of teaching staff, which positions psychological safety between perceived organizational support and prohibitive voice, demonstrating that organizational support alone is insufficient unless teachers also experience sufficient safety to communicate problematic conditions.³⁶ Taken together, these studies shift the analytical question from whether teachers possess the willingness to speak toward whether the organizational relationship makes speaking a sufficiently safe form of participation.

The importance of psychological safety is not limited to voice. Emerging research suggests that it also functions as a relational resource for adaptation and professional experimentation. Shen, Qiu, and Wang's 2025 study of primary English teachers found that psychological safety and trust significantly supported teachers' continued use of AI tools in classrooms, while anxiety and perceived risk could weaken continued adoption.³⁷ This finding is particularly relevant to contemporary educational organizations because institutional change increasingly requires teachers to experiment with unfamiliar technologies, pedagogies, and professional practices. Such experimentation inevitably involves the possibility of error, uncertainty, and exposure of professional limitations. Psychological safety therefore becomes important not because it eliminates uncertainty, but because it reduces the interpersonal cost of confronting uncertainty. In this sense, psychological safety can be interpreted as a relational resource for organizational learning and adaptation. Earlier work on high-quality interpersonal relationships and psychological safety similarly established the connection between relational quality, psychological safety, and learning behavior, but

³⁵ Zhou et al., "Psychological Safety and Teacher Voice Behavior: Power Distance Orientation in Chinese Schools."

³⁶ Ma Nisha, "From Support to Prohibitive Voice: Examining the Roles of Psychological Empowerment, Psychological Safety, and Traditionality among Teaching Staff," *Frontiers in Education* Volume 11-2026 (2026), <https://doi.org/https://doi.org/10.3389/feduc.2026.1729208>.

³⁷ Lijuan Shen et al., "Psychological Safety and Trust as Drivers of Teachers' Continued Use of AI Tools in Classrooms," *Scientific Reports* 15, no. 1 (2025): 31426, <https://doi.org/10.1038/s41598-025-13789-4>.

recent evidence extends the relevance of this mechanism into technologically mediated educational change.³⁸ The construct consequently moves beyond its traditional association with communication and learning toward a broader capacity for adaptive organizational participation.

The synthesis also reveals that psychological safety should not be equated with organizational harmony or the absence of conflict. An institution may appear harmonious precisely because members have learned that disagreement is costly, while an organization characterized by respectful disagreement may possess considerably stronger psychological safety. The distinction is crucial for educational institutions, where collegiality and respect can sometimes be interpreted as obligations to maintain consensus. Yet genuine psychological safety requires the opposite possibility: members must be able to preserve relational dignity while expressing disagreement. The 2026 evidence on power-distance orientation illustrates why this distinction matters.³⁹ In hierarchical environments, formal access to communication does not necessarily mean that teachers perceive themselves as legitimate participants in organizational deliberation. Similarly, recent research on organizational support and teacher voice suggests that institutional support must be psychologically credible before it can translate into speaking behavior.⁴⁰ Psychological safety should therefore be understood not as the absence of relational tension, but as the presence of sufficient relational security to manage tension constructively. This distinction provides an important conceptual bridge toward an Islamic organizational perspective, where respect for authority must coexist with consultation, justice, moral responsibility, and legitimate expression of disagreement.

The literature further suggests that psychological safety is context-sensitive and relationally produced rather than purely trait-like. The four-year evidence from K–12 educators indicates relatively stable patterns while simultaneously demonstrating meaningful differences in organizational climate and well-being across psychological-safety groups.⁴¹ The study of student teachers shows that relationships beyond formal mentoring contribute substantially to safety,⁴² while recent studies of teacher voice demonstrate that hierarchy and organizational support shape how safety is translated into action.⁴³ These findings collectively suggest that psychological safety should be positioned neither entirely at the individual level nor entirely at the organizational level.

³⁸ Carmeli et al., “Learning Behaviours in the Workplace.”

³⁹ Zhou et al., “Psychological Safety and Teacher Voice Behavior: Power Distance Orientation in Chinese Schools.”

⁴⁰ Nisha, “From Support to Prohibitive Voice: Examining the Roles of Psychological Empowerment, Psychological Safety, and Traditionality among Teaching Staff.”

⁴¹ Fleming et al., “Psychological Safety among K-12 Educators: Patterns over Time, and Associations with Staff Well-Being and Organizational Context.”

⁴² Dreer-Goethe, “The Impact of Mentor Support and High-Quality Connections on Student Teachers’ Psychological Safety and Engagement during Practicum.”

⁴³ Zhou et al., “Psychological Safety and Teacher Voice Behavior: Power Distance Orientation in Chinese Schools”; Nisha, “From Support to Prohibitive Voice: Examining the Roles of Psychological Empowerment, Psychological Safety, and Traditionality among Teaching Staff.”

It is more accurately conceptualized as a relational interface through which organizational conditions become psychologically meaningful to individuals. This positioning also explains why interventions focused exclusively on individual resilience may have limited effects when relational structures continue to produce fear, silence, or uncertainty.⁴⁴ The relevant organizational question is therefore not merely whether teachers are resilient enough to speak, but whether the institution has created relationships in which speaking, questioning, learning, and making mistakes are treated as legitimate dimensions of professional participation.

Based on this synthesis, the first result of the Islamic Relational Organizational Behavior Framework is the proposition that psychological safety functions as a proximal relational mechanism connecting organizational relational conditions with teachers' subsequent experiences and behaviors. The mechanism can be conceptualized as follows: high-quality relationships and supportive organizational conditions reduce anticipated interpersonal risk; reduced interpersonal risk strengthens psychological safety; and psychological safety increases the possibility of voice, collaboration, learning, experimentation, and adaptive participation.⁴⁵ The contribution of the present synthesis therefore does not lie in claiming that psychological safety is a newly discovered determinant of teacher behavior. Rather, its contribution lies in repositioning psychological safety as the relational bridge between organizational climate and teacher flourishing. This repositioning provides the conceptual basis for the next finding, namely that the quality of the relational experience itself requires a distinct theoretical construct—relational well-being—rather than being treated merely as an antecedent or consequence of individual psychological well-being.

Relational Well-Being as a Distinct Dimension of Teacher Well-Being

The synthesis indicates that teacher well-being cannot be adequately conceptualized as an individual psychological condition detached from the relational environment in which teaching takes place. Conventional approaches commonly operationalize teacher well-being through psychological and occupational indicators such as positive affect, life satisfaction, work engagement, meaning, self-efficacy, and the absence of burnout. These dimensions remain important, but they provide only a partial account of how teachers actually experience flourishing at work. White's relational approach to well-being offers a critical conceptual foundation for extending this perspective by positioning well-being as a social process constituted through material, relational, and subjective dimensions.⁴⁶ Well-being, in this formulation, is not simply something an individual possesses; it is

⁴⁴ Pauline P. L. Chin, "The Pause Before the Answer: Psychological Safety as the Missing Condition Between Visionary Leadership and Genuine Teacher Voice," *Education Quarterly Reviews* 9, no. 2 (2026): 1–10, <https://doi.org/10.31014/aior.1993.09.02.712>.

⁴⁵ Fleming et al., "Psychological Safety among K-12 Educators: Patterns over Time, and Associations with Staff Well-Being and Organizational Context"; Shen et al., "Psychological Safety and Trust as Drivers of Teachers' Continued Use of AI Tools in Classrooms."

⁴⁶ Sarah C. White, "Analysing Wellbeing: A Framework for Development Practice," *Development in Practice* 20, no. 2 (2010): 158–72, <https://doi.org/10.1080/09614520903564199>.

also something that emerges through relationships between persons, communities, institutions, and broader social structures. This perspective is particularly relevant to teaching because teachers do not perform their professional roles in isolation. Their sense of competence, recognition, belonging, meaning, and professional identity is continually negotiated through interactions with students, colleagues, leaders, parents, and the institution itself.⁴⁷

The distinction becomes clearer when relational well-being is differentiated from the broader construct of psychological well-being. Psychological well-being primarily concerns the condition of the person—how individuals experience meaning, competence, autonomy, positive affect, or psychological functioning—whereas relational well-being concerns the quality of the social conditions through which such experiences become possible and sustainable. Dutton and Heaphy's work on high-quality connections provides an important organizational foundation for this argument by showing that relationships characterized by mutuality, positive regard, and vitality can generate resources that shape how individuals experience and perform their work.⁴⁸ In a similar direction, relational well-being scholarship conceptualizes well-being through dimensions such as trust, interaction, participation, social inclusion, and the capacity to sustain meaningful relationships.⁴⁹ The conceptual implication is significant: a teacher may possess strong individual resilience while simultaneously experiencing relational deprivation, exclusion, or lack of recognition. Conversely, an educator may encounter demanding work conditions while maintaining high levels of relational well-being because meaningful relationships provide belonging, recognition, support, and shared purpose. Relational well-being therefore should not be treated as a synonym for feeling good; it refers to the relational capacity of an organizational environment to sustain human flourishing.

Recent empirical evidence provides increasingly strong support for this distinction. Zhou, Slem, and Vella-Brodrick's 2024 meta-analysis synthesized 173 studies involving 89,876 participants and found that interpersonal relationships constituted a significant domain within the nomological network of teacher well-being. Social relationships showed particularly strong associations with eudaimonic and general well-being, while teacher-student relationships demonstrated substantial associations with hedonic, occupational, and overall well-being.⁵⁰ The importance of this evidence lies in its scale: interpersonal relationships are not marginal correlates that can be added to an otherwise individual-centered model; they represent a substantial component of the conditions under which teacher well-being is produced. The findings therefore support

⁴⁷ Chin, "The Pause Before the Answer."

⁴⁸ Jane E. Dutton and Emily Heaphy, "The Power of High-Quality Connections," in *Positive Organizational Scholarship: Foundations of a New Discipline* (Berrett-Koehler Publishers, 2003).

⁴⁹ Seda et al., "Social Inclusion Challenges and the Future of Relational Wellbeing: The Case of Indonesia and South-Korea."

⁵⁰ Sijing Zhou et al., "Factors Associated with Teacher Wellbeing: A Meta-Analysis," *Educational Psychology Review* 36, no. 2 (2024): 63, <https://doi.org/10.1007/s10648-024-09886-x>.

a conceptual movement from asking whether teachers are well toward examining the relational conditions through which teachers are enabled to be well. This shift is consistent with the argument of the present framework that organizational well-being should include not only psychological states but also the quality of relationships that sustain those states.

The specificity of relational well-being becomes even more apparent in recent research conducted directly with teachers. Maseko and Chigeza's 2024 qualitative study of primary school teachers in rural South Africa explicitly examined teachers' relational experiences and identified workplace relationships as central to how teachers experience well-being.⁵¹ Their study is significant because it does not merely treat relationships as external predictors of well-being; it places relational experience itself at the center of the analysis. This is an important conceptual development because relationships may simultaneously function as resources, contexts, and outcomes. A supportive colleague can provide emotional and professional resources; a trustworthy school climate can become the context in which teachers experience belonging; and sustained reciprocal relationships can themselves constitute an element of well-being. The relational perspective therefore avoids a common analytical reduction in which relationships are transformed into independent variables while well-being remains an exclusively individual dependent variable.

The Indonesian context provides further support for this relational interpretation. A 2025 dataset involving 1,341 Indonesian school teachers was specifically constructed to examine teacher–student relationships alongside subjective teacher well-being, demonstrating the growing recognition that teachers' relational experiences are inseparable from their well-being.⁵² Earlier Indonesian research involving 455 teachers in Yogyakarta similarly found that interpersonal relationship quality was significantly associated with positive affect, meaning in life, work engagement, and innovative work behavior.⁵³ Although these studies do not establish relational well-being as a fully independent construct, together they reveal an important empirical pattern: the relational dimension repeatedly appears across different operationalizations of teacher well-being. The implication is not that every relational variable should automatically be classified as relational well-being. Rather, the recurrence of trust, connection, recognition, interaction, and meaningful participation across studies suggests the need for a higher-order conceptualization capable of explaining why relationships consistently predict or constitute diverse forms of teacher flourishing.

⁵¹ Sasabona Maseko and Shingairai Chigeza, "Understanding the Relational Well-Being of Primary School Teachers in Rural South Africa," *African Journal of Career Development* 6, no. 1 (2024): 1–11, <https://doi.org/10.4102/AJCD.v6i1.115>.

⁵² Airin Yustikarini Saleh et al., "Dataset on Teacher Well-Being and Student–Teacher Relationships in Indonesian Schools," *Data in Brief* 61 (August 2025): 111793, <https://doi.org/10.1016/j.dib.2025.111793>.

⁵³ Purwaningtyas et al., "Teacher Well-Being & Engagement: The Importance of Teachers' Interpersonal Relationships Quality at School."

The relational character of well-being also involves social connectedness and belonging, which cannot be reduced to individual psychological satisfaction. Smala, McLay, and Gillies' 2025 study on teacher relationships and social connectedness emphasizes the role of teachers' relational networks in shaping professional experience and connectedness within schools.⁵⁴ This is theoretically important because connectedness is not merely an emotional state; it is an achieved relational condition. It depends on whether organizational members are included, recognized, listened to, and able to participate meaningfully in the social life of the institution. In this respect, relational well-being overlaps with but remains analytically distinguishable from constructs such as organizational commitment, job satisfaction, and engagement. Commitment asks whether individuals remain attached to the organization; satisfaction concerns how they evaluate their work; engagement concerns the energy they invest in work; relational well-being instead asks whether the relationships through which organizational life is experienced are themselves enabling, dignifying, and sustaining. This distinction allows the framework to move beyond an instrumental view of relationships as mechanisms for improving performance.

A further analytical implication concerns the directionality of the relationship between relational conditions and well-being. The literature should not be interpreted as suggesting that supportive relationships simply produce happier teachers in a one-way causal sequence. Relational processes are potentially reciprocal. Teachers with greater well-being may be more capable of initiating supportive interactions, maintaining constructive relationships, and contributing to collegial climates, while supportive relationships may simultaneously reinforce their sense of meaning, belonging, and competence. The meta-analysis by Zhou et al. acknowledges this broader network of antecedents, consequences, and correlates rather than reducing teacher well-being to a single causal pathway.⁵⁵ White's relational framework similarly emphasizes the co-constitutive character of subjective and relational dimensions of well-being.⁵⁶ Thus, the present synthesis treats relational well-being as dynamic and mutually constituted, rather than as a static outcome generated by organizational inputs. This perspective is particularly important for an organizational behavior framework because it recognizes teachers not merely as recipients of organizational support but also as active producers of relational quality.

The synthesis therefore proposes that relational well-being constitutes a distinct dimension of teacher well-being because it captures the quality of well-being generated, sustained, and negotiated through relationships. Its principal dimensions can be synthesized into five interrelated elements: trust, referring to confidence in the reliability and goodwill of others; recognition, referring to being valued as a legitimate

⁵⁴ Simone Smala et al., "Teacher Relationships and Social Connectedness," *Teachers and Teaching* 32, no. 4 (2026): 730–53, <https://doi.org/10.1080/13540602.2025.2494036>.

⁵⁵ Zhou et al., "Factors Associated with Teacher Wellbeing: A Meta-Analysis."

⁵⁶ White, "Analysing Wellbeing: A Framework for Development Practice."

professional person; belonging, referring to meaningful inclusion within the organizational community; reciprocity, referring to mutually supportive rather than purely instrumental relationships; and participation, referring to the capacity to contribute to organizational life in ways that are heard and respected. These dimensions are consistent with relational well-being scholarship emphasizing trust, interaction, and participation,⁵⁷ while also resonating with recent empirical evidence concerning teacher relationships and well-being.⁵⁸ Importantly, these dimensions should not be interpreted as a new checklist of individual psychological states. They describe relational properties of organizational life experienced through individuals.

Within the emerging Islamic Relational Organizational Behavior Framework, this finding establishes relational well-being as a higher-order relational outcome positioned beyond psychological safety. Psychological safety answers the question, “Can I participate here without disproportionate interpersonal risk?” Relational well-being asks the subsequent and broader question, “Do the relationships through which I participate enable me to experience dignity, belonging, reciprocity, recognition, and meaningful connection?” This distinction prevents the two constructs from collapsing into one another. Psychological safety concerns the perceived safety of interpersonal participation, whereas relational well-being concerns the quality and sustainability of the relationships in which that participation occurs. The synthesis therefore positions psychological safety as a proximal relational mechanism and relational well-being as a broader relational condition of flourishing. This conceptual distinction provides the necessary foundation for the next result, which examines how Islamic ethical principles can provide a normative architecture for producing the relational conditions required for both psychological safety and relational well-being.

Islamic Ethical Values as Relational-Organizational Infrastructure

The synthesis of Islamic organizational behavior literature reveals an important limitation in the dominant treatment of Islamic Work Ethics (IWE). Much of the established literature conceptualizes Islamic ethics primarily as an individual orientation toward work, emphasizing values such as honesty, diligence, responsibility, justice, cooperation, and accountability before God. Ali’s foundational formulation of Islamic work ethics positioned work as a morally meaningful activity embedded within a broader Islamic worldview, while later conceptualizations emphasized the relationship between ethical work orientation and organizational attitudes and behavior.⁵⁹ This tradition has generated valuable evidence concerning commitment,

⁵⁷ Seda et al., “Social Inclusion Challenges and the Future of Relational Wellbeing: The Case of Indonesia and South-Korea.”

⁵⁸ Zhou et al., “Factors Associated with Teacher Wellbeing: A Meta-Analysis”; Smala et al., “Teacher Relationships and Social Connectedness.”

⁵⁹ Abbas J. Ali, *Islamic Perspectives on Management and Organization* (Edward Elgar Publishing, 2005); Abbas Ali, “Scaling an Islamic Work Ethic,” *The Journal of Social Psychology* 128, no. 5 (1988): 575–83, <https://doi.org/10.1080/00224545.1988.9922911>.

satisfaction, citizenship behavior, and performance. Yet, when Islamic ethics is treated primarily as an individual attribute, an important dimension remains underdeveloped: the relational conditions through which ethical values become organizationally consequential. An ethical teacher does not operate in an ethical vacuum. Whether justice, trust, responsibility, and cooperation become organizational realities depends partly on how authority is exercised, how decisions are made, how disagreements are handled, and how organizational members recognize one another.

This limitation becomes visible in the empirical literature. Earlier research in Islamic educational institutions found that Islamic work ethics could contribute to organizational commitment and job satisfaction, suggesting that internalized ethical orientations shape teachers' relationships with their institutions.⁶⁰ More recent studies continue to confirm associations between IWE and organizational citizenship behavior. A 2024 study of teachers at SMA Muhammadiyah 3 Jember, for instance, found that Islamic work ethics was associated with organizational commitment and organizational citizenship behavior, while a 2025 study involving 365 lecturers from 14 Indonesian private universities similarly examined IWE, job satisfaction, organizational commitment, and OCB as interconnected organizational outcomes.⁶¹ Research among teachers in Islamic schools also indicates that IWE contributes to performance through OCB, while recent evidence from madrasah teachers shows that religiosity mediates the relationship between Islamic work ethics and OCB.⁶² Taken together, these studies demonstrate that Islamic ethics is not merely a theological discourse detached from organizational behavior. It has observable consequences for how organizational members perform, cooperate, commit, and contribute beyond formal job descriptions.

However, the predominance of predictor–outcome models in this literature creates a conceptual limitation. When IWE is positioned as an independent variable predicting commitment, performance, or OCB, the ethical dimension of organizational life becomes largely instrumentalized: values matter because they produce desirable employee behavior. The present synthesis proposes a different interpretation. Islamic ethics should also be understood as a relational architecture that determines the moral quality of interactions through which organizational behavior takes place. This distinction is consequential. *ʿAdl* (justice), for example, should not be reduced to an individual's belief

⁶⁰ Pratiwi, "The Role of Islamic Work Ethics in Influencing Organizational Commitments Mediated by Intrinsic Motivation of Islamic Senior High School Teachers."

⁶¹ Hary Sulaksono et al., "The Influence of Islamic Work Ethics and Job Satisfaction on Organizational Citizenship Behavior through Organizational Commitment," *Articles, ABM: International Journal of Administration, Business and Management* 5, no. 2 (2024): 72–86, <https://doi.org/10.31967/abm.v5i2.980>; Riadi et al., "Islamic Work Ethics-Based Organizational Citizenship Behavior to Improve the Job Satisfaction and Organizational Commitment of Higher Education Lecturers in Indonesia."

⁶² Muhammad Aulia et al., "The Effect Of Harmonious Passion, Competence, And Islamic Work Ethics On Teacher Performance With Organizational Citizenship Behavior As A Mediator At Al-Azhar Aceh Social Education and Prophecy Foundation," *International Journal of Scientific Research and Management (IJSRM)* 13, no. 03 (2025): 8604–12, <https://doi.org/10.18535/ijssrm/v13i03.em09>; Azzahroh and Hapsari, "Religiositas sebagai Variabel Mediasi antara Islamic Work Ethic terhadap Organizational Citizenship Behavior pada Guru MTs."

in fairness; it concerns whether organizational decisions, evaluations, workload distribution, recognition, and treatment of disagreement are experienced as fair. *Amanah* (trustworthiness) is not merely a personal virtue but a principle governing the exercise of authority and responsibility. *Shura* (consultation) is not simply an individual's willingness to listen but an organizational arrangement that gives legitimate space to participation and voice. *Ihsan* (excellence and benevolence) extends organizational interaction beyond minimum contractual obligations, while *ukhuwah* (fraternal solidarity) establishes a relational orientation toward mutual dignity and social responsibility.

The distinction between ethics as disposition and ethics as infrastructure is therefore central to the framework. An individual may possess strong Islamic work ethics while operating within an organizational system characterized by favoritism, arbitrary authority, exclusion, or silencing. In such circumstances, personal ethics may remain largely private because the organizational structure does not provide relational channels through which those values can be enacted collectively. Conversely, an organization can institutionalize ethical principles through procedures and interactional norms even when individual levels of religiosity vary. Recent research provides an important indication of this institutional dimension. Hadi et al. examined Islamic work ethics together with organizational justice and organizational commitment in explaining organizational citizenship behavior, thereby demonstrating that Islamic ethical orientation and justice are analytically interconnected rather than entirely separate domains.⁶³ This supports the proposition that Islamic ethics becomes organizationally consequential when values are embedded in the distribution of fairness, recognition, participation, and responsibility rather than merely held as private convictions.

The concept of 'adl is particularly important in this regard because justice constitutes the relational legitimacy of organizational authority. In an educational institution, teachers continuously encounter distributive, procedural, and interpersonal forms of justice: workload allocation, promotion, performance appraisal, access to professional development, recognition of contributions, and the treatment of complaints. When such processes are perceived as unjust, formal organizational structures may remain intact while relational trust deteriorates. Contemporary evidence on Islamic work ethics and organizational justice suggests that justice contributes to organizational citizenship through organizational commitment, reinforcing the importance of justice as more than a moral ideal.⁶⁴ The present framework extends this insight by treating justice as a condition that shapes the relational environment in which psychological safety and relational well-being can emerge. A teacher is unlikely to experience a relationship as

⁶³ Syamsul Hadi et al., "The Impact of Islamic Work Ethics and Organizational Justice on Organizational Citizenship Behavior: The Mediating Role of Organizational Commitment," Original Research Articles, *Al-Iqtishad: Jurnal Ilmu Ekonomi Syariah* 15, no. 2 (2023), <https://doi.org/10.15408/aiq.v15i2.33375>.

⁶⁴ Hadi et al., "The Impact of Islamic Work Ethics and Organizational Justice on Organizational Citizenship Behavior: The Mediating Role of Organizational Commitment."

genuinely safe or dignifying when organizational procedures systematically communicate unequal worth. Thus, *‘adl* can be positioned upstream of psychological safety: justice establishes whether organizational relationships are morally credible enough to become psychologically safe.

Shura introduces a second dimension: the ethical legitimacy of participation. Consultation in Islamic thought cannot be reduced to a managerial technique for collecting opinions. It concerns the recognition that collective affairs should involve deliberation, responsibility, and mutual consideration. In organizational terms, shura creates a normative basis for teacher voice because participation is not merely tolerated but morally legitimate. This becomes especially relevant when considered alongside the recent evidence discussed in Section 3.1 showing that psychological safety does not automatically produce teacher voice and that power-distance orientation can moderate the translation of safety into speaking behavior.⁶⁵ The present synthesis therefore suggests that psychological safety requires not only interpersonal confidence but also a normative justification for participation. Shura provides such justification. It transforms voice from a potentially disruptive individual act into a legitimate form of collective responsibility. In this sense, Islamic ethics can address a limitation that psychological safety theory alone does not fully resolve: why should organizational members be entitled—or even morally expected—to speak when something needs to be questioned or improved?

Amanah and ihsan add further dimensions to this ethical-relational architecture. Amanah frames organizational roles as entrusted responsibilities rather than merely contractual positions. Leadership authority therefore carries an obligation to protect the interests and dignity of those entrusted to one’s care. *Ihsan*, meanwhile, moves interaction beyond procedural adequacy toward generosity, care, and excellence. These principles are significant for relational well-being because they reshape the quality of organizational interaction. A technically fair organization may distribute workloads equally, yet still produce relational deprivation if members are treated impersonally or without recognition. Ihsan introduces the possibility that organizational relationships should be evaluated not only according to whether rules are followed but also according to whether interactions demonstrate care and human consideration. Recent research on Islamic spiritual well-being in organizational settings provides emerging empirical support for this broader ethical interpretation: Bagis et al. found that Islamic spiritual well-being mediated the relationship between spiritual leadership and workplace deviance, suggesting that internalized Islamic values can function as an ethical anchor connecting leadership practices with employee conduct.⁶⁶ The implication for the

⁶⁵ Zhou et al., “Psychological Safety and Teacher Voice Behavior: Power Distance Orientation in Chinese Schools.”

⁶⁶ Fatmah Bagis et al., “Beyond Religion: Applying Islamic Spiritual Well-Being to Improve Ethical Behavior in Modern Organizations,” Articles, *Journal of Cultural Analysis and Social Change* 10, no. 2 (2025): 2030–39, <https://doi.org/10.64753/jcasc.v10i2.1901>.

present framework is that Islamic ethical values can operate through internalization and relational enactment, rather than through formal compliance alone.

The final value, *ukhuwah*, introduces the dimension of relational solidarity. Its organizational significance should not be interpreted as requiring uniformity, emotional closeness, or the elimination of professional boundaries. Rather, *ukhuwah* provides a normative basis for recognizing colleagues as persons whose dignity and welfare matter within the organization. This principle is particularly relevant to relational well-being because it establishes reciprocity as an ethical expectation. Support should not flow only from leaders to subordinates; organizational members should also participate in networks of mutual assistance, recognition, and responsibility. Recent research on Islamic work ethics and OCB among teachers supports the behavioral relevance of this orientation: teachers with stronger internalization of Islamic work values demonstrate greater willingness to contribute beyond formal role requirements.⁶⁷ Yet the present framework goes one step further by interpreting such discretionary behavior not simply as OCB but as the behavioral expression of a relationally organized moral community. This distinction prevents *ukhuwah* from becoming merely a religious synonym for teamwork; it positions solidarity as an ethical property of organizational relationships.

The synthesis consequently suggests that the five values (*‘adl*, *amanah*, *shura*, *ihsan*, and *ukhuwah*) should not be treated as five independent predictors of teacher behavior. They form an interconnected relational-organizational infrastructure. *‘Adl* provides legitimacy through justice; *amanah* provides ethical responsibility; *shura* provides participatory legitimacy; *ihsan* provides relational generosity and excellence; and *ukhuwah* provides solidarity and reciprocity. Together, these principles shape the organizational climate in which teachers interpret whether they are respected, heard, supported, and treated fairly. This interpretation also clarifies why the framework differs from conventional IWE models. IWE generally explains how Islamic values influence what employees do; the proposed framework additionally asks how Islamic values shape the relational environment within which organizational behavior becomes possible. The analytical shift is therefore from ethics as individual orientation to ethics as relational infrastructure.

Within the emerging Islamic Relational Organizational Behavior Framework, this finding occupies the foundational level. Islamic ethical principles are positioned upstream of both psychological safety and relational well-being because they establish the normative conditions under which organizational relationships acquire legitimacy, reciprocity, and dignity. This proposition extends the existing Islamic organizational behavior literature by integrating ethical values with psychological and relational mechanisms that have generally been studied separately. It also provides a more

⁶⁷ Aulia et al., "The Effect Of Harmonious Passion, Competence, And Islamic Work Ethics On Teacher Performance With Organizational Citizenship Behavior As A Mediator At Al-Azhar Aceh Social Education and Prophecy Foundation"; Azzahroh and Hapsari, "Religiositas sebagai Variabel Mediasi antara Islamic Work Ethic terhadap Organizational Citizenship Behavior pada Guru MTs."

substantive explanation of why an Islamic educational organization should not be considered “Islamic” merely because its members possess religious identities or because Islamic work ethics are encouraged. Its organizational character becomes visible in how justice is practiced, how authority is exercised, how voice is enabled, how care is expressed, and how relationships preserve human dignity.

Discussion

Reframing Psychological Safety from Individual Perception to Relational Infrastructure

The findings invite a reconsideration of the ontological position of psychological safety in organizational behavior. Since Edmondson conceptualized psychological safety as a shared belief concerning the safety of interpersonal risk-taking,⁶⁸ subsequent scholarship has largely operationalized the construct through members’ perceptions of whether they can speak, question, or admit mistakes without negative interpersonal consequences. Frazier et al.’s meta-analysis subsequently established psychological safety as a robust predictor of individual, team, and organizational outcomes.⁶⁹ Yet, interpreting psychological safety primarily as an individual perception risks obscuring a critical question: where does that perception come from? The present synthesis suggests that psychological safety should be understood as an experience located in individuals but generated through relationships and organizational arrangements. In this sense, perception is the psychological manifestation of a relational infrastructure rather than its ultimate explanatory level.

Recent evidence strengthens this reinterpretation. Dreer-Goethe’s longitudinal study of student teachers demonstrates that high-quality connections with school colleagues were more strongly associated with psychological safety than formal mentor support, indicating that safety is produced through a wider relational ecology rather than a single supportive relationship.⁷⁰ Likewise, Zhou, Li, and Feng’s 2026 study demonstrates that psychological safety facilitates teacher voice partly through voice self-efficacy, while power-distance orientation conditions this process.⁷¹ These findings suggest that psychological safety is not simply something an organization has or an individual possesses. It emerges from repeated encounters in which authority, recognition, support, disagreement, and participation acquire predictable interpersonal meanings. The analytical shift is therefore from “Do teachers feel psychologically safe?” to “What relational arrangements make psychological safety possible, credible, and sustainable?”

This reframing also clarifies the distinction between psychological safety and organizational harmony. A relational infrastructure that merely suppresses

⁶⁸ Edmondson, “Psychological Safety and Learning Behavior in Work Teams.”

⁶⁹ Frazier et al., “Psychological Safety.”

⁷⁰ Dreer-Goethe, “The Impact of Mentor Support and High-Quality Connections on Student Teachers’ Psychological Safety and Engagement during Practicum.”

⁷¹ Zhou et al., “Psychological Safety and Teacher Voice Behavior: Power Distance Orientation in Chinese Schools.”

disagreement may generate apparent cohesion while simultaneously weakening psychological safety. Conversely, an organization can remain cohesive precisely because its members are able to disagree without threatening relational belonging. The 2026 evidence concerning power-distance orientation is particularly relevant here because it demonstrates that hierarchical values affect whether psychological safety is translated into actual voice behavior.⁷² Thus, psychological safety is not fundamentally a condition of comfort but a condition of legitimate relational risk-taking. This distinction is theoretically important for educational institutions, where authority is structurally embedded but professional knowledge is distributed among teachers. A psychologically safe institution is therefore not one in which hierarchy disappears; it is one in which hierarchy does not automatically convert disagreement into disobedience or silence.

The reframing has a further implication for organizational intervention. If psychological safety is treated primarily as an individual perception, interventions may focus on resilience training, communication skills, or encouraging teachers to become more confident speakers. Such approaches can be useful, but they risk individualizing a condition that is substantially relational. The evidence that high-quality collegial connections predict psychological safety⁷³ and that organizational support interacts with psychological safety in explaining teacher voice⁷⁴ indicates that institutional practices must also be addressed. Psychological safety therefore functions more appropriately as a relational infrastructure: a patterned organizational condition sustained through trustworthy relationships, credible responses to dissent, fair treatment, accessible support, and legitimate participation. The infrastructure metaphor is useful because it emphasizes that psychological safety is not created by a single intervention; it is reproduced through everyday organizational interactions.

This interpretation also provides the conceptual bridge to the Islamic dimension of the framework. If psychological safety is relationally produced, then the quality of organizational relationships cannot be separated from the normative principles governing those relationships. In an Islamic educational institution, *‘adl* can provide the basis for fair treatment, *amanah* can regulate the ethical exercise of authority, and *shura* can legitimize participation and voice. Psychological safety can therefore be interpreted not as a culturally neutral organizational condition, but as a relational outcome that may be differently constituted by normative traditions. The contribution of the present framework lies precisely here: Islamic ethics does not replace psychological safety theory; it provides a normative architecture through which psychologically safe relationships can be organized and sustained.

⁷² Zhou et al., “Psychological Safety and Teacher Voice Behavior: Power Distance Orientation in Chinese Schools.”

⁷³ Dreer-Goethe, “The Impact of Mentor Support and High-Quality Connections on Student Teachers’ Psychological Safety and Engagement during Practicum.”

⁷⁴ Nisha, “From Support to Prohibitive Voice: Examining the Roles of Psychological Empowerment, Psychological Safety, and Traditionality among Teaching Staff.”

Accordingly, the theoretical proposition emerging from this discussion is that psychological safety should be conceptualized as a relational infrastructure rather than merely an individual perception. Individual perception remains the experiential expression through which safety becomes observable, but the explanatory emphasis shifts toward the relationships, norms, and organizational practices that produce that perception. This reframing strengthens the proposed Islamic Relational Organizational Behavior Framework by positioning psychological safety between the ethical-relational climate of the institution and teachers' subsequent relational well-being and constructive organizational behavior. It also opens a more productive theoretical question: not merely how to make teachers feel safe, but how to construct organizational relationships in which safety is structurally credible, ethically legitimate, and relationally sustainable.

Relational Well-Being as an Extension of Teacher Well-Being

The findings support a conceptual extension of teacher well-being from an individual-centered construct toward a relationally constituted form of flourishing. Conventional approaches have appropriately emphasized psychological functioning, motivation, engagement, satisfaction, and the prevention of burnout; however, these dimensions can inadvertently locate well-being primarily within the individual. Earlier relational perspectives challenged this reduction by arguing that well-being is simultaneously subjective and socially constituted.⁷⁵ Dutton and Heaphy's concept of high-quality connections similarly demonstrated that the quality of interpersonal relationships generates resources that influence vitality, functioning, and human flourishing at work.⁷⁶ The present framework extends these arguments to educational organizations by proposing that teacher well-being should be examined not only through what teachers experience internally, but also through the quality of relationships through which those experiences are produced and sustained.

Recent evidence provides strong support for this extension. Zhou, Slemp, and Vella-Brodrick's 2024 meta-analysis of 173 studies involving 89,876 participants identified social relationships as among the strongest positive correlates of several dimensions of teacher well-being, particularly eudaimonic well-being.⁷⁷ This finding is theoretically important because it challenges the assumption that interpersonal relationships are merely contextual variables surrounding an otherwise individual phenomenon. Similarly, Maseko and Chigeza's 2024 study explicitly examining teachers' relational well-being found that meaningful relationships with learners, colleagues, and the wider community contributed to teachers' sense of purpose, fulfillment, collaboration, and professional flourishing.⁷⁸ The convergence of these findings suggests that relationships

⁷⁵ White, "Analysing Wellbeing: A Framework for Development Practice."

⁷⁶ Dutton and Heaphy, "The Power of High-Quality Connections."

⁷⁷ Zhou et al., "Factors Associated with Teacher Wellbeing: A Meta-Analysis."

⁷⁸ Maseko and Chigeza, "Understanding the Relational Well-Being of Primary School Teachers in Rural South Africa."

should be repositioned from antecedents of well-being to constitutive dimensions of well-being itself.

This repositioning also changes how organizational responsibility for teacher well-being should be understood. If well-being is relationally constituted, institutional interventions cannot rely exclusively on individual coping, resilience, or stress-management programs. They must also address the relational environments in which teachers work. Recent research on significant others and language-teacher well-being, for example, demonstrates how interpersonal actors shape teachers' identities, agency, and emotions, reinforcing the nested character of teacher well-being.⁷⁹ Likewise, recent research on family–educator relationships shows that relational quality can become part of the broader conditions supporting educator flourishing.⁸⁰ The theoretical implication is that organizations should not simply ask whether teachers possess sufficient psychological resources to cope with demanding work; they should also examine whether organizational relationships provide recognition, belonging, reciprocity, and meaningful participation.

The present framework nevertheless avoids equating relational well-being with social connectedness, job satisfaction, or organizational commitment. These constructs describe important aspects of organizational experience, but relational well-being addresses a different analytical question: whether the relationships constituting organizational life enable human flourishing. This distinction allows relational well-being to function as a bridge between psychological experience and organizational structure. A teacher may be satisfied with a job yet experience weak belonging; may be highly committed while receiving little reciprocal support; or may be resilient while working within relationally impoverished conditions. Relational well-being therefore adds an important evaluative dimension to teacher well-being by asking not merely whether teachers are functioning successfully, but whether the relational ecology of the institution is itself conducive to flourishing.

Within the Islamic Relational Organizational Behavior Framework, this extension has a further implication. Relational well-being cannot be considered normatively neutral because relationships are shaped by conceptions of dignity, responsibility, justice, and mutual obligation. Islamic ethical principles therefore provide a normative vocabulary for interpreting what makes organizational relationships genuinely conducive to flourishing. The significance of *'adl*, *amanah*, *shura*, *ihsan*, and *ukhuwah* is consequently not that they simply increase teachers' positive psychological states, but that they establish ethical conditions under which relational well-being becomes possible. The theoretical contribution is thus a movement from teacher well-being as an individual

⁷⁹ Mostafa Nazari et al., "Contributions of Significant Others to Second Language Teacher Well-Being: A Self-Determination Theory Perspective," *International Review of Applied Linguistics in Language Teaching* 63, no. 4 (2025): 2465–88, <https://doi.org/doi:10.1515/iral-2023-0158>.

⁸⁰ Shana Jackson Haines et al., "The Effect of Family–Educator Relationships on Special Educator Well-Being," *Education Sciences* 15, no. 9 (2025), <https://doi.org/10.3390/educsci15091120>.

outcome toward teacher flourishing as a relational and ethically constituted organizational condition.

From Islamic Work Ethics to Islamic Relational Ethics

The findings suggest that the dominant concept of Islamic Work Ethics (IWE) requires a shift in analytical level. Since Ali's foundational work, IWE has primarily been conceptualized as an individual orientation toward work grounded in Islamic moral principles, including diligence, responsibility, cooperation, and the moral dignity of labor.⁸¹ This formulation was important in establishing an empirically measurable Islamic perspective within organizational behavior. Yet, its individual-centered orientation creates a conceptual asymmetry: it explains how Islamic values shape what employees believe and do, but provides less explanation of how those values organize the relationships through which organizational life is experienced. The present framework therefore does not reject IWE; it extends it from an ethic of individual conduct toward an ethic of relational organization.

This extension is supported by the development of empirical research itself. Rokhman and Hassan demonstrated that IWE was positively associated with employees' perceptions of distributive, procedural, and interactional justice, suggesting that Islamic ethical orientation already has an inherently relational dimension.⁸² More recent evidence strengthens this connection: Nindyati and Ulfia found in 2024 that organizational justice mediated the relationship between IWE and work engagement among employees in an Indonesian Sharia bank.⁸³ Similarly, recent studies link IWE with organizational citizenship behavior and commitment among educators and other organizational members.⁸⁴ These findings are important because they imply that the effects of IWE do not operate exclusively through an internal moral orientation. They are partly realized through how organizational members perceive fairness, treatment, participation, and their relationship with the institution.

The theoretical implication is that IWE should no longer be confined to the question of how an individual ought to work. A relational perspective asks a different question: how ought organizational relationships be constituted? This distinction transforms Islamic ethical concepts from personal virtues into relational principles. *'Adl* concerns not simply whether an employee personally values justice, but whether organizational procedures and interpersonal treatment are experienced as fair. *Amanah* concerns not merely personal trustworthiness, but the ethical exercise of authority and

⁸¹ Ali, "Scaling an Islamic Work Ethic."

⁸² Wahibur Rokhman and Arif Hassan, "The Effect of Islamic Work Ethic on Organisational Justice," *Articles, African Journal of Business Ethics* 6, no. 1 (2014), <https://doi.org/10.15249/6-1-6>.

⁸³ Ayu Dwi Nindyati and Nida Ulfia, "The Role of Organizational Justice as Mediator in the Relationship between Islamic Work Ethics and Work Engagement," *Articles, Humanitas: Indonesian Psychological Journal* 21, no. 1 (2024): 53–64, <https://doi.org/10.26555/humanitas.v21i1.287>.

⁸⁴ Hary Sulaksono et al., "The Influence of Islamic Work Ethics and Job Satisfaction on Organizational Citizenship Behavior through Organizational Commitment"; Azzahroh and Hapsari, "Religiositas sebagai Variabel Mediasi antara Islamic Work Ethic terhadap Organizational Citizenship Behavior pada Guru MTs."

responsibility. *Shura* concerns not simply an individual's willingness to consult, but whether organizational structures legitimate participation and voice. *Ihsan* concerns the quality of interaction beyond minimum obligation, while *ukhuwah* frames solidarity and mutual recognition as dimensions of organizational life. The theoretical move is therefore from ethical behavior within an organization to the ethical organization of relationships.

This distinction also prevents Islamic organizational ethics from becoming overly instrumental. Much contemporary IWE research examines whether Islamic values increase commitment, satisfaction, engagement, performance, or OCB. Such outcomes are valuable, but if they become the primary justification for Islamic ethics, ethical values risk being reduced to managerial instruments for producing more productive employees. The present framework reverses the logic: organizational performance is not the ultimate criterion of ethical relationships; rather, human dignity, justice, trust, participation, and mutual responsibility constitute the normative conditions within which organizational performance should occur. Recent research showing that organizational justice mediates the relationship between IWE and work engagement provides empirical support for this direction, because it demonstrates that the organizational context is not merely an outcome of individual ethics but an important mechanism through which ethical orientations become organizationally meaningful.⁸⁵

The distinction is particularly consequential for Islamic educational institutions. Teachers operate within relationships characterized by authority, collegiality, pedagogical interdependence, and moral responsibility. An institution may promote IWE while maintaining relational arrangements that discourage dissent, distribute recognition unequally, or limit participation. In such circumstances, individual ethical commitment cannot fully compensate for relational deficiencies in the organizational system. The more adequate theoretical position is therefore to regard Islamic Relational Ethics as the normative infrastructure that translates Islamic moral commitments into patterns of organizational relationship. This conception complements the psychological safety argument developed earlier: psychological safety concerns whether participation is experienced as interpersonally safe, whereas Islamic Relational Ethics concerns whether the relationships themselves are organized according to principles that make safety, dignity, and reciprocity normatively legitimate.

The resulting theoretical contribution is a movement from IWE as individual moral orientation to Islamic Relational Ethics as an organizational mode of relating. IWE remains essential because relational structures cannot be sustained without ethical actors; however, ethical actors alone are insufficient when organizational systems reproduce injustice or silence. The proposed framework therefore treats Islamic ethics as operating at two interconnected levels: personal internalization and relational institutionalization. The first shapes how teachers conduct themselves; the second

⁸⁵ Nindyati and Ulfia, "The Role of Organizational Justice as Mediator in the Relationship between Islamic Work Ethics and Work Engagement."

shapes how the institution structures authority, participation, recognition, and mutual responsibility. This dual-level conception provides the normative foundation for the broader Islamic Relational Organizational Behavior Framework, in which ethical infrastructure shapes relational climate, relational climate supports psychological safety, and psychological safety creates conditions for relational well-being and constructive organizational participation.

Toward an Islamic Relational Organizational Behavior Paradigm

The preceding discussion suggests that the central contribution of this study is not the addition of another Islamic organizational variable, but a reconfiguration of the level at which organizational behavior is theorized. Conventional organizational behavior has generated extensive knowledge about individual attitudes, psychological states, leadership, and employee behavior, while Islamic organizational research has largely translated Islamic values into constructs such as Islamic Work Ethics, religiosity, commitment, and organizational citizenship behavior.⁸⁶ The present framework argues that these approaches remain incomplete when the organization is understood primarily as a collection of individuals. Organizational life is fundamentally relational: authority is exercised through relationships, voice becomes meaningful through interaction, well-being is sustained through social connection, and ethical values acquire organizational significance through patterns of treatment. The proposed paradigm therefore moves the analytical center from individual attributes toward relational processes and ethical-organizational conditions.

This relational turn is supported by recent empirical developments. The 2024 meta-analysis of teacher well-being demonstrates that interpersonal relationships constitute an important component of the broader network associated with teacher flourishing,⁸⁷ while recent research shows that psychological safety influences teacher voice through mechanisms that are conditioned by hierarchical orientations.⁸⁸ At the same time, contemporary Islamic organizational research continues to demonstrate relationships between Islamic ethics, organizational justice, commitment, engagement, and citizenship behavior.⁸⁹ These strands of research have generally developed in parallel. The theoretical contribution of the present framework is to connect them into a single explanatory architecture: Islamic ethical principles shape the relational climate; the relational climate determines whether participation is experienced as psychologically safe; psychological safety facilitates constructive participation; and sustained, dignifying relationships contribute to relational well-being.

⁸⁶ Rokhman and Hassan, "The Effect of Islamic Work Ethic on Organisational Justice."

⁸⁷ Zhou et al., "Factors Associated with Teacher Wellbeing: A Meta-Analysis."

⁸⁸ Zhou et al., "Psychological Safety and Teacher Voice Behavior: Power Distance Orientation in Chinese Schools."

⁸⁹ Hadi et al., "The Impact of Islamic Work Ethics and Organizational Justice on Organizational Citizenship Behavior: The Mediating Role of Organizational Commitment."

The most distinctive implication concerns the meaning of “Islamic” within an organizational behavior paradigm. An organization should not be considered Islamic merely because its members possess Islamic identities, because Islamic work ethics are promoted, or because its formal policies contain religious terminology. The Islamic character of organizational behavior becomes theoretically meaningful when Islamic normative principles shape the organization of relationships themselves. Justice determines how people are treated; *amanah* constrains the exercise of authority; *shura* legitimizes participation; *ihsan* elevates interaction beyond minimal obligation; and *ukhuwah* establishes reciprocity and solidarity. The paradigm consequently shifts the question from whether individuals behave Islamically to whether organizational relationships are constituted according to Islamic ethical commitments.

This proposition also responds to a limitation in the psychological-safety literature. Psychological safety explains why people become more willing to take interpersonal risks, but it does not by itself specify the normative basis of a good organizational relationship. Recent research confirms that safety facilitates voice while hierarchical orientations can constrain its expression.⁹⁰ A relational Islamic paradigm adds a normative layer by asking whether the conditions enabling voice are also just, trustworthy, participatory, and dignifying. Psychological safety is therefore necessary but not sufficient for an ethically flourishing organization. A workplace may be psychologically safe enough for employees to speak while still being unjust in how rewards, authority, or recognition are distributed. The proposed paradigm addresses this gap by connecting psychological safety with an ethical theory of relational organization.

The paradigm also reframes teacher well-being. Rather than treating well-being primarily as an individual resource that enables teachers to cope with organizational demands, the framework conceptualizes teacher flourishing as an organizationally produced and relationally sustained condition. This interpretation is consistent with recent evidence showing the importance of social relationships for teacher well-being³ and with research demonstrating that relational experiences constitute meaningful dimensions of teachers’ professional lives. The theoretical implication is significant for Islamic educational institutions: responsibility for teacher well-being cannot be delegated entirely to individual resilience. It is also an institutional responsibility to create relationships characterized by justice, trust, participation, recognition, and mutual care.

Accordingly, the proposed Islamic Relational Organizational Behavior Paradigm can be understood as a shift across four analytical movements: from individualism to relationality, from values to ethical infrastructure, from psychological safety to relational participation, and from individual well-being to relational flourishing. Its novelty lies in integrating these movements into a single theoretical proposition rather

⁹⁰ Zhou et al., “Psychological Safety and Teacher Voice Behavior: Power Distance Orientation in Chinese Schools.”

than treating Islamic ethics, psychological safety, and teacher well-being as independent research domains. The paradigm thus offers a broader conception of organizational behavior in Islamic educational institutions; one in which organizational effectiveness is not separated from human dignity, ethical legitimacy, and relational flourishing. In this sense, the framework does not simply Islamicize an existing organizational model; it reconstructs the unit of analysis itself, placing relationships and their ethical organization at the center of organizational life.

CONCLUSION

This study argues that organizational behavior in Islamic educational institutions requires a relational rather than exclusively individual-centered conceptualization. By bringing together psychological safety, relational well-being, and Islamic ethical principles, the study proposes the Islamic Relational Organizational Behavior Paradigm as an alternative framework for understanding how teachers experience and participate in organizational life. The framework reframes psychological safety from an individual perception of interpersonal risk into a relational condition produced through everyday organizational interactions, while positioning relational well-being as a distinct dimension of teacher flourishing. This perspective demonstrates that teachers' well-being and constructive participation cannot be adequately understood apart from the relational environments in which they work.

The principal theoretical contribution lies in extending Islamic Work Ethics from an individual moral orientation toward Islamic Relational Ethics. Rather than treating 'adl, amanah, shura, ihsan, and ukhuwah merely as personal virtues or predictors of organizational outcomes, the framework conceptualizes them as normative principles for organizing relationships, authority, participation, recognition, and mutual responsibility. The proposed paradigm explains how Islamic ethical principles can shape relational climates that support psychological safety, relational well-being, and constructive organizational participation. Its novelty therefore lies not simply in incorporating Islamic values into existing organizational behavior models, but in reconceptualizing the relational level through which ethical values become organizationally consequential.

The framework, however, should be understood within clear contextual boundaries. It is primarily developed for institutionalized Islamic educational settings in which teachers engage in sustained organizational relationships, including madrasahs, Islamic schools, pesantren with structured teaching systems, and Islamic higher education institutions. Its applicability to informal religious learning, family-based religious education, or community-based majlis should not be assumed without further contextual examination because these settings may involve different organizational structures, authority relations, and patterns of participation. Likewise, the framework does not presume that its relational principles operate identically across male and female teachers or across culturally diverse Muslim communities. Gender norms,

leadership traditions, institutional hierarchy, local understandings of authority, and sociocultural expectations may shape how justice, participation, psychological safety, and relational well-being are experienced and negotiated. Thus, the proposed paradigm should be regarded as a context-sensitive conceptual framework rather than a universally transferable model. Future research should empirically examine its applicability across different types of Islamic educational institutions, gender configurations, cultural settings, and organizational structures through longitudinal, multilevel, and mixed-method approaches. Such research would allow the framework to be empirically validated, contextually refined, and potentially extended beyond the institutional settings for which it was initially developed.

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