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The Integration of Islamic Work Ethics and Organizational Psychology: The Mediating Role of Psychological Well-Being in Enhancing Work Ability

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ABSTRACT
Increasing demands in the workplace require employees to maintain their psychological well-being and work ability to sustain job performance. This study aims to integrate Islamic Work Ethics (IWE) and organizational psychology by examining the mediating role of psychological well-being in the relationship between IWE and work ability. A quantitative descriptive-correlational design was employed, involving 350 employees from various occupational functions. Data were collected using standardized instruments measuring IWE, psychological well-being, and work ability. The data were analyzed using descriptive statistics, Pearson's correlation, and regression-based mediation analysis. The findings indicate that IWE is positively associated with both psychological well-being and work ability. Psychological well-being also demonstrates a significant positive association with work ability. The mediation analysis further reveals that psychological well-being partially mediates the relationship between IWE and work ability, suggesting that ethical values are associated with work ability through both direct and indirect psychological pathways. These findings indicate that IWE can be conceptualized as a value-based psychological resource. From a practical perspective, the results highlight the importance of integrating ethical values into human resource management practices to enhance employee well-being and sustain work ability over time.

Keywords: Islamic Work Ethics, Psychological Well-Being, Work Ability, Organizational Psychology.
JEL Code: J24, J28, M54, I31.

I. Introduction

The pharmaceutical industry is a highly regulated, knowledge-intensive, and ethically sensitive work environment in which employees are required to operate under sustained cognitive, emotional, and moral pressures (Martini et al., 2024). Strict regulatory compliance, precision-intensive tasks, time constraints, and accountability for public health outcomes expose pharmaceutical employees to heightened risks of

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psychological distress, burnout, and declining functional capacity. In this context, psychological well-being and work ability are not merely desirable outcomes but essential prerequisites for sustaining individual and organizational performance (Xu et al., 2024). Within organizational psychology, psychological well-being is recognized as a key indicator of employees' mental health (Pandey et al., 2025), emotional balance (Brundin et al., 2022), and adaptive capacity in the workplace (Loughlin & Priyadarshini, 2021). Empirical evidence suggests that employees with higher levels of psychological well-being demonstrate greater resilience (Valtonen et al., 2026), lower emotional exhaustion (Zhao, 2024), and a stronger capacity to maintain job performance (Areta, 2023). A closely related concept is work ability, which refers to an individual's capacity to meet the physical, cognitive, and psychological demands of their job, both at present and in the future (Rieker et al., 2023). Previous research has identified psychological well-being as an important antecedent of work ability, particularly in demanding industries such as healthcare and pharmaceuticals (Yang et al., 2024). Dominant frameworks in organizational psychology, particularly the Job Demands–Resources (JD-R) model and Conservation of Resources (COR) theory, conceptualize employee well-being and work ability as outcomes of the balance between job demands and available resources (Valtonen et al., 2026). While job demands intensify work-related strain and increase the risk of adverse psychological outcomes, personal and contextual resources serve as protective factors by strengthening coping capacities, motivation, and psychological resilience (Polkinghorne et al., 2025). Nevertheless, these frameworks primarily emphasize secular resources, including autonomy, social support, self-efficacy, and organizational climate, while giving relatively limited attention to religious and ethical values as potential psychological resources (Lawande & Venkatesh, 2025).

This issue is particularly relevant as an increasing number of employees seek to integrate their personal values, including religious beliefs, into their working lives (Syahir et al., 2025). Religion can shape meaning-making, moral regulation, coping strategies, and emotional stability, all of which may contribute to psychological well-being (Dolcos et al., 2021). However, religiously grounded constructs remain relatively underdeveloped and underexamined empirically within mainstream organizational psychology, particularly in high-technology industries characterized by demanding working conditions (Ghislieri et al., 2018). Against this background, Islamic Work Ethics (IWE) has attracted growing attention in management and organizational behavior research (Nauman et al., 2025). Rooted in Islamic teachings, IWE emphasizes hard work, responsibility, justice, sincerity (ikhlas), trustworthiness (amanah), and the understanding of work as both a moral obligation and an act of worship (Alsetoohy et al., 2025). Empirical studies have associated IWE with various positive organizational outcomes, including job satisfaction, organizational commitment, ethical behavior, and employee performance. However, existing research has predominantly conceptualized IWE as a normative orientation rather than examining its potential role as a psychological resource that supports employee well-being and work capacity (Basalamah, 2025). Meanwhile, research on psychological well-being and work ability in the pharmaceutical industry remains largely dominated by secular perspectives, focusing primarily on workload, stress, leadership, and organizational practices, with limited consideration of culturally grounded ethical frameworks such as Islamic work ethics. Consequently, these two research streams, namely Islamic work ethics and organizational psychology concerning employee well-being and work ability, have largely developed independently, with limited theoretical integration. This research gap presents an important opportunity for further investigation. From a psychological perspective, IWE may function as a personal resource by providing meaning, moral clarity, and intrinsic motivation, thereby supporting emotional regulation and resilience in demanding work environments. In relation to work ability, these psychological resources may help employees maintain their long-term functional capacity, particularly in industries characterized by substantial cognitive demands and ethical responsibilities. Nevertheless, empirical evidence explicitly examining the relationships between IWE, psychological well-being, and work ability remains limited, particularly within the pharmaceutical industry (Rokhman et al., 2025). Accordingly, this study aims to integrate Islamic work ethics and organizational psychology by examining IWE as a personal resource associated with employees' psychological well-being and, subsequently, their work ability in the pharmaceutical industry. By positioning psychological well-being as the central mechanism linking IWE to

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work ability, this study adopts a resource-based perspective that is consistent with established theories in organizational psychology. This study makes three main contributions. First, it extends the Islamic work ethics literature by conceptualizing IWE as a psychological resource rather than merely a moral framework. Second, it enriches organizational psychology research by incorporating religious and ethical dimensions into the examination of psychological well-being and work ability. Third, it contributes to the pharmaceutical industry by providing a culturally grounded explanation of how employee well-being and work capacity may be sustained in complex and demanding work environments. The remainder of this article is organized as follows. The next section presents the research methodology, followed by the results and discussion. The article concludes with theoretical implications, practical recommendations, study limitations, and directions for future research.

II. Research Method

2.1. Research Design

This study employed a quantitative descriptive-correlational design to examine the relationships among Islamic Work Ethics (IWE), psychological well-being, and work ability within a specific occupational context. This design was appropriate because it enabled the investigation of theoretically grounded associations between ethical values and psychological outcomes in the pharmaceutical industry without manipulating variables or drawing causal conclusions.

2.2. Participants

The target population comprised employees working in the pharmaceutical industry, including those involved in production, quality assurance, regulatory affairs, research and development, and administrative functions. These occupational roles were selected because they represent key operational and regulatory activities within pharmaceutical organizations and involve substantial cognitive and ethical demands. This study employed purposive sampling based on predetermined inclusion criteria. Questionnaires were distributed to employees from several pharmaceutical organizations that agreed to participate in the study. The demographic and occupational characteristics of the participants are presented in Table 1.

Table 1. Demographic and Occupational Characteristics of Participants

Variable	Category	n	%
Gender	Female	149	42.6
	Male	201	57.4
Age (years)	Mean = 36.8 (SD = 7.9)	—	—
Educational attainment	Diploma	98	28.0
	Bachelor's degree	173	49.4
	Postgraduate degree	79	22.6
Occupational function	Production and Manufacturing	112	32.0
	Quality Assurance / Quality Control	84	24.0
	Regulatory Affairs	51	14.6
	Research and Development	42	12.0
	Administration and Support	61	17.4
Work experience (years)	Mean = 9.4 (SD = 5.6)	—	—
Job level	Operational staff	215	61.4
	Supervisory / Managerial	135	38.6
Work schedule	Regular day shift	229	65.4
	Rotating / Extended shifts	121	34.6

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The inclusion criteria were as follows:

a. Full-time employment in a pharmaceutical organization
b. A minimum of one year of work experience
c. Self-identification as muslim, given the study's focus on islamic work ethics
d. Provision of informed consent.

A post-hoc statistical power analysis using G*Power indicated that, with a sample size of N = 350 and a significance level of $\alpha = 0.05$, the study had adequate statistical power (≥ 0.80) to detect small-to-moderate correlation effects ($r \geq 0.15$), which are commonly observed in organizational psychology research. In addition, data suitability for construct analysis was assessed using the Kaiser-Meyer-Olkin (KMO) measure and Bartlett's Test of Sphericity. The results indicated that the data met the requirements for factor analysis, suggesting that the instruments were suitable for representing the constructs examined in this study.

2.3. Research Instruments

2.3.1. Islamic Work Ethics

Islamic Work Ethics was measured using the Islamic Work Ethics scale developed by Ali (1988). The instrument consists of 17 items assessing ethical principles, including hard work, responsibility, honesty, justice, cooperation, and the perception of work as a moral and social obligation. Responses were recorded on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The 17 IWE items are presented in Table 2 (Hameed et al., 2020).

Table 2. Islamic Work Ethics (IWE) Items

No.	Statement
1	Laziness is considered a negative attitude toward work.
2	Dedication to work is a virtue.
3	Good work benefits both oneself and others.
4	Justice and generosity in the workplace are essential for societal well-being.
5	Producing beyond one's personal needs contributes to social welfare.
6	Work should be performed to the best of one's abilities.
7	Work serves as a means of personal growth and social relationships.
8	Life has little meaning without work.
9	Excessive leisure time provides little benefit to society.
10	Human relationships within organizations should be emphasized.
11	Work enables individuals to control and improve their environment.
12	Creative work is a source of happiness and achievement.
13	Individuals who work hard are more likely to succeed.
14	Work provides independence.
15	Meeting deadlines is an indicator of success at work.
16	Continuous hard work is necessary to fulfill one's responsibilities.
17	The value of work is determined more by intention than by outcomes.

This scale was selected because of its extensive use and validation in Islamic management and organizational research. Translation and back-translation procedures were implemented to ensure linguistic and conceptual equivalence. Content validity was assessed by an expert panel specializing in psychology and Islamic studies. In the present study, the scale demonstrated good internal consistency, with a Cronbach's α of 0.87.

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2.3.2. Psychological Well-Being

Psychological well-being was assessed using a standardized scale designed to measure employees' positive psychological functioning, including emotional balance, purpose in life, and perceived mental health in the workplace. The instrument comprised 18 items rated on a five-point Likert scale. The complete list of items is presented in Table 3 (Aryani & Umar, 2022).

Table 3. Psychological Well-Being Scale

No.	Statement	Dimension
1	I feel confident and positive about myself.	Self-Acceptance
2	I am satisfied with how my life is progressing.	Self-Acceptance
3	I feel that I am developing as an individual.	Personal Growth
4	I see myself as continually growing.	Personal Growth
5	I have direction and purpose in life.	Purpose in Life
6	My daily activities feel meaningful.	Purpose in Life
7	I am able to manage my work responsibilities.	Environmental Mastery
8	I feel in control of my work situation.	Environmental Mastery
9	I maintain good relationships with my colleagues.	Positive Relations
10	I feel supported by people in my workplace.	Positive Relations
11	I am able to make decisions independently.	Autonomy
12	I am free to express my opinions.	Autonomy
13	I am able to cope with stress effectively.	Environmental Mastery
14	I feel emotionally balanced.	Emotional Well-Being
15	I rarely feel overwhelmed by my work.	Emotional Well-Being
16	I feel mentally healthy.	Mental Health
17	I am optimistic about my future at work.	Purpose in Life
18	I feel valued in my workplace.	Positive Relations

This instrument was selected because it aligns with the organizational psychology framework and is relevant to working populations. In the present sample, the scale demonstrated adequate reliability, with a Cronbach's α of 0.85.

2.3.3. Work Ability

Work ability was measured using the Work Ability Index (WAI), which assesses employees' perceptions of their capacity to meet current and future job demands while taking into account their health conditions and psychological resources. The individual items are presented in Table 4 (Magnavita et al., 2024).

Table 4. Work Ability Index

No.	Description	Dimension
1	Current work ability compared with the individual's lifetime best.	Overall Work Ability
2	Work ability in relation to the physical demands of the job.	Physical Demands
3	Work ability in relation to the mental demands of the job.	Mental Demands
4	Number of physician-diagnosed diseases.	Health Status
5	Estimated work impairment due to disease.	Functional Limitations
6	Sick leave during the previous 12 months.	Health-Related Absenteeism
7	Estimated work ability over the next two years.	Future Work Ability
8	Mental resources (alertness, learning, and mood).	Psychological Resources

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This instrument was selected because of its strong theoretical foundation and extensive application in occupational health and organizational psychology research. In the present study, the instrument demonstrated acceptable internal consistency, with a Cronbach's α of 0.78. Before conducting the main analyses, data suitability was assessed to determine whether the dataset met the requirements for construct analysis. The assessment employed the Kaiser-Meyer-Olkin (KMO) measure and Bartlett's Test of Sphericity. These tests were conducted to evaluate sampling adequacy and the strength of correlations among the items, thereby determining whether the data were appropriate for further statistical analysis. The results of the construct suitability assessment are presented in Table 5.

Table 5. Construct Suitability Assessment Using the KMO Measure and Bartlett's Test

Construct Suitability Test	Nilai Value
Kaiser-Meyer-Olkin (KMO)	0.89
Bartlett's Test χ^2	2845.37
df	351
Sig.	<0.001

2.4. Research Procedure

Ethical approval was obtained from the authorized institutional ethics committee. Permission to conduct the study was also secured from the participating pharmaceutical organizations before data collection commenced. Participants received an information sheet outlining the research objectives and emphasizing that their participation was voluntary, anonymous, and independent of their job performance evaluations. Data were collected through self-administered questionnaires distributed electronically during working hours. All participants provided informed consent before completing the questionnaires. Anonymity and data confidentiality were maintained to minimize social desirability bias and encourage honest responses.

2.5. Data Analysis Techniques

The data were analyzed using SPSS version 26. Descriptive statistics, including means, standard deviations, and frequencies, were calculated for all research variables. Pearson's product-moment correlation coefficient was employed to examine the relationships among Islamic Work Ethics, psychological well-being, and work ability. To investigate the proposed psychological mechanism, regression-based mediation analysis was conducted to determine whether psychological well-being mediated the relationship between Islamic Work Ethics and work ability. Statistical significance was established at $p < 0.05$. The assumptions of normality, linearity, and multicollinearity were also assessed before conducting the analyses.

III. Result and Discussion

Based on the study conducted among 350 employees in the pharmaceutical industry, data analysis was performed to examine the relationships among Islamic Work Ethics (IWE), psychological well-being, and work ability. The results are presented in accordance with the conventional reporting structure of quantitative research in organizational psychology, focusing on descriptive statistics, relationships among variables, and the evaluation of the proposed conceptual model. The analysis was conducted in several stages, beginning with descriptive statistics to examine the characteristics of the data, followed by correlation analysis to identify relationships among the variables, and concluding with regression and mediation analyses to investigate the proposed underlying psychological mechanism. The study sample consisted of 350 employees working in the pharmaceutical industry. Participants ranged in age from 22 to 55 years (M = 36.8; SD = 7.9). The majority were male (57.4%), while 42.6% were female. Most participants held at least a bachelor's degree (72.0%), reflecting the knowledge-intensive nature of the pharmaceutical industry. The average length of work experience was

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9.4 years (SD = 5.6), indicating that the respondents had substantial exposure to the occupational demands of this industry.

3.1. Descriptive Statistical Analysis

Descriptive statistics were used to provide an overview of the levels of Islamic Work Ethics, psychological well-being, and work ability among the respondents. The results indicated that the mean score for Islamic Work Ethics was in the high category, whereas psychological well-being and work ability were in the moderate-to-high category. The high Islamic Work Ethics score suggests that respondents demonstrated a strong orientation toward Islamic work principles, including responsibility, honesty, and dedication. Meanwhile, the relatively high level of psychological well-being indicates that respondents generally maintained adequate psychological health when dealing with workplace demands. The moderate-to-high level of work ability suggests that respondents perceived themselves as capable of meeting both current and future job demands.

Table 6. Descriptive Statistics of the Research Variables

Variable	Mean	SD	Category
Islamic Work Ethics	4.15	0.43	High
Psychological Well-Being	3.92	0.48	Moderate to High
Work Ability	38.1	5.4	Moderate to High

As presented in Table 6, the descriptive statistical results indicate that respondents demonstrated a high level of Islamic Work Ethics, along with relatively favorable levels of psychological well-being and work ability. The moderate variation in scores suggests some degree of heterogeneity in employees' psychological experiences. Nevertheless, the overall distribution indicates a positive tendency across all research variables.

3.2. Correlation Analysis

Pearson's correlation analysis was conducted to determine the direction and strength of the relationships among Islamic Work Ethics, psychological well-being, and work ability. The results revealed positive and statistically significant correlations among all three variables. The positive relationship between Islamic Work Ethics and psychological well-being indicates that greater internalization of Islamic work values is associated with better psychological well-being. This relationship may be explained by the contribution of values such as sincerity, responsibility, and meaningful work to emotional balance and psychological satisfaction. Furthermore, the relationship between Islamic Work Ethics and work ability indicates that individuals with stronger Islamic work values tend to report better perceived work ability. This association may be related to higher levels of intrinsic motivation and work discipline. The relationship between psychological well-being and work ability suggests that favorable psychological conditions play an important role in supporting individuals' capacity to perform their occupational responsibilities.

Table 7. Correlations Among the Research Variables

Variable	1	2	3
Islamic Work Ethics	—	0.44**	0.34**
Psychological Well-Being	0.44**	—	0.49**
Work Ability	0.34**	0.49**	—

Note: ** $p < 0.001$.

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As shown in Table 7, the strongest correlation was observed between psychological well-being and work ability (r = 0.49), suggesting that psychological well-being is an important factor associated with individuals' work ability.

3.3. Regression and Mediation Analysis

Regression analysis was conducted to examine the direct relationships among the variables, while mediation analysis was performed to determine whether psychological well-being functioned as an intervening variable. The results indicated that Islamic Work Ethics had a statistically significant positive relationship with psychological well-being. This finding suggests that ethical values serve not only as moral guidelines but also as psychological resources associated with greater individual well-being. Furthermore, psychological well-being was found to have a statistically significant positive relationship with work ability. This indicates that individuals with better psychological well-being tend to report a greater capacity to meet occupational demands. When psychological well-being was included in the model, the direct relationship between Islamic Work Ethics and work ability decreased but remained statistically significant. This finding indicates that psychological well-being partially mediates the relationship between Islamic Work Ethics and work ability.

Table 8. Regression and Mediation Analysis Results

Relationship	Beta	p-value
Islamic Work Ethics → Psychological Well-being	0.44	<0.001
Psychological Well-Being → Work Ability	0.48	<0.001
Islamic Work Ethics → Work Ability	0.21	<0.001

As shown in Table 8, psychological well-being demonstrated a stronger positive association with work ability than the direct relationship between Islamic Work Ethics and work ability. Overall, these findings highlight the importance of integrating ethical and value-based principles into the workplace, as they are associated with better psychological well-being and work ability among employees in demanding work environments, such as the pharmaceutical industry.

3.4. Discussion

a. The Effect of Islamic Work Ethics on Psychological Well-Being

The analysis revealed that Islamic Work Ethics had a positive and statistically significant relationship with psychological well-being ($\beta = 0.44$; $p < 0.001$). This coefficient indicates that higher levels of Islamic Work Ethics are associated with greater psychological well-being, with the relationship falling within the moderate range. This finding suggests that ethical values make a meaningful contribution to shaping individuals' psychological conditions. Empirically, the findings indicate that respondents who strongly internalize values such as sincerity, responsibility, and trustworthiness tend to experience greater emotional stability, derive a stronger sense of meaning from their work, and manage occupational stress more effectively. This is consistent with the respondents' psychological well-being scores, which fell within the moderate-to-high category. These findings are consistent with Dolcos et al. (2021), who reported that religious values contribute to emotion regulation and psychological well-being. Similarly, Syahir et al. (2025) found that integrating religious values into work can improve individuals' ability to cope with stress. Therefore, the present findings support the view that Islamic Work Ethics can function as a psychological resource within the Job Demands–Resources (JD-R) framework.

b. The Effect of Islamic Work Ethics on Work Ability

The findings revealed that Islamic Work Ethics had a positive and statistically significant relationship with work ability ($\beta = 0.21$; $p < 0.001$). However, compared with the other relationships examined, this

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coefficient was relatively lower, indicating that the direct relationship between Islamic Work Ethics and work ability was weak to moderate. Empirically, this suggests that although ethical work values contribute to better work ability, their direct contribution is less pronounced than that of psychological factors. Individuals with strong Islamic Work Ethics tend to demonstrate greater work discipline, commitment, and responsibility, which may support their ability to meet occupational demands. This finding is consistent with Nauman et al. (2025), who reported that Islamic Work Ethics are associated with improved job performance and positive work behaviors. However, the present findings also suggest that this relationship is not entirely direct but operates, in part, through psychological mechanisms.

c. The Effect of Psychological Well-Being on Work Ability

The analysis indicated that psychological well-being had a positive and statistically significant relationship with work ability ($\beta = 0.48$; $p < 0.001$). This was the highest coefficient among the relationships examined, suggesting that psychological well-being is a major predictor of work ability. Empirically, this finding indicates that respondents with better psychological well-being tend to report greater work capacity across cognitive, emotional, and physical dimensions. This is consistent with the correlation result ($r = 0.49$), which indicates a moderate-to-strong relationship between the two variables. In the pharmaceutical industry, this finding is particularly relevant because occupational activities in this sector require a high degree of accuracy, compliance with regulations, and the ability to work under pressure. Employees with better psychological well-being may therefore be better equipped to maintain their work ability under such conditions. These findings support previous studies by Zhao (2024) and Areta (2023), which indicate that psychological well-being contributes to increased productivity and reduced burnout. Accordingly, psychological well-being can be regarded as a key factor in maintaining work ability.

d. The Mediating Role of Psychological Well-Being

The mediation analysis indicated that psychological well-being partially mediated the relationship between Islamic Work Ethics and work ability. This was reflected in the decrease in the direct effect coefficient of Islamic Work Ethics on work ability after psychological well-being was included in the model, with the coefficient declining from $\beta = 0.34$ to $\beta = 0.21$. This result suggests the presence of an indirect effect of Islamic Work Ethics on work ability through psychological well-being. Empirically, this indicates that part of the relationship between Islamic Work Ethics and work ability operates through improvements in psychological well-being. In other words, ethical values are associated with individuals' psychological conditions, which are subsequently related to their work ability. Nevertheless, because the mediation was partial, Islamic Work Ethics retained a direct relationship with work ability. This suggests the presence of two pathways: a direct pathway (values → work behavior) and an indirect pathway (values → psychological well-being → work ability). This finding is consistent with Conservation of Resources (COR) theory, which proposes that initial resources can generate additional resources (Valtonen et al., 2026). In this study, Islamic Work Ethics function as an initial resource that contributes to psychological well-being as an additional resource.

e. Implications for Organizational Psychology

Based on the findings, Islamic Work Ethics can be conceptualized as a personal resource within the Job Demands–Resources (JD-R) framework. This is reflected in its positive relationship with psychological well-being and its indirect relationship with work ability. These findings extend previous research, which has generally focused on secular resources such as social support and self-efficacy (Polkinghorne et al., 2025). The present study demonstrates that religious values may also serve as significant psychological resources in the workplace.

f. Practical Implications for the Pharmaceutical Industry

The findings indicate that psychological well-being has the strongest relationship with work ability among the variables examined. Therefore, organizations should pay greater attention to employees'

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psychological conditions. Furthermore, Islamic Work Ethics contribute to work ability through both direct and indirect pathways. Accordingly, integrating ethical values into organizational culture may serve as an effective strategy for supporting employee well-being and work ability.

g. Synthesis of the Research Findings

Overall, the findings demonstrate that Islamic Work Ethics have a significant positive relationship with psychological well-being, psychological well-being is a major predictor of work ability, and the relationship between Islamic Work Ethics and work ability is partially mediated by psychological well-being. These findings indicate that the relationships among the research variables involve more than a simple direct association; rather, they encompass an underlying psychological mechanism that reinforces the position of Islamic Work Ethics as a potential psychological resource in modern work environments.

IV. Conclusion

This study aimed to integrate Islamic Work Ethics (IWE) and organizational psychology to examine their implications for employee psychological well-being and work ability in the pharmaceutical industry. The findings indicate that Islamic Work Ethics are positively associated with both psychological well-being and work ability, while psychological well-being partially mediates the relationship between ethical values and perceived work ability. These findings suggest that Islamic Work Ethics serve not only as a moral framework but also as a potential psychological resource that supports employees' mental health and functional capacity in demanding work environments. By positioning Islamic Work Ethics within established organizational psychology perspectives, this study contributes to a more inclusive understanding of employee well-being by recognizing the role of culturally and religiously grounded value systems. In the pharmaceutical industry, which is characterized by ethical responsibilities, precision, and sustained cognitive demands, integrating ethical values with psychological resources is particularly relevant to maintaining long-term work ability. Despite its contributions, this study has several limitations. Its cross-sectional design does not allow causal conclusions to be drawn, while the use of self-report instruments may introduce response bias. Furthermore, the findings are based on a specific occupational and cultural context, which may limit their generalizability. Future research should employ longitudinal and multi-method designs to investigate the dynamic relationships among ethical values, psychological well-being, and work ability. Further studies could also explore potential moderating factors, such as leadership styles and organizational culture, to provide a more comprehensive understanding of these relationships.

AI Disclosure

The authors used ChatGPT (OpenAI) to assist with language editing, grammatical refinement, academic writing clarity, and manuscript organization during the preparation and revision of this article. All AI-assisted content was critically reviewed, verified, and revised by the authors to ensure accuracy, originality, and scientific integrity. The authors take full responsibility for the content, interpretations, and conclusions presented in this manuscript. The use of AI tools complied with the journal's publication ethics and research integrity guidelines.

Authorship Contribution

All authors contributed to the intellectual development of the manuscript, reviewed and approved the final version, and agreed to be accountable for the accuracy and integrity of the work.

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Conflict of Interest Statement

The authors declare that they have no known financial or non-financial conflicts of interest related to this research, authorship, or publication of this article.

Data Availability Statement

The anonymized data supporting the findings of this study are available from the corresponding author, Maqhfirah D. R., upon reasonable request, subject to applicable ethical, institutional, and privacy restrictions. Participant confidentiality will be maintained in accordance with the informed consent and data protection procedures described in this study.

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