

Organizational commitment among university professors during Ramadan in Algeria.

الالتزام التنظيمي لدى الأساتذة الجامعيين خلال شهر رمضان في الجزائر.

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Abstract:

This research investigated the degree of organizational commitment among university professors in Algeria during the month of Ramadan. The analysis was structured around its three core dimensions: affective commitment, continuance commitment and normative commitment.

Utilizing an analytical descriptive methodology, the study gathered data through an online survey. The instrument is questionnaire adapted from the established framework developed by Meyer and Allen (1993). The findings indicated that the overall level of organizational commitment, across all its dimensions, was moderate. Furthermore, the analysis revealed no statistically significant differences in commitment levels based on gender.

The study concludes by highlighting the Importance of developing flexible and adaptive organizational strategies that acknowledge the unique context of the holy month. Such strategies are deemed for supporting the psychological and professional well-being of academic staff. It also recommends the creation of assessment tools that are sensitive to cultural and religious factors and calls for further comparative research across diverse Arab and Islamic academic environments.

Keywords: Affective Commitment; Continuance Commitment; Normative Commitment; Organizational Commitment; Ramadan; University Professor.

ملخص:

هدفت هذه الدراسة إلى الكشف عن مستوى الالتزام التنظيمي لدى الأساتذة الجامعيين في الجزائر خلال شهر رمضان، بأبعاده الثلاثة: (الالتزام العاطفي، الالتزام المستمر، والالتزام المعياري) وقد تم الاعتماد على المنهج الوصفي التحليلي، وتم في جمع البيانات استخدام استبيان مبني على مقياس (Meyer & Allen (1993)، وزع إلكترونياً، وأظهرت نتائج الدراسة أن مستوى الالتزام التنظيمي يختلف أبعاده جاء ضمن المستوى المتوسط، ولم تسجل فروق ذات دلالة إحصائية تعزى لمتغير الجنس. وخلصت الدراسة إلى ضرورة تطوير استراتيجيات تنظيمية مرنة ومتكيفة مع خصوصية الشهر الفضيل، من أجل تعزيز التوازن النفسي والمهني لدى الأساتذة. كما أوصت ببناء أدوات قياس تأخذ في الاعتبار البعد الثقافي والديني، وإجراء دراسات مقارنة عبر بيئات عربية وإسلامية مختلفة.

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1.Introduction:

The rapid evolution of organizational behavior studies has significantly increased focus on the workforce, recognizing its critical impact on production, administrative processes, and service delivery. This shift necessitates that researchers examine contemporary management trends and align their inquiries with the specific needs of their national context.

Within this framework, organizational commitment stands as a fundamental concern for management. It requires strategic planning and prioritization due to its tangible benefits for an institution's reputation, profitability, and stability. Furthermore, it enhances employee competence and their willingness to exert sustained effort, which is a direct reflection of their loyalty and sense of belonging.

The choice to investigate organizational commitment in this paper is deliberate, motivated by its recognized importance and the responsibility inherent in its implementation. The study focuses specifically on university professors, a key demographic within academic institutions whose educational, research, and administrative duties directly influence the quality of the educational process and its outcomes.

However, to the best of our knowledge, this phenomenon has not been previously explored within the unique context of the holy month of Ramadan, which represents a significant gap in the existing literature. Ramadan holds distinct cultural, social, and religious significance for Muslim communities, including Algeria. It is characterized by profound changes in daily and professional routines, influenced by spiritual practices such as fasting, worship, and dedicated time for Quranic recitation. These behavioral shifts have the potential to influence professional performance and, by extension, levels of organizational commitment.

Consequently, this study aims to exclusively examine the organizational commitment of university professors during Ramadan. The objective is to provide an academic contribution that enhances understanding of this group's work dynamics and to offer practical recommendations for university administration. The ultimate goal is to help develop supportive, motivating, and balanced work environments that respectfully accommodate religious, cultural, and social specificities without compromising work quality or organizational commitment.

2. Study Problem:

A critical factor underpinning the success, resilience, and sustainability of organizations is organizational commitment. This concept encompasses a range of interrelated ideas, including performance, belonging, organizational loyalty,

conscientiousness, discipline, and other positive workplace behaviors that significantly impact an institution both internally and externally. Consequently, successful management across various sectors prioritizes its human capital, focusing on its maintenance and development as a core strategic asset. Organizational commitment can be defined as "an employee's attitude and the specific set of behavioral intentions towards the organization, reflecting the strength of their identification and involvement with it" (Suliman, 2001, p. 408).

In the context of this study, organizational commitment refers to the dedication of university professors to their multifaceted roles—encompassing research, pedagogy, and academic duties—which demand a high degree of awareness, self-discipline, proactivity, and effectiveness. This commitment guides their conduct and shapes their attachment to both their work and their institution.

Like other professionals, university professors experience changes during Ramadan that may affect their work patterns. These can include altered work schedules, shifts in sleep cycles, potential decreases in energy and concentration levels, and changes in the dynamics of social and professional interactions.

Therefore, investigating the organizational commitment of professors during this specific period is of considerable importance. While existing literature on organizational commitment is vast, a notable gap exists regarding its examination during Ramadan, with few exceptions such as a study by Cahyono (2025). This underscores the need to explore how university professors manage the balance between their professional responsibilities and their spiritual, social, and cultural practices during this month.

This context forms the core problem of our research, which seeks to investigate the level of organizational commitment among Algerian university professors during Ramadan. The study is guided by the following main research question:

What is the level of organizational commitment among university professors in Algeria during the month of Ramadan?

This primary question leads to the following sub-questions:

- What is the level of affective commitment among the study's sample of professors during Ramadan?
- What is the level of continuance commitment among the study's sample of professors during Ramadan?
- What is the level of normative commitment among the study's sample of professors during Ramadan?
- Are there statistically significant differences in organizational commitment levels during Ramadan that can be attributed to the gender variable within the study sample?

3. Hypothesis Study:

3.1. Main Hypothesis:

The level of organizational commitment among university professors is high during the month of Ramadan.

3.2. Sub-hypotheses:

The level of affective commitment among the study's sample of professors is high during Ramadan.

The level of continuance commitment among the study's sample of professors is high during Ramadan.

The level of normative commitment among the study's sample of professors is high during Ramadan.

There are statistically significant differences in organizational commitment levels during Ramadan that can be attributed to the gender variable within the study sample.

4. Operational Definitions of the Study:

Organizational Commitment of University Professors during Ramadan: This refers to the total score a university professor obtains on the organizational commitment scale, which measures its three dimensions (affective, continuance, normative), specifically during the month of Ramadan within the study's timeframe.

University Professor: An individual engaged in the profession of university teaching, recognized for their pedagogical and academic competencies across various fields. This individual is a fundamental component of the higher education and scientific research system, fulfilling roles and responsibilities towards students, the university, and society at large.

5. Significance of the Study:

- Practical Focus: By concentrating on university professors, a group pivotal in shaping students and advancing societal development, the research seeks to provide insights that can help improve their working conditions. The goal is to foster job satisfaction and help maintain their performance levels throughout the month of Ramadan.

- Managerial Application: The findings of this study are expected to assist the administration of university institutions in identifying the factors that influence organizational commitment during Ramadan. This knowledge is crucial for developing strategies that strike a balance between the demands of the professional role and the spiritual observances characteristic of this holy month.

6. Study Objectives:

To determine the overall level of organizational commitment among university professors during the month of Ramadan.

To assess the level of affective commitment among university professors during Ramadan.

To evaluate the level of continuance commitment among university professors during Ramadan.

To measure the level of normative commitment among university professors during Ramadan.

To analyze gender-based differences (male vs. female) in the level of organizational commitment among professors during Ramadan.

7- Review of Previous Studies:

7.1. Cahyono (2025): This theoretical study explored the impact of spiritual leadership and job involvement during Ramadan on employee organizational commitment, integrating

religious values into the work environment. By synthesizing existing literature, the study concluded that the practice of worship within the workplace contributes to employee job satisfaction and motivation. This, in turn, increases the potential for organizational commitment and fosters a positive work environment that promotes loyalty and productivity.

7.2. Bertoli & Grembi (2024): This research investigated the effect of workplace fasting on occupational injuries among Muslim employees in Spain. The study's findings indicated a 4% reduction in injury rates compared to non-Muslim workers. The authors attributed this decrease to the implementation of programs that accommodate religious practices within work schedules, thereby helping to minimize associated health risks and productivity losses from injuries.

7.3. Zineb Gharbi (2023): Focused on higher education professors at the Maghnia University Center (Algeria), this study aimed to uncover the correlational relationship between organizational commitment and job satisfaction. Utilizing a descriptive methodology and a questionnaire for data collection, the results revealed a significant positive correlation between the level of organizational commitment and the degree of job satisfaction among the research sample.

7.4. Bahman et al. (2022): This study examined the impact of Ramadan fasting on the well-being and productivity of employees. Conducted on 201 employees across various sectors in Kuwait, the results found that fasting did not negatively affect employee well-being, productivity, or the frequency of professional errors. The study suggested that reduced working hours during Ramadan likely mitigated potential negative effects.

7.5. Dellili Lahcen El Hazz (2020): This research sought to determine the level of organizational commitment among teachers across all three educational levels (primary, middle, secondary) in Ouargla, Algeria. Applying a descriptive design and Meyer and Allen's (1993) scale to 286 teachers, the study found a moderate overall level of organizational commitment. It also reported no statistically significant differences in commitment levels attributable to gender. However, significant differences were found based on the variable of professional experience.

7.6. Samira Salhi (2017): This study aimed to identify the correlation between organizational commitment, negative incentives, and ethical responsibility at work among university professors at the Faculty of Economic and Commercial Sciences, University of Ouargla (n=72). Using a descriptive approach, the results indicated a high level of organizational commitment among the sample. The level of ethical responsibility was moderate. Furthermore, the study found a positive correlation between the faculty's use of negative incentives and organizational commitment, as well as a positive correlation between upholding ethical responsibility (by both management and professors) and organizational commitment.

7.7. BinBakr (2015): This study aimed to find the relationship between demographic variables (gender, academic rank, university cluster, years of experience, nationality) and the organizational commitment of faculty members to their universities in Saudi Arabia (n=185), using Meyer and Allen's (1993) scale. The results revealed high levels of

organizational commitment within the sample. Furthermore, the study concluded that academic rank was more strongly associated with organizational commitment than other demographic variables.

8.Theoretical Framework of the Study:

8.1. Definition of Organizational Commitment:

Organizational commitment is a multifaceted concept central to understanding the employee-organization relationship. Key definitions include:

It is defined as "the degree of an individual's integration into the organization and their interest in continuing within it" (Sultan, 2002, p. 207).

It is described as "the relative strength of an individual's identification with and involvement in a particular organization, characterized by a belief in the organization's goals and values, a willingness to exert considerable effort on behalf of the organization, and a strong desire to maintain membership" (Na'mouni, 2014, p. 180). This underscores the necessity for management to retain, motivate, and nurture highly committed employees, as they are willing to go above and beyond for the benefit of the organization.

It represents "the psychological, emotional, and social state felt by employees towards their organization; a feeling of mutual obligation between both parties, an adherence to the organization's attitudes and values, a willingness to defend it, and it becomes a core value within the organization" (Hamdat, 2006, p. 73).

Synthesizing these perspectives, organizational commitment is founded on several key behaviors:

The employee's full acceptance of the organization's goals and values.

The employee's readiness to exert exceptional effort for the benefit of the organization to achieve its objectives.

The employee's genuine desire to uphold the prevailing work values of the organization and to work effectively and continuously within it.

8.2. Dimensions of Organizational Commitment:

Based on the Meyer and Allen (1993) model, organizational commitment comprises three dimensions:

Affective Commitment: Refers to the employee's emotional attachment to, identification with, and involvement in the organization. This dimension stems from a personal affinity for the organization, constituting a psychological bond. It is characterized by a strong belief in the organization's goals and values, a willingness to invest significant effort for its success, and a desire to remain a member.

Continuance Commitment: Relates to an employee's awareness of the costs associated with leaving the organization. It is the intention to continue working for the organization due to the perceived high sacrifice or lack of alternatives, rather than a desire to do so.

Normative Commitment: Reflects a feeling of obligation to remain with the organization. It results from internalized social, cultural, or religious values that emphasize loyalty and duty. As Na'mouni (2014, pp. 180-181) states, it "represents the totality of

internal normative pressures that drive an individual to work towards achieving the organization's goals."

8.3. Factors Influencing Organizational Commitment:

Multiple factors can impact an employee's level of organizational commitment:

Individual Culture: An employee's cultural background can reinforce important aspects of their personality and attitudes towards diligence, integrity, and belonging in the workplace.

Met Expectations: The alignment between an employee's job expectations and the actual reality of their work significantly influences commitment. The smaller the gap between expectation and reality, the higher the level of organizational commitment.

Goal Clarity: Clearly defined organizational goals enable employees to better understand what is required of them, which in turn helps to strengthen their commitment.

Job Characteristics: Jobs designed with greater autonomy and responsibility can serve as a motivator, encouraging individuals to exert more effort. Specific job characteristics can enhance an employee's sense of responsibility and, consequently, their feeling of belonging to the organization.

Organizational Support for Commitment: The organization plays a fundamental role through motivational practices such as ensuring employee rights are met, fostering a supportive and innovative work climate, and providing opportunities for career development. These positive behaviors, as Jouda (2010, pp. 281-282) notes, "raise employee morale and strengthen their connection to the institution."

9- Field Study:

8.1- Spatial and Temporal Boundaries of the Study: The study was conducted from March 3rd to March 11th, 2025, encompassing various Algerian universities.

9.2. Methodology Used: The nature of the research topic necessitated the use of an analytical descriptive approach. This method is appropriate for measuring the level of organizational commitment among university professors during Ramadan and investigating the phenomenon as it exists in reality.

9.3. Study Population and Sample: This study was carried out on a sample of university professors recruited from various Algerian universities.

9.4. Research Instrument: The data collection tool was the Organizational Commitment Scale by Meyer and Allen (1993), as adapted by Na'mouni Mourad (2014). The scale consists of 18 items measuring three dimensions:

- Affective Commitment: Comprising items 1 to 6.
- Continuance Commitment: Comprising items 7 to 12.
- Normative Commitment: Comprising items 13 to 18.

This scale is constructed in a manner that allows for adaptation to various research contexts. Responses are recorded on a five-point Likert scale, as illustrated in Table (01) below:

Response Option	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Assigned Score	5	4	3	2	1

The scores are reflected in the case of reverse items.

9.5. Psychometric Properties of the Study Instrument:

Although the Organizational Commitment Scale by Meyer and Allen (1993) has demonstrated high levels of validity and reliability in numerous previous studies, the researchers deemed it necessary to reassess the scale's psychometric properties within the current sample. This decision is justified by the fact that the present study differs in its religious and cultural context, the nature of the work environment, and the background of the sample population. These factors could potentially influence how respondents understand and interact with the questionnaire items, necessitating a verification of the instrument's validity and accuracy in representing the phenomenon under study.

9.5.1. Reliability via Cronbach's Alpha:

Table (02): Results of Cronbach's Alpha Calculations for the Organizational Commitment Questionnaire and its Dimensions

Cronbach's Alpha " α "	
Organizational Commitment	0.81
Affective Commitment	0.85
Continuance Commitment	0.79
Normative Commitment	0.73

Source: Prepared by the researchers based on SPSS outputs.

Using SPSS, Cronbach's alpha coefficients were estimated for the organizational commitment questionnaire and its dimensions. All obtained values were greater than 0.70, indicating a high level of reliability for the instrument at a 95% confidence level

9.5.2. Discriminant Validity (Extreme Groups Comparison):

Table (03): Results of the Extreme Groups Comparison for the Organizational Commitment Questionnaire

High-Scoring Group 19		Low-Scoring Group 19		t-value	Degrees of Freedom (df)	Significance Level (Sig)
Mean 1	Standard Deviation 1	Mean 2	Standard Deviation 2	-20.46	36	0.00
44.05	2.34	61.05	2.75			

Source: Prepared by the researchers based on SPSS outputs.

Analysis of the discriminative validity results, as presented in the table, reveals a t-value of -20.46 and a significance level (sig.) of 0.00. Since this value is below the 0.05 threshold, the null hypothesis is rejected. Consequently, the alternative hypothesis is accepted, confirming the existence of a statistically significant difference between the two extreme groups within the sample. This outcome provides strong evidence for the

discriminative validity (extreme groups comparison) of the organizational commitment questionnaire. The instrument effectively differentiates between participants based on their underlying traits, confirming that it is a valid tool that accurately measures the construct it was designed to assess.

10. Presentation and Discussion of Study Hypotheses:

To interpret the results concerning the level of organizational commitment among university professors during Ramadan across its three dimensions, interpretive ranges for the arithmetic means were established based on the five-point Likert scale. The scale's five response alternatives are: (Very Low – Low – Medium – High – Very High).

Consequently, the range width is calculated as follows: $(5 - 1) / 5 = 0.80$

[1.00 – 1.80[: Very Low

[1.80 – 2.60[: Low

[2.60 – 3.40[: Medium

[3.40 – 4.20[: High

[4.20 – 5.00]: Very High

10.1. Presentation, Interpretation, and Discussion of the First Sub-Hypothesis:

The first sub-hypothesis stated that: The level of affective commitment among university professors is high during the month of Ramadan.

This dimension consists of 6 items. Therefore, the score ranges are calculated by multiplying the per-item ranges by 6:

$[1.00 \times 6 - 1.80 \times 6[= [6.00 - 10.80[:$ Very Low

$[1.80 \times 6 - 2.60 \times 6[= [10.80 - 15.60[:$ Low

$[2.60 \times 6 - 3.40 \times 6[= [15.60 - 20.40[:$ Medium

$[3.40 \times 6 - 4.20 \times 6[= [20.40 - 25.20[:$ High

$[4.20 \times 6 - 5.00 \times 6] = [25.20 - 30.00]:$ Very High

Table (04): Results for the First Hypothesis (Affective Commitment)

	Mean ($\bar{X}$)	Standard Deviation (S)
Affective Commitment	17.27	2.15

Prepared by the researchers based on SPSS outputs.

Based on the SPSS output, the arithmetic mean is 17.27 and the standard deviation is 2.15. This mean value falls within the range [15.60 – 20.40[, which corresponds to a Medium level.

Conclusion: Therefore, the first sub-hypothesis, which proposed a high level of affective commitment, is not supported by the results. The findings indicate a moderate level of affective commitment among university professors during Ramadan.

Analysis and Discussion of the First Sub-Hypothesis:

The finding that the level of affective commitment among university professors during Ramadan is moderate indicates a state of psychological and organizational equilibrium. This result appears logical when analyzed in light of a combination of opposing factors revealed by previous studies and theoretical frameworks.

On one hand, the spiritual values and acts of worship during this month, as indicated by Cahyono (2025), constitute a powerful moral resource that can enhance feelings of meaning and belonging-including belonging to an institution that permits the practice of these rituals. This positive effect is also supported by the findings of Bertoli & Grembi (2024), which showed that flexible work environments that respect religious practices help reduce stress levels.

On the other hand, it is impossible to ignore that the physiological and psychological pressures associated with fasting such as hunger and changes in sleep patterns deplete a portion of the emotional energy an individual typically directs toward their work. This conflict between an enhancing factor (spiritual values and flexibility) and an inhibiting factor (physical strain) finds its theoretical explanation in Hobfoll's (1989) Conservation of Resources (COR) Theory. The professor, consciously or unconsciously, seeks to protect their limited energy resources during the day. They maintain their core job performance but may reduce their extra emotional investment, thereby keeping commitment at a moderate level.

Furthermore, this result aligns with the logic of Blau's (1964) Social Exchange Theory. A seemingly acceptable balance exists between the extra effort the professor exerts under these special circumstances and the loyalty the institution receives, as well as the spiritual support and meaning the professor gains in return. Therefore, this moderate level is not an indicator of weakness but rather a reflection of successful adaptation to an exceptional situation. The professor maintains their professional attachment without reaching a level of strain that could disrupt the balance between their spiritual and professional demands. This equilibrium demonstrates a functional adjustment where the individual preserves their core organizational ties while navigating the unique challenges of the holy month.

10.2. Presentation, Interpretation, and Discussion of the Second Sub-Hypothesis:

The second sub-hypothesis proposed that: The level of continuance commitment among university professors is high during the month of Ramadan.

This dimension is measured by 6 items. Consequently, the score ranges are calculated as follows (per-item range $\times 6$):

[6.00 – 10.80[: Very Low

[10.80 – 15.60[: Low

[15.60 – 20.40[: Medium

[20.40 – 25.20[: High

[25.20 – 30.00]: Very High

Table (05): Results for the Second Hypothesis (Continuance Commitment)

	Mean ($\bar{X}$)	Standard Deviation (S)
Continuance Commitment	17.90	3.62

Source: Prepared by the researchers based on SPSS outputs.

The SPSS output shows an arithmetic mean of 17.90 and a standard deviation of 3.62. This mean value falls within the range [15.60 – 20.40[, indicating a Medium level.

Conclusion: Therefore, the second sub-hypothesis, which proposed a high level of continuance commitment, is not supported.

Analysis and Discussion of the Second Sub-Hypothesis:

The finding of a medium level of continuance commitment reveals a complex psychological and economic dynamic, which can be interpreted through the integration of previous studies and established theoretical frameworks.

From the perspective of Conservation of Resources (COR) Theory (Hobfoll, 1989), fasting depletes physical and cognitive energy-valuable resources that individuals strive to protect. This depletion heightens the perceived "cost" of leaving one's job, as searching for new employment or adapting to a new environment seems particularly arduous during a period of reduced personal energy. Consequently, remaining in the current position becomes a less risky option, reinforcing a commitment based on cost and necessity rather than desire.

However, this medium (and not high) result suggests this sense of necessity is not absolute. The study by Bahman et al. (2022) provides a crucial explanatory element: the reduction of working hours during Ramadan in many institutions, as observed in Kuwait, acts as a counterbalancing factor. This accommodation alleviates intense pressure and fatigue, thereby lowering the perceived "cost" of staying. If working conditions during the month were extremely arduous, continuance commitment would likely be high (due to fear of losing stability). Conversely, if conditions were excessively comfortable, commitment might decrease (as individuals might feel confident enough to seek other opportunities). The middle-ground policy of accommodation without full facilitation creates a balance that maintains continuance commitment at a moderate level.

Finally, the broader lens of Social Exchange Theory (Blau, 1964) and the study by Cahyono (2025) offer a third explanation. The integration of spiritual values into work and the provision of flexibility during Ramadan can be seen as "rewards" offered by the institution. While these non-material rewards do not negate the economic calculations underlying continuance commitment, they soften its coercive edge. Professors may stay not only out of fear of loss (cost of leaving) but also because of intangible benefits that are difficult to replicate elsewhere. This imbues the commitment with a degree of legitimacy and acceptance, transforming it from a purely coercive obligation into a hybrid form of commitment, which explains why its level remained medium rather than dropping to its lowest extremes.

10.3. Presentation, Interpretation, and Discussion of the Third Sub-Hypothesis:

The third sub-hypothesis proposed that: The level of normative commitment among university professors is high during the month of Ramadan.

This dimension is measured by 6 items. Consequently, the score ranges are calculated as follows (per-item range $\times$ 6):

[6.00 – 10.80[: Very Low

[10.80 – 15.60[: Low

[15.60 – 20.40[: Medium

[20.40 – 25.20[: High

[25.20 – 30.00]: Very High

Table (06): Results for the Third Hypothesis (Normative Commitment)

	Mean ($\bar{X}$)	Standard Deviation (S)
Normative Commitment	17.14	4.45

Source: Prepared by the researchers based on SPSS outputs.

The SPSS output shows an arithmetic mean of 17.14 and a standard deviation of 4.45. This mean value falls within the range [15.60 – 20.40[, indicating a Medium level.

Conclusion: Therefore, the third sub-hypothesis, which proposed a high level of normative commitment, is not supported.

Analysis and Discussion of the Third Sub-Hypothesis:

The finding of a medium level of normative commitment points to a complex interaction between heightened religious values and routine professional obligations. On one hand, Ramadan is a period for reinforcing ethical and spiritual values, which are expected to positively influence professional dedication, as suggested by Cahyono (2025), who indicated that religious practices can contribute to a positive work environment. However, this result shows that this influence was not strong enough to elevate normative commitment to high levels, warranting a deeper explanation.

This outcome can be interpreted through the lens of Social Identity Theory (Tajfel & Turner, 1979). The heightened religious identity during Ramadan may compete with professional identity for psychological priority. As the sense of belonging to a religious group strengthens, the focus on professional obligations as a core part of self-identity may weaken, resulting in normative commitment remaining at a moderate level.

In light of previous studies, the work of Salhi Samira (2017) found that the level of ethical responsibility at work was moderate even under normal conditions. This suggests that institutional and organizational factors play a pivotal role in determining this form of commitment and may be insufficient to bolster it during periods of pressure like Ramadan. Additionally, the study by BinBakr (2015) linked organizational commitment to demographic variables like academic rank, indicating that structural factors may outweigh temporary situational factors such as the month of fasting.

Finally, through the framework of Social Exchange Theory (Blau, 1964), this result can be understood as the institution not providing sufficient symbolic "rewards" during this period to enhance the sense of moral obligation. Alternatively, its policies may not have been supportive enough to make professors feel a strong need to reciprocate through high normative commitment. Thus, normative commitment remains at a medium level, representing an equilibrium between high personal religious values and the organizational and institutional conditions that did not adequately support these values to transform them into exceptional professional dedication.

10.4. Presentation, Interpretation, and Discussion of the Fourth Sub-Hypothesis:

The fourth sub-hypothesis stated that: There are statistically significant differences in the organizational commitment of university professors during Ramadan attributable to the gender variable.

To verify this hypothesis, an independent samples t-test was conducted to compare the differences in organizational commitment between male and female professors. The results are as follows:

Table (07): Means and Standard Deviations of Organizational Commitment by Gender

Gender	Sample Size (n)	Mean ($\bar{X}$)	Standard Deviation (S)
Male	34	53.79	6.77
Female	36	50.91	6.67

Source: Prepared by the researchers based on SPSS outputs.

From Table (07), the mean score for males is 53.79, and the mean score for females is 50.91.

The key question is: Are there statistically significant differences between these means?

This will be answered by the results of the t-test for the significance of the difference between the means, presented in the following table.

Table (08): Significance of Differences (t) in Organizational Commitment According to Gender Variable

t-value	Degrees of Freedom (df)	Mean		Mean Significance (Sig.)
		1 (Males)	2 (Females)	
1.78	68	53.79	50.91	0.07

Source: Prepared by the researchers based on SPSS outputs.

According to Table (08) and the test results, the significance value (sig = 0.07), or 7%, is greater than the significance level (sig = 0.05), or 5%. Therefore, we accept the null hypothesis, which states that there are no statistically significant differences in organizational commitment during Ramadan due to the gender variable, and we reject the alternative hypothesis, which claims that there are differences between genders. Consequently, the fourth hypothesis is not confirmed.

Analysis and Discussion of the Fourth Sub-Hypothesis:

The results of the fourth sub-hypothesis, indicating no statistically significant gender-based differences in organizational commitment among university professors during Ramadan, suggest a homogeneity in responses to contextual and organizational variables between males and females during this special period. This finding aligns clearly with the results of Dellili Lahcen El Hazz's (2020) study, which also found no statistically significant gender-based differences in organizational commitment among secondary school teachers in Ouargla.

From the perspective of Social Identity Theory (Tajfel & Turner, 1986), this outcome can be interpreted as the "university professor" and "Ramadan observer" identities overriding gender identity during this period, creating a shared sense of belonging and purpose between genders. The challenges and pressures associated with simultaneously

fasting and working, along with shared spiritual values, likely served as unifying factors that mitigated the impact of gender-based differences.

Within the framework of Conservation of Resources Theory (Hobfoll, 1989), it can be presumed that the pressures resulting from combining fasting requirements with academic responsibilities had similar effects on both genders, leading to comparable depletion of psychological and physical resources in both male and female professors. This similarity in resource depletion and pressure levels manifested in comparable levels of organizational commitment between genders.

This finding further supports what Salhi Samira's (2017) study indicated - that organizational and institutional factors, such as incentives and ethical responsibility, may have a greater influence on organizational commitment than demographic variables like gender, particularly in special contexts like Ramadan where religious and organizational factors intersect.

Finally, through the lens of Social Exchange Theory (Blau, 1964), it can be argued that the "costs" associated with fasting while working and the symbolic and material "rewards" provided by the institution were similarly perceived and affected both genders, resulting in comparable responses in organizational commitment levels.

10.5. Presentation, Interpretation and Discussion of the Main Hypothesis:

The main hypothesis stated that: The level of organizational commitment is high among university professors during the month of Ramadan.

The total number of questionnaire items is 18, so the ranges are as follows

: $[1 \times 18, 1.8 \times 18[$ meaning $[18, 32.4[$ Very low

$[1.8 \times 18, 2.6 \times 18[$ meaning $[32.4, 46.8[$ Low

$[2.6 \times 18, 3.4 \times 18[$ meaning $[46.8, 61.2[$ Medium

$[3.4 \times 18, 4.2 \times 18[$ meaning $[61.2, 75.6[$ High

$[4.2 \times 18, 5 \times 18]$ meaning $[75.6, 90]$ Very high

Table (09): Shows the results of the main hypothesis

	Mean ($\bar{X}$)	Standard Deviation (S)
Normative Commitment	52.31	6.83

Source: Prepared by researchers based on SPSS outputs

From the SPSS results, we find that the arithmetic mean is 52.31 ($\bar{X} = 52.31$) and the standard deviation is $S = 6.83$. We observe that the arithmetic mean value belongs to the range $[46.8, 61.2[$, meaning medium, and therefore the main hypothesis has not been achieved.

Analysis and Discussion of the Main Hypothesis:

The finding that the overall level of organizational commitment among university professors during Ramadan is moderate indicates a dynamic equilibrium between supporting forces and obstacles affecting the professor-university relationship during this special period. This result culminates previous partial findings showing that each commitment component (affective, continuance, and normative) itself registered a moderate

level, demonstrating internal consistency in the sample's response to the pressures and incentives of this period.

In light of previous studies, this finding aligns with Dellili Lahcen El Hazz's (2020) indication of moderate organizational commitment levels in educational institutions, and is supported by Salhi Samira's (2017) finding of high organizational commitment but moderate ethical responsibility levels. However, Ramadan's unique characteristics moderated this elevation to a generally medium level due to additional fasting-related pressures.

From a theoretical perspective, Hobfoll's (1989) Conservation of Resources Theory provides the optimal explanatory framework for this result. Fasting represents depletion of physical and psychological energy (resources), leading individuals to adopt strategies preserving their remaining resources. This explains why commitment didn't drop to low levels (thanks to institutional support and spiritual values), yet didn't rise to high levels (due to resource depletion and additional pressure).

Blau's (1964) Social Exchange Theory highlights the reciprocal relationship nature during Ramadan. Institutions provide facilitations like reduced working hours (as shown in Bahman et al., 2022) and flexibility (as demonstrated in Bertoli & Grembi, 2024), representing "rewards" that promote work commitment. Conversely, professors exert additional effort to fulfill duties despite fasting, representing an additional "cost." These medium-level costs and rewards necessarily produce a medium level of overall commitment, reflecting balance in this exchange equation.

Finally, Tajfel and Turner's (1979) Social Identity Theory explains the result from a multiple identities perspective. During Ramadan, "fasting observer" and "Muslim" identities become relatively enhanced compared to "university professor" identity without canceling it. This religious identity engagement reduces total focus on organizational identity, limiting organizational commitment elevation, while responsibility and ethical values (enhanced during Ramadan) prevent its significant decline.

Based on the partial hypotheses, we conclude that the overall medium level is an inevitable outcome of all components' mediocrity:

- Medium affective commitment reflects balance between spiritual enhancement and energy depletion
- Medium continuance commitment reflects balance between fear of departure costs and reduced workload burden
- Medium normative commitment reflects balance between enhanced ethical values and multiple role burdens

Thus, the overall result indicates neither weakness nor strength, but rather reflects successful adaptation to exceptional circumstances where professors maintain institutional connection at minimally acceptable functional levels while directing significant psychological and physical energy toward fulfilling religious and personal obligations during this holy month.

11. Recommendations:

Expand Research Scope: Investigate organizational commitment during Ramadan by linking it to a wider range of demographic and organizational variables, utilizing larger and more diverse samples for greater generalizability.

Develop a Culturally-Specific Measurement Tool: Construct a dedicated scale for measuring organizational commitment during Ramadan that incorporates religious, social, and cultural dimensions relevant to the Arab and Islamic environmental context.

Formulate Targeted Support Strategies: Develop and implement specific support and enhancement strategies aimed at increasing the organizational commitment of university professors during the month of Ramadan.

Conduct Comparative Cross-National Studies: Undertake comparative studies between Algerian universities and those in other Arab countries to understand and exchange expertise and information on the impact of diverse cultural, religious, and organizational contexts on organizational commitment during Ramadan.

12. Conclusion:

The findings of the current study depict a state of administrative and psychological equilibrium, indicating that university professors maintain an acceptable level of professional commitment during Ramadan. Consequently, this research underscores the critical importance of university institutions adopting flexible and supportive policies for their faculty. It highlights the necessity of understanding the unique nature of this month and managing it effectively to preserve the quality of higher education and scientific research. Proactive planning is essential to enable professors to continue performing their academic duties excellently, without undue pressure, thereby achieving a balance between professional and spiritual obligations.

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