



Investigating the Nexus between Islamic Work Ethics and Organization Citizenship Behavior

Ayesha Mushtaq*, Tahira Nisar, Hafiz Fawad Ali

Institute of Business Administration, University of the Punjab, Lahore, Pakistan. *Email: ayeshamushtaq754@gmail.com

Received: 17 April 2020

Accepted: 20 June 2020

DOI: <https://doi.org/10.32479/irmm.9844>

ABSTRACT

The basic purpose of this research is planned to measure the Islamic Work Ethics (IWE) level and level of Organization Citizenship Behavior (OCB) in workers of banks of Lahore. It additionally investigated relationship between level of IWE and OCB. This study used the sample of three hundred employees from the banks of Lahore. For information gathering, the questionnaire was adopted, and results of the research demonstrated the level of IWE in Islamic bank's workers is high than other banks such as conventional, private and government banks. OCB level among Islamic bank's workers is high than the private, conventional and government bank. The results likewise demonstrated that the relationship between OCB and IWE is significantly positive. This research may improve the understanding of the people, employees and managers of banks about the understanding of the relationship between level of IWE and OCB.

Keywords: Organization Citizenship Behavior, Islamic Work Ethics, Islamic Bank

JEL Classifications: M19

1. INTRODUCTION

The employees assumed to be an essential part of the organization. The devotion and endeavours of an employee for work are mandatory for the high functioning of the organization. This can be possible when the employees demonstrated the obligation for work and also esteemed the work ethics. Therefore, it has been imperative to explore the level of organizational citizenship behaviour and Islamic work ethics (Yousef, 2000; 2001).

Over the recent few years, the organizations were attempting to manage the questionable conduct of employees that made the awkward condition for others to work in it. Unluckily, it is challenging to find the practices in the organization of Pakistan, which are grounded on the teachings of Islam. There is an absence of methods based on the teachings of Islam in the organization of Pakistan. There is a restricted usage of laws of Islam in Pakistan (Tufail et al., 2016).

Ethics are generally indicated as the ethical values, and these moral values directed an individual in making a difference about wrong and right. It has to be the obligation of every Muslim to take after the Islamic standards. In this manner, Muslims are urged by the work ethics of Islam to perform the work activities sincerely that contribute to organization's development and general public's prosperity (Haroon et al., 2012).

Organ (1988) characterized the OCB conduct that appeared by the workers willingly. This isn't an aspect of the responsibilities of employees. This conduct is rehearsed by workers to make a decent impression of the organization. OCB, as a total, contributed altogether in the execution of an organization (Middleton, 1999). Workers occupied with OCB at the time when organization gave various chances to workers to accomplish their objectives, and the employees got gratefulness for that commitment with an organization (Lawrence et al., 2012).

Turnipseed (2002) established a principle that people who scored high in moral esteem and also gave high inclination for moral

qualities generally occupied with OCB. IWE significantly affects OCB when the workers are responsible for the performance of work activities that are not a part of their job duties (Alhyasat, 2012).

The fundamental motivation behind the research has explored the link between IWE and OCB. The population of the study was the employees who worked in the banks of Lahore. This study's participants were the government, Islamic, private and conventional Bank's employees. IWE dimensions were teamwork, honesty and accountability. Altruism, courtesy and conscientiousness were used as the dimensions of organizational citizenship behaviour.

2. LITERATURE REVIEW

Ethics is characterized as an arrangement of ethical norms to differentiate in the wrong and right (Khan et al., 2013). IWE is described as morals derived from the Quran and Sunnah (Ali and Owaihan, 2008).

The subject of IWE has been caught a vital consideration and researchers were investigating results from IWE in the organization from a previous couple of years (Carroll and Buchholtz, 2006). Ali (1988) directed a vital study for IWE. He constructed the exploration concerning the teaching of the holy prophet (peace be upon him) and lessons given by the Quran. Islam gave arrangement of fundamental standards which were necessary for the life of a Muslim. These standards or rules are substantial for every one of the people and in all circumstances of the future (Beekun and Badawi, 2005).

Islam focused on those beneficial and helpful endeavours, which are sources for accomplishment and joy. It has been persuaded with guarantee in the Quran, "Allah guaranteed you for his forgiveness and bounties" (Quran 2:268). Therefore, it implies that only those people will be honoured with the forgiveness of Allah who put endeavours in work which is inclined with guidelines given by Allah. The sacred Prophet (P.B.U.H) tended to that "Nobody eats superior nourishment than that which is earned by doing work with own hands" (Albukhari, 286). The Prophet Muhammad (P.B.U.H) focused on the quality of work. The holy Prophet made an effort for transforming the Arabs into a socialized and civilized society as there was a lack of discipline among them.

Managing the sector of banking is very mandatory for the economy of any nation. Therefore, the focus of managers should be on the practices of IWE among employees. It has been essential to be a routine with regards to IWE in Bank's workers. Therefore, unethical practices are not conferred. A human as capital is vital in the organization's development. Workers acted ethically contributed to the organization's growth (Manan et al., 2013). The dimensions which were utilized as a part of this research comprise teamwork, accountability and honesty. In Islam, the effort's rank is high. Muslims are supported by Islam for learning the diverse abilities and utilizing these abilities during their tasks. Islam additionally prompted the Muslims to play out their obligations other than just fulfilling the necessary formalities of the job. Islam concentrated on getting the vital learning and abilities in

regards to the activities (Othman et al., 1998). Tolerance was likewise fundamental for doing the work assignments, particularly during the circumstances of contradiction. Tawakkal should be practised by Muslims. The essential focus of tawakkal was fundamentally performing each task for Allah's sake. Muslims should keep in mind the factor of tawakkal while putting efforts in work activities. Therefore, they don't have to be disappointed in case of any unfavourable outcome. Muslims expected positive outcome or result while practising tawakkal, and they continued the endeavours (Kamaluddi and Khadijah, 2010).

Islam prompted the Muslims to help each other with the goal by instructing that the Muslims get compensated for goodness here and hereafter. The spirit of rivalry should be practised among Muslims while working in teams. However, alongside this rivalry, they should also make a cooperation with one another. This cooperation with one another should be for the end goal of getting a reward for this good deed. Islam energized rivalry by inviting Muslims to take an interest in moral activities. Muslims are also advised by Islam for not doing indecent activities. This may be accomplished through inciting unity among Muslims. The Holy Prophet (P.B.U.H) advised the Muslims to do equity in each issue. (Khadija et al., 2015).

The employees should demonstrate honesty in each item. They don't need to frighten from the truth. If an employee is an accountant in an organization, that employee ought to uncover each accounting information (Atiyah, 1993). The element of honesty has likewise alluded as that the person should not deny from a thing which is communicated by that person prior and demonstrated this sincerity through not taking an interest in that activity which may negatively affect the picture of the organization in the market (Wetzels et al., 1998). At the point when the workers didn't demonstrate the honesty among them, the trust didn't develop. Therefore the communitarian connections didn't exist among them (Scarnati, 1997). Organ (1988) introduced the idea of organizational citizenship behaviour. Later on, the researcher's vast majority have directed exploration with the focus on two points. Firstly, the perspective was to explore the connection between OCB and group-level outcomes. Secondly, the focus was to investigate the relationship between OCB and individual-level outcomes (Bergeron, 2007). The researchers have explored the OCB in the different field over the last few years (Podsakoff et al., 2000). OCB is unhindered conduct and this conduct is demonstrated by the representatives willingly. This conduct was not acknowledged verifiably by reward framework, yet it subsidized essentially in the organization's growth (Organ, 1988).

Planned behaviour leads to organizational citizenship behaviour. OCB has a significant role in drawing the results from employees positively. The managers focused on OCB while assessing workers. When the employees practised more OCB, they got high rates from managers in the assessment. Therefore, these workers got high rewards (Bergeron, 2007; Rotundo and Sackett, 2002).

Organ (1988) recognized dimension of OCB as consciousness, civic virtue, sportsmanship, courtesy and altruism. In civic virtue, the employees rehearsed those behaviours which participated in

resolving an organization's problems (Organ, 1988). In altruism, the focus of the employees is on assisting each other in the organization's activities (Organ, 1988). Representatives practised the courtesy behaviour to help other people to avoid the occurrence of an issue ahead of time that can be faced in the future (Organ, 1988). In consciousness, the employees' performance is above the anticipations from an employee by an organization. (Organ, 1988). In sportsmanship, the worker bears the awkward circumstances without complaining. That individual likewise demonstrated the actual conduct in the poorly designed situation (Organ, 1988).

3. DATA AND ESTIMATION TECHNIQUES

Information was gathered from the Bank's easily available employees. Therefore, this study used convenient sampling. The Bank's employees of Lahore were the population of the research. Three hundred employees sample of the research. The formulae for determining the size of the sample is $50 + 8k$ (Field, 2013). K is denoted for the number of indicators, and that formula is used for deciding the single population's sample. In this research, the number of indicators k was ten after including all demographics. $50 + 8(10) = 130$ is the sample estimate for single population. Participant of the study included male and female both. Therefore, 260 was a sample. In this manner, 300 employees were selected for this study. The instrument that was utilized is questionnaire. One questionnaire with two sections was utilized to gather the information from the participants. The IWE questionnaire of Khadija et al. (2015) was adopted in this study. Tufail et al. (2016) created a questionnaire of OCB, which was used in this research. Information was collected by visiting each bank personally. IBA, Punjab University issued the letter of permission for collection of data from banks. This permission letter was signed by the supervisor, and the researcher showed this letter to the branch manager of the banks for taking the consent for data collection. The questionnaire was circulated among banks and was collected following 3-4 days. The researcher visited twenty-six banks in total, and it required time of 3 weeks for information gathering. An aggregate of 360 questionnaires was circulated, and three hundred questionnaires were collected.

IWE level in Bank's employees was analyzed by using IWE scale (Table 1). Private, government, conventional and Islamic Bank's employees were the respondents of the study. The analysis of data demonstrated that IWE level in employees of government, private and prevailing Bank is low than Islamic banks. IWE level of private and government bank is low than conventional banks. IWE level of private Bank is low than government owned banks. The lowest IWE level is among the private bank's employees.

OCB level was examined through the scale of OCB (Table 2). Workers of private, Islamic, government and conventional banks were the respondents of the study. The analysis of data demonstrated that the OCB level of individual, traditional and government banks is low than Islamic banks. OCB level of conventional and government banks is low than private banks. OCB level of traditional bank is low than government-owned banks. The correlation between IWE and OCB among Bank's employees (Lahore) is presented in Table 3.

Table 1: IWE level among bank's employees (Lahore)

Banks	n	Mean	Standard deviation	% of n	Banks
Conventional	126	36.8889	7.91679	42.0	Conventional
Islamic	53	37.3585	5.01572	17.7	Islamic
Government	26	36.3846	4.80064	8.7	Government
Private	95	36.0947	5.50449	31.7	Private
Total	300	36.6767	6.49971	100.0	Total

Table 2: OCB level among bank's employees (Lahore)

Banks	n	Mean	Standard deviation	% of n	Banks
Conventional	126	35.8175	6.47630	42.0	Conventional
Islamic	53	37.4717	5.29733	17.7	Islamic
Government	26	36.6154	5.41167	8.7	Government
Private	95	37.0737	5.99866	31.7	Private
Total	300	36.5767	6.05306	100.0	Total

Table 3: Correlation between IWE and OCB among Bank's employees (Lahore)

		OCB
IWE	Pearson correlation	0.568**
	Sig. (2-tailed)	0.000
	n	300
		OCB
IWE	Pearson correlation	0.568**

**Correlation is significant at the 0.01 level (2-tailed)

4. CONCLUDING REMARKS AND RECOMMENDATIONS

The relation between the level of IWE and OCB was explored using the correlation of the moment of the Pearson product. Preliminary tests were performed to ensure no interference of linearity, normality and homoscedasticity assumptions. The analysis demonstrated that the relationship between IWE and OCB is significantly substantial. A significant positive relationship exists between IWE and OCB in employees of banks. IWE level in employees of government, private and conventional Bank is low than Islamic banks. IWE level of private and government Bank is low than traditional banks. IWE level of private Bank is low than government-owned banks. The lowest IWE level is in the private Bank's employees. The analysis of data demonstrated that the OCB level of individual, conventional and government banks is low than Islamic banks. OCB level of traditional and government banks is low than private banks. OCB level of traditional Bank is low than government-owned banks. There is a significantly strong positive relationship between IWE and OCB.

When workers practised Islamic work ethics in their work activities, they performed other roles in the organization. Therefore, there is a substantial nexus between IWE and OCB as it has been explored in this research. So, the practices of IWE and OCB should be in every sector. The mediator or moderator, such as employee culture and employee engagement between IWE and OCB, could be explored by researchers in the future. Future research can also be conducted by taking the sample of different fields.

REFERENCES

- Albukhari, S. (1994), In: Khan, M.M., editor. Sahih al-Bukhari. Riyadh: Maktaba, Business Dar-us-Salam.
- Alhyasat, K.M. (2012), The role of Islamic work ethics in developing organizational citizenship behavior at the Jordanian press foundations. *Journal of Islamic Marketing*, 3(2), 139-154.
- Ali, A.J. (1988), Scaling an Islamic work ethic. *The Journal of Social Psychology*, 128(5), 575-583.
- Ali, A.J., Owaihan, A. (2008), Islamic work ethic: A critical review. *Cross Cultural Management: An International Journal*, 15(1), 5-19.
- Atiyah, M.K. (1993), *Sistem Perakaunan Dalam Islam (terj)*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Beekun, R.I., Badawi, J.A. (2005), Balancing ethical responsibility among multiple organizational stakeholders: The Islamic perspective. *Journal of Business Ethics*, 60(2), 131-145.
- Bergeron, D.M. (2007), The potential paradox of organizational citizenship behavior: Good citizens at what cost? *Academy of Management Review*, 32(4), 1078-1095.
- Carroll, A., Buchholtz, A. (2006), *Business and Society: Ethics and Stakeholder Management*. Mason: Thompson Learning.
- Field, A. (2013), *Discovering Statistics using IBM SPSS Statistics*. United Kingdom: Sage.
- Haroon, M., Zaman, F.H.M., Rehman, W. (2012), The relationship between Islamic Work Ethics and job satisfaction in healthcare sector of Pakistan. *International Journal of Contemporary Business Studies*, 3(5), 6-12.
- Kamaluddin, N., Khadijah, S.M. (2010), The conceptual framework of Islamic work ethic. *Malaysian Accounting Review*, 9(2), 57-70.
- Khadijah, A.S., Kamaluddin, N., Salin, A. (2015), Islamic work ethics practice among employees of banking sectors. *Middle East Journal of Scientific Research*, 23(5), 924-931.
- Khan, K., Abbas, M., Gul, A., Raja, U. (2013), Organizational justice and job outcomes: Moderating role of Islamic Work Ethic. *Journal of Business Ethics*, 126(2), 1-12.
- Lawrence, J., Ott, M., Bell, A. (2012), Faculty organizational commitment and citizenship. *Research in Higher Education*, 53(3), 325-352.
- Manan, S.K., Kamaluddin, N., PutehSalin, A.S.A. (2013), Islamic work ethics and organizational commitment: Evidence from employees of banking institutions in Malaysia. *Pertanika Journal of Social Sciences and Humanities*, 21(4), 1471-1489.
- Middleton, S.A. (1999), *The Relationship of Cognitive Job Satisfaction and Organizational Citizenship Behavior in a Military Organization (Doctoral Dissertation)*. Available from: <https://www.search.proquest.com/docview/304513570?accountid=135034>.
- Organ, D.W. (1988), *Organizational Citizenship Behavior: The Good Soldier Syndrome*. Lexington: Lexington Books/DC Heath and Com.
- Othman, S.A., Omar, S.A., Mustapha, N.H., Aidit, G. (1998), *Islamic Management for Excellence*. Kuala Lumpur: Institute Perkembangan Minda.
- Podsakoff, P.M., MacKenzie, S.B., Paine, J.B., Bachrach, D.G. (2000), Organizational citizenship behaviors: A critical review of the theoretical and empirical literature and suggestions for future research. *Journal of Management*, 26(3), 513-563.
- Rotundo, M., Sackett, P.R. (2002). The relative importance of task, citizenship, and counterproductive performance to global ratings of job performance: A policy-capturing approach. *Journal of Applied Psychology*, 87(1), 66-80.
- Scarnati, J.T. (1997), Beyond technical competence: Honesty and integrity. *Career Development International*, 2(1), 24-27.
- Tufail, U., Ahmad, M.S., Ramayah, T., Jan, F.A., Shah, I.A. (2016), Impact of Islamic work ethics on organization citizenship behavior among female academic staff: The mediating role of employee engagement. *Applied Research Quality Life*, 12(5), 693-717.
- Turnipseed, D.L. (2002). Are good soldiers good? Exploring the link between organization citizenship behavior and personal ethics. *Journal of Business Research*, 55(1), 1-15.
- Wetzels, M., Ruyter, K.D., Birgele, M.V. (1998), Marketing service relationships: The role of commitment. *Journal of Business and Industrial Marketing*, 13(4/5), 406-423.
- Yousef, D.A. (2000), The Islamic work ethic as a mediator of the relationship between locus of control, role conflict and role ambiguity. *Journal of Managerial Psychology*, 15(4), 283-302.
- Yousef, D.A. (2001), Islamic work ethics: A moderator between organizational commitment and job satisfaction in a cross-cultural context. *Personnel Review*, 30(2), 152-169.