Organizational Commitment as Mediator of Antecendents of Organizational Citizenship Behavior in Sharia Organization

Ugung D.A. Wibowo, Tb. Zulrizka Iskandar, and A. Gimmy Prathama

Abstract—Sharia organization founded in order to realize *fallah* (the common good), had a classic probems that is employees turnover problem. By that case, researcher interested in studying the role of islamic self-regulation and perception of psychosocial work environment through organizational commitment on organizational citizenship behavior (OCB) in sharia organization. Quantitative research study was classified based on the type of data and data analysis procedures. The independent variables in this study are: islamic self-regulation and perception of psychosocial work environment, while the dependent variable in this study are: organizational commitment and OCB. The subjects in this study were 45 employees on islamic finance. Hypothesis testing with multiple regression analysis. Conclusions from this research are: (1) islamic self-regulation and perception of psychosocial work environment simultaneously contribute to organizational commitment, (2) islamic self-regulation contribute directly or through organizational commitment on OCB, and (3) perceptions of the psychosocial work environment does not contribute directly, but through organizational commitment as mediator in order to contribute to OCB.

Keywords— Islamic self-regulation, perception of psychological work environment, organizational commitment, organizational citizenship behavior.

I. INTRODUCTION

TODAY the financial institutions become an important service industry in the dynamics of the world economy . Various economic policy was carried out, which leads the financial services industry at the level of banking, finance and insurance, both of the conventional (general) and islamic. The number of competitors of islamic financial institutions are increasingly numerous and increasingly fierce competition, the services and commitment to the sharia organization will be the key to attract and retain existing customers [1].

Baitul Mal wat Tamwil (BMT) as one of the islamic financial institutions is very aware to the competition between banks and finances in Indonesia that so hard, so manny efforts

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made to achieve its position to grow and thrive. It is need good citizenship behavior in the form of organizational citizenship behavior (OCB) in order to be optimal service to the customer. According to [2], defined OCB as individual behavior with discretionary, not related directly or explicitly by the formal reward system and can improve the overall efficiency and effective functioning of the organization.

Based on preliminary studies, through interviews and observations of a number of heads and administrators of BMT Dana Mentari as a leading Islamic finance on Purwokerto, Indonesia, found that the islamic organization built for enforce islamic business and fight for the fate of the low class people, in addition to look at business opportunities in the moslem community in order to realize *fallah* (commonweal) [1]. To support the objectives of the sharia organization, it needed OCB, that in religion of islam the behavior is a part of the worship behavior which based on *iltizam jamaah* or commitment toward sharia organization.

The ability of members to regulate themselves in order to have the same vision of the organization [1] is one of the antecendent of OCB. The members of an organization must be able to regulate themselves in order to carry out its role of job. This ability to regulate 'self' is termed as self-regulation. In a work setting, islamic self-regulation in the works is a process that activates thoughts, feelings, and behavior in work situations as internalization of the creed, sharia, and morality in an effort to be *insan kamil* or perfect moslem.

While the self-regulation is not enough, other things that affect organizational commitment that is characteristic of the organization, one of which represented by positive perception to the psychosocial work environment. In the context of the organizational commitment, the perception of psychosocial environment in sharia organization, is expected to raise awareness of islamic self-regulation at every moslem employee to the organizational commitment not only to his/him organization, but also to the type of sharia organization.

Based on the above, the problem statement in this research is: the role of Islamic self-regulation and perception of psychosocial work environment through organizational commitment on organizational citizenship behavior (OCB) in sharia organization?

II. LITERATURE REVIEW

A. Organizational Citizenship Behavior in Sharia Organization

According to [2], organizational citizenship behavior (OCB) defined as individual behavior with spontaneous and free, not related directly or explicitly by the formal reward system and can improve the overall efficiency and effective functioning of the organization. Organ defined OCB as individual behavior which is free (discretionary), which do not directly and explicitly received an award from the formal reward system, and the overall push effectiveness of organizational functions, it is voluntary, because the behavior is not required by the terms of the role or position description, which clearly required under the contract with the organization; but as a personal choice [4].

OCB in a sharia organization as a manifestation of extra-role behavior is a form of self-consciousness of a moslem who works in a sharia organization [5], working to not only run a given job description, but rather than it is to lighten the burden of organization by doing activities that benefit and prevent the organization from loss, by voluntarily.

The concept of moslem brotherhood to lead extra-role behavior as organizational citizenship behavior in sharia organization that is described in the following stages:

a. *Taaruf*, which introducing and relationship among fellow moslems.
b. *Tafahum*, the attitude of understanding in the context of brotherhood moslems.
c. *Ta'awun*, the attitude of helping a fellow moslems in live problems.
d. *Tafakul*, or sacrifice for the sake of his moslems's good name of religion and the establishment of sharia.

Islam also leads a moslem to behave altruism and "do more" on fellow moslems in several ways, such as:

*"And due to the grace of Allah ye lenient with them. Had ye be harder to be rude, they would abstain from all around you. Therefore, forgive them; ask forgiveness for them and consult them in the affairs. Then when you've made up your mind, then put thy trust in Allah. Indeed, Allah loves those who put their trust in Him" (*Verses *Ali Imran: 159)* [6]

In Islam, such as the dimensions of OCB: altruism (helping without coercion), sportsmanship (abstinence hurt colleagues), and courtesy (ease of work), manifested in the form of prosocial behavior, in which Allah says that a moslem is always faithful, good deeds, edify each other among fellow moslems, and the Prophet Muhammad also encouraged others seek to make it easier to facilitate/ease the burden and serve other human beings as fellow moslems with the promise of reward in the hereafter.

"in the name of time; verily man is in loss; Except those who believe and work righteousness, and advised each other to truth and advised each other to patience" (Verses *al-'Asr*: 1-3) [6]

In the verses of the Qur'an and hadith above it is clear that a moslem will be nearby to help moslems in various forms, especially the virtues of working together in an sharia organization. Because the interaction of fellow moslems in an organization must be very intense and requires mutual effort and mutual help ease from fellow members of the organization, even saving each other.

*"A moslem is a man who protect others from the evil tongue and hands" (*Narrated by Bukhari, Muslim). [7]

Not only the application of sharia organizational citizenship behavior in the context of extra-role behavior within the sharia organization, but also in the context of service to the customer or client, even wider than it is long in the context of that fellow moslems are brothers or 'family'. Islam teaches that the concept of service from a business carried on either in the form of goods or services do not provide bad or not qualified, but qualified services to others. Related to the other two dimensions of OCB, namely conscientiousness (exceeding a given role) and civic virtue (voluntary participation), motivated by the command of Allah: '*fastabiqul khayrat*' [5].

B. Organizational Commitment in Sharia Organization

The concept of commitment to the organization becomes an important discussion in the research on organizational behavior [3]. The concept of commitment in general attracted many researchers in their efforts to study the relationship between individuals and organizations that generally discusses the intensity of the behavior of employees in the company.

Seeing some sense of organizational commitment, Meyer and Allen's concept [8] expressed the sense of commitment that is almost similar to [9], in which a commitment is a psychological condition, which is a characteristic of working relationships with organizations and involvement of workers to decide to remain part of the organization. However, Meyer and Allen are not only linked with the affective organizational commitment, but also with the desire of employees to continuous dimensions and normative dimensions in the eyes of employees.

In the context of sharia organizational commitment, an employee is directed to the Islamic-oriented organization, willing to donate their energy and bind themselves through activities and involvement to achieve organizational goals mandate as a form of self-actualization according to the rules of Allah. [1] stated that the obligation of a moslem that is obedient, follow what is outlined by the leader, keep their promises in the contract, and honest in carrying out the mandate.

In this study, the authors modify the proposed components of organizational commitment, [10] who view commitment as something that is associated with emotional affective as nature of the spiritual affective. Organizational commitment in sharia organization has a level of identification of employee to Islamic organizations based on three aspects:

1. A definite belief and full acceptance of the values and goals of sharia organization;

"Halal is unmistakable and the haram is unmistakable, and between them there are doubtful matters. If anyone is caught up in things that are doubtful, then he falls back on the forbidden..." (*Hadith* narrated by Muslim)

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2. A willingness to bend over backwards for the sake of sharia organization;

> *"Indeed, Allah loves a servant when he worked diligently and professionally"* (*Hadith* narrated by Tabarani)

3. A strong drive and desire to actively relate to the organization because individuals have a desire to give something of themselves to support welfare of sharia organizations.

> *And say: "let you work, then Allah and His Messenger and the mu'min will see your work, and you will be returned to (Allah) Who will Knowing the Unseen and the Visible, and preached unto you what you did"* (Verses *at-Tawbah*: 105) [6]

C. Islamic Self-regulation

Bandura's social cognitive theorists [11] as that put forward the notion of self-regulation as the ability to regulate their own behavior and one of the main drivers of the human personality, as long as the individual is able to make sense of control on the psychology and behavior then he can effectively adapt to its environment.

Self-regulation is the ability to behave according to one's own intention in a flexible way [12]. The self-regulatory framework is extended to work setting. Since, work life is a major area in one's life. The experiences in the work situation have profound impact on the person's functioning in other areas of life. Hence self-regulation of behaviour at work should be understood with the broader perspective.

How the islamic self-regulation, especially at work setting? [13] stated that the Islamic religion who brought by Prophet Muhammad, is what Allah revealed in the Qur'an and the authentic Sunnah is in the form of commands and prohibitions as well as instructions for the good of moslem in the world.

According to [14] Islam is a treatise or messages of God revealed to the prophets and apostles as instructions and guidelines containing the laws perfect for use in human livers ordinance, which regulate human relationships with people, relationships man and nature, and man's relationship with his god. In this case it is stated that Islam make regulations or rules and regulations in the three principal components of structured and can not be separated from one another in the following order, they are: (1) *aqidah* or faith; (2) *shari'ah* , the rules of God; and (3) *akhlaq* or ethics .

People must regulate his activity, including to work [13]. A devout Islam or moslems are followers of Islam who builds himself regulation in accordance with the regulations of his religion, so different from the attitude shown by other faiths. In the teachings of Islam is not known separation between the sacred and the profane or ritual worship and work, it mean, if carried out in accordance with the instructions of sharia, the work can not be separated from religious and spiritual significance included in it [15]. Therefore for a devout moslem to work not just for a living or a self-actualization, but more than that, it is a worship.

Verses in the Qur'an emphasizes the importance of work for a moslem, such as verses *at-Tawbah*: 105 [6] and :

"Someone did not get anything except what has been earned" (Verses *An-Najm*: 39) [6]

Islamic self-regulation is a process that activates thoughts, feelings and behaviors [11] as the internalization of the creed, sharia, and morals in order to achieve personal goals of a moslem is to be an *insan kamil* or the real moslem. After the researcher modified the theory, aspects of islamic self-regulation consists of: (1) the regulation of the appropriate metacognition to islamic theology, understanding and awareness of the cognitive process, plan, organize, measure themselves, and instruct themselves in the framework of faith; (2) the regulation of the motivation, covering all thought, action or behavior in which someone tried to influence the choice, effort, and perseverance in order to *ibadah* (vertical worship) and *muamallah* (horizontal worship) are realized in the form of encouragement to fight in the way of Allah; and (3) the regulation of active behavior as a moslem.

D. Perceptions of Psychosocial Work Environment in Sharia Organization

Perception according to [17] is a vision, how someone sees something, whereas in the broad sense is sight or sense, that is how one views or mean something . Meanwhile, according to De Vito, perception is the process by which one becomes aware of the many stimuli that affect the senses [12].

Perceptions of psychosocial work environment is the perception of the organizational environment in the unit of analysis at the individual level. James and Sells [18] stated perceptions of psychosocial environment can be defined as a cognitive representation of the individual against situational events that are relatively close to him, which express the psychological meaning and significance of these situations for the individuals concerned.

[18] founded that perception of the psychosocial environment is a set of terms of the environment perceived by people who work in an organization's environment as well as having a major role in influencing the behavior of employees. In sharia organizations as a social entity of moslem flocking formally, to interact and work together toward a common goal that by the rules of Allah, is a self-actualization as worship.

Work environment divides into two: the physical work environment and the psychosocial work environment. According to [18], indicators of psychosocial environment are: (1) The need for workers, including benefits, achievements, and the recognition of, (2) norm group work, (3) the role and attitude of workers, (4) the relationship between co-workers, (5) the relationship between employees with supervisors. All of the indicators related the sharia organization, so the perception of the psychosocial environment is in the Islamic environment context.

III. METHODOLOGY

This resarch focused on the influence of islamic self-regulation and perception of psychosocial work environment through organizational commitment on organizational citizenship behavior (OCB).

This research use causal research as a study design. Causal research is research that aims to prove a causal relationship or relationships influence and are influenced of the variables studied [20]. This research classified quantitative research based on the type of data and procedures to analyze the data. Quantitative research is research that uses research design based on statistical procedures or other means of quantification to measure the research variables [21].

The independent variables in this research are: Islamic self-regulation and perception of psychosocial work environment. The dependent variable in this study are: organizational commitment and OCB. In the process, researcher use organizational commitment as mediator variable. Research subjects are employees of BMT Dana Mentari, an islamic finance institustion on Purwokerto, Central Java, Indonesia. The research use all the employees of the organization amounted of 45 employees.

Data collection using the scales are: Islamic Self-regulation Scale, Perception of Psychosocial Work Environment Scale, Organizational Commitment Scale, and Organizational Citizenship Behavior Scale. Researchers used data retrieval method with scale, which is a design study that asks others express/respond about themselves in the range of options [19].

To test the hypothesis researchers use path analysis, which is in the process of data analysis calculations of researchers using the program SPSS for Windows Release 17.00

IV. FINDINGS AND DISCUSSIONS

Findings

Based on calculations of the structure of the flow analysis, then provide information obektif as follows:
1. Results Contributions Model - 1
   a. Some influence, directly or indirectly (through Y) and the total effect on the islamic self-regulation (X_1), the perception of the psychosocial work environment (X_2), and organizational commitment (Y) on organizational citizenship behavior (Z) is described as follows:
      - The direct effect of variable X_1 to Z = 0.445
      - The indirect effect of variables X_1 to Z via Y = 0.445 + (0.245 x 0.564) = 0.445 + 0.138 = 0.583
      - The effect of total X_1 to Z = 0.583
      - The direct effect of variable X_2 to Z = -0.027
      - The indirect effect X_2 to Z by Y = -0.027 + (0.515 x 0.564) = -0.027 + 0.290 = 0.263
      - The effect of total X_2 to Z = 0.263
   b. Contribution of islamic self-regulation (X_1) that directly affect the organizational citizenship behavior (Z) of $0.445^2 = 0.198$.
   c. Contributions perception of psychosocial work environment (X2) that directly affect the organizational citizenship behavior (Z) is $-0.027^2 = 0.0007$.
   d. Contribution of organizational commitment (Y) which directly affect organizational citizenship behavior (Z) of $0.564^2 = 0.318$.

   e. Contribution of islamic self-regulation (X_1), the perception of the psychosocial work environment (X_2), and organizational commitment (Y) simultaneously affecting organizational citizenship behavior (Z) of $R^2 = 0.698$. The remaining amount of $0,302 = 30\%$ influenced by other factors.
2. Results Contributions Model - 2
   a. Contribution of Islamic self-regulation (X_1) which directly affect organizational commitment (Y) by $0.245^2 = 0.60$.
   b. Contributions perception of psychosocial work environment (X_2) that directly affect organizational commitment (Y) equal to $0.515^2 = 0.265$.
   c. Contribution of Islamic self-regulation (X_1) and perceptions of the psychosocial work environment on sharia organization (X_2), simultaneously the influence of organizational commitment (Y) of $R^2 = 0.407$. The remaining amount of $0.593 = 59\%$ influenced by other factors.

TABLE I
DECOMPOSITION OF PATH COEFFICIENTS, EFFECT OF DIRECT AND INDIRECT, OF THE TOTAL INFLUENCE ISLAMIC SELF-REGULATION (X_1), PERCEPTION OF THE PSYCHOSOCIAL WORK ENVIRONMENT (X_2), AND ORGANIZATIONAL COMMITMENT (Y) ON ORGANIZATIONAL CITIZENSHIP BEHAVIOR (Z)

Variable Effect	CausalEffect			Remaining ε_1 and ε_2	Total
	Directly	Undirectly through Y			
X_1 to Z	0,445	-		-	0,445
	-	0,445 (0,245 0,564)	+ x	-	0,583
X_2 to Z	-0,027	-		-	-0,027
	-	-0,027 (0,515 0,564)	+ x	-	0,263
X_1, X_2, Y to Z	0,698	-		0,302	1,000
X_1 to Y	0,60	-		-	0,600
X_2 to Y	0,265	-		-	0,265
X_1, X_2 to Y	0,407	-		0,593	1,000

Discussions

The result of hypothesis testing is prove if Islamic self-regulation directly affects organizational commitment. Islamic self-regulation as the ability of self-regulation by the rules of Islam, in its application to be a moslem he would regulate themselves by activating thoughts, feelings, and behaviors in order to achieve personal goals that have been set to be perfect man as a devout moslem destination. The direct activation of self-regulation itself towards a higher goal that is as special worship to Allah as God and general worship to others.

In the context of how an employee who has an islamic self-regulation, in which in the worksetting, is come from the idea that work is a worship, tend to set theirself a loyal employee to commit to the work like the rule of the religion (sharia), especially the moslem that accommodated in an islamic organization. The correlation between the two variables with a correlation of 0, 411, its show the contribution of islamic self-regulation to the organizational commitment and then showed a positive and significant effect.

Meanwhile, the islamic self-regulation does not contribute to the organizational citizenship behavior. However, the

calculation described above with both models, could explain that Islamic self-regulation requires variable of organizational commitment to conduct or show the extra-role behavior or organizational citizenship behavior (OCB). This means that when the employee organizational commitment is low, then the islamic self-regulation has not contributed to organizational citizenship behavior (OCB). These findings add to the repertoire of knowledge about self-regulation of behavior shown by [12], in which said that self-regulatory activities mediate the reactions between individuals and their environments and influence individuals' achievement. This finding reinforce previous studies [22] that have shown the role of Islamic self-regulation on organizational commitment in sharia organization .

As in the research by [23], which proves that the personal characteristics, job characteristics and work experience is antecendents of organizational commitment, then the self-regulation as one of the personal character in the context of "self" organize themselves to regulate himself in work and attitude toward the institution, but are not supported in this study [24]. It is important to know that self-regulation is not only about a structure or a process, but it is about employees that is the 'agent' who is regulating itself is the whole human being when he/her work, so it is not surprising when self-regulation related to OCB as procosial behavior.

Perceptions of psychosocial work environment becomes important to consider, because the psychosocial work environment as external personal factors proved to have a significant relationship to organizational citizenship behavior. Overall this study has not dig factors which may have contributed to the influence of organizational commitment, especially on sharia organization. Factors such as the organization of work climate, organizational culture, and perceptions of the work environment as part of their experience will influence how an employee carry out their work and are willing to give their best on the job. The influence of islamic self-regulation and perception of psychosocial work environment in sharia organization simultaneously and directly affects the variables of organizational commitment of 69.6%.

V. CONCLUSION

Based of findings and discussions, conclusions of this research are islamic self-regulation and perception of psychological work environment had significant effect on organizational commitment, but to contribute on organizational citizenship behavior (OCB): Islamic self-regulation contribute directly or through organizational commitment on OCB, and perceptions of the psychosocial work environment does not contribute directly, but through organizational commitment as mediator variabel in order to contribute on OCB.

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