The Role of Organizational Citizenship Behavior on Employee at Government of Aceh

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Abstract

In the effort of improving the human resource (HR) quality through employee commitment, sustainable guidance is required, both the introduction of organizational culture values and also the application of work ethic (especially Islamic work ethics) to the employees involved, including in the development of government of Aceh which becomes a Measurement the success of Islamic sharia enforcement in the work environment, where Aceh is the first Areas in Indonesia that uphold the principles of sharia in the community order. The study is focused on measuring Organizational Citizenship Behavior (OCB) by using organizational commitment as mediation factors. Islamic work ethics variable has the most effect of dominant variable on organizational commitment of employees at government of Aceh and simultaneous verification shows that Islam work ethics and organizational culture simultaneously have positive and significant effects on organizational commitment of employees at government of Aceh.

Keywords: Islamic work ethics, organizational culture, organizational commitment, OCB, government of Aceh.

Introduction

In today’s economy, organizations are expected to do more with less resource, thus it leads to more research on the creation of organizational citizenship behavior (Wotrubka, 2001, Rokhman, 2010, Quan, 2010, Nazliyah (2010). However, further research points out that in the improvement of organizational citizenship behavior for enhancing the organizational culture, weaknesses are still found in the work ethics. Further research mentions that other factors are needed, such as organizational commitment and Islamic work ethics, to improve organizational citizenship behavior (Yosef, 2000, Vance, 2006, Rahman, 2006). It is crucial for organizations to maintain their employees with high productivity. Employees engaged in their work and committed to the organization give competitive advantage for the companies, including higher productivity and lower employee turnover. It is in line with those expressed by Vance (2006), therefore employees’ commitment to the organization or company in the world of work becomes a highly important issue due to issues within the scope of companies and organizations. Nevertheless, the low percentage of employee commitment has led a number of companies and organizations to vigorously encourage awareness in their employees for understanding the vision, mission, competitive situation strategy, competencies required by the company, and adjusting attitude and behavior consistent with the values adopted by the company, as the employee guidelines for achieving organizational goals. The understanding is highly important to create conducive
working condition, enabling the company to empower human resources effectively and efficiently.

Based on the context of human resource empowerment, in order to produce employees having professionalism with high integrity, standard reference needs to be imposed by a company. The standard reference is organizational culture that systematically guides the employees to increase their work commitment for the company.

Besides organizational culture, another factor affecting organizational citizenship behavior is work ethics. Work ethics may affect employees to get involved in their work while playing an important role in building commitment to the organization. According to Wotruba et al. (2001) the benefit of work ethics is a guide for employee behavior and to make decisions which increasingly aware of the specific goals of the ethical concept. Meanwhile, for organizations or companies embracing the principles of Sharia, the work ethics which conform to the values and principles of Sharia is Islamic work ethic. Islamic work ethics is a work concept that comes from Qur'an and Hadith.

In general, Islamic work ethics is built on one’s noble purpose towards his/her behavior in the workplace. Rahman, et al. (2006) mentions that it includes effort, dedication, cooperation, responsibility, social relations and creativity. Based on other researches, there are four basic concepts of Islamic work ethics: business, competition, transparency and morally-responsible behavior (Ali and Al Kazemi, 2007; Ali and Al Owaihan, 2008). In the effort of improving the human resource (HR) quality through employee commitment, sustainable guidance is required, both the introduction of organizational culture values and also the application of work ethic (especially Islamic work ethics) to the employees involved, including in the development of government of Aceh which becomes a Measurement the success of Islamic sharia enforcement in the work environment, where Aceh is the first Areas in Indonesia that uphold the principles of sharia in the community order.

Based on the background mentioned above, the formulations of the problems in this research are:
1. Is there any effect of Islamic work ethics on organizational commitment of employees of Government of Aceh?
2. Is there any effect of organizational culture on organizational commitment of employees of Government of Aceh?
3. Is there any effect of Islamic work ethics and organizational culture on Organizational Citizenship Behavior (OCB) through organizational commitment of employees of Government of Aceh?
4. Is there any effect of organizational culture on Organizational Citizenship Behavior (OCB) through organizational commitment of employees of Government of Aceh?
5. Is there any effect of organizational commitment on Organizational Citizenship Behavior (OCB)?

Literature Review
Organizational Citizenship Behavior (OCB)
Organizational Citizenship Behavior (OCB) is typically, employees who frequently engage in OCB may not always be the top performers (though they could be, as task performance is related to OCB), but they are the ones who are known to ‘go the extra mile’ or ‘go above and beyond’ the minimum efforts required to do a merely satisfactory job. OCB defined a term that encompasses anything positive and constructive that employees do, of their own volition, which supports co-workers and benefits the company (DewZhang, 2011)
Organizational Commitment
Steers (1985) in Fitria (2003) defines organizational commitment as a sense of identification (trustworthiness of organizational values), involvement (willingness to do the best possible for the benefits of the organization) and loyalty (desire to remain a member of the organization in question) expressed by an employee about her/his organization. Organizational commitment is a condition where employees are very interested in goals, values, and objectives of the organization. Due to organizational commitment being multidimensional, it gains support development for three component models proposed by Meyer and Allen (1993). The three dimensions are:
1. Affective Commitment: Employees’ emotional attachment, identification, and involvement within an organization.
2. Continuance Commitment: Employees’ perception of the loss encountered if they leave the organization.
3. Normative Commitment: Feeling of obligation to remain in the organization because it’s just the way it is. The action is the right thing to do.

Based on the definition above, Meyer and Allen (1991) conclude that employees at any time are able to have commitment profile reflecting the high or low level of the overall commitment components. This different commitment profile will ultimately lead to different effects on work behavior. The employees’ commitment profile can be affected by many factors; one of which is corporate culture and work ethics. From the description of the three approaches to organizational commitment above, it appears that each three approaches gives great contribution in determining organizational commitment; thus the company should give sufficient attention to each approach above.

Organizational Culture
Scheindalam Calabretta et al. (2008) states that group culture or organizational culture can be defined as a basic assumption pattern, shared and studied in organizations/groups as an instrument in problem solving by adapting, integrating and considering external and internal conditions.

In Robbins and Timothy (2007), it is mentioned that in a strong culture, the core values of an organization should be upheld, intensively and widely shared. More members receiving the core values, then the stronger the culture will be. A strong culture is also said to help performance because it provides the necessary structures and controls without having to rely on suffocating, burdensome formal bureaucracy.

In the opinion of Poh (2001), training and development can be defined as procurement process of employees with special skills or helping them improve weaknesses in their performance. Previous empirical studies have provided extensive evidence that training and development facilitate renewing skills and leading to increased commitment, wealth and sense of belonging, thus directly strengthening the organizational competitiveness (Acton and Golden, 2002; Karia and Ahmad, 2000; Karia, 1999).

Based on the definition above, there are two things that make the corporate culture highly important. First, it is because these basic assumptions affect the communication, justification and behavior of members of the organization. Second, culture becomes essential because the distinction between incompatibility in behavior and nonconformity in beliefs can be more easily understood and accounted for, when considering the individual fitness to the organization.
Work Ethics

Work ethics is rapidly adopted in various companies and organizations to guide the ethical behavior of employees and members in their daily activities. In the opinion of Kaptein (2004), fifty percent of the 100 largest companies in the world apply work ethics. Ethics is articulated as a parameter of an organization - do (s) and don't (s) (Stevens, 2008). Meanwhile, the evolution of work ethics and the meaning of work in Western world may correspond to the properties, values and beliefs in European society. Therefore, one cannot ignore that the society has their work ethics and beliefs. It is correct when referring to Islamic civilization and beliefs. Ali and Al Owaihan (2008) in their research stated that since the beginning of the Islamic magnificence, especially Muslims, a unique perspective has been offered to work, and certain concepts have been formulated for work ethics.

Islamic Work Ethics

Islamic work ethics, as affirmed by Triwuyono (2000), are expressed in the form of Sharia, which consists of Al Qur’an, Hadith, Ijma and Qiyas. Islamic work ethics are comprehensive system of law and morality and cover all parts of human life. Based on justice, Sharia principles for Muslims serve as the source of a set of criteria to tell right (haq) from wrong (batil).

Applying Sharia principles does not only bring individuals closer to God, but also facilitates the formation of fair society where the individuals are able to realize their potential and well-being, and are encouraged to behave and act in accordance with religious rules and regulations (Rahman et al., 2006).

Afzalurrahman in Astri Fitria (2003) reveals that many verses in the Qur’an emphasize the importance of work. One of them is explained in the following verses:

“And that there is not for man except that [good] for which he strives, and that his effort is going to be seen QS. An-Najm: ayat 39-40) and, “That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves” (QS. Al-Anfal: ayat 53).

Thereby, Ali and Owaihan (2008) further explained that Islamic work ethics is an orientation that form and influences the involvement and participation of a Muslim in the workplace. Islamic work ethics views work as an interest that is more than self-interest. And working can increase social prosperity and strengthen faith. The concept of Islamic work ethics in Qur’an commands believers to have engagement and commitment to work, and it does not permit unethical work, such as begging, sponging, wasting time and d in useless activities (Ali and Al -Khazemi, 2007; Yousef, 2000).

Furthermore, Ali and Owaihan (2008) state that individuals must compete fairly and honestly and do business activities with good intentions. These pillars are taken collectively to inspire confidence in the workplace and strengthen social contracts, ethical understanding, and motivate employees to focus on fulfilling their responsibilities. Therefore, companies and employees will have trust in each other's goodwill and they only need to commit to responsibility at workplace. For a moment, transparency is perceived as a moral responsibility. It is based on a common understanding that wrong behavior and fraudulent acts will hinder freedom in justice and the limits off action in the workplace.
Research Method
To obtain data and information regarding this research, the author conducted field research, i.e. effects of Islamic work ethics and organizational culture on organizational citizenship behavior mediated by organizational commitment of government of Aceh. The present research would be conducted at government of Aceh. This research was to review Islamic work ethics; organizational culture on organizational citizenship behavior mediated by organizational commitment to the (Muslim) employees at government of Aceh about 400 samples.

The number of research samples was determined using Stratified Proportional Random Sampling technique, namely the sample method by distributing the population into homogeneous groups called strata, and then sample from each stratum was taken randomly. The reason for the use of this sampling technique is because it facilitated the author in collecting data through questionnaires distributed, limited fund and research time.

Results and Discussion
Based on the reliability analysis, it is known that the alpha for respondent’s each variable perception can be seen from several variables: organizational citizenship behavior variable (Z) obtains alpha value of 0.815, organizational commitment (Y) obtains alpha value of 0.914, Islamic work ethics variable (X₁) obtains alpha value of 0.895, and organizational culture variable obtains alpha value of 0.887. Thus, the measurement of reliability to the research variable shows that the reliability measurement meets the credibility of Cronbach Alpha where the alpha value is greater than or equal to 0.60.

For testing the questionnaire’s reliability, a reliability test was used to calculate Cronbach Alpha and each variable involved. Cronbach Alpha interprets correlations between scales made and all the existing variable scales. The test is intended to measure whether the existing instruments used are completely error-free, so that they can be used properly under different conditions. According to Malhotra (2005: 267) reliability measurement is considered reliable when Cronbach Alpha is greater or equal to 0.60. The reliability tests performed with the assistance of SPSS version 17.0 obtain results below:
Table 1. Reliability of each variable.

<table>
<thead>
<tr>
<th>No.</th>
<th>Variable</th>
<th>Alpha Value</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Islamic Work Ethics ($X_1$)</td>
<td>0.895</td>
<td>Reliable</td>
</tr>
<tr>
<td>2.</td>
<td>Organizational Culture ($X_2$)</td>
<td>0.887</td>
<td>Reliable</td>
</tr>
<tr>
<td>3.</td>
<td>Organizational Commitments ($Y$)</td>
<td>0.914</td>
<td>Reliable</td>
</tr>
<tr>
<td>4.</td>
<td>Organizational Citizenship Behavior</td>
<td>0.815</td>
<td>Reliable</td>
</tr>
</tbody>
</table>

Source: Primary Data, 2017 (processed).

Confirmatory Analysis Factor was then conducted on mediation and dependent variables simultaneously. The results of this analysis can be seen in the figure below:

Table 2. Fit Indices for Confirmation Analysis Factor of Mediation

<table>
<thead>
<tr>
<th>Fit Indices</th>
<th>$X^2$</th>
<th>$X^2$/df</th>
<th>GFI</th>
<th>TLI</th>
<th>CFI</th>
<th>RMSEA</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>47.027 (p&lt;.000)</td>
<td>1.809</td>
<td>.961</td>
<td>.985</td>
<td>.989</td>
<td>.057</td>
</tr>
</tbody>
</table>

The analysis results above indicate that Chi-square value = 155.163 (p < .000) with $X^2$/df = 1.809. GFI value of 0.961, TLI of 0.985 and CFI of 0.989 > 0.90, shows good fit results. RMSEA value of 0.057 shows a satisfactory value, i.e. 0.05 - 0.08 (requirements).

Conclusions

Based on the results of research and discussions and data analysis in the chapters previously described, conclusions and suggestions made are Islamic work ethics variable has the most effect of dominant variable on organizational commitment of employees at government of Aceh and simultaneous verification shows that Islam work ethics and organizational culture simultaneously have positive and significant effects on organizational commitment of employees at government of Aceh.

References


