# Islamic Perspective on Organizational Citizenship Behavior Among Academic Staff in Indonesian State Islamic Higher Education: Is It Effective?

Muhammad Wildan Shohib [a,1,*], Mohammad Zakki Azani [a,2], Nurul Lathifatul Inayati [a,3], Dartim [a,4], Ahmad Nubail [b,5]

[a] Universitas Muhammadiyah Surakarta, Pabelan, Indonesia
[b] Istanbul Sabahattin Zaim University, İstanbul, Turkey

[1] mws543@ums.id; [2] mza650@ums.id; [3] nl122@ums.id; [4] dartim@ums.ac.id; [5] munir.ahmad@std.izu.edu.tr
* Corresponding Author

## ARTICLE INFO

## ABSTRACT

This study examines the perceived level of organizational citizenship behavior based on Islamic perspective (OCBIP) practices among academic staff in the Indonesian States' Islamic Higher Education Institutions (ISIHEIs). This study also sought to observe differences in the perceived level of OCBIP among academic staff by gender. A quantitative survey method was employed to collect the data from 450 academic staff of six State Islamic Higher Education Institutions (ISIHEIs) across Indonesia using a five-point OCBIP scale. Descriptive statistics, independent-sample t-tests, and bivariate correlations between antecedents of OCBIP were carried out with SPSS software version 25. The analysis of the study exhibits the perceived level of OCBIP practices among academic staff and gender influences on the perceived variables. The hypothesized model of the study added a new theory and knowledge of OCBIP from the Indonesian State Islamic Higher Education Institutions context that can be used to improve organizational effectiveness in ISIHEIs. The study's findings suggest that the value of the OCBIP practices by academic staff can boost the effectiveness of higher education institutions. The study tested, examined, and formulated OCBIP practices for ISIHEIs. The findings also contribute to understanding how OCBIP could be used to develop organizational effectiveness in the context of ISIHEIs.

## 1. Introduction

According to Jackson, Schuler, and Jiang (2014), Human Resource Management plays a crucial role in maintaining quality assurance and developing the performance of employees within organizations [1]. Consequently, academics and practitioners started to focus their attention on the

profession of human resource management (HRM), and they discovered that employees, also known as human resources, have a considerable impact on the success or failure of an organization [2], [3]. When evaluating the success of organizations, the compassion and category of the organization can bring about various outcomes. The degree to which employees cooperate is one of the aspects that determine an organization's success. This performance, referred to as Organizational Citizenship behavior (OCB), is described as behaviors taken by individuals at their discretion that are not directly rewarded but have the potential to contribute significantly to the growth of organizations [4], [5]. Those organizations can expand or continue existing if their members behave in a manner commensurate with acting as good citizens. Understanding the origins and characteristics of organizational citizenship behavior (OCB) has become a significant priority for every organization [6]. This is because of the significance of good citizenship for corporations. Therefore, organizational citizenship behaviors (OCB) are multi-dimensional concepts that encompass all positive organizationally pertinent behaviors of all members of organizations. These behaviors include tradition in role behavior organizationally, related extra-role behaviors, and political behaviors, such as overall and responsible organizational participation [7], [8]. OCB is designated as a concept that encompasses all of these behaviors.

Organ initially proposed the notion of organizational citizenship behavior (OCB) in 1977, and since then, it has been around for quite some time. The study of organizational citizenship behavior (OCB) has grown in importance as of late, even though it is still a relatively new idea [9]. Organizational citizenship behavior (OCB) has spread across many management domains, including public agencies, private companies, and academic institutions, lending credence to the idea that employee actions impact organizational effectiveness (OE). Employees are expected to go above and beyond in their work, foster collaboration, and be ready to lend a hand to coworkers and other employees [10], [11]. According to Zareiematin, Alvani, Jandaghi, and Ahmadi (2010), these actions are explicitly defined in the organizational citizenship behavior (OCB) framework [12]. Additionally, OCB has boosted organizational engagement, service quality [13], job satisfaction, and organizational commitment in higher education [14], as well as good university governance [15]. When taken as a whole, OCB will likely lead to improved organizational performance and efficiency [16], [17], [18]. According to Delgoshaie, Tofighi, and Kermani (2008), top executives should use all the most valuable aspects of OCB if they want their organization to keep growing and improving [19].

The objective of organizational citizenship behavior (OCB), as stated by Organ, Podsakoff, and MacKenzie (2006), is to identify the individual behavior that is not included in the official incentive system in the organization [20]. In contrast, organizational citizenship behavior (OCB) refers to actions that do not fall immediately under the purview of job descriptions or formal obligations but involve the willingness to assist others without anticipating any reward in the future [21]. As a result, the concept is consistent with the findings of Appelbaum, Bartolomucci, Beaumier, Boulanger, Carrigan, Dore, Girard, and Serroni (2004) and Lengnick-Hall, Andrade, and Drake (2009), who stated that OCB is about behaviors that go beyond what is expected of them and is intended for employees who give their all to their work in addition to receiving their regular remuneration [22], [23]. According to Yao and Mingchuan (2011), it is a form of casual behavior in which individuals engage in more actions; even if those actions have only a limited connection to their occupations, they are advantageous to the organization's efficiency and the cooperation they participate in [24].

## 1.1 Overview of Organizational Citizenship Behavior (OCB) Practices in Higher Education

Throughout the past three decades, numerous research has been carried out to authenticate the theoretical model of organizational citizenship behavior (OCB). Organizational citizenship behavior (OCB) was utilized as a research indicator to evaluate academic accomplishment by non-profit institutions such as educational institutions. For additional evidence, Allison, Voss, and Dryer (2001) researched the association between OCB and students' success in their careers [25]. Based on the findings, it was determined that OCB had a beneficial impact on the student's academic performance. Furthermore, Russo, Guo, and Baruch (2014) researched to determine the effect that OCB has on the mental health of employees and their productivity [26]. Using professional success as a mediating

variable, the research showed that occupational citizenship behavior (OCB) had a substantial correlation with employees' mental health.

A further inquiry into the elements that improve organizational citizenship behavior and its impact on lecturer performance in higher education was carried out by Rosita, Musnaini, and Fithriani (2020) in the context of higher education in Indonesia [27]. The results showed that commitment has no significant effect on OCB; Job satisfaction has a positive and significant impact on OCB; Motivation has a positive and significant effect on OCB; Commitment does not have a positive and significant impact on OCB with an effect on the performance of lecturers in Higher Education; Job satisfaction does not have a positive and significant effect on OCB with an impact on the performance of lecturers in Higher Education; Motivation has a positive and considerable influence on OCB with an effect on the performance of lecturers in Higher Education. One of the factors that can affect OCB is motivation. To enhance the performance of professors, it is necessary to make it a factor to continue encouraging lecturers so that they can engage in OCB, which refers to conduct that is not required of lecturers in order to generate more creativity and innovation. The goal, mission, and primary focus of the three tertiary institutions of higher education are aligned with the quality of the lecturers teaching at these institutions [28].

An empirical study was conducted by Fatihudin, Didin, Firmansyah, Muhammad Anang, Mukarromah, and Nur (2020) to investigate the relationship between Total Quality Management (TQM) and Organizational Citizenship Behavior (OCB) and how they influence the performance of private universities in Indonesia [29]. The study's findings are based on a survey administered to 250 private universities in Indonesia. According to the findings of this research, Total Quality Management (TQM) and Technology Leadership substantially impact the performance of private universities in Indonesia. Furthermore, both factors significantly impact the performance of private universities through the quality of their services.

A study of the relationship between character traits, grit, and organizational citizenship behavior at Indonesian universities was carried out by Puteri and Arifin (2020) [30]. The results show that a person's personality and perseverance directly impact their organizational citizenship behavior for the better. Participation in one's work mediates the effect of personality on corporate citizenship actions to a lesser extent than grit, although neither factor influences the other. Working from the premise that job participation does not moderate the relationship between grit and organizational citizenship behavior, the study theoretically expands the existing notion [31], [32].

## 1.2 Organizational Citizenship Behavior from Islamic Perspectives (OCBIP)

Numerous scholars from around the globe have directed their responses to a study on social behavior since there has not been enough study to discern where the OCB research phenomenon stands and what it has yielded. More than 500 OCB studies were included in the meta-analysis conducted by Podsakoff, Whiting, Podsakoff, and Blume (2009) [33]. In order to offer a meta-analysis of the association between OCB and various individual and organizational outcomes, this study set out to do just that. According to the authors, research on organizational citizenship behavior (OCB), which typically derives from Western value systems, needs to capture the key reasons why OCB happens adequately. Concerning this void, sufficient research into the Islamic viewpoint, among others, is needed to examine the OCB construct from many cross-cultural and religious angles. Accordingly, the purpose of this part was to contribute to the existing literature on OCB by outlining Islamic management viewpoints [34], [35].

Firstly, it is clear from Islamic teachings that the essence of good citizenship is a person's inherent goodness [36]. An organization's growth and prosperity can be shaped by this behavior, which values each individual in the workplace. Among the virtues Islam emphasizes is Iman, or confidence in Allah, formally expressed as a person's inner conviction. Faith emphasizes personal action, with the individual's personality serving as a figurehead for faith and community involvement. Most Muslim scholars agree with this interpretation, and Ibn Taymiyah (1978) is one of them. In his book *al-fatawa*, he explains that a believer's heart is where faith is most deeply held and that the branches of faith represent how each Muslim understands and applies the five pillars of Islam. In Islamic teachings,

faith is seen as an assertion rather than a simple belief. Accordingly, the assertion comprises words from the heart, which denotes faith, deeds performed from the heart, and devotion [37].

An adaptable activity grounded on Islamic law (Shari'ah) is organizational citizenship behavior with an Islamic perspective (OCBIP). To seek Allah's pleasure (*Ridhallah*) and to live in happiness and well-being (*falah*) is the goal of Islamic law (Maqasid). There are two subtypes of organizational citizenship behavior intervention programs (OCBIP); the first is OCBIP-I, which focuses on the actions of specific individuals inside an organization. This type of activity is known as "OCBIP-O" when it is deliberately directed towards the organization. Podsakoff et al. (2009) state that many variables have been proposed by Williams and Anderson (1991) for organizational citizenship behavior directed at the individual (OCB-I) [33], [38]. Volunteering, being polite, encouraging, preserving peace, assisting coworkers, fostering harmony, and facilitating are all examples. However, Islam holds all Muslims to account for their actions and demands that they be grounded on Islamic teachings (the Quran and Sunnah). Thus, as Junaidah (2009) pointed out, it is the responsibility and accountability of every leader in an organization to ensure the success of that company [39]. In most cases, that leader is also accountable to Almighty God. Therefore, Islamic law and teachings should be integrated with the nine Islamic-perspective OCB-I dimensions [33] in the following ways: (1) attempting to help lessen suffering and (2) attempting to protect one's coworkers and all people from harm.

Podsakoff et al. (2009) and William and Anderson (1991) developed OCB-O to develop the organization as the primary focus. Several dimensions were formalized into OCB-O: civic virtue, sportsmanship, devotion to the organization, endorsement, support, defense of organizational objectives, job dedication, vocal conduct, leadership, and enhancing the company's reputation [33], [38]. However, Islam is a religion that seeks to establish more than just a social order; it also converts people to a way of life, which significantly impacts the development of individual identities and cultural distinctions within a community [40], [41]. Thus, OCB-O is utilized to denote individual discretionary conduct according to Islamic Shari'ah from an Islamic viewpoint. One-way Shari'ah is presented in OCB-O is by emphasizing that the ultimate aim of a person's pursuit of God is to maintain high moral standards in the workplace, acting as a viceroy or Khalifah for Allah. Along with safeguarding religion, riches, life, reason/intellect, and posterity, as well as *hajiyat* (compliments) and tahini at (embellishments), these substances served the mawashi (purpose) of Syariah.

In addition, Muslims are called upon by Islam to uphold OCB, fight for it, and play an active role in the workplace with everyone else. For these reasons, it is possible to incorporate Islamic perspectives into any defined OCB-O indicators.

Table 1. OCB-I and OCB-O Based on Islamic Perspective

| | |
|---|---|
| Individual | Altruism |
| | Courtesy |
| | Interpersonal helping/ helping coworkers |
| | Alleviate hardship (*Daf'a Darar*) |
| | Remove haram (*Raf'al Haraj*) |
| | Compliance |
| | Civic Virtue |
| | Sportsmanship |
| Organization | Organizational Loyalty |
| | Job Dedication |
| | Voice behavior |
| | Advocating High Moral Standards (*Da'wah*) |

Source: Kamil and Ahmad (2014)

Using the idea of Taqwa, Kamil and Ahmad (2014) were able to design scales based on Islamic ideas and used them to measure the components of organizational citizenship behavior (OCB). A Likert scale with seven points was used to measure OCBIP, and it was evaluated using a five-step

approach that was recommended by Cohen and Swerdlik (2010) [42]. Around 160 Muslim employees participated in the pilot study that was carried out in Indonesian companies that were predominantly Muslim. As a result of the validation conducted by experts to verify the reliability of the OCBIP scale, it was determined that 31 of the total 45 items were valid and reliable, and it loaded in all four dimensions of the OCBIP, as shown in Fig. 1 [21], [43]:
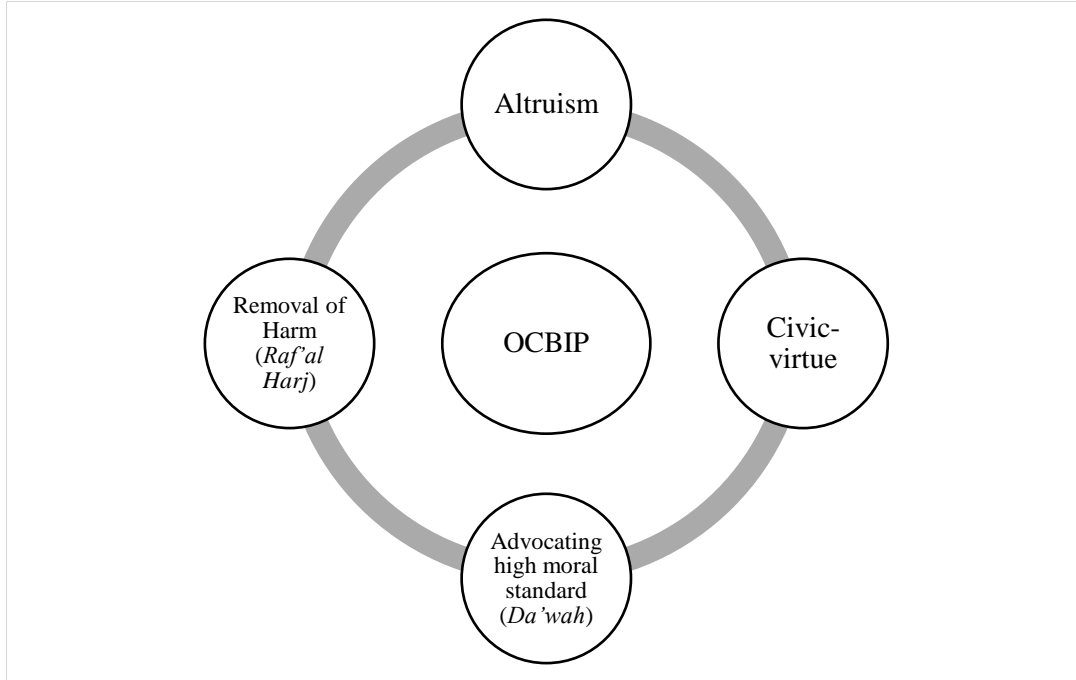


Fig.1. Dimensions of Organizational Citizenship Behaviors Based on Islamic Perspective (OCBIP)

a. Altruism (*al-eethar*). For Allah, it is characterized as another behavior of the employee in which they aid other coworkers in performing their work tasks without regard to the possibility of receiving a reward for their efforts. Furthermore, it is also about the employees' willingness to put in much effort to bring about a positive change in the organization for which they are working.

b. Civic Virtue (*Qiyam al-mu'awanah*). The voluntary actions that contribute to the active interest of individuals in the quality of work and life inside the company are voluntary actions. Furthermore, this behavior is also shown in the employee's willingness to assist coworkers in seeking the pleasure of Allah in a pure and accurate manner. In addition to this, it encourages coworkers to act morally, as this is something that they are expected to do according to the Islamic way of living.

c. They are advocating High Moral Standards (*Da'wah*). One that urges coworkers to conduct themselves in accordance with Islamic teachings while they are performing their duties. It is also about doing acts of kindness in the workplace and avoiding immoral behavior, which can have an impact on the stability of the company. For example, being proactive in taking the initiative to ensure the efficiency of the organization and being willing to assist others when they have a lot of work to do are examples of this.

d. Removal of *Harm* (*Raf'al Haraj*). During one's time while working in an organization, it is defined as an action that is taken to defend the organization from challenges and fraudulent activity. It is also about having the sense that one is responsible for establishing a pleasant atmosphere that is free from any hazards and correcting the mistakes of others in accordance with Islamic law and teaching. In order to worship Allah, to seek his Ridha, and to maintain awe of God, every action must be carried out.

Due to the fact that this justification leads us to believe that all eleven dimensions of OCBIP, which are captured in the works of Podsakoff et al. (2009), are qualified to be inside the bounds of the worldview of Islam when they are shown in accordance with the prescription of this definition, we are able to conclude that this definition is accurate [33].

### 1.3 Research Objectives, Research Questions and Hypotheses

This study aims to examine (i) the perceived level of OCBIP practices in Indonesian State Islamic Higher Education Institutions and (ii) examining statistically significant differences in the respondents' perceived level by gender. To address the research objectives, the study adopted the four dimensions of OCBIP practices from Kamil and Ahmad (2014) [43]. Based on the research objective above, the research questions are as follows:

RQ1. What are the perceived levels of OCBIP practices among academic staff in Indonesian state Islamic higher education institutions?

RQ2. Is there a statistically significant difference in the respondents' perception of OCBIP by gender?

Consequently, based on the conceptual framework as depicted in Figure 1, the hypotheses are as follows:

H1. There is a statistically significant difference in the respondents' influence on OCBIP practices by gender.

## 2. Method

### 2.1 Research Design, Sampling, and Instrumentation

This study employed a survey methodology to collect data from the participants [44], [45], [46]. This study used a descriptive analysis to investigate the respondents' observed level of organizational citizenship behavior in education.

The participants in this study were all faculty members at the thirteen Islamic Higher Education Institutions (SIHEI) in the Republic of Indonesia that fall under the jurisdiction of the Ministry of Religious Affairs. The educational system, human resource development, and management practices of the six SIHEI chosen for this study were considered since they may impact all parts of SIHEI's performance. To ensure a minimum of 95% confidence interval and ±5% margin of error, 450 sets of survey questionnaires were given out to the academic staff [45], [46, 47], [48]. Nevertheless, 357 out of 450 survey forms were returned, and we checked for missing data. The study included 352 returned survey questionnaires, with five surveys eliminated due to more than 25% blank responses.

In their respective studies, Kamil et al. (2014) and Podsakoff et al. (2000) utilized this Likert scale instrument that consists of five points [21], [43]. To determine whether or not the scale instrument was capable of accurately measuring the variables that were being investigated in this study, content validity was established [49]. In the beginning, the academicians who are experts in organizational and civic conduct screened issues that were uncertain and inconsistent, and they needed to be revised and modified further.

### 2.2 Data Analysis and Statistical Techniques

Analysis of the data involved a combination of descriptive statistics (i.e., percentages and frequency counts) and independent-sample t-tests, each addressing research objectives one, two, and three, respectively. Two sets of independent-sample t-tests were run on the mean scores for perceived OCBIP (found by answering the five Likert-type questions). This was done to see if there were statistically significant differences between the ways in which both genders saw OCBIP practiced. The scores will then be summed up, yielding scores for males and females and a group for each year of working experience.

SUHUF

## 3.  Results and Discussion

This section presents the findings of the study based on the research objectives.

### 3.1   The Descriptive Statistics of Organizational Citizenship Behavior Based on Islamic Perspective (OCBIP) Practices among Academic Staff in the Indonesian States' Islamic Higher Education Institutions

The first set of results shows the levels of Organizational Citizenship Behavior Based on Islamic Perspective (OCBIP) Practices among Academic Staff. Table 2, shows the distribution of responses to the perceived OCBIP Practices.

Table 2.  Altruism perceived level (N=352)

| No. | Items | Altruism | | | Mean | SD |
|---|---|---|---|---|---|---|
| | | Response Categories | | | | |
| | | Rarely | Occasionally | Always | | |
| 1. | I'm willing to give my time to help others who have workloads. | 9 (2.6%) | 123 (35.4%) | 215 (62.0%) | 3.712 | 0.703 |
| 2. | I'm willing to take time out of my busy schedule to help with recruiting or training new staff. | 61 (17.6%) | 127 (36.6%) | 159 (45.8%) | 3.300 | 0.945 |
| 3. | I adjust my work schedule to accommodate others' requests for time off. | 75 (71.6%) | 237 (68.3%) | 35 (10.1%) | 3.222 | 1.026 |
| 4. | I assist others with their duties. | 32 (9.2%) | 128 (36.9%) | 187 (53.9%) | 3.493 | 0.750 |
| 5. | I share personal property with others to help their works. | 50 (14.4%) | 144 (41.5%) | 153 (44.1%) | 3.363 | 0.861 |
| 6. | For the sake of Allah, I accept responsibilities that are not a prescribed as part of my job. | 39 (11.2%) | 109 (31.4%) | 199 (57.3%) | 3.617 | 0.947 |
| 7. | Stay beyond working hours to assist other staff. | 98 (28.2%) | 147 (42.4%) | 102 (29.4%) | 2.971 | 0.952 |

According to Table 2, most of the respondent's perceptions of the practice of altruism in their respective workplaces are constantly applied. Specifically, the respondents were asked about their responses on their willingness to help others while under the workload; the majority of them said that they often help others (62.0%) in the workplace. Equally, in item 2, which essentially determines the respondents' perceptions of their consideration to assist in recruiting new staff and training, the majority responded that they always help the institution with recruitment and training (45.8%), with a mean score of 3.30. Likewise, the majority of the respondents marked as occasionally keen to adjust their work schedule due to accommodating others' requests for time off (68.3%)) and about (36.9%), the majority of them said that they infrequently help others to accomplish their duties. In addition, to gain the sake of Allah, most respondents accepted any responsibilities that are not part of their job (57.3%). At the same time, many of them responded that they always infrequently stay beyond working hours to assist other staff (42.4%). It designates that on overage, the majority of the respondents were inclined to rate their answers in the frequent category, followed by occasionally, and this was directed that they practiced altruism in their workplace.

Table 3.  Civic Virtue perceived level (N=352)

| No. | Items | Response Categories | | | Mean | SD |
|---|---|---|---|---|---|---|
| | | **Rarely** | **Occasionally** | **Always** | | |
| 1. | I am eager to give my idea to improve the university's ranking. | 24 (6.9%) | 144 (41.5%) | 179 (51.6%) | 3.478 | 0.769 |
| 2. | I think of ways to develop my university. | 12 (3.5%) | 79 (22.8%) | 256 (73.8%) | 4.026 | 0.851 |
| 3. | I attend functions that are not required but that might help the university image. | 31 (8.9%) | 118 (34.0%) | 198 (57.1%) | 3.594 | 0.866 |
| 4. | I offer ideas to improve the effective of the university. | 20 (5.8%) | 102 (29.4%) | 225 (64.8%) | 3.778 | 0.836 |
| 5. | I demonstrate concern about the image of the university. | 2 (0.6%) | 49 (14.1%) | 296 (85.3%) | 4.176 | 0.681 |

The dissemination of responses displays that most respondents ranked civic virtue in the frequent category as their favorable response. The table above shows that most respondents marked that they always gave their ideas to improve the university ranking (51.6%). Meanwhile, about (73.8%) of them marked that they regularly think of ways to boost the reputation of their instructions, whereas about (57.1%) of the respondents said that they attended functions that were not obligatory but that might service the university image. It gives the impression that the respondents always have ideas on how to develop the effectiveness of their universities (64.8%). In addition, the observers perceived that they consistently demonstrated concern about the image of the university (85.3%). In comparison, about (14.1%) of the respondents said they occasionally contributed to developing the university's reputation. The average mean rating for each item of civic virtue is above 4.17, which shows a high encouraging mark as measured by organizational citizenship behavior.

Table 4.  Advocating High Moral Standard perceived level (N=352)

| No | Items | Response Categories | | | Mean | SD |
|---|---|---|---|---|---|---|
| | | **Rarely** | **Occasionally** | **Always** | | |
| 1. | I encourage coworkers to observe Islamic teachings whilst doing their jobs. | 15 (4.3%) | 53 (15.3%) | 279 (80.4%) | 4.089 | 0.837 |
| 2. | I feel obligated to voice against un-Islamic acts in my university. | 16 (4.6%) | 58 (16.7%) | 273 (78.7%) | 4.075 | 0.896 |
| 3. | I have strong feeling to work and sincere in working. | 3 (0.9%) | 16 (4.6%) | 328 (94.5%) | 4.418 | 0.650 |
| 4. | I observe proper *adab* between academic staff. | 2 (0.6%) | 21 (6.1%) | 324 (93.4%) | 4.421 | 0.646 |
| 5. | I promote unity/*ukhuwah* among academic staff. | 6 (1.7%) | 49 (14.1%) | 292 (84.1%) | 4.236 | 0.754 |

The table above demonstrates that the majority of the respondents marked that they always encouraged their coworkers to practice the Islamic teachings while doing their jobs in their workplace (80.4%), while it is only (4.3%) of them said that they rarely involved in encouraging their coworkers to practice Islamic teaching. In the meantime, most also responded that they understand their duty to voice against un-Islamic acts in their universities (78.7%). When asked about a solid feeling to work and sincerity in working, almost all of them responded that they frequently have a solid feeling to work hard and are sincere in accomplishing their duties (94.5%). Overall, it indicated that most respondents commonly practiced Advocating High Moral Standards in their respective universities at an average mean score of 4.41.

Table 5.  Removal Harm perceived level (N=352)

| No | Items | Response Categories | | | Mean | SD |
|----|-------|---------|---------|---------|------|-----|
| | | Rarely | Occasionally | Always | | |
| 1. | For Allah's sake, I encourage my coworkers to ignore the rumors. | 21 (6.1%) | 65 (18.7%) | 261 (75.2%) | 3.954 | 0.911 |
| 2. | I do not allow for any undesirable work behavior that may hurt and harm others. | 6 (1.7%) | 33 (9.5%) | 308 (88.8%) | 4.256 | 0.734 |
| 3. | I eradicate inequity, exploitation, and oppression in the workplace. | 29 (8.4%) | 76 (21.9%) | 242 (69.7%) | 3.925 | 0.974 |
| 4. | I prohibit dishonesty in all kinds of dealing with other human being in the workplace. | 17 (4.9%) | 38 (11.0%) | 292 (84.1%) | 4.193 | 0.829 |
| 5. | I forbade lying, stealing, adultery, murder, and every act that would remove righteousness and bring evil. | 11 (3.2%) | 18 (5.2%) | 318 (91.6%) | 4.476 | 0.750 |

Based on the table above on the removal harm factor, it shows that a vast majority of the respondents perceived that for Allah's sake, they encouraged their coworkers to disregard the rumors (75.2%), it is only a few of them said they occasionally encouraged the coworkers to avoid the rumors (18.7%). This indicates that most respondents are aware of their duty to ignore any rumors at their workplace. Correspondingly, when the respondents were asked about their consideration of not allowing any undesirable work behavior that may hurt and harm others, most of them rated that they frequently ignored the undesirable work behavior (88.8%). Moreover, when the respondents were asked about their responses to eradicating inequity, exploitation, and oppression in the workplace, it was most evident in their frequent category that they were always committed to their academic staff responsibilities. Concerning dishonesty in the workplace, the respondents always prohibited dishonesty in all aspects of their respective universities (84.1%), and only a few of them said that they never forbade dishonesty (4.9%). Finally, from the table above, the majority of the respondents always prevented lying, stealing, adultery, murder, and every act that would remove righteousness and bring evil to their workplace (91.6%). Only a few said never forbid such misbehavior mentioned (3.2%). It reveals that respondents rate their answers as always rather than occasionally or rarely.

### 3.2 Influence of Gender on Organizational Citizenship Behavior Based on Islamic Perspective (OCBIP)

Table 6. Independent sample T-Test

| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | | | 95% Confidence Interval of the Difference | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | F | Sig. | t | df | Sig. (2-tailed) | Mean Difference | Std. Error Difference | Lower | Upper |
| Total OCB | Equal variances assumed | .780 | .378 | 1.144 | 345 | .253 | .05861 | .05121 | -.04212 | .15933 |
| | Equal variances not assumed | | | 1.146 | 341.600 | .253 | .05861 | .05116 | -.04202 | .15923 |

Table 6, shows that males had a higher mean score on the OCBIP (mean = 3.882, SD =.5038) than females (mean = 3.823, SD =.4479).

Table 7. Group Statistics

| | Gender | N | Mean | Std. Deviation | Std. Error Mean |
|---|---|---|---|---|---|
| Total OCBIP | Male | 175 | 3.8823 | .50384 | .03809 |
| | Female | 172 | 3.8237 | .44796 | .03416 |

Output for Levene's test for equality of variances indicated a statistically non-significant p-value of .378, more significant than 0.05. Based on this, estimates from the assumed equal variances are consulted. The results suggested that the difference between the means for males and females was not statistically significant (t (df = 345) = 1.144, p = 0.253).

## 4. Conclusion

The main objective of this study was to justify the state of Organizational Citizenship Behavior Based on Islamic Perspective (OCBIP) Practices among Academic Staff in the Indonesian States' Islamic Higher Education Institutions. This study provides empirical evidence on the respondents' perceived level of Organizational Citizenship Behavior Based on an Islamic Perspective. Firstly, most respondents frequently responded that they practiced altruism in their workplaces. They often were willing to give their time to help others who had workloads and accepted responsibilities that were not prescribed as part of their job. Meanwhile, regarding the training and new staff recruitment, most

**SUHUF**

respondents argued that they were enthusiastic about facilitating management in the new staff training and recruitment. Similarly, regarding sharing personal property with coworkers, most respondents had no objection to helping their work in their respective universities. Secondly, based on the empirical evidence of the respondent's perception of the practice of civic virtue, most respondents often contributed to developing their university ranking and image. While regarding the university's development and effectiveness, most respondents answered that they were concerned and alerted about their duty as staff toward the future of their university. Third, in line with advocating high moral standards, the respondents acknowledged that they always encourage their coworkers to apply Islamic teaching in their daily lives in the workplace. Also, most of the respondents declared that they disagree with un-Islamic acts against Islamic education in the workplace because the institution that they worked in is an Islamic institution. About their socializing with colleagues, most respondents observed the proper *adab* and promoted the *ukhuwah* among academic staff. Fourth, for the sake of Allah SWT, the majority of the respondents always encouraged their coworkers to ignore any gossip and harm against Islamic law in the workplace. The respondents said they frequently ignored any unwanted work behavior that may offend and harm others. This means that most of the respondents applied the teaching of the Islamic way of life to their daily routines, especially in the workplace and when they were socialized or *mua'amalah* with others. On the other hand, miscellaneous responses were identified regarding evading lying, stealing, adultery, murder, and every doing that would eradicate righteousness and bring immoral; the majority of the respondents reached a settlement that they always avoided that kind of unrighteous behavior in the workplace.

Gender influences both definite and perceived OCBIP practices in the workplace, where male respondents reported significantly higher OCBIP practices. The study indicated that the difference between the means for males and females was not statistically significant.

The implications of the study extend beyond Islamic institutions, academic staff, and administrators, specifically targeting the top management of the State Islamic higher education institutions under investigation. Furthermore, these findings are applicable to all Islamic higher education institutions in Indonesia that share a similar management system and characteristics. The study findings suggest that State Islamic higher education administration should implement and adhere to the OCBIP in order to enhance the efficiency of State Islamic higher education institutions. The practical contributions serve as a guide for the academic staff, particularly in Indonesian State Islamic higher education institutions and other sectors in general, to fully adopt the concepts of human resource development and management techniques.

In conclusion, this study makes a substantial contribution to the State Islamic higher learning environment as well as the top administration of the university in order to amplify the use of OCBIP within the framework of Indonesian higher education institutions. In light of the high perceived level of the practice of OCBIP (advocating high moral standard (*Da'wah*) ($M = 4.242$, $SD = .530$), eradication of damage (*Raf'al Harj*) ($M = 4.182$, $SD = .632$), civic-virtue ($M = 3.819$, $SD = .586$), and altruism ($M = 3.382$, $SD = .575$), it is clear that the practice is highly valued. In fact, the findings of the study offered helpful instructions and methods to the top management of higher education as well as the government of the Republic of Indonesia in order to promote human resource management and quality assurance for higher education institutions. A successful practice of OCBIP has been shown to influence the efficiency of the higher education system, as evidenced by the current study. On the other hand, the instrument that is being investigated has the potential to be enhanced and developed in order to establish the best practice for further exploration and the future benefit of educational systems all over the world, including those in Indonesia.

SUHUF

References

[1]     S. E. Jackson, R. S. Schuler, and K. Jiang, "An Aspirational Framework for Strategic Human Resource Management," *Acad. Manag. Annu.*, vol. 8, no. 1, pp. 1–56, 2014, doi: https://doi.org/10.5465/19416520.2014.872335.

[2]     B. Caswell, "Leaders Should Learn to Deal with Barriers to Motivation," Canadian HR Reporter. [Online]. Available: https://www.hrreporter.com/news/hr-news/stimulating-lazy-employees/312167

[3]     A. Ansong, R. A. Addison, M. A. Yeboah, and L. O. Ansong, "Relational Leadership And Organizational Citizenship Behavior: Do Employee Well-Being And Employee Voice Matter?," *Leadersh. Heal. Serv.*, vol. 37, no. 2, pp. 259–276, 2023, doi: https://doi.org/10.1108/LHS-06-2023-0041.

[4]     D. W. Organ, "Organizational Citizenship Behavior: It's Construct Clean-Up Time," in *Organizational Citizenship Behavior and Contextual Performance*, vol. 10, no. 2, 2014, pp. 85–97. [Online].                                                                             Available: https://books.google.co.id/books?hl=id&lr=&id=O_TpAgAAQBAJ&oi=fnd&pg=PA85&ots=HANc P5MTFq&sig=bWZlxONApfFfScDnCqZupylus3A&redir_esc=y#v=onepage&q&f=false

[5]     E. Pugliese, M. Bonaiuto, S. Livi, A. Theodorou, and D. Knippenberg, "Team Identification More Than Organizational Identification Predicts Counterproductive Work Behavior and Organizational Citizenship Behavior and Mediates Influences Of Communication Climate and Perceived External Prestige," *J. Appl. Soc. Psychol.*, vol. 54, no. 2, pp. 116–125, 2024, doi: https://doi.org/10.1111/jasp.13017.

[6]     D. W. Organ, *Organizational Citizenship Behavior: The Good Soldier Syndrome*. Lexington, MA: Lexington Books, 1988.

[7]     L. Van Dyne, J. W. Graham, and R. M. Dienesch, "Organizational Citizenship Behavior: Construct Redefinition, Measurement, and Validation," *Acad. Manag. J.*, vol. 37, no. 4, pp. 765–802, 1994, doi: https://journals.aom.org/doi/abs/10.5465/256600.

[8]     M. Taamneh, N. Aljawarneh, M. A.-O. Icon, A. Taamneh, and A. Al-Oqaily, "The Impact of Ethical Leadership on Organizational Citizenship Behavior in Higher Education: the Contingent Role of Organizational Justice," *Cogent Bus. Manag.*, vol. 11, no. 1, p. 2294834, 2024, doi: https://doi.org/10.1080/23311975.2023.2294834.

[9]     D. Abbasi, "Factors Affecting Job Commitment In Faculty Of Zanjan University." Tehran, 1998.

[10]   A. Gholipour and S. A. Sadat, "The Relationship Of Organizational Climate And Job Stress And Its Impacts On Teachers Of High Schools," *Commer. Strateg.*, vol. 1, no. 8, pp. 55–64, 2008, [Online]. Available: https://scholar.google.com/citations?view_op=view_citation&hl=id&user=1980mwgAAAAJ&cs tart=600&pagesize=100&sortby=pubdate&citation_for_view=1980mwgAAAAJ:7Frjd3zlGBUC

[11]   H. Halid, D. M. H. Kee, and N. F. A. Rahim, "Perceived Human Resource Management Practices and Intention to Stay in Private Higher Education Institutions in Malaysia: The Role of Organizational Citizenship Behaviour," *Glob. Bus. Rev.*, vol. 25, no. 1, pp. 162–179, 2024, doi: https://doi.org/10.1177/0972150920950906.

[12]   H. Z. Matin, G. Jandaghi, and F. Ahmadi, "Introducing a Comprehensive Model Of Factors Impacting on Developing Organizational Citizenship Behaviour; Case Study: Employees of National Oil Industry of Iran," *Public Manag.*, vol. 4, no. 10, pp. 1932–1945, 2010, [Online]. Available: https://www.researchgate.net/publication/228435877_A_comprehensive_model_for_identifyi ng_factors_impacting_on_development_of_organizational_citizenship_behavior

[13]   L. F. Koning and G. A. Van Kleef, "How Leaders' Emotional Displays Shape Followers' Organizational Citizenship Behavior," *Leadersh. Q.*, vol. 26, no. 4, pp. 489–501, 2015, doi: https://doi.org/10.1016/j.leaqua.2015.03.001.

**SUHUF**

[14] M. V. Romi, E. Ahman, Disman, E. Suryadi, and A. Riswanto, "Islamic Work Ethics-Based Organizational Citizenship Behavior to Improve the Job Satisfaction and Organizational Commitment of Higher Education Lecturers in Indonesia," *Int. J. High. Educ.*, vol. 9, no. 2, pp. 78–84, 2020, [Online]. Available: https://eric.ed.gov/?id=EJ1240542

[15] Munawir, K. Raharjo, M. A. Djalil, H. Syahputra, B. Muslim, and M. Adam, "Dimensions of Identity Strength and Organizational Citizenship Behavior (OCB) in Establishing Good University Governance and Performance of Religious Ideology-Based Higher Educations," *J. Appl. Res. High. Educ.*, vol. 11, no. 2, pp. 250–272, 2019, doi: https://doi.org/10.1108/JARHE-07-2018-0115.

[16] Y. Shin, M. S. Kim, J. N. Choi, M. Kim, and W. K. Oh, "Does Leader-Follower Regulatory Fit Matter? The Role Of Regulatory Fit In Followers' Organizational Citizenship Behavior," *J. Manage.*, vol. 43, no. 4, pp. 1211–1233, 2017, doi: 10.1177/0149206314546867.

[17] R. Takeuchi, M. Bolino C., and C.-C. Lin, "Too Many Motives? The Interactive Effects of Multiple Motives on Organizational Citizenship Behavior," *J. Appl. Psychol.*, vol. 100, no. 4, pp. 1239–1248, 2015, doi: https://psycnet.apa.org/doi/10.1037/apl0000001.

[18] J. S. Hasibuan, Jufrizen, A. S. Sari Nasution, and M. Sari, "Organizational Citizenship Behavior as A Moderator in Employee Performance: A Study on Emotional Intelligence and Job Satisfaction," *Int. J. Sustain. Dev. Plan.*, vol. 19, no. 1, p. 365, 2014, doi: https://doi.org/10.18280/ijsdp.190135.

[19] B. Delgoshaie, S. Tofighi, and B. Kermani, "The Relationship Of Organizational Climate And Organizational Commitment Employees And Managers Of Training Hospitals Of Hamadan University Of Medical Sciences," *Ofoghdanesh*, vol. 14, no. 4, pp. 60–68, 2008, doi: http://imtj.gmu.ac.ir/article-1-481-en.html.

[20] D. W. Organ, P. M. Podsakoff, and S. B. MacKenzie, *Organizational Citizenship Behavior: Its Nature, Antecedents, and Consequences*. Thousand Oaks, CA: Sage Publications, 2006.

[21] P. M. Podsakoff, S. B. MacKenzie, J. B. Paine, and D. G. Bachrach, "Organizational Citizenship Behaviors: A Critical Review of the Theoretical and Empirical Literature and Suggestions for Future Research," *J. Manage.*, vol. 26, no. 3, pp. 513–563, 2000, doi: https://doi.org/10.1177/014920630002600307.

[22] S. Appelbaum *et al.*, "Organizational Citizenship Behavior: A Case Study of Culture, Leadership and Trust," *Manag. Decis.*, vol. 42, no. 1, pp. 13–40, 2004, doi: https://doi.org/10.1108/00251740410504412.

[23] M. L. Lengnick-Hall, C. A. Lengnick-Hall, L. S. Andrade, and B. Drake, "Strategic Human Resource Management: The Evolution Of The Field," *Hum. Resour. Manag. Rev.*, vol. 19, no. 2, pp. 64–85, 2009, doi: https://doi.org/10.1016/j.hrmr.2009.01.002.

[24] H. Yao and M. Yu, "An Empirical Study on Organizational Citizenship Behavior and Business Performance," in *Proceedings of the 7th International Conference on Innovation & Management*, 2011, pp. 1462–1466. [Online]. Available: https://www.semanticscholar.org/paper/An-Empirical-Study-on-Organizational-Citizenship-Yao-Yu/8ea56c44bc6e0631c544aff0d4bf54306831edef

[25] B. J. Allison, R. S. Voss, and S. Dryer, "Student Classroom And Career Success: The Role Of Organizational Citizenship Behavior," *J. Educ. Bus.*, vol. 76, no. 5, pp. 282–288, 2001, doi: https://doi.org/10.1080/08832320109599650.

[26] M. Russo, L. Guo, and Y. Baruch, "Work Attitudes, Career Success And Health: Evidence From China," *J. Vocat. Behav.*, vol. 84, no. 3, pp. 248–258, 2014, doi: https://doi.org/10.1016/j.jvb.2014.01.009.

[27] S. Rosita, M. Musnaini, and D. M. Fithriani, "Commitment, Satisfaction and Motivation in Improving Organizational Citizenship Behavior and its Impact on Lecturer Performance in Higher Education," in *Proceedings of the 5th NA International Conference on Industrial Engineering and Operations Management*, Detroit, Michigan, USA: IEOM Society International, 2020, pp. 3771–3782. [Online]. Available: https://ieomsociety.org/detroit2020/proceedings/

[28] K. N. Rao, J. Marigowda, and D. Venugopal, "Workplace Spirituality And Organisational Citizenship Behaviour: An Impact Study," *Int. J. Work Organ. Emot.*, vol. 15, no. 1, pp. 44–60, 2024,

doi: https://doi.org/10.1504/IJWOE.2024.136602.

[29] D. Fatihudin, M. A. Firmansyah, and Nur Mukarromah, "How Service Quality Mediates Total Quality Management (TQM), and Organizational Citizenship Behaviour (OCB) Affects the Performance of Private Universities in Indonesia," *Int. J. Innov. Creat. Chang.*, vol. 11, no. 8, pp. 14–23, 2020, [Online]. Available: https://www.ijicc.net/index.php/ijicc-editions/2020/159-vol-11-iss-8

[30] H. E. Puteri and M. Arifin, "Exploring Personality, Grit and Organizational Citizenship Behavior at Higher Education: The Mediating Roles of Job Involvement," *J. Phys. Conf. Ser.*, vol. 1471, no. 1, pp. 1–8, 2020, doi: https://doi.org/10.1088/1742-6596/1471/1/012025.

[31] N. Majeed and S. Jamshed, "Heightening Citizenship Behaviours of Academicians Through Transformational Leadership: Evidence Based Interventions," *Qual. Quant.*, vol. 57, no. Suppl 4, pp. 575–606, 2023, doi: https://doi.org/10.1007/s11135-021-01146-2.

[32] A. R. Sridadi, A. Eliyana, F. A. Priyandini, A. S. Pratama, S. R. Ajija, and N. L. M. Kamil, "Examining Antecedents of Organizational Citizenship Behavior: An Empirical Study in Indonesian Police Context," *PLoS One*, vol. 18, no. 10, pp. 1–18, 2023, doi: https://doi.org/10.1371/journal.pone.0291815.

[33] N. P. Podsakoff, S. W. Whiting, P. M. Podsakoff, and B. D. Blume, "Individual and Organizational-Level Consequences of Organizational Citizenship Behaviors: A Meta-Analysis," *J. Appl. Psychol.*, vol. 94, no. 1, pp. 122–141, 2009, doi: https://doi.org/10.1037/a0013079.

[34] A. S. Supriyanto and V. M. Ekowati, "Spirituality at Work and Organizational Commitment as Moderating Variables in Relationship between Islamic Spirituality and OCB IP and Influence Toward Employee Performance," *J. Islam. Mark.*, vol. 11, no. 6, pp. 1777–1799, 2019, doi: https://doi.org/10.1108/JIMA-08-2018-0140.

[35] A. Sani and V. M. Ekowati, "Spirituality to Organizational Citizenship Behavior from Islamic Perspective: Mediating Role of Spirituality at Work and Organizational Commitment," *J. Islam. Mark.*, vol. 13, no. 12, pp. 2672–2694, 2022, doi: https://doi.org/10.1108/JIMA-07-2020-0211.

[36] M. Ali, "Pendidikan Karakter Berwawasan Tasawuf [Character Education with a Sufi Perspective]," *Suhuf*, vol. 31, no. 1, pp. 1–12, (In Indonesian), 2019, doi: https://doi.org/10.23917/suhuf.v31i1.9002.

[37] I. Taymiyah and A. bin A. Halim, *Al-Iman al'wasat (The mid of faith)*. Al-Gazair: al-. Shrikh al-Gazairiyah al-Libinaniyyah, 2006.

[38] L. J. Williams and S. E. Anderson, "Job Satisfaction and Organizational Commitment as Predictors of Organizational Citizenship and in-Role Behaviors," *J. Manage.*, vol. 17, no. 3, pp. 601–617, 1991, doi: https://doi.org/10.1177/014920639101700305.

[39] J. Hashim, "Islamic Revival in Human Resource Management Practices Among Selected Islamic Organisations in Malaysia," *Int. J. Islam. Middle East. Financ. Manag.*, vol. 2, no. 3, pp. 251–267, 2009, doi: https://doi.org/10.1108/17538390910986362.

[40] M. K. Metle, "The Influence of Traditional Culture on Attitudes Towards Work Among Kuwaiti Women Employees in the Public Sector," *Women Manag. Rev.*, vol. 17, no. 6, pp. 245–61, 2002, doi: https://doi.org/10.1108/09649420210441905.

[41] M. H. Fard, A. A. Damavandi, A. Mahdilouytazehkandi, and M. Asharin, "Leadership and Followers' Organizational Citizenship Behaviour from the Islamic Perspective (OCBIP)," *J. Islam. Mark.*, vol. 12, no. 6, pp. 1124–1144, 2021, doi: https://doi.org/10.1108/JIMA-02-2019-0036.

[42] R. J. Cohen, M. E. Swerdlik, and S. M. Phillips, *Psychological Testing and Assessment: An Introduction to Tests and Measurement*, 3rd ed. California: Mayfield Publishing Co, 1996.

[43] M. Kamil and K. Ahmad, "Development of a Scale for Measuring the Construct of Organizational Citizenship Behaviour from the Islamic Perspective," *Malaysian Manag. Rev.*, vol. 49, no. 1, pp. 55–66, 2014, [Online]. Available: https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2542074

[44] E. Soltani, R. van der Meer, T. M. Williams, and P. Lai, "The Compatibility of Performance

Appraisal Systems with TQM Principles–Evidence from Current Practice," *Int. J. Oper. Prod. Manag.*, vol. 26, no. 1, pp. 92–112, 2006, doi: https://doi.org/10.1108/01443570610637030.

[45]    H. B. M. Ali and I. B. Zulkipli, "Validating a Model of Strategic Leadership Practices for Malaysian Vocational College Educational Leaders: A Structural Equation Modeling Approach," *Eur. J. Train. Dev.*, vol. 43, no. 1/2, pp. 21–38, 2019, doi: https://doi.org/10.1108/EJTD-03-2017-0022.

[46]    H. B. M. Ali, M. W. Shohib, and M. B. Bin Ibrahim, "Validating a Model of OCBIP Practices in Indonesian Islamic Higher Education Institutions: A structural Equation Modeling Approach," *IIUM J. Educ. Stud.*, vol. 9, no. 2, pp. 64–88, 2021, doi: https://doi.org/10.31436/ijes.v9i2.317.

[47]    E. L. Vockell and J. W. Asher, *Educational Research*, 2nd ed. Englewood Cliffs, NJ: Prentice Hall, 1998.

[48]    B. Johnson and L. Christiensen, *Educational Research: Qualitative, Quantitative, and Mixed Approaches*, no. 4. New York, NY: Sage, 2012.

[49]    U. Sekaran and R. Bougie, *Research Methods for Business: A Skill Building Approach*. West Sussex: John Wiley & Sons Ltd, 2016.