

Investigating the effect of Islamic values on citizenship behaviours of Muslim citizens



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Islamic values are among the topics that are considered by people in an Islamic society in human and organisational life and paying attention to them can have positive consequences for the individual and the organisation. The purpose of this study is to investigate the effect of Islamic values on citizenship behaviours of Muslim citizens. The research is applied in terms of purpose and descriptive-survey in terms of nature and method. The statistical population of this research includes 2600 Muslim employees of 45 manufacturing Indonesian organisations in 2021. The sample size was estimated to be 335 by simple random sampling. The data collection tool of this study is a questionnaire. The validity of questionnaire was confirmed by confirmatory factor analysis and reliability by Cronbach's alpha coefficient; further, data analysis was performed using linear structural relationships (LISREL) software. The results of structural equations modeling showed that Islamic values have a positive and significant effect on citizenship behaviours of Muslim citizens ($p = 0.78$; $T\text{-Value} = 8.62$).

Contribution: The results showed that paying attention to Islamic values in the organisation contributes to citizenship behaviours of people. Therefore, it is suggested that Islamic values be the basis of staff activities and employees who are more committed to these values in the organisation should be encouraged by the management of organisations.

Keywords: Islamic values; values; religion; Islam; citizenship behaviours; organisational citizenship behaviours.

Introduction

Values are a variable that considerably affect the decision-making of people and their ability to distinguish good from bad. It is generally believed that values are concepts or beliefs and are regarded as different behavioural laws. People are described with their prevailing values that can explain or predict the difference in work behaviours of people with different cultures (Bourne, Jenkins & Parry 2019). Islamic values include principles and rules that guide the person in all aspects of their life and towards God. In fact, adherence to these behavioural values guarantees the achievement of perfection and salvation. Absolute religious values come from the divine will. In other words, the source of all Islamic values is the command of God, which is inferred from the Quran and Sunnah (Ishak & Osman 2016). In Islam, values are anything that is important from an Islamic point of view. Islamic values are those that involve the excellence of human society, increase the growth trend technologically and ultimately lead to divine and human perfection. In other words, Islam has introduced some values, known as Islamic values that must be accepted and used in life. Whether we like it or not, these values are valid. In addition, whether we know it or not, these values exist (Shu et al. 2021). Therefore, Islam rejects those theories that believe that values depend on the desires and tastes of individuals and groups. Values presented by Islam are whether related to the person and their personal life or to the group and social life, in which the existing values must be observed by all people. These values are expressed either in large communities or in limited and selective communities (Ahmad 2001). The principles of social values in Islam are based on several principles of insight. In the first principle, it is believed that all human beings are servants of God. This is a belief insight that has a certain kind of perception of reality, and at the same time, it is a basis for the values on which it is based (Piwko 2021). When someone believes that all human beings were created by God and are all His servants, and God Almighty has mercy on all His creatures and servants and

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has created them based on His mercy, he will become interested in other human beings as the signs of God's mercy, the same way that He loves his creature inherently. If a human being loves a person, he will love all of their relatives as well. All humans are creations of God and belong to Him. Based on this insight, a believer will have a special affection for all human beings (Sahih al-Bukhari 2005). This is a principle of insight that arises from humanitarian tendencies. As mentioned before, values are based on insights and tendencies arising from the same insights. The tendency that arises from monotheistic insights is the same emotion of philanthropy (Ahmad 2021). The second principle includes insights that lay the foundation for values; an example would be the belief that all human beings come from the same parents and are all brothers and sisters by birth. Another social emotion, which is familial emotion, will arise in man when a man believes that all human beings are their brother and sister and together they form a large family. In fact, all human beings have this instinctive emotion to love their close ones (Al-Bar & Chamsi-Pasha 2015). The third principle refers to the brotherhood of faith. Contrary to the previous principles, which are somehow accepted by other religions, this principle only exists in Islam. In addition to considering all human beings to be the children of the same parents, Islam believes in a certain spiritual relationship between Muslims, which leads to the connection of a human's soul with the souls of others who believe in the same religion (Al-Bar & Chamsi-Pasha 2015): a spiritual and heartfelt relationship between the hearts and souls of believers 'the Believers are but a single Brotherhood' (Surah Al-Hujurat, Ayat 10). Moreover, the basis of citizenship behaviours is communication and belonging. When you become a citizen of a community, you will shape a relationship and attachment to the community. In addition to this attachment, citizenship behaviours are also associated with rights and responsibilities. In other words, a sense of citizenship emerges when the society or organisation cares about you, which, in return, makes you responsible towards the community or organisation. In general, citizens have three responsibilities towards the place, in which they have accepted citizenship: obedience, loyalty and participation (Hammoudeh 2012). Islamic values seem to affect the emergence of citizenship behaviours. Therefore, given the importance of this subject, the present study aimed to evaluate the effect of Islamic values on the citizenship behaviours of Muslim citizens in Indonesia in 2021.

Islamic values

The great goal of the Islamic system in Islam is not only prosperity and comfort. In fact, comfort and well-being are desirable as a prerequisite to a higher purpose and have no originality in themselves. Islam wants comfortable life, welfare and comfort, security, justice and benevolence for human beings. However, it has another purpose, which is providing the conditions for man to achieve more perfection, or, in other words, get closer to the real human being. The humanity of human beings is not related to the body and its organs. In fact, human beings' excellence is related to their

souls. The great purpose of the Islamic system is to complete the soul of humans. However, it should be observed that there is an inextricable communication between the body and the soul (Hassan 1992):

Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that – then those are the defiantly disobedient. (Surah An-Nur, Ayat 55)

To those who believe and do righteous deeds, God promises to place them on earth as caliphs (Surah Al-Baqarah, Ayat 30; Surah Al-An'am, Ayat 165; Surah Fatir, Ayat 39). They will be honoured in the world and will experience no causes of insecurity. Therefore, they will have a comfortable life so that the worship of God, in which human perfection exists, is realised and they can get to know God. However, insecurity, hunger and abjection prevent human beings from spiritual growth. Humans can think of the transcendence of their souls when justice, comfort and security are guaranteed and not when there are many difficult material and physical problems. Therefore, the primary goal of Islam is the evolution of the soul. This goal overshadows all values and all values are restricted in this format. Therefore, all of these items can favourably contribute to theism. However, moving past the restrictions will not lead to this result and will no longer be considered a value. From the perspective of Islam, there is an absolute value, which is theism or more simply, piety. Other values are relative and instrumental. In this view towards social issues, the value should not be only considered an economic return. More profit and more product are desirable when it is for the purpose of theism (Surah Al-Alaq, Ayat 6–7). With regard to the excellent goals of Islam, all of which are included in the ultimate objective of human excellence in the shadow of God, one must pay attention to the values of Islam. According to Islamic values, a manager should try to elevate the morale of his employees, use every opportunity to strengthen the morale of his employees and colleagues and the truth and integrity in people. Overall, Islamic values can be divided into several general categories of piety, broad-mindedness, trust and humility. Piety is an ethical term meaning self-control in obedience to divine commands and abstinence from sins. The Quran considers piety as a condition for salvation from the fire of hell and acceptance of deeds, which provides blessings to a person and frees them from troubles in the world. The high repetition of this word in the Quran is indicative of significant importance. The word 'piety' and its derivatives have been frequently used in Quran. According to Quran, only the deeds of pious people are accepted: '...surely Allah (graciously) accepts only of the pious' (Surah Al-Ma'idah, Ayat 27). On the other hand, broad-mindedness means preparedness to hear any word, opinion or belief. In other words, a person with this trait has an open mind. Openness means breath. In Surah Al-Inshirah, we read: 'have we not expanded your breast for you?' (Surah

Al-Inshirah, Ayat 1). In another Surah, Moses prays: 'Lord, lift up my heart' (Surah Tā hā, Ayat 25). At the same time, trust in ethical virtues and homes of transcendence means entrusting matters to God and trusting in Him, and that consider Him as the only entity that affects matters in life. Quran considers trust a necessity of faith and introduces it as a pillar of faith (e.g. Surah Al-Mulk, Ayat 29; Surah Yunus, Ayat 84; Surah Al-Mā'idah, Ayat 23; Surah Al Imran, Ayat 122; Surah Ibrahim, Ayat 11).

Finally, humility is one of the ethical virtues in which a person, without any material or worldly expectations, refrains from arrogance and superiority over other people of faith and does not show their advantages and merits to them. In return, abjection means belittling yourself and using coaxing or flattery to achieve low material benefits, which is condemned in Islam. Modest behaviour is an ethical highlight mentioned in the Quran to describe the servants of God: 'and the bondmen of The All-Merciful are the ones who walk on the earth gently, and when the ignorant address them, they say, Peace!' (Surah Al-Furqan, Ayat 63). God Almighty instructs the Prophet (PBUH) to: 'and be kind to him who follows you of the believers' (Surah Ash-Shu'ara, Ayat 215). Moreover, in addition to multiple responsibilities mentioned for children towards their parents, God orders him to: 'and, out of kindness, lower to them the wing of humility' (Surah Al-Isra, Ayat 24).

Citizenship behaviours

This is a technical psychological term used to define a set of individual behaviours in the form of a group. Organisational citizenship behaviour was first defined by Dennis Organ in 1988 as 'an individual behaviour, which is not rewarded by a formal reward system... but that, when combined with the same behaviour in a group, results in effectiveness'. In the business world, organisational citizenship behaviour is closely related to productivity at work, employee effectiveness and other factors that can affect business in the short and long term. Common organisational citizenship behaviours in business occur when employees come together in a group to work together regularly, permanently or temporarily for a specific activity (Notanubun 2021). In a study on organisational citizenship behaviour, Organ (1988) defined five common behaviours, declaring that these common behaviours will increase productivity and effectiveness of work when are exhibited in a group. While psychologists today have identified several common behaviours of organisational citizenship, the five behaviours defined by Organ (1988) are still receiving more attention. These behaviours include altruism, courtesy, sportsmanship, conscientiousness and civic virtue.

Altruism is defined as the desire to help or otherwise assist another individual, while not expecting a reward in compensation for that assistance. In business, altruistic behaviour is generally related to the work or project that people are working on. Altruistic behaviour in the group

can be volunteering to work on specific projects, volunteering to help other employees with their tasks or volunteering to do other tasks to help reduce the workload of other employees. Altruism in the workplace will increase productivity and efficiency because of strengthening a good relationship between employees. Moreover, altruism decreases other employees' workload stress and increases their productivity (Esnard & Jouffre 2008). 'Courtesy' is polite and considerate behaviour towards other people, in this case, other employees. In a business environment, courtesy occurs in the form of behaviours such as asking about a case previously raised by a colleague, asking a colleague about project work problems, or informing colleagues about previous commitments or any problems that may be reducing their workload or lack of presence in the workplace. Not only courtesy creates positive social interactions between employees and improve the workplace but also it decreases stress in employees, who lack the necessary humility to inform their co-workers about issues such as future absences from work (Kang & Ryan 2016). 'Sportsmanship' is defined as a lack of showing negative behaviour when nothing goes according to plan or when something upsetting, hard, frustrating or negative happens. In a business environment, sportsmanship is often related to issues such as job complaints, workload or negative work-related events. For example, imagine that the offer of an employee made to their supervisor is rejected even though they expected a warm welcome. This employee shows sportsmanship by not complaining about the current situation (talking to other employees or people who may report this behaviour to others) (Taghinezhad et al. 2015). 'Conscientiousness' is defined as behaviour that involves a certain level of self-control and discipline and that goes beyond the minimum requirements. In a work setting, conscientiousness occurs when an employee not only fulfills their employer's demands such as being on time and performing tasks on time but also goes beyond it. For example, exceeding expectations and thus showing conscientiousness can be observed in an employee who plans in advance so that in the future, he and his colleagues do not face a heavy workload (Jafari & Bidarian 2012). 'Civic virtue' means behaviour that a person shows on behalf of their organisation and in support of the organisation outside the formal space. Examples of civic virtue in the business environment include expressing the benefits of the work environment in the presence of friends, family and acquaintances, attending organisational events such as charities or fundraising parties and generally supporting the organisation and its capabilities even outside the work environment. Civic virtue creates a sense of community and unity in the workplace, which is directly related to improving performance and job satisfaction among employees. Employees who establish a close relationship with their workplace will have higher productivity and efficiency, compared with those who do not share this social emotion (Diefendorff et al. 2002). Based on the mentioned definitions, Islamic values will have significant effect on variables existing in the organisation. A review of the research background reveals that few studies

have examined the relationship between Islamic variables and organisational citizenship behaviours. The only research that examines the relationship between Islamic values and citizenship behaviours belongs to Moradi and Hakimi (2019) who indicated that paying attention to the Islamic values in the organisation contributes to citizen's behaviour, as well as to the organisational behaviour of individuals who are committed to the organisation and those who adhere to the leader-member relationship. Therefore, the following hypothesis was proposed to evaluate this concept in the Islamic organisations of Indonesia.

H: Islamic values have significant effect in citizenship behaviours of Muslim citizens in Indonesia.

Methodology

Statistical population

This was an applied study in terms of objective: a descriptive research of field type regarding data collection method. The statistical population included 2600 Muslim employees of 45 Indonesia Manufacturing Organisations in 2021. As a result of time and cost constraints, this study was limited to Muslims working in manufacturing organisations. In total, 335 subjects were selected by using the Krejcie and Morgan table (1970). Afterwards, 400 questionnaires were distributed among the subjects by simple random sampling method, 364 of which were considered suitable and entered into the analysis process. Notably, all subjects were Muslims. Regarding gender, 67% of the subjects were male and 33% were female. Meanwhile, 26% of employees were aged below 30 years, whereas 55% and 19% were aged 30–40 years and above 40 years, respectively. In addition, 36% of the subjects were single and the rest (64%) were married.

Research instrument

Data were collected using a 12-items Islamic values assessment questionnaire by Karami et al. (2016), which evaluates four components of piety, fortitude, trust and humility. In addition, a 15-items questionnaire by Podsakoff et al. (1990) was applied to assess five components of altruism, courtesy, sportsmanship, conscientiousness and civic virtue. Notably, all items were scored based on a five-points Likert scale, from completely disagree (score = 1) to completely agree (score = 5).

Reliability and validity

In this study, the validity of research tools was assessed in linear structural relationships (LISREL). According to the fit indexes, the research tools had proper validity because $\chi^2/df = 2.5433$, Root Mean Square Error of Approximation (RMSEA) = 0.71, Goodness of Fit Index (GFI) = 0.92 and Adjusted Goodness of Fit Index (AGFI) = 0.90 were established (Joreskong & Sorbom 1989). In addition, the reliability of the Islamic values and citizenship behaviour questionnaires was confirmed at Cronbach's alpha of 0.81 and 0.84, respectively.

TABLE 1: Data normal distribution test.

Dimension	Level of significance	Hypothesis confirmation	Conclusion
Islamic values	0.242	H_0	Normal
Citizenship behaviours	0.223	H_0	Normal

TABLE 2: Research hypothesis test results.

Hypothesis	Statistics	Results	Conclusion
Islamic values have a significant influence on citizenship behaviours of Muslim citizens in Indonesia	Path coefficient T -value	0.78 8.62	Confirmed Confirmed

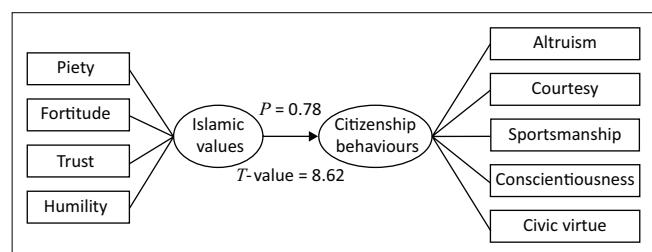


FIGURE 1: Relationship between research variables.

Results

Firstly, the normal distribution of the data were assessed (Table 1) and data analysis was performed in LISREL using the Kolmogorov-Smirnov test.

H_0 : data are normally distributed

H_1 : data are not normally distributed

As according to the results of the table, the value of the significant level for all variables was greater than the error value of $p = 0.05$, the data had a normal distribution and parametric tests should be used to analyse the data. Figure 1 depicts the relationship between Islamic values and citizenship behaviours in the form of a standardised solution and T -value model.

In addition, Table 2 presents research hypothesis test results in the form of standardised solution and T -value model.

According to Table 2, the value of the path coefficient was equal to 0.78 and its significance level (T -Value) was 8.62, which is greater than the level of 1.96. Therefore, H_1 was approved, according to which Islamic values had a positive significant effect on the increase of Islamic values, thereby increasing citizenship behaviours in Indonesia.

Discussion

Values are good and anti-values are bad, and if a person behaves in accordance with values, they are praised and if he or she is anti-value, they are rebuked. In addition, good phenomena have good effects and bad phenomena have bad effects that can be studied in practice. It is important to know the criteria for goodness and badness and determine valuable and worthless behaviours. In sociological knowledge, values include beliefs of people or groups of

what is favourable, appropriate, good or bad. Different values represent the fundamental aspects of diversity in human culture. In addition, values generally originated from habits and norms. Overall, as mentioned in the present study, values are affairs that are important for group members and are considered as the common aspiration of the members. In any society, a set of goals, attitudes, beliefs and things that are more important than other things and are considered desirable for the majority of society can be considered as values. Values are sought and respected by all because of being favourable affairs. The most essential principles of Islamic management are that its values and anti-values are based on the life-giving school of Islam. Basically, management has always been based on a school, even in different systems of the world. The difference between Islamic management and other managements in capitalist or communist societies, where the management of people's affairs is in the hands of some heads of government, is not that other management systems do not own the ideology or special method of managing the social system. In fact, the difference is mainly because the current management system has been established based on principles such as right-orientedness, afterlifeism, seeking justice, spirituality, truth-seeking, God-centredness and revelation, mentioned by God and the prophet of Islam. On the other hand, the atheism of Western management schools is because of fascism, humanism, liberalism, utilitarianism and utilitarianism (Ali Ahmadi & Ali Ahmadi 2004). In the West, the manager's goal is simply to achieve the benefit, productivity and goals of the production or service organisation. In the Islamic values system, however, the manager's goal is the growth and excellence of man and the organisation in the direction of divine satisfaction. In this principle, the manager's goal in doing the job is perfection and closeness to God. A manager does not think of their personal interests and their goal is the benefit of a group of people who are on the path of righteousness. The role of a manager in the value system of Islam is to consider the interests of the next generation and have foresight in decision making and a strategic and long-term vision (Forouzandeh Dehkordi & Jokar 2007). Moreover, Islamic values provide the conditions in the organisation to shape the behaviours of employees.

According to the results of the present study, Islamic values had a positive significant effect on the citizenship behaviours of Muslim employees in Indonesia ($p = 0.78$, T -value = 8.62). As a result of time and cost constraints, this study was limited to Muslims working in manufacturing organisations. Future research can explore other statistical populations to expand research findings.

The study of human behaviour is one of the fields that has always been considered by social scientists. Human behaviour has different dimensions and sciences such as psychology, sociology, management and theology study human behaviour in different environments. Assessing the type of behaviour, guiding and predicting the behaviour are some of the goals of studying behaviour that is possible by

studying variables such as motivation, values and attitudes, perception, personality and feelings. Human behaviour is regulated by the roles they play in different environments. Each person has some responsibilities based on their role and certain behaviours are expected of them. For example, a person as a citizen is obliged to refrain from violating the rights of others in his role. Sometimes, the laws to control and guide these behaviours in societies draw red lines for citizens.

In addition to the behaviours that are expected of each person in the form of roles, there are behaviours that are rooted in issues such as culture, history and religion of a society. Even though voluntary behaviours that are performed in societies according to values, such as respect for the elderly in society, which is manifested in the form of para-roles, are not official responsibilities of employees and they receive no rewards because of these behaviours, they have been studied because of their effect on the improvement of organisations' productivity and efficiency. Based on our findings, it is recommended that attention be paid to Islamic values and strengthening of citizenship behaviours so that people, organisations and society could benefit from them.

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Authors' contributions

All authors contributed to the design and implementation of the research, to the analysis of the results and to the writing of the manuscript.

Ethical considerations

This article followed all ethical standards of research without direct contact with human or animal subjects.

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Data availability

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Disclaimer

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