

Relationship between Organizational Citizenship Behavior and Islamic Ethics of Business and in Health Staff

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Abstract

Background and Objectives: Organizational citizenship behavior (OCB) is referred to as the voluntarily activities that are not included as duties in the job description or the formal system of rewards. Development of OCB can have a great impact on human resources performance and organization's achievements. Similar with many other organizational variables, OCB as well is dependent on contextual factors. In this study, we explore the possible relationship between the Islamic ethics of business (IEB) and OCB among the health staff.

Methods: A sample of 260 individuals was randomly selected from the health staff of Zabol University of Medical Sciences. OCB and IEB were assessed by Inventory of Oregon and Joseph's standard seven-tem questionnaire, respectively, after ensuring their validity and reliability. The relationship between variables was examined by Pearson's correlation test.

Findings: Correlation analysis identified IEB as a significant predictor of OCB ($r = 0.31$, $P < 0.05$). In addition, significant correlations were identified between IEB and different dimensions of OCB, including social customs ($r = 0.24$, $P < 0.05$), altruism ($r = 0.25$, $P < 0.05$), Job awareness ($r = 0.38$, $P < 0.01$), individual mutual coordination ($r = 0.21$, $P < 0.05$), protection of organizational resources ($r = 0.192$, $P < 0.05$), chivalry ($r = 0.18$, $P < 0.05$), courtesy ($r = 0.19$, $P < 0.05$).

Conclusions: Given the context-dependent nature of OCB, the health organizations in the Islamic countries can improve the OCB in their employees by promoting IEB among them.

Keywords: Organizational citizenship behavior; Islamic ethics of business; Health organization; Health system; Human Resources Management

Background and Objective

Health human resources is the major asset of the health system [1]. One of the main concerns of efficient managers at various levels is how to provide appropriate contexts for human resources in all professions, in a way the personnel can work with a sense of responsibility and commitment to the issues related to their society and profession. Getting a correct understanding of ethics and identifying the factors affecting ethical behaviors of employees in organization is the first step in achieving these goals [2]. The Islamic ethics of business is a set of ethical and spiritual principles in the Islamic context that distinguishes right from wrong [3]. The Islamic ethics of business is the tendency to work and to take it as

a virtue in human life. The Koran and the sayings and actions of the Prophet and Imams are the origins of the Islamic ethics of business [4]. Studies show that those who value business ethics are satisfied with their job and therefore tend to be more committed to their jobs [5]. Business ethics and its relationship with individual and organizational factors has been studied in many papers [6,7,8,9,10,11].

Business ethics, which is normally associated with the employees' religious beliefs, has been supposed to be also related to and improve organizational commitment, job satisfaction, and organizational and individual variables such as organizational citizenship behavior [12,13,14]. An organization's success and effectiveness is crucially dependent on how tasks and processes are performed by its employees [15]. Organizational citizenship behavior (OCB) is one of the indicators that improve the performance of employees and lead the organization toward its goals. OCB is considered as a set of voluntary and optional behaviors which is done by an employee, although it is not part of his/her official duties, and

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Table 1 Mean and standard deviation of the Islamic ethics of business and OCB in employees

Variable	SD	Mean	Maximum score	Minimum score
Islamic ethics of business	8.64	72.44	47	145
OCB	18.87	100.21	31	135

efficiently improves organizational functions and roles [16]. Components of OCB are typically expressed in the Islamic ethics and it can be said that it is part of the Islamic ethics. The tangible dependence of factors of OCB corroborates the notion that these can be considered as a single unit and a subset of the Islamic ethics [17]. Given the important and valuable role of Medical Sciences universities in promoting public health and the need for institutionalization of culture of ethical principles, especially with an Islamic approach, in affiliated organizations, the present paper aims to study behaviors beyond job duties (that will be remembered as OCB) and evaluate the relationship of the Islamic ethics of business with OCB among the staff of the Faculty of Zabol University of Medical Sciences.

Methods

The present study is an applied research which was conducted based on descriptive-correlative method in 2013. Statistical population included all staff (except service employees) of the Faculty Zabol University of Medical Sciences. 260 people were selected as the sample by simple random sampling. The questionnaire used in this study consisted of three parts. The first part contained demographic information. For assessment of the Islamic ethics of business, Joseph's standard seven-question questionnaire (2000) on a 5-point Likert-type scale (Totally agree=5, agree=4, no comment=3, disagree=2, totally disagree=1) with a minimum score of 17 and a maximum score of 85 was used in the second part. Inventory of Oregon (1998) was used in the third section to examine the OCB of employees. This questionnaire is consisted of 27 questions in 7 dimensions (Questions 1 to 4, social customs; question 5-8, altruism; question 9 to 13, job consciousness; questions 14 to 17, individual mutual coordination; questions 18 to 20, protection of organizational resources; questions 21 to 23, chivalry; questions 24 to 27, courtesy). People who earn a total of 0 to 33 percentage of points, 34 to 66 percentage of points, and more than 66 percentage of points, respectively, are weak, moderate, and good at OCB and the Islamic ethics of business. The comments of experts on the subject of this study were given to confirm the validity of questionnaires. Reliability of the Islamic ethics of business and organizational citizenship behavior questionnaires were obtained 0.941 and 0.89, respectively,

using Cronbach's alpha. SPSS 18 software and descriptive statistics (tables and charts) were used to analyze the results of this study. One-sample t-test, independent t-test, ANOVA, and Pearson correlation coefficient (if the data was confirmed normal by Kolmogorov-Smirnov test) were also used. Otherwise, Spearman correlation coefficient was used to assess correlations between variables.

Results

The results indicate that men dominated the subjects of this study by 57%, most of the subjects (56.5%) had a B. S. or B. A degree, and the mean age of the subjects was 33.17 ± 6.65 .

According to Table 1, the mean of the Islamic ethics of business is equal to 72.44 ± 8.64 with a minimum and maximum score of 47 and 145, respectively. Also, the mean of OCB is 100.21 ± 18.87 with a minimum and maximum score of 31 and 135, respectively.

According to the results in terms of the mean of the Islamic ethics of business, 38% and 30.4% of employees, respectively, had a moderate and weak level of the Islamic ethics of business. When it comes to OCB, 34.6% of the respondents were good and 31.6% of them were weak.

Based on the results of Table 2, the correlation coefficient between the Islamic ethics of business and OCB is equal to 0.314 at a significance level of $p < 0.05$. So, with a confidence level of 95%, it can be stated that there is a significant and positive correlation between the Islamic ethics of business and OCB.

Table 3 indicates that, due to the normality of the variables, Pearson correlation coefficient was used to assess the correlation between the Islamic ethics of business and OCB. There is a direct, positive, and significant relationship between all dimensions of OCB and the Islamic ethics of business ($p < 0.05$). Among the dimensions of OCB, job consciousness and chivalry, respectively, have the highest (0.382) and the lowest (0.18) correlation with the Islamic ethics of business.

Discussion

The main objective of the present paper was to study the relationship between the Islamic ethics of business and organizational citizenship behavior. The results obtained from

Table 2 The relationship between the Islamic ethics of business and OCB

Variable	Islamic Labor Ethics	
	Correlation coefficient	Significance
OCB	0.314	0.000

correlation coefficient of the main hypothesis indicate that there is a significant and positive relationship between the Islamic ethics of business and organizational citizenship behavior. The results of this study are consistent with the findings of Ghorbani, Mogholi, and Fakharzaman [17-14-18]. Fakharzaman concluded that if the Islamic ethics of business increases by 1 unit, OCB will increase by 0.497 unit. It is assumed that as there is a relationship between the Islamic ethics of business and seven dimensions of OCB and since these dimensions form OCB, people who follow the Islamic ethics of business exhibit better OCB [18]. Baker et al. stated that organizations have a key role in personal behaviors of their staff and ethical values can influence the key variables of organization and lead to higher levels of ethical behaviors. They also showed that higher levels of ethical behaviors are positively related to OCB [19]. nother paper has studied the relationship between OCB and individual ethics and, by referring OCB to the syndrome of "good soldier" and acknowledging the fact that such behaviors can be ethical or unethical, states that such behaviors are based upon ethics and higher levels of ethics leads to higher levels of OCB [20].

There is a direct, positive, and significant relationship between all dimensions of OCB and the Islamic ethics of business ($p < 0.05$). Among the dimensions of OCB, job consciousness and chivalry, respectively, have the highest (0.382) and the lowest (0.18) correlation with Islamic ethics of business. Baharifar et al. concluded that ethical behaviors positively affect chivalry and altruism (two dimensions of OCB) [21]. Sohrabizadeh and et al [22] stated that there is also a significant positive correlation between different dimensions of OCB ($p > 0.0001$). However, in the present study,

a significant positive relationship was observed between the Islamic ethics of business and different dimensions of OCB. It seems that those who observe the Islamic ethics of business would probably possess characteristics such as faith, religious responsible behaviors, persistence and seriousness, and healthy and humanistic relations. These characteristics cause individuals to show behaviors such as the desire to maintain the prestige and reputation of the organization, active participation in meetings, transferring of good and positive information to people outside the organization, helping the newcomer colleagues to adapt themselves to the new environment and be able to solve their problems, seriousness and fewer mistakes, trying to increase the quality of works, not using the authority to achieve selfish and personal goals, not backbiting the managers and colleagues, not scolding others, not using the working time and organizational resources for personal affairs, not using the sick leave as an excuse, having a positive attitude towards the workplace, not magnifying the problems, avoiding the violation of the rights of others and also actions that cause harm to others, and consulting with others. These are some samples of the seven dimensions of organizational citizenship behavior.

Conclusions

Healthcare Organizations (HCOs) are complex and multi-dimensional organizations with great responsibilities towards public health [23]. The results of the present study showed a high correlation between the Islamic ethics of business and organizational citizenship behavior (OCB). Human resources is a determinant of the survival of organizations in current

Table 3 The results of correlation test between the Islamic ethics of business and dimensions of OCB

Dimensions of OCB	Islamic ethics of business	
	Significance	Pearson correlation coefficient
Social customs	0.000	0.240
Altruism	0.000	0.249
Job consciousness	0.000	0.382
Individual mutual coordination	0.001	0.209
Protection of organizational resources	0.003	0.192
Chivalry	0.006	0.180
Courtesy	0.003	0.190

competitive environment and a key factor for achieving high organizational performance [4]. In addition, the impact of OCB on increasing labor productivity and efficiency of the organization has been reported in other studies. According to the results of the mean of the Islamic ethics of business, it is recommended that managers try to be a practical role model for their employees by observing the Islamic ethics of business and ethical behaviors and enhance OCB through providing moral codes and developing the principles of the Islamic ethics of business. Additionally, OCB components can be used in evaluating the performance of employees.

Abbreviations

(OCB): organizational citizenship behavior

Competing Interests

The authors declare no competing interest.

Authors' Contributions

The authors contributed equally to this work.

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