

Sustainability of Eco-Friendly OCBIP Research to Improve Performance in Organizational Environment: A Literature Review

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Abstract

The purpose of writing this article was to review or summarize and discuss the role of Organizational Citizenship Behavior of Islam Perspective (OCBIP), as an effort factor in improving performance in organizations and a living environment based on the Quran. The environment as a place to live, particularly for creatures that exist such as humans, including workers. OCBIP is Organizational Citizenship Behavior (OCB) that refers to the Islamic perspective. This type of research is a literature review, using Publish or Perish software. The initial data was an article published from 2010 - 2022. Furthermore, the selection of articles according to the criteria was carried out, and resulted in 28 articles that we would analyze in this study by mapping several criteria and processing the analysis using Vosviewer. The results of the study explained that OCBIP is the behavior of contributing or performing more to others than oneself since basically the best of the people are those who are beneficial to humans. OCBIP was mostly studied as a dependent variable even though some studies showed OCBIP can mediate or independent other variables. The location of the research was mostly conducted in countries that have a majority Muslim population such as Asia and Arabia. This study would provide advantages for the future research on OCBIP. This study provides an overview of research trends regarding OCBIP, especially on Job Performance.

Keywords: *Organizational Citizenship Behavior of Islam Perspective, Organizational Citizenship Behavior, Job Performance*

Introduction

Organizational Citizenship Behavior (OCB) is voluntary behavior, off-duty actions that contribute to the success of an organization (Podsakoff et al. 2000). OCB is behavior that is done consciously and voluntarily outside of formal job descriptions and there are no sanctions for not doing so. This kind of behavior is highly expected by organizations for their employees. However, it is not easy for companies to get this behavior in their employees. Organizational Citizenship Behavior of Islamic Perspective (OCBIP) refers to a variety of actions, such as aiding others, taking on extra labor, and abiding by workplace policies. OCBIP is an organizational type of Muslim self-awareness. Work involves more than just performing the responsibilities listed in a job description; it also involves reducing the organization's workload by engaging in beneficial activities and averting voluntary losses. This type of behavior is characterized by voluntarily helping others. With a focus on promoting both individual and communal prosperity, Islam has stressed this conduct.

Religion implicitly teaches religious people the value of safeguarding and caring for the environment in their daily lives. The conditions in the area we occupy as well as all living and non-living things make up the environment (Safriylsyah 2014). The surroundings are filled with people. People that care about their environment, including their co-workers and subordinates. Religion has governed attitudes toward the environment (Safriylsyah

2014).

The definition of OCBIP has drawn a lot of interest from Muslim scholars. The OCB concept itself is based on Islamic teachings, which refer to the Qur'an and Hadith guidelines. Islam is a perfect religion with a social structure and way of life that aspires to give rise to distinctive individuals and diverse cultures for the community. OCBIP is a term used to define a person's behavior in accordance with Sharia, where everyone acts righteously for the environment entirely for Allah's pleasure. Islamic teachings, which include beliefs, rituals, daily habits, and information about the performance of several Islamic rites with the goal of drawing closer to God and discovering one's own worth, form the foundation of spirituality (Khodayarifard et al. 2013).

OCBIP can act as an independent and dependent variable. As a dependent variable, OCBIP is more researched than as an independent variable. When OCBIP acts as an independent variable, it is still very rarely associated with Job Performance (JP).

Although OCBIP is an interesting topic to discuss, there is still little research on OCBIP. Most OCB research is based on the western value system and very few consider the Islamic perspective (Elmi 2019). The Western value system discusses matters related to worldly factors because the philosophy of materialism is very influential and substantive for them, while the Islamic value system does not merely consider the world but also the afterlife as its esoteric substance. Literature studies that review the OCBIP context, that cares for the environment (EOCB) are still limited (Mubarok and Martini 2021). There has not been more specific research on environment-based OCB on performance or social performance (Althnayan et al. 2022). It is emphasized again that even though it is very interesting and realized, research like this has not yet developed (Wang et al. 2017). In general, preliminary studies discussed OCB according to the results of the research gap, without adding religious studies or in the perspective of Islam or other religions and concern for the environment, even presenting it in the form of a literature review.

Based on this background, it is very interesting to examine the map of preliminary research related to OCBIP, especially on JP and actual future research related to OCBIP in a literature review. This literature study aims to answer 2 questions: What preliminary research has been conducted on the topic of OCBIP, in terms of the definition of the theory used, research methods, and context and location? What is the future research agenda on the topic of OCBIP that care for the environment and others, to determine various research gaps for the research plan?

Literature Review

Individual behavior that is optional and not required by legal matters for a job but may improve successful organizational functioning is referred to OCB (Robbins, 2005). OCB as individual, freely chosen behavior that indirectly receives incentive recognition and improves the efficacy and efficiency of organizational operations (Bies & Organ, 1989). Employees with high OCB are willing to work more than what their company expects in exchange for social rewards rather than monetary compensation or specific bonuses.

OCBIP is a person's voluntary behavior that is in conformity with Islamic law and merely hopes for anything or Allah SWT pleasure (Kamil et al. 2014). The OCBIP law is *sunnah*, which means that if it is not followed, it will not result in punishment or sin, but if it is, it will result in reward. Employees would receive rewards for having compassion and empathy for

others. The notion of OCBIP leads to the Islamic concept of *Ukhuwah* (brotherhood), which is made up of *ta'aruf*, *tafaham*, *ta'awun*, and *takaful*. The brotherhood concept is included in concern for the environment in organizations, namely concern for humans (Dwi et al. 2016). More precisely concern for colleagues, leaders, or subordinates.

The level of *taqwa* of employees is a determinant or supporting factor to describe OCBIP. Based on Islam's core belief system, this research applies to Muslim employees. However, non-Muslim managers and employees would obtain advantages from the research findings as it would provide them with many insights into understanding and appreciating the belief systems of their Muslim co-workers (Kamil et al. 2015). This could boost togetherness and result in better cooperation and mutual understanding in the workplace.

OCBIP dimension consist of four parts (Kamil and Ahmad 2014): 1.) Altruism or Al-Eethaar. Altruism or Al-Eethaar is an employee's discretionary action in accordance with sharia, with the aim of seeking Allah's pleasure such as assisting co-workers, participating in company meetings, and assisting friends. 2.) Civil policy or *qayam al-muwatwanah*. Civil virtue or *qayam al-muwatwanah* is a contribution made by employees sincerely. Examples of *qayam al-muwatwanah* behavior such as, working with quality because they have received a salary, and giving advice about Islam humbly. 3.) Advocacy of high moral standards or *da'wah*. Advocacy of high moral standards or *da'wah* is a moral attitude that would have an impact on improving organizational performance. Examples of behaviors that show advocacy of high moral standards such as motivating colleagues to practice Islamic teachings while working, assisting new employees in the orientation period voluntarily and overtime to help colleagues. 4.) Removing losses or *raf' al haraj*. Eliminating losses is an action taken by employees voluntarily to minimize the occurrence of events that could be detrimental to the company. Examples of loss elimination behavior such as, considering work as worship, protecting the company and its elements, and giving warnings when the company is incorrect (Kamil et al. 2014).

Research Method

This article using literature review method, which is method to search for scientific literature studies, both national and international journals, which are carried out using a database of several scientific publications with Harzing's Publish or Perish 8 tool or software. In order to gather articles, the literature was sorted according to the standards established by the authors of each journal used. There were 28 articles that examined OCBIP, and only 6 articles that connected OCBIP, on Job Performance. The 28 research articles on average used SPSS, AMOS and PLS analysis tools.

Articles were reviewed between 2010 - 2022 using the keywords Islamic OCB or Islamic Organizational Citizenship Behavior, and Job Performance. A conclusion that provides a description of the impact of Islamic OCB and JP is produced for each journal that has been selected based on the criteria. Before making conclusions, the author previously identified journal articles in summary form consisting of the author's name, theory, research method, sample, location, and discussion results and then strengthened the analysis with Vosviewer to get future research themes.

Sample and Location

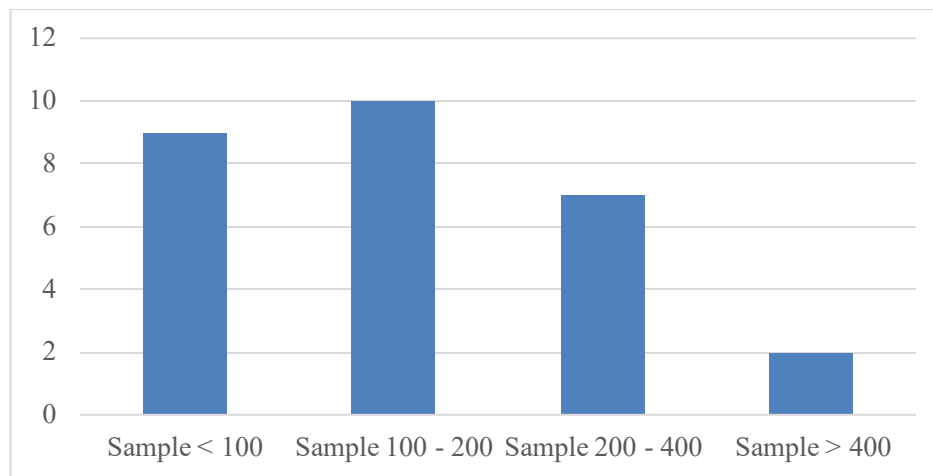


Figure 1. Research Sample Graph

The articles employed sample of less than 100 in nine studies, a sample of 100-200 in a total of ten studies, a sample of 200-400 in a total of seven studies and more than 400 samples in a total of two studies. This could be seen in figure 1. Research sample graph. Graph 1 shows that most studies related to OCBIP used a research sample of 100 to 200. The number of samples was able to interpret the research results well.

The research locations were divided into seven Islamic banking studies. Other locations are educational institutions such as Islamic-based schools or colleges with eight studies at that location. Other research locations were in the government institution with two studies and private institution with three studies. There were three research locations in Arabia and its surroundings in the OCBIP research, and the remaining fall outside these criteria.

Result and Discussion

OCBIP is behavior of individuals who volunteer to help other brothers without coercion in completing tasks in the organization, the behavior of individuals who show wisdom in terms of caring attitudes, and empathy towards others and full responsibility in organizational affairs, advocacy with high moral standards and eliminating harm in organizational life (Randhawa and Kaur 2015). Islam promotes social welfare initiatives and workplace cooperation, which is comparable to OCB in an organizational setting (Rice 1999). An individual's OCBIP is a voluntary deed that abides by Islamic law and simply seeks *falah* (Allah's pleasure). The Islamic notion of *Ukhuwah* (brotherhood), which includes *ta'aruf*, *tafaham*, *ta'awun*, and *takaful*, is derived from this idea (Kamil et al. 2014). The Islamic work ethics (IWE) have a role as a relevant variable with information sharing and OCB (Kumar and Rose 2012). The ability of employees to innovate and share information is positively correlated with public sector firms that rely on IWE (Islami and Mas'ud 2020).

The research methods are mostly quantitative using SEM PLS and AMOS analysis tools. However, there is research with a qualitative approach, where the researcher is the key instrument, data collection techniques are carried out by triangulation, consist of: data condensation (process of selecting, focusing, simplifying, abstracting, and transforming data), presenting data (data display), and verification or drawing conclusions.

The research sample used by OCBIP researchers ranged from 46-150 if applying PLS data analysis tools. There are also those who use the AMOS SEM analysis tool with a sample size ranging from 158-246. Even with a sample size of 197 and 220, PLS was used due to the generality of the analytical tool (Kusnilawati 2022). Research samples were from employees of the banking sector, cooperatives, Islamic financing services and education personnel at universities and lecturers.

The dimensions of OCB are the behavior of assisting co-workers in completing their work, the behavior of accepting unpleasant conditions or less ideal circumstances, and the responsibility behavior to participate in the company's life activities (Bies & Organ, 1989). The dimensions of OCBIP includes altruism, civic virtue, advocating high moral standards and removal of harm (Elmi 2019). OCBIP has indicators; altruism, supporting criteria, organizational participation, corporate belongings, and interpersonal (Supriyanto and Ekowati 2020).

OCBIP is an individual's discretionary action to seek *falāh* or *ridallah* (Allah's pleasure) by protecting the *maqāsid* (purpose) of sharia; protection and maintenance of the five *aruriyyat* (needs) (i.e., protection of religion, life, wealth, intelligence, and offspring), *ājiyyat* (complementary) and *tahsiniyyat* (decoration) (Muafi, Siswanti, and Anwar 2021). In business organizations, OCBIP may be measured by four components; aleethaar (altruism), *qayam al-muwatwanah* (civic virtue), *dakwah* (advocacy of high moral standards) and *raf'al haraj* (Harm Elimination) (Marfuatun and Muafi 2021).

The location of OCBIP research was studied in Asian countries, especially Indonesia with research objects in the Islamic financial sector such as Islamic banking, Islamic cooperatives, and Islamic financing services. There are also research locations outside Islamic banking, but still in the service sector such as employees in the world of IT personnel education and lecturers at Islamic-based universities (Kusnilawati 2022). OCBIP is increasingly recognized as Islamic OCB with the best individual connection development (Mubarok and Martini 2021).

Based on the results of research that has been mapped, it shows that OCBIP has an influence on Job Performance (JP) (Mubarok and Martini 2021). Building performance in Islamic finance is necessary for JP first because it is a plus capital and valuable value for finance (Supriyanto 2013). The management of Islamic savings and loan and financing cooperatives is advised to continue to improve the Islamic organization of citizenship behavior that could build JP towards Islamic finance.

OCB actions are influenced by two factors: internal and external factors. Internal factors such as job satisfaction, commitment, personality, employee morale, motivation, etc. and external factors such as leadership style, organizational culture, and so on. Employees with strong OCB would significantly aid the organization or firm in attaining its goals and objectives. In fact, all employees rarely engage in OCB at work. As a result, according to businesses, organizational commitment, employee engagement, and corporate citizenship behavior can all boost employee performance.

OCBIP is seen as a policy foundation for businesses that enables individuals to contribute positively to others at work (Kamil and Ahmad 2014). OCBIP could enhance EP (Marfuatun and Muafi 2021). OCBIP has a significant effect toward affective commitment (AC) and work engagement (WE) (Kusnilawati 2022).

Apart from being an independent variable, OCBIP plays a lot of roles as a dependent variable. The example is the role of burn out in influencing OCBIP (Andari and Hartono 2022).

Similarly, the role of spirituality in the workplace on OCBIP (Usman 2021) and OC (Naufalie and Mas'ud 2021). OCBIP is also studied to be influenced by Islamic spirituality (Nikmah and Mas'ud 2021). Based on the Qur'an and Hadith, Islam views spirituality as an action for the fundamental purpose of life. A framework of organizational ideals called "spirituality at work" demonstrates the development of a workplace culture marked by better EP through encouraging interpersonal communication and understanding. It has been shown that workplace spirituality significantly influences personal attitudes is confirmed by several research. Employees that has strong spirituality who is involved in organizational climate are more productive, dependable, and willing to go above and beyond in their roles (Sarikwal and Gupta 2014).

OCBIP could not be directly influenced by Islamic spirituality (Supriyanto and Ekowati 2020). Intervening variables is needed such OC and spirituality at work, so that Islamic spirituality could influence OCBIP. OCBIP also unable to be influenced by organizational identification and job satisfaction (JS) (Mubarok and Martini 2021). In cooperatives and Islamic savings and loans, the value of cooperative savings and loans and sharia financing provided to customers is not considered satisfactory. Management could improve by showing the advantages of sharia savings and loan and financing cooperative products for customers compared to other products.

There is an independent variable that could affect OCBIP, namely person-organization fit (POF) (Mubarok and Martini 2021). In addition, there is a close relationship between WLB and OCB at work (Pradhan, Jena, and Kumari 2016). When employees WLB increased, employees tend to perform and expand their discretionary behavior beyond the normal expected tasks. OCBIP not only leads to higher positive organizational or individual outcomes in this world, as espoused in western OCB literature, but also strengthens Muslims' bond with Allah, as work itself is seen as an act of worship (Elmi 2019).

IWE and spiritual leadership are also able to influence OCBIP (Supriyanto and Ekowati 2020). The results of this study are in line with the findings that leaders influence employee creativity by fostering a conducive work environment to promoting spirituality in the workplace (Williams et al. 2017). Leadership style would improve performance and work outcomes if supported by a conducive workplace (Pawirosumarto, Sarjana, and Gunawan 2017). IWE is positively related to increased IOCB. They protect co-workers from the difficulties sometimes created by supervisors.

Several studies examined the mediating role of OCBIP. There is a relationship of OCBIP on POS (Marfuatun and Muafi 2021), WLB (Muafi, Siswanti, and Anwar 2021), situational leadership and performance (Mustofa and Muafi 2021). There is a relationship between OCBIP on POF and JS (Mubarok and Martini 2021). There is a mediating role of OCBIP between the relationship of IWE on knowledge sharing (Islami and Mas'ud 2020).

There are several suggestions for preliminary research results, is limited to the use of cross-sectional surveys (Supriyanto and Ekowati 2020). Therefore, it is strongly recommended that future studies use longitudinal surveys for further verification of the research variables used. In addition, limitations also appear in the generalization of research results. Future research could examine more extensive area so that the research results could be more authentically generalized.

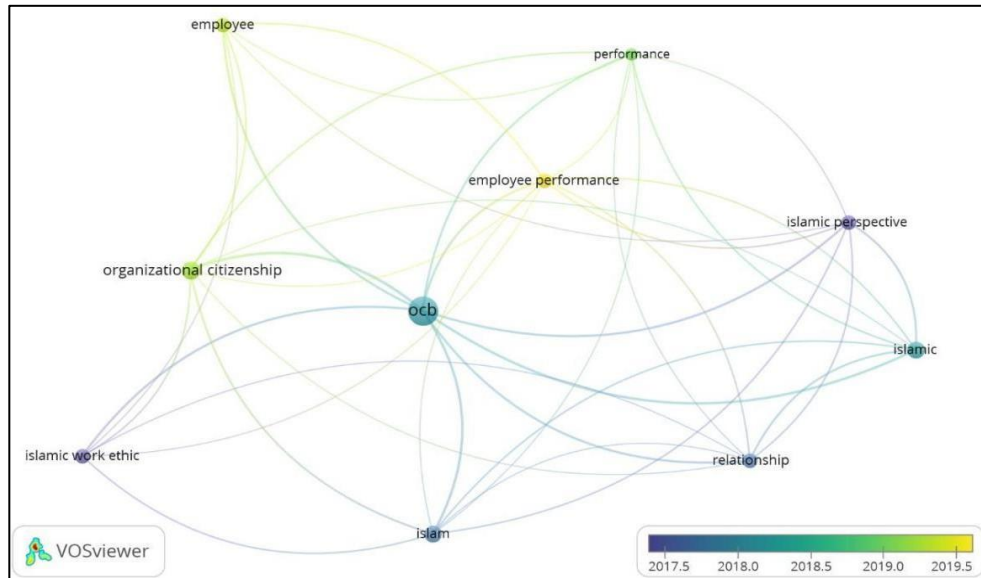


Figure 2. Overlay Visualization

Based on Figure 2, the results of the overlay visualization of vosviewer show that there are 38 links connecting 10 items centred on OCB. The theme of OCB is the most researched of the other theme items. IWE and Islamic perspective research has been widely studied in 2017 to 2018. Whereas in 2019, the research themes that are in great demand are related to Employee and Organizational Citizenship. Based on the results of the vosviewer analysis, it appears that the research theme that is still rarely researched and actual to be studied is employee performance which could have a connection with OCB.

Conclusion

From the analysis of the discussion, it is concluded that Islamic OCB affects JP in the organization. This is in line with some literature findings which imply that individual performance is influenced by Islamic OCB from various aspects of *ta'awun* (altruism), civic virtue behavior, *da'wah* (advocating high moral standards), and removal of harm. Thanks to the Islamic OCB resulted by individuals in organizational achievement, the company has a better quality of work since individuals feel that they could work more effectively and efficiently with better quality and quantity.

Research related to Islamic OCB has been studied by several researchers, but the role of Islamic OCB on EP is still very limited. In addition, there are still differences in research results between Islamic Spirituality and OCBIP. In the research reveals the need to use intervening variables such as OC and Spirituality at Work so that Islamic Spirituality could influence OCBIP. Therefore, it could be an empiric research study to strengthen the results of preliminary research and enrich literature studies.

This literature study has limitations which are the time period that is only limited to 10 years, and the use of electronic databases that only use Google Scholar. However, this literature study is expected to provide limited practical advantages.

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