

INVESTIGATING THE DIMENSIONALITY OF ORGANISATIONAL CITIZENSHIP BEHAVIOUR FROM ISLAMIC PERSPECTIVE (OCBIP): EMPIRICAL ANALYSIS OF BUSINESS ORGANISATIONS IN SOUTHEAST ASIA

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ABSTRACT

Although Organisational Citizenship Behaviour (OCB) emanating from the Western value system has received enormous attention by researchers, OCB from the Islamic perspective (OCBIP) has not been much explored. This empirical study attempts to enrich the understanding of the OCB phenomenon from Islamic management perspective. A survey of 405 Muslim employees in business organisations in Malaysia was drawn for the study. The construct validity of OCBIP via Chartered Financial Analyst (CFA) led to the major finding; the OCBIP measurement model in the business organisational context is explained by four components; Altruism, Civic virtue, Advocating high moral standards and Removal of harm.

Keywords: Organisational Citizenship Behaviour from Islamic Perspective (OCBIP), altruism, civic virtue, advocating high moral standards, removal of harm

INTRODUCTION

Organisational Citizenship Behaviour (OCB) is defined by Organ (1988) as individual discretionary actions that are not expressly rewarded but nevertheless promote organisational goal achievement. Most of the previous research on OCB has been conducted from European and American perspectives emanating from the Western value system, as has been the case since its inception in a 1983 study by Bateman and Organ. Although to some extent, these studies enriched the understanding of OCB and its antecedents in relation to organisational goal achievement, a recent meta-analytical study comprising over 500 OCB literature reviews by Podsakoff, Whiting, Podsakoff and Blume (2009) concluded that the

current approach to OCB research has yet to sufficiently capture the salient reasons for why OCB occurs.

In view of this, perhaps what has not been sufficiently explored is the relationship between organisational goal achievement and: (1) OCB from the Islamic perspective; (2) the antecedents of OCB from the Islamic perspective; (3) OCB conducted in Muslim majority companies; and (4) OCB conducted by Muslim employees working in non-Muslim organisations. This study will address the first and third of these gaps in the literature, thereby enriching the understanding of the OCB by including the Islamic perspective.

It is also worth noting that most of the research emanating from the Western value system gives little or no consideration to the Muslim worldview. As argued by Al-Attas (2001, p. 2), the Muslim worldview is defined as "the vision of reality and truth that appears before the Muslim's mind's eye revealing what existence is all about; for it is the world of existence in its totality that Islam projects". This assertion by Al-Attas leads us to the belief, understanding and realisation that whereas the Western value system is concerned only with worldly affairs, the Muslim's worldview considers not only this world, or *al-dunia*, but also *al-akhirat*, the hereafter.

Muslims believe that this world is a temporary place of habitation and that all good deeds are acts of worship, i.e., *ibadah*. These core beliefs of Islam must be captured in all spheres of Muslim activities, including scholarly research, where it is given little consideration in the Western OCB literature. In view of this, it can be noted that the OCB concept and its antecedents as defined by contemporary Western researchers do not adequately fit the Islamic worldview. This study seeks to address this research gap by integrating the Western OCB concept with Islamic heritage (the Qur'an and the Prophetic tradition), and proposes an OCB model from the Islamic perspective (OCBIP) that serves to represent, describe and fit the Muslim world-view.

Furthermore, there have been many arguments in the contemporary literature regarding the factors and characteristics that induce OCBs in employees (Organ, 1997). Knowledge of these factors can enhance organisational profitability and overall performance via the creation of an environment or culture that will yield such factors. Although many studies have been conducted, few have been conducted from an Islamic perspective. Moreover, all the antecedents captured by the literature are relative and dependent on the induction of a behaviour before an employee reciprocates with OCB (Blau, 1964). This study attempts to investigate the absolute antecedents of OCB. Here, absolute means those antecedents whose presence mean that employees and especially Muslim employees will have a high

propensity to exhibit OCBs in whatever organisation they work for, regardless of their social, cultural or economic background.

Additionally, beliefs and values are what shape people's attitudes about the world around them, which in turn determines how they behave in any given situation (Rokeach, 1973). For instance, in their study of OCB antecedents, Rousseau and McLean Parks (1993) proposed a theoretical framework for psychological contracts that defined two major variants: promissory and social. After defining social contracts as normative, and addressing shared, collective beliefs regarding appropriate behaviour in a social unit and stating that these beliefs are essentially cultural, the authors then proceeded in a completely different direction to present their theory of promissory contracts as representing economic exchange.

This study attempts to shed some light on OCB from the Islamic perspective in the Malaysian context. It is expected to be among the pioneering research works that explores OCB from the Islamic perspective (i.e., an in-depth study). The study will be conducted in Malaysia for several reasons: (1) Malaysia is the second most populous Muslim nation in the South-East Asian region according to a recent UN resolution (Kettani, 2010); (2) there has been insufficient research of this nature conducted in Malaysian business organisations; (3) Muslims represent the largest workforce in Malaysia (Junaidah, 2009); (4) Malaysia is one of the Muslim nations that maintains Islamic values and culture (Junaidah, 2009; Kettani, 2010); and (5) the researcher's residence in the South-East Asian region make the cost considerations of sampling and analysis compelling. The findings will make practical recommendations in the areas of OCB in general and Islamic management in particular.

This study is guided by the following research questions: (1) with reference to a critical review of Western OCB literature, is there a need for OCB from the Islamic perspective? The attempt to answer this question may heighten our inquisitiveness to seek an answer to the study's specific question: (2) what are the components that explain OCBIP in the business organisational context?

LITERATURE REVIEW

Organisational Citizenship Behaviour

Organ (1988) defined OCB as individual discretionary actions that are not expressly rewarded but nevertheless promote organisational goal achievement. The OCB concept is rooted in the works of Organ (1977) and his attempt to understand the apparent failure of organisational researchers to find a significant relationship between individual job satisfaction and job performance. Building on

Katz and Kahn's (1966) work on the concept of extra-role behaviours, Organ searched for behaviours that were not explicitly required, but perhaps might be important. These behaviours include any of the gestures (often taken for granted) that lubricate the social machinery of the organisation but that do not directly inhere in the usual notion of task performance (Bateman & Organ, 1983). Alternatively, a more pessimistic way to conceptualise OCB would be to imagine the consequences that would prevail if employees refrained from performing extra beneficial acts and stick to their formal job requirements as prescribed by the organisation, for instance, in response to work disputes between employees and management.

To substantiate his argument, Organ quoted Adams (1965) and Blau (1964) to support the use of social exchange theory to provide a theoretical foundation for OCB. Social exchange theory proposes that in certain situations, people will reciprocate helping behaviours and resources towards those who benefited them. Blau contended that supposedly voluntary behaviours contain numerous progressions of social obligation. As held by Calhoun and Scott (1990), however, Blau's emphasis on self-interested motivation makes him vastly individualistic, as he ignores more collective interests and explanations. In effect, social exchange theory does not adequately explain OCB's dimensions of loyalty, participation (including voicing and challenging dissent), or altruistic actions (Graham, 1986a; D'Intino, 1999).

First Phase of the Development of the OCB Construct

OCB as an unnamed concept was first suggested in the mid-1970s as a way to describe this form of worker contribution, which had not previously been measured as part of an individual's output (Organ, Podsakoff, & MacKenzie, 2006). OCB is comparatively a new concept in the field of organisational studies. Building on Organ's (1977) questions about what could be missing from measures of job performance, Bateman and Organ (1983) empirically examined whether measures of job satisfaction could predict certain helping or cooperating behaviours that may support work performance. Because the direct research link between job satisfaction and job performance was empirically weak, they sought to discover whether some other behaviour might moderate and influence the relationship between job satisfaction and work production performance. The initial description of what Bateman and Organ (1983) called employee citizenship included behaviours that: (1) were outside a formal job description; (2) were not directly rewarded by a compensation system; and (3) contributed in some way to the effectiveness or productivity of other individuals, groups, or the entire organisation.

Smith, Organ and Near (1983) were the first to coin the term OCB. They asserted that citizenship behaviours are important for several highly salient reasons: (1) they lubricate the social machinery of the organisation; (2) they provide the flexibility needed to work through unforeseen contingencies; and (3) they enable participants to cope with their otherwise overwhelming condition of interdependence. They continued by arguing that much of what we call citizenship behaviour is not easily governed by individual incentive schemes because such behaviour is often subtle, difficult to measure, may contribute more to others' performance than one's own, and may even have the effect of sacrificing a portion of one's immediate individual output (Smith et al., 1983).

As far as Islam is concerned, however, these descriptions are just some of the many characteristics of believers, as noted 1400 years ago in the Qur'an and continuing in the Prophetic tradition. For instance, considering Smith et al.'s (1983) description of behaviour that "may contribute more to others' performance than one's own", there is a *hadith* or saying of the Prophet (pbuh) that "No one amongst you will be a believer, until he loves for others that which he loves for himself" (this will be discussed in detail in the second part of this literature review). It is clear that this *hadith* of the Prophet has entirely captured Smith et al.'s assertion, which was made relatively recently (1983).

In his identification of the dimensionality of the OCB construct, Organ (1997) summarised prior OCB studies and identified five categories of discretionary, extra-role organisational behaviours that he suggested constituted OCB. These behaviours as argued by Organ include: (1) altruism, which describes helping specific people with organisationally relevant tasks; (2) conscientiousness, which involves behaviours that go beyond minimum role demands but are more impersonally oriented, such as job attendance and diligence; (3) sportsmanship, which captures the willingness to tolerate inconveniences without complaining, i.e., maintaining a positive attitude with others; (4) courtesy, or actions that serve to prevent interpersonal problems occurring, for example, keeping others informed with relevant information; and (5) civic virtue, which describes employees' responsible participation and involvement in an organisation.

Organ's conceptualisation of the civic virtue dimension was limited to its exercise within the organisation and did not include actions that enhanced democratic participation in governance. In contrast, Graham's (1986a) ideas, upon which Organ claimed to base civic virtue, emphasised personal voice and active participation, as well as broader societal issues, all of which were part of her concept of principled organisational dissent (Graham, 1986b). Podsakoff, MacKenzie, Moorman and Fetter (1990) incorporated these five citizenship dimensions into a survey instrument that they used to study leadership (Podsakoff et al., 1990) and productivity (MacKenzie, Podsakoff, & Fetter, 1991). Because

the overall fit of this five-dimension OCB model was satisfactory, it promptly became the survey instrument of choice for organisational research studies referencing the first phase of OCB construct development. The first phase of the OCB dimension is captured in the works of Organ (1997), Organ and Ryan (1995), Podsakoff and MacKenzie (1997), D'Intino (1999) and Podsakoff et al. (2009). In a recent study by Lee, Kim and Kim (2013), procedural justice, transformational leadership and complexity were found to have a positive effect on employees' OCB and OCB was found to be positively related to job satisfaction. This seems to add further justification to the practical significance of OCB in contemporary organisations.

Second Phase of the Development of the OCB Construct

The second phase of OCB construct development is characterised by a theoretical perspective stressing the rights and responsibilities of dynamic participation in organisational citizenship (D'Intino, 1999). These ideas were presented by Graham's (1986a; 1991; 1995) paper exploring the vital nature and purpose of citizenship. Graham argued that previous research regarding OCB construct development was basically theoretical (Graham, 1986a). To substantiate her stance, she referenced political studies describing citizenship characteristics with underlying theories originating in Plato's *Republic* and Aristotle's *Politics* (Graham, 2000).

Graham (2000) stated that Aristotle defined a citizen as a person who participates in ruling for the common good. On the other hand, Plato described a citizen as one who is obedient and loyal to the singular king (Graham, 2000). As asserted by D'Intino (1999), the first phase of OCB construct development followed Plato's views of citizenship behaviours while the second phase of OCB construct development was built upon Aristotle's theory that citizens were those who not only obeyed the rule of law and served the state, but who also participated in creating and enforcing the law (Graham, 1986a; 1991; 1995; 2000). For Aristotle, a community of citizens is one in which speech takes the place of blood and acts of decision take the place of acts of vengeance (Pocock, 1995). Thus, citizenship requires discussion, engagement, and in particular, participatory behaviour (Beiner, 1995; Burchell, 1995; Cohen & Fermon, 1996; Sandel, 1996).

Graham formulated a theory of citizenship that included obedience and loyalty to the state, its regulations, and its rulers, as well as participation in the discussion and creation of state's laws. She noted a significant difference between organisational servants and organisational citizens in stating that civic virtue in an organisational territory involves staying informed about issues pertinent to an organisation's ability to serve its stakeholders' interests and expressing feelings

about those issues, even if that means challenging the status quo, as long as it is done constructively (Graham, 1995).

While Graham's idea of civic virtue has been incorporated in both phases of OCB, it has been conceptualised differently in the two construct phases. In the first phase of OCB, Organ and his colleagues described civic virtue as employees staying informed about current events, joining committees, and attending meetings. The second phase of OCB started with these behaviours, but added speaking up at meetings, encouraging others to voice their opinions, and engaging in organisational dissent within the boundaries of the organisation.

From the Islamic viewpoint, however, the consideration of the public interest, or *maslaha* (i.e., public interest for the public good), is strongly upheld, as Islam encourages its followers to be mindful when engaging in actions of organisational dissent. Thus, engaging in dissenting acts should be based on issues that serve to bring everlasting public good to the general community or society, rather than on issues based solely on personal or individual interests. This concept of *maslaha* has been given no consideration whatsoever, which leads us to the belief that both phases of the OCB construct development contain inherent weaknesses as far as the Muslim employee's faith and personality is concerned, and also shows a poor fit with the Islamic worldview.

OCB Research Studies in the Malaysian Context

There have been a number of OCB studies conducted in the Malaysian context (Abdullah & Mohd Nasurdin, 2008; Hassan & Noor, 2008; Khalid & Ali, 2005; Lo, Ramayah, & Hui, 2006; Othman, Rashida, Noor, & Rosmah, 2005). Most of these studies examined the relationship between organisational justice and OCB, while others studied OCB antecedents. This is because over the last four decades, organisational justice research has highlighted the importance of perceptions of justice for work behaviour and motivation in Western societies (Cohen-Charash & Spector, 2001; Colquitt, Conlon, Wesson, Porter, & Ng, 2001), while little research has been conducted in non-Western societies. This move has, however, attracted the attention of some non-Western researchers, particularly Malaysian scholars (Abdullah & Mohd Nasurdin, 2008; Hassan & Noor, 2008; Khalid & Ali, 2005; Lo, Ramayah, & Hui, 2006; Othman et al., 2005).

A study conducted by Hassan and Noor (2008) examined the role of organisational justice (OJ) in promoting extra role behaviour (ERB). The study sample was drawn from students enrolled in an executive MBA program at a Malaysian public university. They hypothesised that there would be no significant relationship between the components of organisational justice (procedural, distributive, informational and interpersonal) and ERB in a high

distance and collectivistic society such as Malaysia, and indeed, no significant relationship was found. Other studies were carried out examining OCB antecedents in the Malaysian context. For instance, in their recent study, Abdullah and Mohd Nasurdin (2008) studied the relationship between two components of organisational justice (distributive and procedural) and OCB in hotel employees in Malaysia, reporting a significant relationship between organisational justice and OCB.

In their study, Khalid and Ali (2005) compared supervisors' ratings of employee OCB with self-rating scores and measured OCB based on the usual five dimensions, namely, altruism, courtesy, sportsmanship, conscientiousness and civic virtue. Out of the study's sample of 557 subordinates and 287 superiors from the Malaysian hotel industry, Khalid and Ali reported a positive correlation, with the mean self-rating score being higher than supervisor's rating.

Similar to this, Lo, Ramayah and Hui (2006) conducted a study on leadership in the Malaysian context. They investigated the role of equality in the leader-member exchange (LMX) in promoting OCB. Their study sample was drawn from executives and managers in Malaysian manufacturing organisations, and they reported that LMX makes a significant contribution to employees' OCB.

Othman, Rashida, Noor and Rosmah (2005) also conducted a study to investigate the relationship between psychological contract violation and OCB, with justice perception as a moderator. They hypothesised that psychological contract violation during the process of organisational downsizing influences employees' justice perception, which moderates citizenship behaviour; they reported partial support for the model.

In a more recent study, Al-Amar's (2008) research yielded an instrument to measure the degree to which Muslim schoolteachers fit the description of God-conscious people in carrying out their professional responsibilities. The objective of Al-Amar's (2008) study was first to determine the antecedents of OCB in the context of schools. Second, her study aimed to validate the multidimensionality of OCB with the intellectual characteristics of the Muslim personality. The main finding of Al-Amar's (2008) study was that Islamic piety motivates schoolteachers to exceed the demands of their formal job description in the practice of their profession, contradicting the findings of secular-oriented studies that personality traits do not strongly predict extra-role behaviour.

It can be noted that not only was Al-Amar's (2008) research conducted in the school context, it can also be categorised as emanating from the Western approach to OCB research, owing to the fact that the study's dependent variable (i.e., OCB) was not studied in light of the Islamic heritage (Qur'an and *sunnah*,

i.e., the Prophetic tradition). Again, although the independent variable in her study (the intellectual characteristics of the Muslim personality, ICMP) was studied in light of the Qur'an and the Prophetic tradition, it does not capture the in-depth categorisation of and relationships among Islamic spirituality and the social responsibility dimensions of *taqwa*, even with OCB (not to mention OCBIP). It is also worth mentioning that Al-Amar's (2008) research was conducted in Yemen. The present study is conducted in Malaysia.

In all these studies (with the exception of the above study by Al-Amar (2008), which was carried out in Yemen), the core concepts of Islam were given little consideration, although they were all carried out in Malaysia, a Muslim country that adheres to Islamic norms and values (Junaidah, 2009). In other words, the studies do not sufficiently capture the Islamic worldview that shapes the behaviour of Muslims across all their activities. Rather, these studies replicate Western concepts in a different context, specifically, the Malaysian context.

Thus, the present study attempts to enrich our understanding of the OCB phenomenon by studying the Western OCB concept in light of Islamic heritage, and proposes a model and antecedents of OCBIP that can provide a better fit for and representation of the Muslim worldview.

To narrow the research gaps as captured in the critical review of the Western OCB literature, this study will discuss in greater detail the Islamic concepts of *maslaha* (benefits that serve the public interests), *akhlaq* (behaviour), *taqwa* (a broad term roughly equivalent to Islamic piety) and *tazkiyatu nafs* (purification of the soul), and the sources of motivation from the Islamic viewpoint. All these concepts shape the Islamic worldview. These concepts shall be discussed in detail to address the study's main objective, which is to examine the dimensionality of the OCBIP construct.

THE ISLAMIC WORLDVIEW

The objective of this section is to come to an understanding of the Islamic worldview and establish its place in the model of OCBIP. In his book titled *Prolegomena to the metaphysics of Islam*, Al-Attas mentioned that according to the perspective of Islam, "worldview" is "the vision of reality and truth that appear[s] before the Muslim's mind's eye revealing what existence is all about; for it is the world of existence in its totality that Islam is projecting" (Al-Attas, 2001 p. 2). He further noted that unlike the modern, secular, Western scientific conception of the world, which is restricted to the world of sense and sensible experience, the worldview of Islam encompasses both *al-dunya* (the world) and *al-akhira* (the hereafter), in which the *dunya*-aspect must be related in a profound

and inseparable way to the *akhirat*-aspect and in which the *akhirat*-aspect has the ultimate and final significance. The *dunia*-aspect is seen as a preparation for the *akhirat*-aspect.

Al-Attas (2001) further wrote that everything in Islam is ultimately focused on the *akhirat*-aspect without thereby implying any attitude of neglect or heedlessness towards the *dunia*-aspect. This assertion by Al-Attas leads us to the belief that a Muslim should see this world as a temporary place of habitation, and in all his or her actions, the Muslim's vision must be a broad insight into the betterment of the hereafter by using this world as the means of achieving that vision.

In other words, a Muslim's every act an act of worship. Allah states in the Qur'an, "And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)" (Al-Qur'an 51: 56). With a good understanding of this basic concept firmly rooted in the Muslim's mind, the Muslim will be much inclined towards exhibiting OCBs in whatever organisation he/she belongs to regardless of economic or social gains because then he or she knows full well that he or she is acting not only to make the world a good place to live in but also to make the hereafter a pleasing abode. Haneef (1997) posits that the Islamic worldview comprise the concepts of God, man, nature/universe and religion. He argues that a Muslim's pure understanding regarding these concepts shapes the ideologies and the vision with which he or she acts.

The Principle of *Maslaha* (Public Good)

In the attempt to establish the need for OCB from Islamic perspective, this section discusses one of the salient Islamic concepts, the principle of *maslaha*, which can be used to narrow existing research gaps in the Western OCB literature.

Shari'ah is defined as a system of ethics and values covering all aspects of life (e.g., personal, social, political, economic and intellectual) with its unchanging bearings as well as its major means of adjusting to change, and cannot be separated or isolated from Islam's basic beliefs, values and objectives (Sadar, 2003). *Shari'ah*, a complete and integrated code encompassing all aspects of life, be they individual or social, both in this world and the hereafter (Dusuki & Abdullah, 2008), reflects the holistic view of Islam.

Dusuki and Abdullah (2008) further explained that a contemporary understanding of one concept, for example, *maslaha* (the public good) according to *shari'ah* may lead to a theoretical understanding of economics, business, science and technology, the environment and politics. Similarly, not understanding a key

concept may thwart developments in all of these fields. As posited by AbdelKader (2003), many classical-era Islamic legal scholars advocated the principle of the public good (*maslaha*) and the objectives of *shari'ah* (*maqasid al-shari'ah*) in Islamic legal thought (*fiqh*), for example, al-Juwayni (d. 1085), al-Gazzali (d. 1111), al-Razi (d. 1209), al-Amidi (d. 1233), al-Salmi (d. 1261), al-Qarafi (d. 1285), Ibn Taymiyah (d. 1327), al-Shatibi (d. 1388), Ibn al-Qayyim al-Jawziyah (d. 1350), and al-Tufi (d. 1316).

According to Dusuki and Abdullah (2008), *maslaha* (public good) is a juristic device used in Islamic legal theory to promote the public good and prevent social evil or corruption. Its plural *masalih*, they wrote, means "welfare, interest, or benefit", and *maslaha* is literally defined as seeking benefit and repelling harm. They held that among the major *Sunni* schools of Islamic jurisprudence, Imam Maliki is the leading proponent upholding *maslaha* as one of the sources of *shari'ah*, preferring to term it "*al-masalih al-mursalah*".

According to the Maliki school of thought, the formulation of a rule on the basis of *al-masalih al-mursalah* must take into account the public good and conform to *shari'ah's* objectives. Accordingly, this tool must fulfil three conditions: (1) it must deal only with the transactions (*mu'amalat*) in which reasoning through one's rational faculty is deemed necessary and not an act of worship (*ibadah*), which is strictly subject to *shari'ah's* main sources; (2) the interest should be in harmony with the spirit of *shari'ah*; and (3) the interest should be of an essential type.

Imam Al-Gazzali (d. 1111) defined *maslaha* as "essentially an expression for the acquisition of benefit or the repulsion of injury or harm, but that is not what we mean by it because acquisition of benefits and the repulsion of harm represent human goals, that is, the welfare of humans through the attainment of these goals. What we mean by *maslaha*, however, is the preservation of the *Shari'ah's* objectives (*maqasid*)." Al-Shatibi (d. 1388), closely following Al-Gazzali's taxonomy (Dusuki & Abdullah, 2008) defines *maslaha* as a principle that concerns the subsistence of human life, the completion of one's livelihood, and the acquisition of what his or her emotional and intellectual qualities require of him or her in an absolute sense.

It can be noted that in all the varying definitions of *maslaha*, the common goal all scholars seek to address is the preservation of the *maqasid* (objectives) of *shari'ah*, discussed in the preceding sections.

The *Maqasid* (objectives) of *Shari'ah*

According to Al-Gazzali, the *maqasid* (objectives) of *shari'ah* are to promote the well-being of all mankind, which lies in safeguarding the five essential necessities: (1) their faith (*din*); (2) their human self (*nafs*); (3) their intellect (*aql*); (4) their posterity (*nasl*); and (5) their wealth (*mal*). Whatever ensures the safekeeping of these five things is desirable and serves the public interest (Hallaq, 2004). Therefore, in line with the objectives of *shari'ah*, it is incumbent upon every devout Muslim in contemporary organisations to act in ways that will preserve these factors, which in one way or another, may result in OCBs.

For instance, an employee working in an organisation must see to the protection of the organisation's properties and wealth, as well as their rightful and legal use. In so doing, the employee is protecting property, which is in line with the objectives of *shari'ah*. Similarly, employees and Muslim employees in particular are more inclined towards exhibiting OCBs based on the set of *maqasid* (objectives) of *shari'ah*.

The Classification of *Maslaha* (Public Good)

Al-Shatibi approves of Al-Gazzali's list and sequence of the *maqasid* (objectives) of *shari'ah*, thereby indicating that they are the most preferable in terms of their harmony with the essence of *shari'ah* (Dusuki & Abdullah, 2008). Al-Shatibi singles out *maslaha* as being the only overriding *shari'ah* objective broad enough to comprise all measures deemed beneficial to people, including worship and the administration of justice. Al-Shatibi further classifies *maslaha* into three categories: *daruriyat* (the essentials), *hajiyyat* (the complementary), and *tahsiniyat* (the embellishments).

The *Daruriyat* (Essential Interests)

According to Dusuki and Abdullah (2008), the essentials are the different categories of self-interest on which people essentially depend, such as faith, life, intellect, posterity and wealth. They quote Mohammed Hashim Kamali as saying that these elements are by definition absolutely necessary for the proper functioning of a person's religious and mundane affairs, to the extent that their destruction would precipitate chaos and the collapse of the social order. Thus, protecting them reflects an effective way of preserving *shari'ah*, as outlined in its objectives. In terms of OCB, it is incumbent on a Muslim employee to work in ways to protect these five essential interests of oneself and others. In an organisation, for instance, a Muslim must protect the wealth and the interests of that organisation and his or her fellow employees, owing to the fact that to that Muslim, the organisation is a trust for which he or she will be judged regarding

its care. This indicates the argument that Muslim employees are highly susceptible to exhibiting OCBs.

The *Hajiyat* (Complementary Interest)

The complementary interests, as held by Dusuki and Abdullah (2008), supplement the essentials and refer to those interests that, if neglected, would lead to hardship but not to the total disruption of life's normal order. In other words, they are needed to alleviate hardship so that life may be free from distress and predicament. An example is seen in the sphere of economic transaction, where *shari'ah* validates such contracts as forward buying (*salam*) and lease and hire (*ijarah*) because people need them, notwithstanding a certain anomaly attendant in both.

The *Tahsiniyat* (Embellishments)

Embellishments refer to those interests that, if realised, would lead to refinement and perfection in the customs and conduct of people at all levels of achievement (Dusuki & Abdullah, 2008). For example, *shari'ah* encourages charity (beyond the level of *zakah*) for those in need, and in customary matters and relations among people, urges gentleness, a pleasant speech and manner, and fair dealings. Many scholars, including Kamali, M. Umar Chapra, Imran Nyazee, Micheal Mumisa, Ziauddin Sardar and Wael Hallaq (Dusuki & Abdullah, 2008), assert that the above classification is related to and deeply rooted in *shari'ah's* objectives to ensure that society's interests are preserved in the best fashion, both in this world and in the hereafter. They held that such a classification implies how a *maslaha*-based methodology could be used to derive new rulings from *shari'ah*, meet society's changing needs and solve contemporary problems related to socioeconomic endeavours. Thus, these principles can help to establish guidelines for moral judgments and balance the individual's self-interest with social interests.

It is worthwhile to note that the *maqasid al-shari'ah* (objectives of the Islamic law) has a deeply rooted meaning in positively shaping the behaviour of Muslims. It presents Muslims with a sense of urgency in dealing aptly with issues that promote one's life and the lives of others, factors without which there will be chaos and disorder. Muslims are therefore encouraged to indulge in the preservation and protection of these factors, which when observed adequately may lead to the exhibition of a whole set of positive behaviours at the workplace (i.e., OCBs).

RESEARCH METHODOLOGY

This research aims to establish and verify the hypothesised measurement model of OCBIP in an organisational context. The Muslim employee is thus the unit of analysis for this study. This research first examined and determined the dimensions of OCB, which are finally characterised as OCB – Individual and OCB – Organisational by Williams and Anderson (1991). The new framework of OCB in line with the Islamic worldview is termed OCB from the Islamic perspective (OCBIP). Having done this, cross-sectional method was pursued, which required data to be collected from a population sample.

Sample and Sampling Procedure

The respondents of this study were Muslim employees of companies (businesses). The unit of analysis is the Muslim employee. The population frame was made available by cross-checking the listings of companies in Malaysia. The disproportionate stratified random sampling procedure was employed; thus, random sampling has a higher probability of obtaining a representative sample than any other method of sampling. According to Gay and Airasian (2000), random sampling is a method in which all individuals in the selected population have an equal and independent chance of being selected for the study.

In order for the researcher to confine the sample to a group of respondents appropriate for the study (Muslim employees), stratification of respondents was employed. The stratification technique is adequate for the current study because the aim of the study is to answer research questions that are targeted to a specific subgroup (i.e., Muslim employees) within the general population (employees). Owing to the fact that some strata are too small or too large with regard to the total number of Muslim employees in companies in Malaysia, a disproportionate sampling procedure was employed by the researcher. The respondents of this study were Muslim employees of companies (businesses).

According to Sekaran and Bougie (2010), the redistribution of the numbers in the strata in disproportionate sampling might be considered more appropriate and representative for a study that suspects variability within strata of respondents than in a proportionate sampling design. Therefore, this study employs a disproportionate stratified random sampling technique. More precisely, the study aims to collect data from all Malaysian Muslim employees who work in business organisations or companies in Malaysia.

The self-developed questionnaire used for the main study was translated from English to Bahasa Melayu by a professional Malaysian translator. To assess the

credibility of the translation, a back-translation (Bahasa Melayu–English) of the translated document was given to another professional translator. It was found that both versions (the original and the back-translated version) were similar.

In total, 1000 questionnaires were distributed via personal delivery to the randomly-selected companies; 419 were returned, but only 405 were usable and valid for computer input. Thus, rate of return was quite moderate (41.9%) and rate of returned usable questionnaire was 40.5%.

Sample Characteristics

The results show that majority of the respondents (up to 39.0%) held executive positions, followed by clerical workers (27.2%) and specialists (11.9%). Assistant managers made up 7.4%, followed by supervisors (6.9%). Owing to their busy schedules, only five respondents (up to 1.2%) were drawn from the general manager/director position.

In terms of experience (duration in position), the results show that a total of 173 respondents (42.7%) had 2 to 5 years of work experience, followed by respondents with 6 to 10 years of work experience, comprising 19.3% of the sample. Up to 17.3% of respondents had 1 year or less of work experience, followed by respondents with 50 years and above work experience. Respondents with 11 to 15 years of work experience were least populous (8.1%) among the group.

Demographic analysis showed that the gender balance of survey respondents was quite close to ideal, with male respondents constituting 50.9% and female respondents 49.1%. The age of respondents showed a notable contrast between respondents aged 31 to 40 (37.3%), termed the working class group, and respondents aged 26 to 30 (31.9%), mainly new university graduates just beginning their careers. Their assertiveness to develop themselves and to succeed may have accounted for them responding more eagerly to the survey compared to other class groups.

Respondents aged 41 to 50 comprised 15.6% of the sample, respondents aged below 25 made up 10.1%, and last but not least, respondents aged 51 years and above constituted 5.2%. This class of respondents (aged 51 years and above) comprised mostly retired employees who were working in a consulting capacity, as well as employees on the brink of retirement. These factors may account for their low response numbers, as consultants do not generally keep regular company hours.

DIMENSIONALITY OF OCBIP

Owing to its novelty as a breakthrough study examining OCB from the Islamic Perspective, the measures employed in this study were self-developed. Thus, the hypothesised OCBIP measure originally consisted of 31 items after analysis by subject-matter-expert and a pilot study were carried out. In view of that, the present study sought to identify the construct validity of OCBIP on the basis of data collected from 405 respondents ($n = 405$) who were Muslim employees of Muslim majority companies in Malaysia. The dimensionality of OCBIP was sought through a principal component analysis (PCA), after which confirmatory factor analysis (CFA) was conducted to confirm the dimensionality obtained through PCA.

Exploratory Factor Analysis (Principal Component Analysis) of OCBIP

The PCA was carried out to explore the underlying dimensions of OCBIP within the Malaysian organisational context. First, the statistical assumptions of PCA were tested. The exercise revealed that a substantial number of variables were correlated ($r \geq .30$). In addition, the two measures for intercorrelation among variables supported the use of PCA. Bartlett's Test of Sphericity was statistically significant [$\chi^2(300) = 5760.416, p = .001$], while the Kaiser-Meyer-Olkin (KMO) measure of the sampling adequacy (MSA) was .930, indicating that the inter-correlations were sufficient for PCA.

PCA with Varimax rotation was performed on the data collected. Four latent factors were extracted with eigenvalues greater than one, explaining 60.765% of total variance. Thus, the results show that four latent OCBIP factors were successfully extracted on 25 items. Table 1 shows that factor loadings are between .519 and .862. Following the guideline provided by previous scholars (Byrne, 2010; Hair et al., 2010, Kline, 2011), all four factors were named as Altruism, Civic virtue, Advocating high moral standards (*Da'wah*) and Removal of harm (*Raf'al haraj*), respectively.

The internal consistency of all the factors was obtained by computing the Cronbach's Alpha coefficient on the three extracted factors for OCBIP that were retained by PCA. In view of guidelines from other studies (Sekaran & Bougie, 2010), Cronbach's Alpha was employed to estimate the reliability of the extracted factors of the IS as presented in Table 1. All four factors [Altruism, Civic virtue, Advocating high moral standards (*Da'wah*) and Removal of harm (*Raf'al haraj*)] had good reliability indices of .919, .849, .828 and .759, respectively.

Table 1
Factor loadings and internal consistency of four rotated factors for OCBIP

OCB	ITEM	Altruism	Civic Virtue	Advocating High Moral Standards (Da'wah)	Removal of Harm (Raf' al haraj)
1.	I do my work in the best way I can for the sake of gaining Allah's pleasure	.862			
2.	I rely on Allah's reward only when I do good	.861			
3.	I sincerely help my co-workers for the sake of gaining Allah's pleasure	.849			
4.	I strive to correct mistakes on my own initiative to suite the Islamic teachings	.766			
5.	As a Muslim, I feel obligated to deliver a quality job because I am being paid for my service	.738			
6.	I strongly feel I have to work because it is an act of worship to Allah	.716			
7.	As a Muslim, when I am disturbed I make sure it does not affect my work	.552			
8.	I feel Allah's divine wrath will descend upon me if I do not work diligently for which I am paid for	.541			
9.	I feel obligated to assist co-workers who face difficulty with jobs	.522			
10.	For the sake of Allah, I accept responsibilities that are not a prescribed part of my job	.519			
11.	I participate actively in organisations' meetings		.788		
12.	If I find my organisation not doing the right thing, I feel obligated to make a positive change		.755		
13.	I prepare special gifts for my hardworking co-workers		.690		

(continue on next page)

Table 1 (continued)

OCB	ITEM	Altruism	Civic Virtue	Advocating High Moral Standards (<i>Da'wah</i>)	Removal of Harm (<i>Raf' al haraj</i>)
14.	I think of ways to develop my organisation		.642		
15.	I help other co-workers who have heavy work loads		.626		
16.	I stay after work hours to help other employees		.535		
17.	I stay in the office during breaks in order to assist my co-workers on their job		.517		
18.	I encourage co-workers to observe Islamic teachings whilst doing their jobs			.738	
19.	I feel obligated to voice against unIslamic acts in my organisation			.721	
20.	I humbly advice my co-workers about Islam			.646	
21.	I feel bad when I cannot make corrections to a wrong act in my organisation in accordance with Islam			.641	
22.	I speak nice of my organization even if I do not like its policies				.689
23.	For Allah's sake, I encourage my co-workers to respect the organisation even though I am against its policies				.678
24.	Even though I may not be happy with my organization's policies, I do protect the organisation's resources				.604
25.	I orient new employees even though it is not required of me				.581
		9.932	2.852	1.302	1.105
		39.728	11.407	5.208	4.422
		.919	.849	.828	.759
				.930	

Construct Validity of OCBIP

This section presents the results of CFA to support the construct validity of OCBIP. CFA was performed to examine Hypothesis 2:

The hypothesised measurement model of OCBIP in the organisational context is explained by four components: Altruism, Civic virtue, Advocating high moral standards (da'wah) and Removal of harm (raf'al haraj).

Model Specification

The four factors derived from the results of the PCA were hypothesised as the latent variables of OCBIP. The hypothesised measurement model, as shown in Figure 1, contains the four latent variables loaded on 25 indicators. The first latent variable is Altruism, the second latent variable is Civic virtue, the third is Advocating high moral standards (*da'wah*) and the fourth is Removal of harm (*raf'al haraj*). The internal consistencies of the four latent factors were .919, .849, .828 and .759, respectively, based on the data collected from 405 Muslim employees ($n = 405$).

The interrelationships among the 25 measures of OCBIP were checked using the Estimates section of the AMOS (version 18.0) text output, which showed that the indices were statistically significant. For normality, the use of AMOS (version 18.0) showed, through the indices of skewness and kurtosis, that there was no serious violation of the assumption of normality (thus, all values of skewness were negative and less than 0.1). Additionally, there was no outlier in the Mahalanobis distance (observations farthest from the centroid). This is the justification for the researcher's adoption of CFA to answer the research question.

Model Estimation

A CFA was performed on the data collected from 405 Muslim employees through AMOS (Version 18.0), using Maximum Likelihood (ML) estimation (Byrne, 2010). The measurement model of the four latent exogenous variables showed that the overall fit of the model was $\chi^2 (269) = 1127.217$, $p = 0.000$, which was statistically significant, indicating an inadequate fit between the covariance matrix of the observed data and the implied covariance matrix of the model.

Other indices of model fit were also used, following guidelines from other scholars (Byrne, 2010; Hair et al., 2010) whereby at least one absolute fit index and one incremental fit index is used in addition to the χ^2 statistic and the

associated degree of freedom. Following this guideline, the Normed chi-square (i.e., CMIN/DF), the Comparative Fit Index (CFI) and the Root Mean Square Error of Approximation (RMSEA) were adopted for estimating the model in addition to the χ^2 statistic and the associated degree of freedom.

The CFI was found to be .847, which is below the threshold value of .92. Additionally, the Normed chi-square was 4.19, which is above the acceptable ≤ 3 cut-off. Similarly, the RMSEA value for the hypothesised model was .089, which falls outside the acceptable range of .05 and .08; however, the model loadings ranged from .61 (OCB1) to .85 (OCB22), all of which were statistically significant. Accordingly, the fit indices presenting the overall fit of the model were not encouraging, as the Normed chi-square, CFI and RMSEA were not found to be within their various acceptable limits.

Owing to the less encouraging data-model fit, the study sought a better-fit model. A careful examination of the indicators with lower loadings was carried out. A total of 11 indicators were found to be problematic and were excluded from the model, which improved its goodness-of-fit. These items include item OCB27 loading .74 on the Altruism latent variable, item OCB28 loading .64 on the Altruism latent variable, item OCB30 loading .63 on the Altruism latent variable, item OCB13 loading .64 also on the Altruism latent variable, item OCB11 loading .64 on the Altruism latent variable, item OCB1 loading .61 on the Civic virtue latent variable, item OCB5 loading .62 on the Civic virtue latent variable, OCB19 loading .65 on the Civic virtue latent variable, OCB17 loading .66 on the Civic virtue latent variable, item OCB18 loading .68 on the Advocating high moral standards (*da'wah*) construct, and finally, OCB26 loading .62 on the Removal of harm (*raf'al haraj*) variable.

In addition, post hoc model modification indices were examined to identify a more parsimonious model. The model was re-estimated, and four inter-correlations among seven errors were freed based on the suggestions of the parameter of Modification Indices (MIs). The following connections were established: error 1 (item OCB23) and error 5 (item OCB25); error 4 (item OCB31) and error 5 (item OCB25); error 3 (item OCB22) and error 14 (OCB9); and error 11 (item OCB3) and error 12 (item OCB2). These connections were allowed to co-vary to reduce the total amount of 948.15 chi-square and hence increase the fit indices. These inter-correlations were supported methodologically through the use of AMOS and theoretically because the two elements of measurements errors were correlated, showing commonalities among pairs of observed behaviours.

Cmindf 4.190
 p .000
 CFI .847
 RMSEA .089

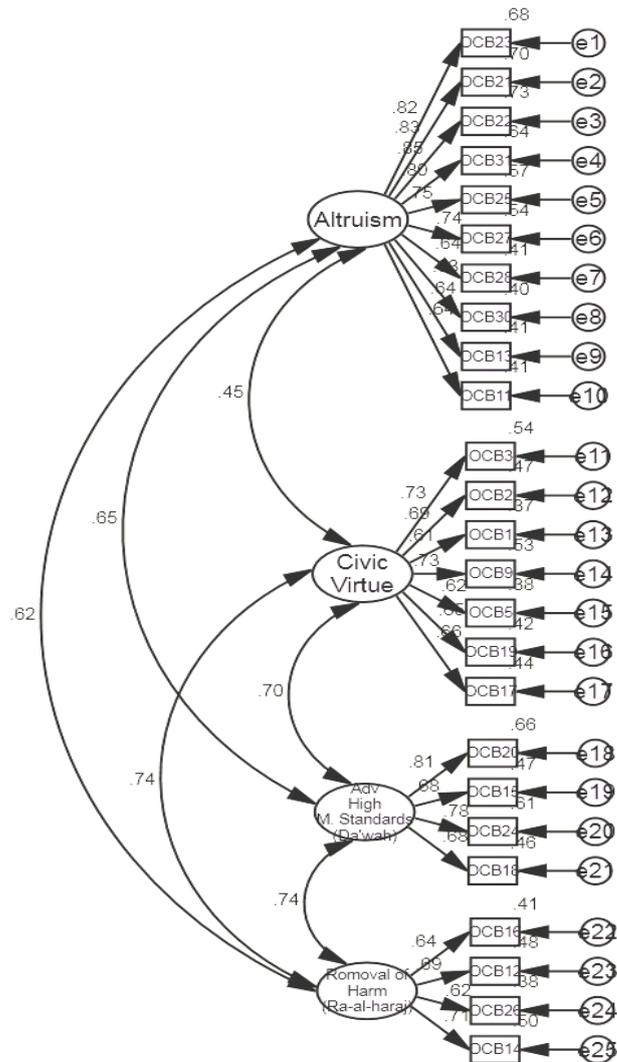


Figure 1. The hypothesised measurement model of the OCBIP construct

The Revised Model of OCBIP

As indicated in Figure 2, the goodness of fit indices show that the overall fit for the revised model was consistent with the data. The chi square statistic was statistically significant ($\chi^2 (67) = 179.067, p = 0.000$), implying that there is no difference between the covariance matrix of the observed data and the implied matrix of the revised model.

The revised model fits the observed data, however because the value of the Normed chi-square (CMIN/DF) was 2.673, and the cut-off for good fit recommended by statisticians is ≤ 3 for χ^2/df (Kline, 2011). Similarly, other fit indices showed good indicators for the revised model (CFI = .963 and RMSEA=.064). Following scholars' guidelines (Byrne, 2010; Hair et al., 2010), for the complexity of this model (i.e., four latent constructs, 14 total indicators (observed variables) and 405 sample size ($n = 405$)), a CFI threshold of more than .92 and RMSEA threshold of less than .07 reflects a model with good fit.

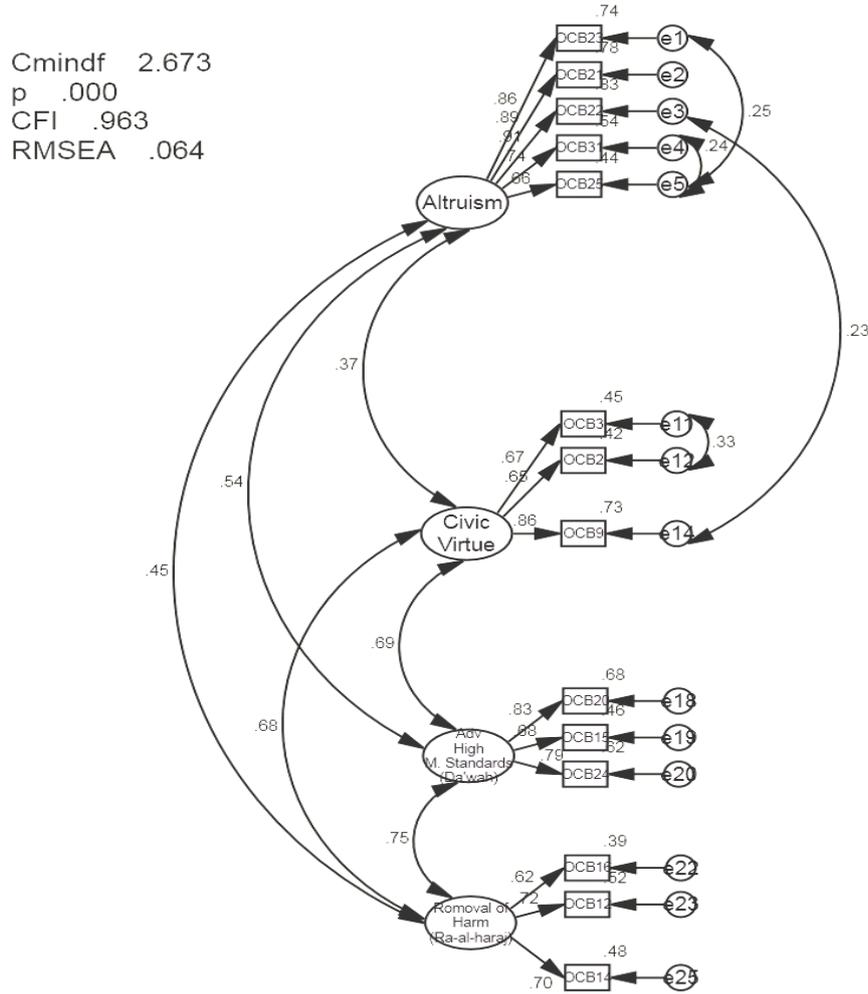


Figure 2. The fit indices of the revised model of the OCBIP construct

In addition to this, the parameter estimates were also examined and were found to be statistically significant, as shown in Figure 2. They were free from any offending estimates and showed logical direction. The squared multiple correlations (SMC) also provided reasonable values to explain the variance in the 14 observed variables, ranging from .833 (OCB22) to .386 (OCB16).

DISCUSSION OF FINDINGS

This study has hypothesised that OCBIP is explained by four dimensions; Altruism, Civic virtue, Advocating high moral standards (*da'wah*) and Removal of harm (*raf'al haraj*). Using AMOS (Version 18.0), CFA results with good fit indices have confirmed the dimensionality of the OCBIP components. Owing to its newness in Western OCB studies and the Islamic management literature, it is strongly recommended that future studies follow suit in this pioneering research work to establish the field of organisational citizenship behaviour from the Islamic perspective (OCBIP).

Although the Western concept of OCB has been studied from the Islamic perspective, it is worth noting that the findings of the present study partially replicate the results of Smith, Organ and Near (1983), who found that OCB consists of two components, namely, generalised compliance (i.e., civic virtue) and helping behaviour (i.e., altruism). In this study, however, Altruism and Civic virtue are slightly different conceptually than in Western studies, in that generalised compliance (civic virtue) and helping employees (i.e., altruism) must be in line with the tenets of *shari'ah*; for instance, helping to develop the citizenship behaviour of employees could never be achieved by indulging in *haram* acts such as selling alcohol or pork, neither of which can be considered civic virtue or altruism in an Islamic context.

In much the same way, seeking to advocate high moral standards (*da'wah*) is a basic Islamic principle that is captured as a citizenship behaviour in this study, whereby employees who indulge in it strive to develop employees' moral and ethical behaviour, which ultimately increases organisational performance. This is in line with *shari'ah*, as noted in an authentic *hadith* of the Prophet (pbuh): "Anyone amongst you who sees a *munkar* (misbehaviour/forbidden act) should correct it with the hands, if he cannot make correction with the hands, he should use his tongue to correct it (i.e., by speaking out against the bad act), if still he cannot use his tongue to make correction, he should utilise his heart (i.e., hate the act in himself), but that is the weakest of *Iman* (faith)". This *hadith* leads us to the belief advocating high moral standards is a citizenship behaviour from the Islamic perspective, which when followed can lead to increased positive organisational outcomes.

The study findings are also partially supported by the works of Al-Amar (2008), who proposed the Intellectual Character of the Muslim Personality (ICMP) as an antecedent of OCB in the Yemeni school context. Although her study proposed an independent variable (ICMP), the dependent variables (OCB dimensions) found in her study were Altruism and Civic virtue, which emanated from Western value systems. Thus, the OCB dimensions in her study did not show any significant Islamic input.

The contention of OCBIP can be further substantiated by delving into Islamic literature. For instance, from the authentic *hadith* related by Al-Baihaqi, the Prophet Muhammad (pbuh) says, "Allah loves those workers who perform their works to the best of their abilities". In line with this is the statement by Ahmad (2008) that Islam views work as an act of worship and that Muslims are always encouraged to perform extra good deeds (thus improving beyond than the prescribed limit of quality, leading to excellence), which can guide them closer to Allah.

This suggests that OCBIP not only leads to higher positive organisational or individual outcomes in this world, as espoused in the Western OCB literature, but also strengthens the Muslim's bond with Allah, as work in itself is viewed as an act of worship. Thus, while performing OCBIP, employees are also striving to purify themselves, which can lead to better outcomes in this world (peaceful living) and the next, by entering paradise. As mentioned by Ahmad (2008), this Islamic spiritual motivation (positive or paradise and negative or hellfire) is among the factors that guide Muslims throughout all their activities. It is worthwhile to note that with this spiritual motivation, the belief that work is an act of worship and the quest to seek closeness with Allah, OCBIP performance can be higher and will lead to better organisational and individual outcomes in ways that please Allah.

CONCLUSION AND RECOMMENDATION

The present study has contributed new knowledge to the existing literature of OCB by studying the Western construct of OCB in light of the Islamic heritage (the Qur'an and Prophetic tradition), and proposed a new construct of OCBIP. Further, the study has also yielded a scale for measuring the OCBIP of employees in the business organisational context. In addition, the research also revealed that the measurement model of the OCBIP construct in the business organisational context is explained by four components: Altruism, Civic virtue, Advocating high moral standards and Removal of harm.

Organisational researchers and practitioners are encouraged to take advantage of the findings of this study in delineating and expanding research in this pioneering field to enrich the understanding of the OCBIP construct. Researchers are also encouraged to conduct studies in other geographical or business contexts to further improve the OCBIP scale yielded by this research.

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