

Validating a Model of Organizational Citizenship Behavior from Islamic Perspective for Indonesian Islamic Higher Education Institutions: A Structural Equation Modeling Approach

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Abstract

This study aims to validate and confirm a structural equation modeling (hypothesized model) of organizational citizenship behavior from Islamic perspective (OCBIP) practices in Indonesian state Islamic higher education institutions. This study employed a quantitative survey method to collect the data from 450 academic staff of six States Islamic Higher Education Institutions across Indonesia using a five-point organizational citizenship behavior scale based on Islamic perspective. A descriptive analysis technique was performed to comprehend the respondents view on the practice of underlying factor, followed by the application of confirmatory factor analysis and full-fledge SEM. The study's findings exhibited that the academic staff in the sampled higher institutions of learning had high inclination and passion for practicing OCBIP in their respective working place. Results also showed a high degree of OCBIP practices by academic staff in selected higher education institutions. Theoretically, the study also established a four factor model of OCBIP practices such as altruism, civic virtue, advocating high moral standards (*da'wah*), and removing harm (*raf'al haraj*). The result was deliberated through SEM on the observed instruments, and the hypothesized model of OCBIP under the study was empirically valid and reliable. The findings provided a remarkable contribution for institutions of higher learning and top management to intensify the operation of OCB based on Islamic perspective in Higher Education Institutions (HEIs). The practical contributions guide the academic staff, particularly in Indonesian state Islamic higher education institutions and other regions, to embrace all principal human resource development and management practices. The study has successfully tested, formulated, and validated the hypothesized model of organizational citizenship behavior based on the Islamic perspective for Indonesian State Islamic Higher Education Institutions.

Keywords: *Organizational citizenship behavior, altruism, civic virtue, academic staff, state Islamic higher education institution, high moral standard, removal of harm*

INTRODUCTION

The conception of organizational citizenship behavior (OCB) has somewhat a long history. Although Organ first introduced this theory in 1977, OCB is still considered a new theory. Abbasi (1998) claimed that this OCB theory (of human behavior in a working place) had become a vital study area. OCB theory has extended further and diverse into other disciplines such as management and business sectors. Previous studies have proved that OCB is a supporting factor that the citizenship behavior of the employees can influence organizational effectiveness. Under this, organizations expect the employees to go beyond the required jobs, career, teamwork, and willingness to help other employees and teammates (Gholipour & Sadat, 2008). Such behaviors are designated clearly in the construct of OCB in organization (Zareiematin, Alvani, Jandaghi, & Ahmadi, 2010). Likewise, OCB has made a positive contribution to the development of organizations, such as to improve the quality of service (Koning & Kleef, 2015), organizational engagement (Carpenter, Berry, & Houston, 2014), increase good university government (Munawir, Raharjo, Djalil, Syahputra, Muslim, & Adam, 2019), job satisfaction and organizational commitment of Higher Education (Romi & Ahman, 2020). Some have also suggested that OCB is likely to produce higher organizational performance and efficiency when aggregated over time and across individuals (Takeuchi, Bolino, & Lin, 2015; Shin, Kim, Choi, & Oh, 2017). Therefore, all organization leaders should accommodate all valuable assets of OCB as auxiliary details in order for the organization to grow and to progress continuously (Delgosaie, Tofighi, & Kermani, 2008).

Furthermore, Podsakoff, MacKenzie, Paine, and Bachrach (2000) asserted that the authentic meaning of OCB is the behavior exhibited by the employees in an organization in decreasing the cost for controlling mechanism. Moreover, organizational citizenship behavior may be constructed into two main behaviors: role behavior and extra-role behavior. Accordingly, OCB fundamentally defined as “individual behavior that is discretionary, not directly or explicitly recognized by the formal system that in the aggregate promotes the effective functioning of the organization” (Organ, 1988). For instances, helping other staff with their workload, participating in a program outside the work, assist the organization in charity event are the values of OCB. Hence, employees engaged in such behaviors will have a frame of orientation to participate in OCB (Frenkel & Sanders, 2007). It can thus be inferred that OCB is an attitude that is required to be embraced by many organizations. This is because OCB is considered to benefit organizations that cannot be incorporated into the form of contract or rewards based on the formal role and obligation. Thus, OCB is a component that improves the organization’s overall function (Munawir et al., 2019).

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

Dennis Organ is a pioneer in organizational citizenship behavior (OCB), whereby it is theoretically linked to the theory of human development and social exchange. According to Bateman and Organ (1983), Smith, Organ and Near (1983), the construction of OCB can be obtained back to 1983 when Dennis Organ just completed a publication on “organizational citizenship behavior”. Knowing OCB was severely impacted by Barnard and Chester (1968).

Organ then suggested a description of OCB as “willingness to cooperate,” Organ (1988) developed OCB as individual discretionary behavior, not directly or explicitly recognized by the formal reward system and that the aggregate promotes the effective functioning of the organization. Discretionary is defined as behaviour that is not an enforceable requirement of the role or the job description. It is a specifiable term of the person’s employment contract with the organization. Instead, the behaviour is a matter of personal choice; as such, its omission is not generally understood as punishable”.

Moreover, Bateman and Organ (1983) were among the first scholars to employ the theory of “organizational citizenship behavior” in their studies about the relationship between employees’ engagement and citizenship behavior. Employee engagement in organizational behavior is an essential factor that effectively improves organizational performance (Katz & Kahn, 1966). Therefore, Bateman and Organ (1983) designated this supra role citizenship behavior in the organization as: “helping co-workers with a job-related problem, accepting orders without a fuss; tolerating temporary impositions without complaint; helping to keep the work area clean and uncluttered; making timely and constructive statements about the work unit or its head to outsiders; promoting a work climate that is tolerable and minimizes the distractions created by interpersonal conflict, and protecting and conserving organizational resources. Due to the dearth of a better term, this study shall refer to these acts as “citizenship” behaviors”.

This attitude of citizenship behavior is primarily needed by any organization globally in the public or the private sector, particularly in higher education. On this basis, higher education institutions have a more significant role in improving the quality of education and developing excellent tertiary education organizations to compete worldwide. OCB in the higher education sector needs to be developed to establish a good work attitude that influenced the organization’s overall performance. The attitude of OCB is characterized by a high degree of participation, high productivity of work, the involvement of employees in actions undertaken out, the harmonious attitude of work with subordinates, community involvement, mutual respect, cooperation and organizational pride (Sopiyana & Soelingc, 2020).

Furthermore, OCB in Higher Education Institutions (HEIs) influenced the employee’s behavior and work attitude, whereby the role of the HEI has become crucial. It not only provide high-level knowledge and skills but more essentially as the place to produce a skilled workforce that is required to have an educated workforce (Aslan, Shaukata, Ahmeda, Shaha, & Mahfara, 2013; Paul, Bamel, & Garg, 2016; Gupta, Shaheen, & Reddy, 2017; Zhang, Qiu, & Teng, 2017; Idrus, Idris, Omar, Anuar, & Ariffin, 2019). Accordingly, the employee’s willingness to go beyond and above from their formal job is vital due to accomplishing the university’s vision, mission, goals, and objectives designed to develop university effectiveness. The OCB will concern shaping the positive oriented human resource and brands the employees’ behavior and attitudes that undertake their tasks over and above their official duties. The outcomes are particularly useful for them and, in general, useful for the workplace (Notanubun, 2020).

In the Indonesian HEIs context, OCB has become a significant antecedent for institutions to grow, cultivate and improve the performance of employees. Hakim, Nimran, Haerani and Alam (2014) conducted a study at a public university in Makassar, South Sulawesi, Indonesia.

This study concluded that OCB has a positive and significant influence on the performance of the university's lecturer. Faculty members who observe the institution's rules and procedures will be able to go beyond the university's necessary obligations to facilitate the Tri Dharma Perguruan Tinggi (Threefold Missions of Higher Education). The more satisfactory lecturers are at work, the more they will play extra roles behavior, whether global, intrinsically or socially, the more they will be willing to perform citizenship behavior. Another study on OCB in higher education was conducted in 14 private universities in Bandung, Indonesia (Romi & Ahman, 2020). The result of the study revealed that the management of universities requires enhancing the job satisfaction and work ethics of lecturers to improve lecturers' citizenship behavior. Subsequently, evidence also revealed that good university management and performance would also succeed as the OCB succeeds. Thus, good university governance strengthens the relationship between OCB and university performance (Munawir et al., 2019).

Since OCB has fundamentally become a more significant characteristic of human behavior development, then there is a necessity to investigate further how the management in HEIs improves their employee's behavior in creating a healthy working atmosphere. To harmonize between the importance, purpose, vision and goals of the HEIs, a motivated employee will use his / her emotion and actions to display more OCBs that show persistence. Additionally, they are always fully prepared to do more than their regular work duties (Rejeki, Setiyanti, & Susanto, 2019). The positive effect would be a fantastic success beyond expectations. Those resilient employees who are emotionally stable will lead to positive behavioral responses in the HEIs. Hence, the top management should therefore recognize the behavior and attitude of their employees. This will lead to higher HEI commitments and a productive working and learning atmosphere that will improve OCB and HEIs performance (Mahembe & Engelbrecht, 2014; Vivek, 2016).

Characteristics and Antecedents of Organizational Citizenship Behavior (OCB)

Organizational Citizenship Behavior (OCB) is one of the variables in the current study that focuses on how the behavior of the employees and faculty members cooperate with the institutional and individual performance in higher education. The literature explored how well the faculty members behave and function in their workplaces to develop organizational performance and individual and team performance. Furthermore, the practitioners and scholars highlighted that the success and failure of an organization depend on the behavior of employees and the competence of human capital (Creswell, 2009). Meanwhile, Frederick and Taylor proposed a system on how to develop OCBs' performance by identifying the most efficient, effective, fastest and least shattering creation procedure model of OCB (Shafritz, Hyde, & Parkes, 2004).

OCB plays a significant role in emerging organizational effectiveness in general, and it is considered a prominent theme in the higher education sector. Smith, Organ, & Near (1983) were among the leading scholars concerned in conceptualizing organizational citizenship behavior and antecedents of organizational effectiveness. MacKenzie, Podsakoff, and Paine (1999), Organ and Lingl (1995) acknowledged that the pro-social behavior of higher education workers and faculty members affected the institution's efficiency and productivity. In addition,

the practices of OCB are linked to many organizational principles related to administration, such as organizational change management, leadership, awareness, and many organizational designs. Researchers have therefore come to the reasoning that there has been increasing interest in the adoption and principle of OCB and its relationship to efficiency and the organizational effectiveness aspect (Skarlicki & Latham, 1996; Spector & Fox, 2005; Turnipseed & Rassuli, 2005; Idrus, Idris, Omar, Anuar, & Ariffin, 2019; Notanubun, 2020). According to Robins and Judge (2011), an influential organization needs to create an environment where the employees are willing to do more jobs than their regular duties in the workplace. This success will improve the standard level of organizational performance in which the organization functions in a rapidly changing world that needs all organization members to cooperate and work together (Organ & Lingl, 1995).

Several studies have shown that OCB has been associated with organizational commitment and the promotion of employees. People participate more in OCB when they are genuinely rewarded. The award is granted because of their contributions to the organization's development in achieving its goals and objectives (Podsakoff, MacKenzie, Paine, & Bachrach, 2000; Becton, Giles, & Schraeder, 2008; Widodo, & Gunawan, 2020). Accordingly, the anticipation of future reward may make the employee more aware of their duties. It may motivate their voluntary involvement to the more practice of OCB. In other studies, however, it has been shown that OCB is generally not always connected with assessable results, which indicated that OCB does not contribute to the organizational performance constructed on a reward system (Borman & Motowidlo, 1993). Hence, other literature also elaborated that OCB not precisely defined as rewarded and conventional calculative motives, which cannot stand as the supreme model to enlighten the five dimension of OCB (Organ & Lingl, 1995; Ryan, 1995; Wang, Law, Hackett, Wang, & Chen, 2005; Zheng, Zhang, & Li, 2012).

Numerous studies revealed that perceived organizational citizenship behavior (OCB) is associated with organizational justice. It also proposed that model-driven employees were inspired by organization valuation (Organ & Ryan, 1995; Podsakoff et al., 2000; Singh & Singh, 2019; Donglong, Taejun, Julie, & Sanghun, 2020). This means that peoples' behaviors in practicing OCB cannot be separated from their values, encouraging them to involve more in many duties in the workplace (Bandura, 1997; Elamin & Tlaiss, 2015). Once employees act as organizational citizenship behavior (OCB), a positive perception has arisen of the concept underlying the link between the employee and the organization (Moorman, 1991). This association, especially in higher education institutions, remains unfunded, as shown above. Further research is necessary to acquire the proper model for the practice of OCB in HEIs.

Organizational Citizenship Behavior from Islamic Perspectives (OCBIP)

Enormous researches on OCB presently have received serious attention from researchers in the West. Thus, many scales have been developed to measure OCB from Western perspectives and in the Western value systems framework. The OCB is concerned about employees' behavior who was willing to carry out more work beyond their normal duties in their workplaces and not rely obviously on the rewards system. These types of behavior are recognized as "an-extra role" behavior that goes beyond and hence may contribute to organization effectiveness (Hadi,

Sadaghiani, Ghandour, & Tajzadehnamin, 2015). Furthermore, OCB is also characterized by numerous criteria that affected individual contribution, including altruism and public adoption (Smith et al., (1983).

Over the past decade, studies on OCB have attracted responsiveness from many researchers worldwide. However, only a few investigations were done on OCB based on cross-cultural and religious perspectives, especially from the Islamic perspective. Meanwhile, Podsakoff, Whiting, Podsakoff, and Blume (2009) led the studies of 500 OCB's research. The study offered to employ meta-analysis investigating the correlation between OCB and organizational outcome and individual numbers. The study had recommended an adequate scale to measure the construct and hypothesis of OCB from other viewpoints, such as from an Islamic perspective. Hence, this section attempted to enrich the literature and to justify the dimensions of organizational citizenship behavior based on the Islamic perspective (OCBIP).

In Islam, good citizenship behaviour is related to the concept of goodness of internal behavior of the human being. Islam has underlined good behavior as *Iman* (belief in Allah), which is formulized as faith in the believer's heart. Faith emphasized individual action where both action and faith are figured the individual personality in the community (Kamil & Ahmad, 2014). This interpretation has been supported by the majority of Muslim scholars, including Ibn Taymiyah (1978). This was specified in his book *al-fatawa* and explained that the basic principle of faith remains in the heart of the believer, while the branches of faith would be signifying to the interpretation of every Muslim believer towards what they have accomplished based on the five pillars of Islam. It is understood that faith in Islamic teaching refers to the assertion and not just mere belief. Hence, assertion comprises the words of heart, and it means belief and action of heart and obedience.

OCBIP can be operationally defined as a flexible action that is based on Islamic law (*Shari'ah*). Additionally, it is also under the objective of Islamic law (*Maqasid*) where the individuals work and act in order to seek the pleasure of Allah (*Ridhallah*), and finally live in happiness and well-being (*falah*) (Kamil, Sulaiman, Osman-Gani, & Ahmad, 2014). Furthermore, OCBIP is categorized into two criteria: the behavior is targeted directly to the individual employee in an organization, and it is known as OCBIP-I. When the action is intentionally directed to the organization as the primary target, it is designated as OCBIP-O. According to Podsakoff et al. (2009), organizational citizenship behavior directed to the individual (OCB-I) has conceptualized into several dimensions (Williams & Anderson, 1991), including altruism, courtesy, cheerleading, peacekeeping, helping co-workers, interpersonal helping, interpersonal harmony and interpersonal facilitation. However, in Islam, whatever Muslims accomplish and do in this world is accountable and based on Islamic teaching, i.e. the Quran and Sunnah. Junaidah (2009) highlighted that every manager and leader in an organization are responsible and accountable towards the organization's success, but typically they are responsible towards the Almighty God. Thus, the nine dimensions of OCB-I (Posakoff et al., 2009) from an Islamic perspective should be integrated with the Islamic law and teachings where the dimensions described and justified as: (1) seeking to help alleviate hardship; and (2) seeking to remove harm from co-workers and humankind in general (Kamil & Ahmad, 2014).

Moreover, according to OCB-O, as Podsakoff et al., (2009) and William and Undererson (1991) conceptualized, the primary target is developing an organization. They formalized OCB-O into several scopes that included obedience, civic virtue, and sportsmanship, organizational loyalty, endorsing, supporting, defending organizational objectives, job dedication, and voice behavior, taking charge and promoting the company's image. On the other hand, Islam is a religion that aims not only for social order but Islam is considered as a way of life that intensively creates a unique personality and cultural differences for the society (Metle, 2002). Therefore, OCB-O in Islamic perspectives designates the individual discretionary action based on the Islamic *Syari'ah*. The presentation of *Syari'ah* in OCB-O instils the ultimate goal where the individuals pursue *falah* or *Ridha* of God by upholding and preserving high moral standards in the work environment (serving as *Khalifah* or viceroy of Allah in this world). All these substances intended to protect the *maqashid* (purpose) of *syariah*, which embraced the five *daruriyat* (necessities) to protect the religion, wealth, life, reason/intellect and posterity, *hajiyat* (compliments) and *tahsiniyat* (embellishments) (Kamil, Sulaiman, Osman-Gani, & Ahmad, 2014). Furthermore, Islam encourages Muslims to play an essential role with high moral standards to adhere to the OCB at the workplace. These justifications let us believe that all OCB-O measurements are somehow suited to Islamic perspectives when they are elaborated following each definition (Table 1).

Table 1

Organizational Citizenship Behavior Based on Islamic Perspective (OCBIP)

Individual	Altruism
	Civic Virtue
	Interpersonal helping/ helping co-workers
	Alleviate hardship (<i>Daf'a Darar</i>)
	Advocating High Moral Standards (<i>Da'wah</i>)
	Remove harm (<i>Raf'al Haraj</i>)
Organization	Compliance
	Courtesy
	Civic Virtue
	Sportsmanship
	Organizational Loyalty
	Job Dedication
	Voice behavior
	Advocating High Moral Standards (<i>Da'wah</i>)

Note. Source: Kamil and Ahmad (2014)

Research Objectives, Research Questions and Hypotheses

This study aims to determine the validity and reliability of the proposed OCBIP model in the context of Indonesian State Islamic Higher Education Institutions. The proposed model of OCBIP consists of four sub-constructs (i.e. *Altruism*, *Civic Virtue*, *Advocating High Moral Standard (Da'wah)*, *Removal of Harm (Raf'al Harj)*) as the underlying dimensions. In order to address the research objectives, the study adopted four dimensions of OCBIP practices from

Kamil and Ahmad (2014). Based on the research objective above, the research questions are as follows:

RQ1. Are the measurement models of OCBIP practices in Indonesian state Islamic higher education institutions valid and reliable?

RQ2. Does the proposed overall OCBIP practices model of Indonesian state Islamic higher education institutions is valid and reliable?

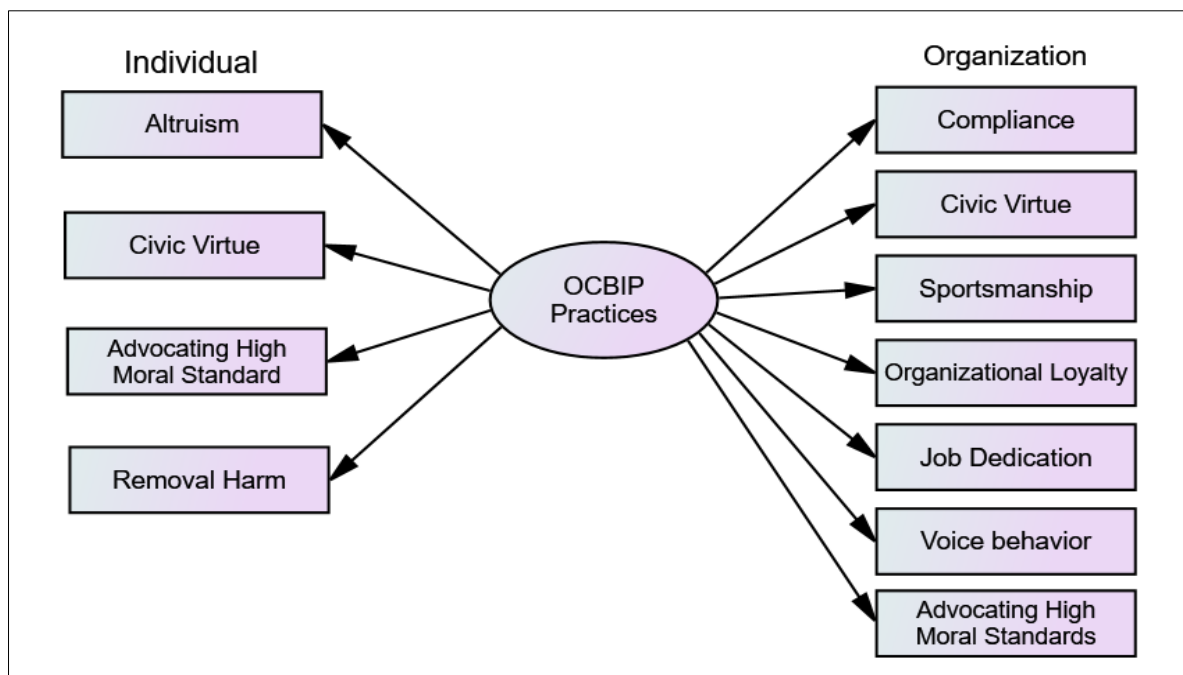
Consequently, based on the conceptual framework as depicted in Figure 1, the hypotheses are as follows:

H1. All four measurement models of OCBIP practices in Indonesian state Islamic higher education institutions are valid and reliable.

H2. The proposed overall OCBIP practices model in Indonesian state Islamic higher education institutions is valid and reliable.

Figure 1

A Proposed Model of OCBIP Practices of Indonesian State Islamic Higher Education Institutions.



Note. Source: Kamil and Ahmad (2014)

METHODOLOGY

Research Design, Sampling and Instrumentation

This study used a survey design to gain the respondents' information (Soltani, van der Meer; Williams & Lai, 1996; Hairuddin Mohd Ali & Inas Zulkipli, 2019). This study is confirmatory and is employed to test the validity and reliability of the proposed organizational citizenship behavior practice model in education

The population in this study were recognized as all academic staff in thirteen States Islamic Higher Education Institutions (SIHEI) under the dominion of the Ministry of Religious Affairs, Republic of Indonesia. As for sampling purpose, this study had selected six SIHEI based on the educational system, human resource development and management practices which may influence the whole aspects of SIHEI's performance. In total, 450 sets of survey questionnaire were distributed to the academic staff to secure a minimum of 95% confidence interval and at $\pm 5\%$ margin of error (Ferguson, 1981; Vockell & Asher, 1998; Johnson & Christensen, 2012; Hairuddin Mohd Ali & Inas Zulkipli, 2019). However, out of 450, 357 survey questionnaires were returned, and the process of checking the missing data was performed. Five returned survey questionnaires were discarded due to blank responses of more than 25%, hence leaving 352 returned survey questionnaires for the study.

This five-point Likert scale instrument was adopted from Kamil et al. (2014) and Podsakoff et al. (2000). The content validity was set to check the ability of the scale instrument in measuring the variables in the current study (Sekaran, 2003). Initially, the academicians who are experts in organizational citizenship behavior had screened uncertain and inconsistent items that required to be revised and need further modifications.

Data Analysis

The study now continued with 338 respondents after rigorous data screening processes were carried. SPSS and AMOS version 22 were employed in line with the structural equation modelling (SEM) approach used in this study. The maximum likelihood estimation (MLE) was utilized to obtain the estimates from the employment of full-fledge SEM. Covariance-based SEM was employed to assess the hypothesized model due to its powerful multivariate technique in analyzing the respective measurement models. As suggested by Worthington and Whittaker (2006), DeVellis (2011) and Fowler (2013), the study also emphasized the usage of confirmatory factor analysis (CFA) to confirm the convergent validity of the OCBIP practices model. Three statistical measures were applied: standardized factor loadings, average variance extracted (AVE), and composite reliability or CR (Hair, Black, Babin, & Anderson, 2016; Hairuddin Mohd Ali & Inas Zulkipli, 2019) in determining the convergent validity of the model. The AVE values must be slightly greater than 0.5 in keeping with the standard threshold value (Fornell & Larcker, 1981). Moreover, CR is related to the internal consistency of the items that measure the latent constructs. The recommended threshold values of statistical measures, in particular, are standardized factor loadings, AVE values and CR. The indices should be above 0.50 and 0.70, respectively (Hair et al., 2016; Hairuddin Mohd Ali & Inas Zulkipli, 2019). The

study would employ the relevant fit indices to determine the fitness of the OCBIP model to the data of the study.

RESULTS

Demographic Profile of the Respondents

The study sample comprised 338 participants: 170 (50.3%) male and 168 (49.7%) female. Based on academic position, the common lecturers comprised about 244 (72.2%), followed by Assistant Professors about 53 (15.3%), Associate Professors were 39 (11.2%) and finally the Professors only about 2 (0.6%) respectively. Concerning the respondents' age, less than half of the respondents were between the age of 20-30 years old (about 75 or equivalent to 22.2%). Additionally, the age group between 31-40 years were 153 (45.3%). Meanwhile, about 86 (24.4%) were within the age group between 41-50 years, and the remaining 24 (7.1%) were from the age group of 51- and above. In terms of working experience, 83 (24.6%) of the respondents served the universities between 1-3 years, about 98 (29.0%) were serving between 4-6 years, 65 (19.2%) were serving between 7-10 years, and about 92 (27.2%) worked in the universities more than 11 years. With regard to academic qualifications, only 9 (2.7%) of them were bachelor's degree holders, about 234 (69.2%) were holding master's degree, whereby the doctorate holders were about 95 (28.1%) respectively. Based on the ethnicity grouping, most were Javanese, comprising 202 (59.8%), while the Sundanese were about 86 participants (25.4%). The following largest groups of the respondents were of Bugis ethnicity at 10 (3.0%), whereby Madura were about 9 (2.7%), and Melayu (or Malays) were 8 (2.4%), and finally followed by Minang 7 (2.1%). Meanwhile, Batak were about 5 (1.5%), Betawi were about 4 (1.2%) and then followed by Banjar were 3 (0.9%), Sasak were 2 (0.6%). Finally, the smallest number of the respondents were Aceh and Buton, only 1 (0.3%). The details of the demographic information of the respondents are tabulated in Table 2.

Table 2

Demographic Profile of the Respondents (n = 338)

Variable	Category	n	%
Gender	Male	170	50.3%
	Female	168	49.7%
Academic Position	Lecturer	244	72.2%
	Asst. Prof	53	15.3%
	Assoc. Prof	39	11.2%
	Professor	2	0.6%
Age	20-30 Years	75	22.2%
	31-40 Years	153	45.3%
	41-50 Years	86	25.4%
	51 Above	24	7.1%
Working Experience	1-3 Years	83	24.6%
	4-6 Years	98	29.0%
	7-10 Years	65	19.2%
	11 Above	92	27.2%

Table 2*Continued*

Variable	Category	n	%
Academic Qualifications	Bachelor's Degree	9	2.7%
	Master's Degree	234	69.2%
	Doctoral Degree	95	28.1%
Ethnic	Javanese	202	59.8%
	Sundanese	86	25.4%
	Bugis	10	3.0%
	Madura	9	2.7%
	Melayu	8	2.4%
	Minang	7	2.1%
	Batak	5	1.5%
	Betawi	4	1.2%
	Banjar	3	0.9%
	Sasak	2	0.6%
	Aceh	1	0.3%
	Buton	1	0.3%

The Descriptive Statistics of OCBIP Practices among The Academic Staff

The prevalence, level and tendencies of organizational citizenship behavior based on Islamic spirituality practices were measured using means and standard deviations. The highest perceived level on the practice of OCB based on Islamic perspective was for advocating high moral standard (*Da'wah*) ($M = 4.242$, $SD = .530$), the second-highest score was for removal of harm (*Raf'al Harj*) ($M = 4.182$, $SD = .632$), followed by civic-virtue ($M = 3.819$, $SD = .586$) while the lowest score was altruism ($M = 3.382$, $SD = .575$). Table 3 describes the details of OCBIP practices among academic staff in selected Indonesian state Islamic higher education institutions.

Validity and Reliability of the OCBIP Practices Model

Bollen (1989) indicated the maximum likelihood (ML) estimation used for CFA in this study was considered an adequate and vigorous technique to eradicate the normality assumptions in evaluating the estimated measurement models. Such models will first be tested by examining three possible comprehensive models fit indices, particularly chi-square (χ^2), degree of freedom (∂f), and normed chi-square ($\chi^2/\partial f$). The Comparative Fit of Index (CFI), Goodness of Fit Index (GFI), Tucker-Lewis Index (TLI) and Root Mean Square of Error Approximation (RMSEA) would be added to strengthen the results (Segars & Grover, 1993; Hair et al., 2016; Hairuddin Mohd Ali & Inas Zulkipli, 2019). The GFI, CFI, and TLI indices need to be equal to or exceed 0.90. The RMSEA index needs to be identical or lower than 0.08 to achieve an acceptable model fit (Schumacher & Lomax, 2010). Moreover, it is also recommended that normed chi-square ($\chi^2/\partial f$) need not exceed 3.0 (Hayduk, 1988). Although the inter-correlations between

all 22 items were statistically significant, the CFA result showed poor fittings model with values: CFI=.799, RMSEA=.094, TLI=.771, AGFI=.774, GFI=.818, DF=203 and CMIN/df=3.948, which fell below the threshold values. Therefore, the generated hypothesized model of OCBIP needs to be re-specified by examining the modification indices (MI) (Byrne, 2010).

Figure 2 below describes the revised 14 items from the four-factor measurement models. Out of seven items measuring *altruism*, four items were dropped from the data set. An item was dropped from *Civic-Virtue* and *Removal Harm*, and two items were also deleted from *High Moral*. Overall, eight items out of 22 items were dropped to ensure better fitting model conditions (Byrne, 2010).

Table 3

Descriptive Statistics of OCBIP Practices among Academic Staff of Indonesian State Islamic Higher Education Institutions

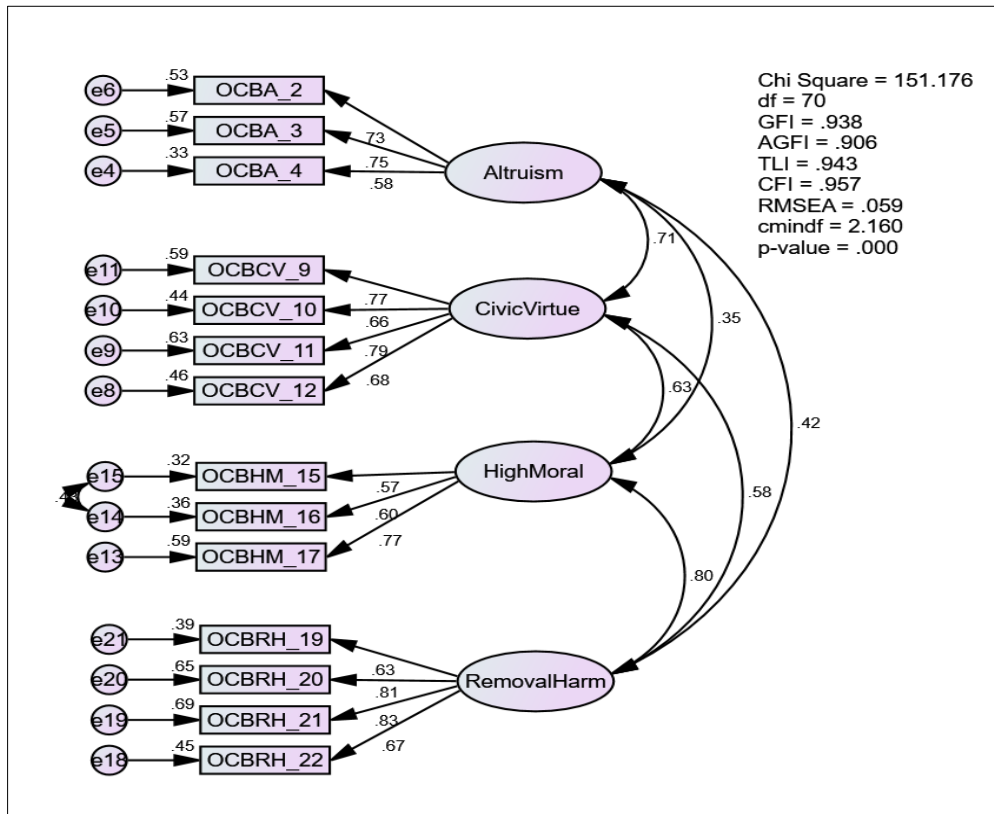
Construct Measured	No of Items	Mean	SD	Level
Altruism	7	3.382	0.575	(4) High
Civic-virtue	5	3.819	0.586	(3) High
Advocating high moral standard (<i>Da'wah</i>)	5	4.242	0.530	(1) High
Removal of Harm (<i>Raf'al Harj</i>)	5	4.182	0.632	(2) High

Note. Level = Low (1-1.66); Medium (1.67-3.33); High (3.34-5.00)

As a result, there were improvements in goodness-of-fit indices after the OCBIP model was re-specified, as illustrated in Figure 2. The results summary of the indices exhibited better fit (Table 4): $\chi^2 = .000$, $\chi^2/df = 2.160$, CFI=.957, RMSEA=.059, TLI=.943, GFI=.938, and AGFI=.906).

Figure 2

The Revised OCBIP Practices of Indonesian State Islamic Higher Education Institutions

**Table 4**

Summary of the Fit Indices of OCBIP Measurement Model

Fit Indices	Accepted Fit	OCBIP Generated Model	OCBIP Revised Model
Chi-Square	Insignificant	801.459	151.176
p value*	$.001 \leq p \leq .05$	.000	.000
CMIN/DF	≤ 3	3.948	2.160
RMSEA	$\leq .80$	.094	.059
CFI	$\geq .90$	.799	.957
GFI	$\geq .90$	.818	.938
TLI	$\geq .90$	.771	.943
AGFI	$\geq .90$	.774	.906

Note. Source: Hair et al., (2010), Kline (2011), Schumacker and Lomax (2004), Byrne (2010), Hu and Bentler (1990)

The revised generated measurement model of OCBIP constructs was required to undergo the convergent validity tests. Table 5 summarises the Cronbach Alpha, the factor loadings, the average variance extracted (AVE), and the composite reliability (CR) for the revised hypothesized model of OCBIP. All constructs hold AVE values $\geq .5$ and CR values were $\geq .7$, accordingly and therefore, the revised hypothesized model of OCBIP constructs had fulfilled the conditions of convergent validity.

Table 5

Summary of the Convergent Validity and Reliability Tests of the OCBIP Revised Measurement Models of Indonesian State Islamic Higher Education Institutions

Constructs	Items	Internal Reliability (Cronbach Alpha)	Factor Loadings	AVE	CR
Altruism	OCBA_4	0.722	0.73	0.477	0.729
	OCBA_3		0.74		
	OCBA_2		0.72		
Civic-Virtue	OCBCV_12	0.812	0.68	0.529	0.817
	OCBCV_11		0.79		
	OCBCV_10		0.66		
	OCBCV_9		0.78		
High Moral	OCBHM_17	0.767	0.78	0.460	0.715
	OCBHM_16		0.63		
	OCBHM_15		0.61		
Removal <i>Haram</i>	OCBRH_22	0.821	0.69	0.553	0.830
	OCBRH_21		0.84		
	OCBRH_20		0.78		

Note. Composite reliability (CR), Average variance extracted (AVE)

Table 6 is summarizing the discriminant validity indices of the revised OCBIP practices construct. All constructs had evidence of discriminant validity, except for the squared correlation values of “Removal Harm – High moral” (0.606) larger than their respective AVE square roots. However, the study needed a subsequent analysis to examine the model’s second-order factor that could substantiate the OCBIP practices of Indonesian State Islamic Higher Education Institutions’ academic staff.

Table 6

The Revised OCBIP Measurement Models of Indonesian State Islamic Higher Education Institutions: Evidence of Discriminant Validity.

Constructs	(1)	(2)	(3)	(4)
(1) Altruism	0.690			
(2) Civic-Virtue	0.552	0.727		
(3) High Moral Standard	0.235	0.473	0.678	
(4) Removal of Harm	0.341	0.481	0.606	0.743

Note. Diagonals represent the square root of the AVE extracted while the other entries represent the correlations

The Testing of Validity and Reliability for Second-Order OCBIP Measurement Model

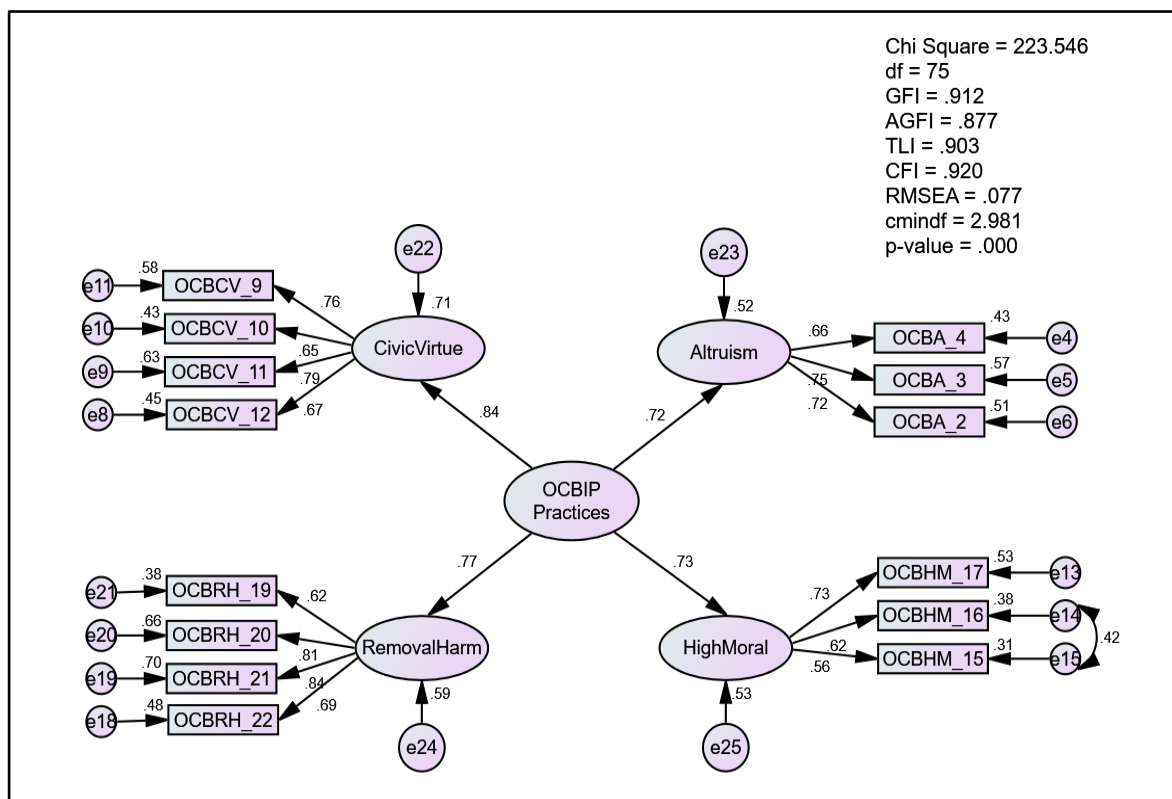
The result of the second-order measurement model is presented in Figure 3 below. The model exhibits a statistically significant chi-square value, $\chi^2(75) = 223.546$, $p < 0.000$. Moreover, the model possessed adequate fit indices exceeded the suggested cut-off points: CFI = 0.920, TLI = 0.903 and RMSEA = 0.077. The normed chi-square value ($\chi^2/df = 2.982$) was within the recommended range as well. The second-order factor model too permitted the researchers to identify the strong correlation displayed by the first-order factor. To conclude, the fit indices of the second-order model demonstrated that the OCBIP practices in Indonesian State Islamic Higher Education Institutions fits the data and therefore it is valid and reliable. Conclusively, Research Question 1 and 2 were successfully addressed.

Result of the Hypotheses Tests

Full fledge SEM was used to test the hypothesized model of the study (Byrne, 1994; Tabachnick & Fidell, 2001, 2007 & 2013; Hairuddin Mohd Ali & Inas Zulkpli, 2019). Once the revised measurement models (Figure 2) and the second-order factors of OCBIP practices (Figure 3) were found to be valid, therefore the hypothesized model would be tested at a 0.05 significant level. As presented in Table 6, four proposed measurement models of OCBIP practices by academic staff in Indonesian State Islamic Higher Education Institutions were valid and reliable. Conclusively, hypotheses *H1* and *H2* were supported.

Figure 3

The Revised Second-order Factor of OCBIP Practices in Indonesian State Islamic Higher Education Institutions



DISCUSSION

The Prevalence, Tendencies and Level of OCBIP Practices among Academic Staff in Indonesian State Islamic Higher Education Institutions

Based on the descriptive analysis results of the study, in general, the academic staff of the Indonesian State Islamic Higher Education Institution (SIHEI) had possessed a high degree of OCBIP practices which comprised of altruism, civic-virtue, advocating high moral standard (*Da'wah*) and Removal of Harm. The highest perceived level on the practice of OCBIP was "advocating high moral standard" with ($M = 4.242$ and $SD = .530$), and the lowest perceived practice of OCBIP is altruism ($M = 3.382$ and $SD = .575$). From the study's findings, it comes to the belief that OCBIP practices had developed organizational performance through the employees' engagement in OCBIP, i.e. their willingness to do more than their responsibilities. Moreover, OCBIP had successfully improved the organizational quality and workforce performance (Kamil, Sulaiman, Gani, & Ahmad, 2015; Hadi, Sadaghiani, Ghandour, & Tajzadehnamin, 2015; Kamil, Osman-Gani, Sulaiman & Ahmad, 2010). Furthermore, this result of the study is also in line and consistent with the findings of a study done by (Kamil, 2011; Kamil & Ahmad, 2014; Kamil et al., 2014; Kamil, Mohamed, Sugumaran, & Nadhira, 2015; Azizah, 2016) which highlighted that OCBIP had perceived high level of practices in the respective organization. Hence, a drawn conclusion based on the result of the study, there were high tendencies and prevalence of OCBIP practices among academic staff of Indonesian Islamic HEIs. Thus, it can be concluded that the high degree of the perceived level of OCBIP practices in Indonesian Islamic HEIs could be considered as future assets in improving the organizational effectiveness through the employees' engagement in OCBIP.

Development of the Practice of OCBIP in Indonesian State Islamic Higher Education Institutions

The CFA results revealed that all factors of the OCBIP construct (altruism, civic-virtue, Advocating high moral standard and Removal of Harm) persevered as hypothesized by the study. The findings also justified that the academic staff of Indonesian state Islamic higher education institutions demonstrated a high tendency in practising OCBIP in their respective higher institutions. Hence, OCBIP has become a success in improving the organizational effectiveness and employee's performance (Podsakoff & MacKenzie, 1994, 1997; Walz & Niehoff, 1996; Kidwell, Mossholder & Bennett, 1997; Podsakoff, Ahearne, & MacKenzie, 1997; Nielsen, Hrivnak, & Shaw, 2009).

Furthermore, the study's result is congruent with a study done by Kamil and Ahmad (2014), particularly in developing the scales of the construct validity of OCB from Islamic perspectives. Survey data employed in a previous empirical study was drawn from 160 Muslim employees working in majority Muslim-owned companies in the West Nusa Tenggara province, Republic of Indonesia. Here, the model of OCBIP was found to be valid and reliable. A total of 31 items loaded on to four factors (Altruism, Civic virtue, advocating high moral standards (*da'wah*) and Removal of harm (*raf'al haraj*)) with good psychometric properties, thus confirming the scale for measuring OCBIP in a business/ organizational context.

Likewise, the findings of this study were also congruent with Kamil et al. (2014), whereby four-factor models of the construct of OCBIP was also discovered. This empirical study attempts to enrich the understanding of the OCB phenomenon from an Islamic management perspective. The construct validity of OCBIP via Chartered Financial Analyst (CFA) led to the significant finding. Four components also explain the OCBIP measurement model in the business organizational context: Altruism, Civic virtue, Advocating high moral standards, and Removal of harm.

Kamil et al. (2014) further emphasized that OCBIP leads to higher positive organizational or individual outcomes in this world, espoused in Western OCB literature, and strengthens the bond of Muslim with the Creator (Allah s.w.t). Moreover, by performing the OCBIP, the employees are also endeavoring to purify themselves. This can lead them to better outcomes in this world (such as peaceful living) and the Hereafter (entering paradise or Jannah). Ahmad (2008) mentioned that this Islamic spiritual motivation (positive or paradise and negative or hellfire) is among the factors that guide the Muslims throughout all their activities. This spiritual motivation and the belief that “work” is a part of worship, and the quest to seek closeness to Allah (s.w.t.), thus the OCBIP performance could be potentially higher. Thus, it will lead to better organizational and individual outcomes that please Allah (s.w.t.).

In addition, the practice of OCBIP in Indonesian State Islamic Higher Education Institutions may contribute to the development of professional Muslims, especially those from the Eastern part. The OCBIP measurement model can encourage Muslim employees to ascertain avenues for developing citizenship behaviors in the workplace (Kamil & Ahmad, 2014). When it is done successfully, it can lead to good outcomes and also a subsequent increase in organizational performance, as revealed by most contemporary OCB studies (Podsakoff et al., 2009).

Implication and Contributions

Theoretically, this study has successfully established a four-factor model of OCBIP practices in Indonesian state Islamic higher education institutions. The result was deliberated through the statistical process on the observed instruments and constructs under study. Thus, the current study gives valuable contribution toward the theoretical practice of underlying variables as a four-factor OCBIP model (Kamil et al., (2014) have contributed to developing human resource and management theory in HEIs. They were compared to six other models of OCB: altruism, courtesy, civic virtue, conscientiousness and sportsmanship (Podsakoff et al., 2000). The Islamic model of OCB formerly was tested and applied in the business context and presently carried out across six selected State Islamic Higher education institutions in Indonesia. Accordingly, to finalize and confirm the four-factor model and the psychometric properties of OCBIP and its antecedents, the construct should be tested in other higher institutions of learning, business centre and organizations to enrich the theory, model and the respective body of knowledge.

In term of tangible implication, the study provides a remarkable contribution for institutions of higher learning and top management of the university to intensify the operation

of OCBIP in the context of Indonesian HEIs. The practical contributions guide the academic staff, especially in Indonesian state Islamic higher education institutions and other sectors in general, to embrace all the principles of human resource development and management practices.

Limitations and Suggestions for Future Studies

There were numerous limitations and boundaries faced during the study. Due to the time and budget constraints, the study only sampled six established state Islamic higher education institutions in Java provinces out of 13 institutions spread in different provinces across Indonesia. Secondly, data collection processes were considered the most challenging. Frequent calls to each respondent to submit the questionnaire were inevitable. It was an actual time-consuming process. Thirdly, as this study only employed the quantitative methodology, it might be challenging to fully discover other issues that have negatively impacted the psychometric properties. The quantitative approach has its limitation, which only provides the quantification of data by measuring the views and responses of the sample population.

Future studies are worthy of including other state Islamic universities outside Java Island in Indonesia to attain more empirical evidence in improving human resource development management and quality assurance in HEIs. It is recommended as well for future research to adopt this current model OCBIP practices in HEIs and test it in other public or private education institutions in Indonesia for comparison purposes. The future study should be able to sample the non-academic staff, academic leaders or top management in all types of higher learning institutions to further examine validity and reliability for the OCBIP practices model of the study.

CONCLUSION

Empirically, the study had successfully established a conceptualized model of OCBIP practices in Indonesian state Islamic higher education institutions. The confirmation factor analysis demonstrated that the model had a good fit ($\chi^2(75) = 223.546$, $p < 0.000$, CFI = 0.920, TLI = 0.903, $\chi^2/df = 2.982$ and RMSEA = 0.077). The four construct factors of OCIBIP had also exhibited good discriminant validity, convergent validity, internal reliability, and construct validity. Moreover, the academic staff in the sampled higher institutions learning had a high tendency and passion in practising the four factors of OCBIP in their respective higher learning institutions. It shows from the high perceived level on the practice of OCBIP (advocating high moral standard (*Da'wah*) (M = 4.242, SD = .530), removal of harm (*Raf'al Harj*) (M = 4.182, SD = .632), civic-virtue (M = 3.819, SD = .586) and altruism (M = 3.382, SD = .575). Indeed, the study's findings provided valuable guidelines and strategies to the top management of higher education and the government of the Republic of Indonesia to develop the HRM and quality assurance of HEIs. The current study has demonstrated that an effective practice of OCBIP has influenced the effectiveness of the higher education system. However, the constructs under study could be improved and developed further to establish the best model for further investigation and future benefit of the Indonesian educational system and the worldwide global.

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