

Organizational Citizenship Behavior and Religiosity at the Workplace

Mathias Awuni¹, Mohammed Zaidan²

¹B. N Bahadur Institute of Management Sciences, University of Mysore

²Department of Psychology, University of Mysore

Abstract:

Religion pervades all aspects of human life. Even in communities where a growing number of people deny the existence or belief in any form of supreme power, allegiance to religious groups is anything but uncommon. Managers of global companies are increasingly confronted with managing religious sentiments at the workplace. Two hundred (200) employees from various organizations in Karnataka state of India were sampled for this study. The data was systematized, organized and analyzed using Microsoft excel and SPSS. Correlations and regression analysis were run to establish the relationship among dependent and independent variables. The results showed that the level employees' religiosity has a strong impact on OCB. Organizational climate also was proved to be a significant moderating variable in the relationship between OCB and religiosity at the workplace.

Keywords: Organizational citizenship behavior, Religion, Religiosity, Job satisfaction, organizational climate

1. Introduction:

Religion has been a great force shaping human history since prehistoric times. At present, religion pervades all aspects our human life, even in the communities who strongly consider themselves non-religious. According to Walsh (2014) religion encompasses customs, moral values, traditions and investment in a religious society for a stronger confidence in God or a higher power. Religious commitment and participation have been proved to contribute significantly to life satisfaction, happiness, and meaning in life (Poloma & Pendleton 1990). The increasing importance of understanding employees in order to manage them effectively has further heightened the importance of religion in the workplace and thus, making religiosity an important area of interest to organizational behavior researchers. Wolfgang (2009) argues that in traditional societies, religion controls communication and how those communities are governed and controlled. Wolfgang (2009) further argued that Individuals who are continuously exposed to religion will adopt certain beliefs and values which then determine their attitudes and behavior. Now when one focuses on the effect of religiosity on organisational behaviour, a lot of evidence point to a strong relationship between the two constructs. For example, Sikorsa-Simmons (2005) and Kutcher et al. (2010), found strong positive correlations between employees' level of religiosity and their job attitudes. Ahmad (2016) also concluded in his research on financial institutions in Pakistan that high level religiosity results in the honesty, supportive behavior, good

faith and happiness of the employees which leads to the job commitment. In other words, religious dedication play significant role in shaping employee behavior towards their job and responsibilities. Olowookere (2014) also observed that religiosity and organizational commitment are important variables that have been linked with organizational citizenship behaviors.

2. Literature review:

This section covers the meaning of terms and how they are operationalized in this study. Empirical review of relevant literature is also presented in this section.

2.1 Religiosity:

Koenig et al. (2012) defined religion as an “organized system of beliefs, practices, rituals and symbols designed (a) to facilitate closeness to the sacred or transcendent (God, higher power, or ultimate truth/reality), and (b) to foster an understanding of one’s relation and responsibility to others in living together in a community. Spirituality, which is an intricate part of religiosity, is the personal quest for understanding answers to ultimate questions about life, about meaning, and about relationship to the sacred or transcendent, which may (or may not) lead to or arise from the development of religious rituals and the formation of community”. Theologians and religious people display their level of religiosity in varied ways. The prominent role of religion in shaping the attitudes and behavior of many cultures makes it an important concept that is worth paying attention to (Harpaz, 1998). In the view of Roundy (2009), religious people behave in accordance with norms and guiding principles which are institutionalised in the said form of their respective religions. Religiosity can therefore be defined as the extent to which an individual adheres to a set behavioural expectations, practices and institutionalised practices which define their world view or gives them a meaning to life itself. According to Allport and Ross (1967), religiosity is better understood when viewed as a two dimensional construct; that is, extrinsic and intrinsic religiosity. The authors submitted that individuals fall into either of the two categories; either extrinsically religious or intrinsically religious. They explained further that extrinsically religious people engage in religious activities simply for the sake of it and because of what they stand to gain from the practice, mostly material benefits of being overtly religious. Such people therefore have a rather utilitarian approach to religiosity by sticking around their religious group just to be accepted as part of the social group. On the other hand intrinsically religious people have a deeper sense of belief in their religions and internalize the doctrines, values and principles, espoused by those religions. Mitroff and Denton (1999) also argued that religious people constantly see to find the meaning of life through their religious practices. They therefore tend to bond firmly and become very committed to organisations which share their worldview or at least have core values that are in synch with their religious values. Highly religious people have a strong commitment to organisations whose values match their religious beliefs. It is therefore reasonable to take for granted that highly religious employees devote their hearts and minds to such organisations. Spirituality is a variant term used to describe the intrinsic form of religiosity identified above. Spiritual or intrinsically religious people have a selfless commitment to the fundamental tenets of the religions’ belief system. It also refers to being an embodiment of ones religion in deed, action and behaviour, Bhunia and Mukhuti (2011). According to Harpaz (1998), religion is a pivotal institution of culture; consciously or unconsciously, religious beliefs and practices affect individual attitudes to important facets of life. Religion is admittedly complicated; it transcends the usual definition of social identity and affiliation. Tarakeshwar et al., (2003) found that religion has a large impact on what people consider important, right or wrong in society and it also predicts behaviour in significant ways in many cultures. Religion is visibly and sometimes subtly present in many aspects of corporate and personal lives, it also manifests itself in ethical attitudes, moral reasoning, and management behaviour of many people (Hutson, 2000; King, 2007). It is increasingly being realised that religious role expectations, internalized as a personal value system, can lead to ethical behaviour at work, Weaver and Agle (2002).

2.2 Organizational citizenship behavior (OCB):

Owolabi (2012) submitted that how employees feel, how they think and behave has a close association with the achievement of organizational objectives, reinforcing what Akbar and Haq (2004) found; that the success of an organisation depends largely on the behaviours and attitudes of its employees. Chester Banard is thought to be the first person to describe organisational citizenship behaviour in more understandable terms when he wrote about extra role behaviours in 1930. Citizenship is a general term used to describe the collection of behaviours that strongly convey one's identity with a society or social group. OCB therefore refers to the set of behaviours that are compatible with the core values of an organisation and makes one identifiable with that organisation. Farooqui (2012) in a similar line of reasoning as Chester Banard defined OCB as Behaviours that are not part of one's role in an organisation such as innovativeness and spontaneity of actions. Behaviours must be exhibited willingly and also lead to organizational effectiveness to qualify as OCB. OCB benefits organisations great deal because it leads to an increased general employee performance, effective coordination and comraderies among team members, and a stronger competitive ability in the face of the current competitive business environments (Podsakoff et al, 2000).

Table 1: Dimensions of Organisational Citizenship Behaviour

Dimensions of OCB	Description
Sportsmanship	“Willingness of the employee to tolerate less than ideal circumstances without complaining – to ‘avoid complaining, petty grievances, railing against real or imagined slights, and making federal cases out of small potatoes.’”
Altruism	“Discretionary behaviours that have the effect of helping a specific other with an organizationally relevant task or problem.”
Civic Virtue	“Behaviour on the part of an individual that indicates that he/she responsibly participates in, as involved in, or is concerned about the life of the company.”
Conscientiousness	“Discretionary behaviours on the part of the employee that go well beyond the minimum role requirements of the organization, in the areas of attendance, obeying rules and regulations, taking breaks, and so forth.”
Courtesy	“Discretionary behaviour on the part of an individual aimed at preventing work-related problems with others from occurring.”

Source: Adapted from (Podsakoff, P. M., MacKenzie, S. B., Moorman, R. H. & Fetter, R., 1990, p. 115).

OCB ultimately enhances organizational effectiveness because it affects interpersonal relationships of employees. These behaviors that are directed at individuals (OCBI) “contributes to the organization indirectly by benefiting peers and co-workers” (Dash & Pradhan, 2014, p. 19). Researchers argue that employees who exhibit altruism (aka Helping Behavior) encourage teamwork among coworkers, and this enhanced cooperation allows the group to deliver their goods or services more effectively (Podsakoff, et al., 2009).

2.3 Organizational Climate:

Although there have been several studies of organisational climate, dating back to the 1960s, a general definition is elusive. Researchers' perspectives orientate their definitions of the concept (Heyart, 2011). For example, some researchers describe organisational climate according to its characteristics. One of the earliest and most commonly accepted definitions of organisational climate is that of Forehand and Gilmer (1964). They defined it as a set of characteristics that describe an organisation, distinguishes one organisation from

another, is relatively stable over time and can influence the behaviour of the organisation's members. Climate is the atmosphere that employees perceive and it is created in their organisation by practices, procedures and rewards. These perceptions are developed on a day-to-day basis. The first researcher to initiate studies in this area was Kurt Lewin, the founder of group dynamics (1939). In his famous "leadership style" study, Lewin applied three different leadership styles, democracy, autocracy and laissez-faire, to create a different group atmosphere, and was the first to propose the concept of organizational climate. However, he failed to define climate. Later, Forehand (1964) outlined three features of organizational climate: firstly, it varies among different organizations; secondly, it is persistent; lastly, it can affect the behaviour of organization members. Burke and Litwin (1992) proposed the empirical study of organizational climate, studies in this area have proliferated. Vardi (2001) defined organizational climate as "a group of measurable characteristics that members could perceive directly or indirectly in the work environment," and, as a description of environmental factors, it could help researchers ascertain the effects of environment on employee motivation. Organisational culture is the underlying values, beliefs and principles that are the foundation of organisations' management systems. These systems are the management practices and behaviours that reinforce fundamental principles (Denison, 1996). The importance of organisational culture to employees lies in the symbolism, rituals, myths, stories and interpretations that the groups of people, with whom these employees associate and interact, shape (Frost et al, 1985). Furthermore, Alvesson and Willmott (2002) states that, when defining what organisational culture is, it is important to emphasise the assumptions and values that underlie social reality. Castro and Martins (2010) also support the view that one should see culture and climate as different concepts. They claim that organisational culture has deep roots in organisations and uses employees' values, beliefs and assumptions as its basis (Castro & Martins, 2010). This contrasts with organisational climate, which is a 'snapshot' of a particular time in an organisation that one measures using a range of dimensions (Castro & Martins, 2010).

2.4 Job satisfaction:

Job satisfaction is the collection of feeling and beliefs that people have about their current job. People's levels of degrees of job satisfaction can range from extreme satisfaction to extreme dissatisfaction. In addition to having attitudes about their jobs as a whole. People also can have attitudes about various aspects of their jobs such as the kind of work they do, their coworkers, supervisors or subordinates and their pay (George et al., 2008). Aziri(2011)) also defined ones satisfaction on the job as the extent to which a worker is content with the rewards he or she gets out of his or her job, particularly in terms of intrinsic motivation. Job satisfaction is the collection of feeling and beliefs that people have about their current job. People's levels of degrees of job satisfaction can range from extreme satisfaction to extreme dissatisfaction. In addition to having attitudes about their jobs as a whole.

2.5 Relationship between Religiosity and Organizational citizenship behavior (OCB):

Olowookere (2014) further accentuated the connection among religiosity and desirable behaviors at the workplace. It is argued that higher levels of religiosity enhance team work, greater kindness, fairness, honesty, trust, concern for others and desirable workplace behaviors. Olowookere(2014) concluded that organizational commitment and organizational citizenship behaviours are very similar constructs, with one viewed as a behavioural demonstration of the other; the paper concluded that organizational commitment and organizational citizenship behaviours share similar antecedents such that any construct or variable related to one is ultimately related to the other. Therefore, religiosity is related to both organizational commitment and organizational citizenship behaviours, and does exert influence on each of them. Employee characteristics such as personality dispositions, beliefs and value system must be in agreement with organizational values and goals if these goals are to be achieved. According to Blogowska and Saroglou (2011), people who have a high level religiosity tend to show a two-dimensional basic personality related to morality, which

agreeableness (prosocial, selflessly for others, trust and generosity) and awareness (socially determined control impulse behaviors that facilitate task-oriented goals or extra role).

2.6 Factors influencing Organizational citizenship behavior (OCB):

There has been a good number of studies examining the factors that affect organizational citizenship behavior because these behaviors are considered key to an organization’s survival. Emami et al (2012) opined that the commonly studied antecedents of organizational citizenship behaviours are job satisfaction, perceptions of organizational justice, organizational commitment, personality characteristics, task characteristics, and leadership behaviour. These antecedents of organizational citizenship behaviours may be grouped into three broad categories which include: organizational characteristics such as working conditions, organizational policies and procedures, leadership style and work environment, employee characteristics such as personal attributes, beliefs, attitude and dispositions and work characteristics such as job content and design. Organizational citizenship behaviours have been posited to be a response to organizational environment and climate (Jacqueline, Shapiro, Kessler & Purcell, 2004). However, researchers have found that these positive behaviours (OCB) are also influenced by certain employee characteristics such as personal attributes, beliefs, attitude and dispositions (Neale & Griffin, 2006; Roundy, 2009). This present paper therefore aims to examine the influence of religiosity and organizational commitment on organizational citizenship behaviours and also to accentuate the connection among these variables.

In discussing the social exchange theory, Gouldner (1960) submitted that in the employment relationship, desired employee behaviours are products of enabling organizational environment. The social exchange theory explains organizational citizenship behaviours as a response to positive organizational environment in terms of equitable rewards, supportive leadership, and favourable organizational policies among other things.

2.7 Conceptual framework:

The literature review guides the researchers to propose the following conceptual framework, linking the variables under study.



Figure 1: Conceptual framework

Source: Authors own construction, 2017

The conceptual framework proposes that religiosity affects OCB in varied ways depending on whether it is very high, moderate or non-existent. Organizational Climate and job satisfaction are factors with the potential to also affect the relationship between OCB and religiosity and hence are identified, measured and controlled.

2.8 Research Hypothesis:

This research explores the influence of religiosity on organizational citizenship behavior (OCB). This integrated conceptual framework above assumes that the level of one’s religiosity (depending on whether there highly religious, moderately religious, or non-religious) influences their tendency to exhibit organizational citizenship behavior.

The research hypothesis is summarized as follows:

H0: Religiosity has no effect of organizational citizenship behavior (OCB).

H1: A high level of religiosity has a positive effect on OCB.

H2: A low level of religiosity has a negative effect on OCB.

H3: Organizational climate moderate the relationship between religiosity and OCB.

H4: Job satisfaction moderate the relationship between religiosity and OCB

3. Research Methodology:

The data collection and methodology for analysis are explained in this section.

3.1 Population and Samples for the study:

This study uses a cross - sectional research design. Data was collected using a questionnaire validated in its face and content through expert opinions, content validity was also measured by conducting a pilot study. Reliability of the scales used were measured using Cronbach's alpha. A total of three hundred (300) questionnaires were distributed but (200) were received eliciting a response rate of 67%. The questionnaire was divided into three (3) major sections. Section A requests for demographic data of the respondents and Sector B consists of items designed to measure the respondents level of religiosity and potential confounding variables, while section C assess OCB.

3.2 Procedure:

The questionnaires were administered via email and in-person by the researchers. At each organization included in the study, permission was obtained in advance and on the day of the survey, the researchers distributed the questionnaires themselves, with the assistance of volunteer employees. All instructions were explained to the participants before they answered the questions. The researchers were also around to clarify any doubts the respondents encountered while filling out the questionnaire. While the aim of sampling in a survey or experimental study is to select a representative sample of the population for generalization and prediction purposes, the aim of selecting organizations in this study is to test new ideas and interpretations. Hence, as asserted by Cooper and Schindler (1998) the sample needs not to be representative of a larger population as in the case of survey or experimental studies.

3.3 Measures:

A five-point Likert-scale was used in all questions, in order to accurately measure the variables under study. A rating of "1" represents the lowest score and "5" represents the highest score. Four types of variables were measured. The first section solicits for information on the demographic characteristics of respondents. The second assessed perceptual responses to level of religiosity, the third section measures organizational citizenship behavior, and the last section assesses the respondents' level of job satisfaction and organizational climate. Based on prior research (Emami, et al., 2012; Dash & Pradhan, 2014; P. Podsakoff, et al., 2000), we have included job satisfaction and organizational commitment as control variables. With previous research showing these variables as antecedents and having positive relationships with OCB, it is important to control for these variables so that we can know whether religiosity explains any variance beyond what is explained by these variables. The way earlier researchers have measured religiosity is confusing and even sometime conflicting. For instance Hayward and Kimmelmeier (2015) in their paper suggested two elements: private religiousness (the importance of religion in one's life) and public religiousness (the level of participation in public religious activities). Parboteeah et al. (2009) suggests three elements: cognitive, normative and regulative and Tarakeshwar et al. (2003) suggests four elements: denominational affiliation, frequency of church/temple attendance, frequency of prayer or meditation and self-rated religiosity/spirituality. For the purpose of this study, religiosity was measured using a single scale of ten (10) items which sought to identify the level of religiosity of the respondent whether as high or low.

4. Data analysis and Interpretation:

The analyses consisted of four stages using Statistical Package for the Social Sciences (SPSS) software. Questions that were cross loaded were excluded from analysis. The second stage of the analyses was the conducting of reliability estimates to ensure consistency and stability of data (Cavana, Delahaye & Sekaran

2001). Cronbach's coefficient alpha, which measures how well the variables positively relate to one another, was generated by using SPSS software. The data was checked to avoid multicollinearity. Multicollinearity is a condition where independent variables are strongly correlated with each other (Tabachnick and Fidel, 2007). When multicollinearity exists in a regression model, there may be a very high standard error and low t statistics, unexpected changes in coefficient magnitudes or signs, or non-significant coefficients despite a high R-square. This study examined this assumption using variance inflation factor (VIF) and the results obtained as shown in Appendix 4 suggest that the assumption of multicollinearity was not violated, given that the highest VIF was 1.94, which is far below the threshold of 5.00 (Hair et al., 2014). The Breusch-Pagan / Cook-Weisberg test and the homoscedasticity and White's test for heteroscedasticity confirmed the data do not violate the assumption of homoscedasticity. Variance inflation factors were also estimated to examine the assumption of multicollinearity. The results obtained suggest this assumption was also not violated. The third stage conducted correlation analyses. The results gave an indication of the strength of the relationship between the variables to evaluate the construct relativities. The normality of the residuals was examined using histogram (to graph the residuals) as seen in Appendix I. The residuals tended to be normally distributed about the predicted dependent variable scores (Pallant, 2007). The fourth key stage of the analysis of the conceptual model was regression analysis. This procedure enabled an examination of the hypothesized relationships shown in the conceptual model of Figure 1.

4.1 Descriptive statistics:

As can be observed from the table below the total number of males in the sample is 95 respondents and the number of females is 105, making up 100% of the sample drawn for the study. Full time employees are the majority of the respondents (125), part time employees are forty-five (45). Seventy-eight percent (78%) of the respondents have at least a bachelor's degree (tertiary). Hindus and Christians are the majority of the people sampled. The sample also included Sikhs, Buddhists and Muslims. This is a well-balanced sampled to allow for a generalization across religions. A cross tabulation and chi square test also showed that gender does not have any significant relationship with religion.

Table 2: Descriptive Statistics

ITEM		Frequency	Percent
Gender	Male	95	47.5
	Female	105	52.5
Contract Type	Full Time	125	73.5
	Part Time	45	26.5
Level of Education	None	6	3.3
	Basic	2	1.1
	High School	30	16.6
	Tertiary	141	77.9
Religion	Hindu	77	40.5
	Muslim	7	3.7
	Christian	92	48.4
	Sikh	1	0.5
	Buddhist	4	2.1
	None	9	4.7
Reliability Statistics			(Cronbach's alpha)
	OCB		0.718
	Job Satisfaction		0.602
	Organizational Climate		0.651
	Level of religiosity		0.921

Source: Authors field survey, 2017

4.2 Reliability statistics:

Reliability statistics were obtained for all variables to measure the extent to which the scales are reliable. Cronbach’s alpha is most commonly used when you want to assess the internal consistency of a questionnaire (or survey) that is made up of multiple Likert-type scales and items. Cronbach’s alpha showed the scales to reach acceptable reliability, $\alpha = 0.921$ for level of religiosity, $\alpha = 0.651$ for organisational climate, $\alpha = 0.602$ for job satisfaction, and OCB at $\alpha = 0.718$. Most items appeared to be worthy of retention, resulting in a decrease in the alpha if deleted.

4.3 Table 3: Correlations among variables

	OCB	LOR	JS
<i>OCB</i>	1		
<i>Level of religiosity</i>	.375**	1	
<i>Job Satisfaction</i>	.220**	.191**	1
<i>Organisational Climate</i>	.259**	.138	.690**

Source: Authors field survey, 2017

** . Correlation is significant at the 0.01 level (2-tailed).

The Pearson correlation coefficients of the variables indicated that level of religiosity, job satisfaction and organisational climate all have a significant positive correlation with organisational citizenship behaviour (OCB). It stands therefore to reason that as peoples’ level of religiosity and job satisfaction increased, they showed more behaviours that reflect that of organisational citizenship. Similarly, an improved organisational climate leads to an improvement in OCB. Level of religiosity has a coefficient of 0.375, Job satisfaction has a coefficient of 0.220, and organisational climate also has a correlation coefficient of 0.259 with OCB.

4.4 Regression results:

Table 4a: Regression Coefficients

ANOVA^a

	Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	6.612	3	2.204	13.340	.000 ^b
	Residual	29.243	177	.165		
	Total	35.855	180			

Source: Authors field survey, 2017

a. Dependent Variable: Organisational Citizenship Behaviour

b. Predictors: (Constant), Organisational Climate, Level of Religiosity, Job Satisfaction

The model summary of the initial regression results indicates that the variation in the independent variables is explained by the dependent variables by 18%(R squared = 0.184). The entire regression model reaches significance at 0.000, showing that the model is reliable to explain the relationship between dependent and independent variables.

Table 4b: Regression Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.526	.259		9.751	.000
	Level of Religiosity	.175	.035	.344	4.976	.000
	Job Satisfaction	.014	.083	.016	.167	.867
	Organisational Climate	.193	.090	.201	2.139	.034

Source: Authors field survey, 2017

a. Dependent Variable: Organisational Citizenship Behaviour

The regression coefficients show that the level of religiosity has a significant positive effect on OCB (beta = .175, $\alpha=0.000$), job satisfaction however, does not affect OCB significantly (beta=0.014, $\alpha=0.867$), although the beta co-efficient suggests a positive relationship between OCB and Job satisfaction. Organisational climate has a positive significant effect on OCB as well (Beta=0.193, $\alpha=0.034$) but in accordance with the third hypothesis, a further test will be conducted to determine whether it merely moderates the relationship between OCB and religiosity or it in fact, has a direct relationship with OCB.

4.5 Testing for moderation:

The tables below show the results of testing for a moderation of the relationship between OCB and religiosity. The model summary shows at a glance that there is a significant change in R squared when organisational climate is added to the first model containing only religiosity and OCB. The change in R squared is 5%; similarly, when job satisfaction was added to form the third model, the change in r squared is almost zero and it is not significant. This gives a preliminary indication that organisational climate moderate the relationship between OCB and religiosity but job satisfaction does not moderate the relationship.

Table 5a: Regression Model Summary^d

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.343 ^a	.118	.113	.40989	.118	23.591	1	177	.000
2	.410 ^b	.168	.159	.39907	.051	10.727	1	176	.001
3	.412 ^c	.169	.155	.39996	.001	.222	1	175	.638

Source: Authors field survey, 2017

a. Predictors: (Constant), Level of Religiosity

b. Predictors: (Constant), Level of Religiosity, Organisational Climate

c. Predictors: (Constant), Level of Religiosity, Organisational Climate, Job Satisfaction

d. Dependent Variable: Organisational Citizenship Behaviour

Table 5b: Regression Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.255	.141		23.104	.000
	Level of Religiosity	.173	.036	.343	4.857	.000
2	(Constant)	2.581	.247		10.433	.000
	Level of Religiosity	.157	.035	.311	4.487	.000
	Organisational Climate	.212	.065	.227	3.275	.001
3	(Constant)	2.615	.258		10.120	.000
	Level of Religiosity	.160	.036	.317	4.492	.000
	Organisational Climate	.240	.088	.257	2.725	.007
	Job Satisfaction	-.040	.085	-.045	-.471	.638

Source: Authors field survey, 2017

a. Dependent Variable: Organisational Citizenship Behaviour

The regression coefficients in the table below further reinforces the earlier observation. It shows that religiosity has a positive and statistically significant relationship with OCB but the relationship is moderated by the organisation's climate. Job satisfaction is not a significant moderating factor in the relationship between OCB and religiosity.

4.6 Summary of findings:

The regression analysis indicate that religiosity has a strong positive statistically significant effect on organizational citizenship behavior (OCB). This means that the more religious a person is, the more that person is likely to exhibit behavior that are consistent with organizational citizenship. H₀ is therefore rejected. By extension, a high level of religiosity has a positive effect on OCB and hence the second hypothesis, H₂, is also accepted. The regression coefficients further indicate that A low level of religiosity has a negative effect on OCB so the third hypothesis, H₃, is also accepted, and finally, the forth hypothesis, H₄ is partially accepted since organizational climate is proven to moderate the relationship between OCB and firm performance rather than directly influencing OCB.

5. Discussion of findings:

5.1 Correlations among Variables:

The results of the corrections analysis show positive correlations among all the variables being studied; job satisfaction, level of religiosity and organisational climate all correlate positively with organisational citizenship behaviour, albeit at differing levels of strength. This agrees with a finding by Sikorsa-Simmons (2005) and Kutcher et al. (2010); they found in separate studies that there exist strong positive correlations between employees' level of religiosity and their job attitudes. Generally speaking, job attitudes can range from desirable behaviours which from a part of OCB or negative behavioural patterns. The observed correlations highlight the possibility that behaviours in organisations are in no doubt influenced by the level job satisfaction, level of religiosity and the nature of the organisation's climate. In the specific context of this

study, when the climate in an organisation is improved or conducive enough, desirable behaviours are expected to move in the same direction, leading to an overall improvement required of good citizens of the organisation in question. Similarly, if employees are more satisfied with their jobs, they are more like to exhibit behaviours that are expected of responsible organisational citizens as argued by Blogowska and Saroglou (2011). The level of employees' religiosity as measured by the scale used for this study, is expected to strongly move in the same direction of the organisational citizenship behaviour. Without necessarily causing the change in magnitude and direction, the more religious an organisation's employees are, OCB also increases.

5.2 Relationship between OCB and Religiosity:

The data analysis point to a strong relationship between employees' level of religiosity and organisational citizenship behaviour. The key things worth noting is that the relationship is positive, suggesting that as the level of religiosity increases, OCB also increases and hence it stands to reason that the more religious the employees become, the more likely they are to exhibit behaviours that are consistent with good organisational citizens. The second thing is that this relationship is statistically significant. The statistical significance gives us assurance that the observation we just made did not happen by chance. These findings are supported by Tufail al(2017) and Ahmad(2016) who found that a high level of religiosity among employees lead to supportive behaviour, commitment to jobs, and a strong discipline in relation to job and responsibilities.

A study in Nigeria by Olowookere(2014) found that religiosity is strongly connected with OCB. This close connection is evidenced in religious peoples' desire for greater kindness, fairness, honesty, and concern for others not necessarily because of the organisation's policies or conditions, but because of the devotion to a higher power, usually in reference to a deity. To some extent, this observation by Olowookere(2014) is further supported by findings of Roudy(2009). Roudy(2009) noticed that OCB is influenced by personal attributes, beliefs, attitudes and dispositions of the employees rather than company policies. Intrinsically religious people classified in this study as highly religious establish strong bonds with organisations which share their worldview and will therefore act and perform their duties with absolute devotion and honesty(Bhumia and Mukhuti, 2011).

5.3 Relationship between OCB and Organisational climate:

The regression analysis again showed a positive statistically significant relationship between OCB and organisational climate except that the level of statistical significance indicated by the p-value is not very strong ($\alpha = 0.034$), just a little less than 0.05. Organisational climate was included in the study as a moderating variable. A further test was therefore conducted to determine its moderating effect on the relationship between OCB and religiosity. The test for moderation yielded a significant change in R squared thus confirming that the climate of an organisation moderates the relationship between religiosity and OCB. As a standalone factor, the climate of an organisation may have a direct influence on OCB as predicted by the regression analysis but in this case, it is a significant moderating factor.

This means that although religiosity has been proved to influence OCB to a large extent, the organisations climate made up of the set of perceptions shared by workers who occupy the same workplace, procedures and rewards, leadership styles prevalent, the general work atmosphere, the management systems, organisational culture, value systems of the organisation, etcetera, determines to a large extent how religious people can transfer their high level of religiosity into OCB. In other words, very highly religious people may not exhibit OCBs because the systems and the general occupational environment does not support or in fact works to counter any OCBs. Similarly, people who score very low on religiosity may show OCBs because the systems and structure which make up the organisation's climate and environment actively enforces OCBs.

5.4 Relationship between job satisfaction and OCB:

Job satisfaction does not seem to have a significant influence on OCB ($\alpha = .867$), and it has no moderating effect on the relationship between religiosity and OCB. What this means is that although people who have job satisfaction may exhibit behaviours that are typical of good corporate citizens, those behaviours are not

necessarily because the employees are satisfied with their jobs. The behaviours may be caused by other factors including but not limited to job satisfaction. That notwithstanding, job satisfaction has been empirically proven to have some very strong impact on several key organisational performance indicators.

6.0 Limitations of the Study:

The key limitation of this study is the inability to sample a larger number of respondents. The number of respondents used is theoretically valid and appropriate for the tools of analyses employed but there may be problems with generalizing these findings across the whole India and the world at large. Every effort was however made to ensure that the sample size did not affect the predictive power of the models used to analyse the data.

7.0 Conclusion and recommendations:

The result of this survey has provided empirical evidence necessary to conclude that the extent to which employees of a company are religious has a very strong impact on the behaviours that they put up in the workplace, be it them detrimental or beneficial to the organisation. Highly religious people tend to behave in ways consistent with good corporate citizens. Such behaviour can be improved or inhibited by the organisation's overall climate and culture. In tandem with the findings and in congruence with the increasing demand for HR practices that celebrate diversity, it is strongly recommended that managers of people in organisations should create an environment and climate that allow people to practice their religions, if possible supporting these people to pay allegiance the higher power they trust accurately judge and reward them. Such a system will keep people well behaved and ethical even in the absence of strict regulations in the workplace.

8.0 Recommendation for further research:

Another dimension of this work worth investigating is how organisations can use religiosity to create bundles of human resources who will contribute effectively to achievement of organisational goals and objectives. In other words, how can organisations benefit from the advantages that high level of religiosity offers?

References:

- 1 Ahmad, F.(2016) Analyzing the Predictors of Employees' Job Commitment: Moderating Role of Workplace Attitude on Religiosity and Job Commitment in the Perspective of Financial Institutions.
- 2 Allport, G. W., & Ross, J. M. (1967). Personal religious orientation and prejudice. *Journal of personality and social psychology*, 5(4), 432.
- 3 Alvesson, M., & Willmott, H. (2002). Identity regulation as organizational control: Producing the appropriate individual. *Journal of management studies*, 39(5), 619-644.
- 4 Aziri, B. (2011). Job satisfaction: a literature review. *Management Research & Practice*, 3(4).
- 5 Bhunia, A., & Mukhuti, S. S. (2011). Workplace Spirituality on Motivations for Earnings Management- An Empirical Analysis. *Business Management Dynamics*, 1(4), 73-78.
- 6 Blogowska, J., & Saroglou, V. (2011). Religious fundamentalism and limited prosociality as a function of the target. *Journal for the Scientific Study of Religion*, 50(1), 44-60.
- 7 Blogowska, J., & Saroglou, V. (2011). Religious fundamentalism and limited prosociality as a function of the target. *Journal for the Scientific Study of Religion*, 50(1), 44-60.
- 8 Burke, W. W., & Litwin, G. H. (1992). A causal model of organizational performance and change. *Journal of management*, 18(3), 523-545.
- 9 Castro, M. L., & Martins, N. (2010). The relationship between organisational climate and employee satisfaction in a South African information and technology organization. *SA Journal of Industrial Psychology*, 36(1), 1-9.
- 10 Cavana, R. Y., Delahaye, B. L., & Sekaran, U. (2001). *Applied business research: Qualitative and quantitative methods*. John Wiley & Sons Australia.

- 11 Coyle-Shapiro, J. A. M., Kessler, I., & Purcell, J. (2004). Exploring organizationally directed citizenship behaviour: reciprocity or 'it's my job'?. *Journal of management studies*, 41(1), 85-106.
- 12 Dash, S., & Pradhan, R. K. (2014). Determinants and consequences of organizational citizenship behavior: A theoretical framework for Indian manufacturing organisations. *International Journal of Business and Management Invention*, 3(1), 17-27.
- 13 Denison, D. R. (1996). What is the difference between organizational culture and organizational climate? A native's point of view on a decade of paradigm wars. *Academy of management review*, 21(3), 619-654.
- 14 Emami, M., Alizadeh, Z., Nazari, K., & Darvishi, S. (2012). Antecedents and consequences of organisational citizenship behaviour (OCB).
- 15 Farooqui, M. R. (2012). Measuring organizational citizenship behavior (OCB) as a consequence of organizational climate (OC). *Asian Journal of Business Management*, 4(3), 294-302.
- 16 Forehand, G. A., & Von Haller, G. (1964). Environmental variation in studies of organizational behavior. *Psychological bulletin*, 62(6), 361.
- 17 Frost, P. J., Moore, L. F., Louis, M. R. E., Lundberg, C. C., & Martin, J. E. (1985). *Organizational culture*. Sage Publications, Inc.
- 18 George, E., Louw, D., & Badenhorst, G. (2008). Job satisfaction among urban secondary-school teachers in Namibia. *South African Journal of Education*, 28(2), 135-154.
- 19 Gouldner, A. W. (1960). The norm of reciprocity: A preliminary statement. *American sociological review*, 161-178.
- 20 Harpaz, I. (1998). Cross-national comparison of religious conviction and the meaning of work. *Cross-Cultural Research*, 32(2), 143-170.
- 21 Harpaz, I. (1998). Cross-national comparison of religious conviction and the meaning of work. *Cross-Cultural Research*, 32(2), 143-170.
- 22 Hayward, R. D., & Krause, N. (2015). Aging, social developmental, and cultural factors in changing patterns of religious involvement over a 32-year period: An age-period-cohort analysis of 80 countries. *Journal of Cross-Cultural Psychology*, 46(8), 979-995.
- 23 Heyart, B. (2011). *The role of organizational climate and culture in service encounters* (Doctoral dissertation, Wayne State University).
- 24 Jagodzinski, W. (2009). The impact of religion on values and behavior. *Kwansei Gakuin University School of Sociology Journal*, 107, 19-34.
- 25 Jahangir, N., Akbar, M. M., & Haq, M. (2004). Organizational citizenship behavior: Its nature and antecedents.
- 26 Koenig, H. G., King, D., & Carson, V. B. (2012). *Handbook of religion and health*. Oup Usa.
- 27 Lewin, K. (1947). Frontiers in group dynamics: Concept, method and reality in social science; social equilibria and social change. *Human relations*, 1(1), 5-41.
- 28 Mitroff, I. I., Mitroff, I., & Denton, E. A. (1999). A spiritual audit of corporate America: A hard look at spirituality, religion, and values in the workplace (Vol. 140). Jossey-Bass.
- 29 Neal, A., & Griffin, M. A. (2006). A study of the lagged relationships among safety climate, safety motivation, safety behavior, and accidents at the individual and group levels. *Journal of applied psychology*, 91(4), 946.
- 30 Olowookere, E. I. (2014). The Influence Of Religiosity And Organizational Commitment On Organizational Citizenship Behaviours: A Review Of Literature. *Advances in Social Sciences Research Journal*, 1(3), 63.
- 31 Owolabi, A. B. (2012). Effect of organizational justice and organizational environment on turn-over intention of health workers in Ekiti state, Nigeria. *Research in World Economy*, 3(1), 28.

- 32 Pallant, J. F., & Tennant, A. (2007). An introduction to the Rasch measurement model: an example using the Hospital Anxiety and Depression Scale (HADS). *British Journal of Clinical Psychology*, 46(1), 1-18.
- 33 Parboteeah, K. P., Chen, H. C., Lin, Y. T., Chen, I. H., Lee, A. Y., & Chung, A. (2010). Establishing organizational ethical climates: how do managerial practices work?. *Journal of Business Ethics*, 97(4), 599-611.
- 34 Podsakoff, N. P., Whiting, S. W., Podsakoff, P. M., & Blume, B. D. (2009). Individual-and organizational-level consequences of organizational citizenship behaviors: A meta-analysis.
- 35 Podsakoff, P. M., MacKenzie, S. B., Moorman, R. H., & Fetter, R. (1990). Transformational leader behaviors and their effects on followers' trust in leader, satisfaction, and organizational citizenship behaviors. *The leadership quarterly*, 1(2), 107-142.
- 36 Podsakoff, P. M., MacKenzie, S. B., Paine, J. B., & Bachrach, D. G. (2000). Organizational citizenship behaviors: A critical review of the theoretical and empirical literature and suggestions for future research. *Journal of management*, 26(3), 513-563.
- 37 Poloma, M. M., & Pendleton, B. F. (1990). Religious domains and general well-being. *Social Indicators Research*, 22, 255–276. doi:10.1007/ BF00301101
- 38 Roundy, P. T. (2009). Work and religion: artificial dichotomy or competing interests. *International Journal of Human and Social Sciences*, 4(5), 311-317.
- 39 Sikorska-Simmons, E. (2005). Predictors of organizational commitment among staff in assisted living. *The Gerontologist*, 45(2), 196-205.
- 40 Tabachnick, B. G., & Fidell, L. S. (2007). Multivariate analysis of variance and covariance. Using multivariate statistics, 3, 402-407.
- 41 Tarakeshwar, N., Stanton, J., & Pargament, K. I. (2003). Religion: An overlooked dimension in cross-cultural psychology. *Journal of Cross-Cultural Psychology*, 34(4), 377-394.
- 42 Tufail, U., Ahmad, M. S., Ramayah, T., Jan, F. A., & Shah, I. A. (2017). Impact of Islamic Work Ethics on Organisational Citizenship Behaviours among Female Academic Staff: the Mediating Role of Employee Engagement. *Applied Research in Quality of Life*, 12(3), 693-717.
- 43 Vardi, Y. (2001). The effects of organizational and ethical climates on misconduct at work. *Journal of Business ethics*, 29(4), 325-337.
- 44 Walsh, C. (2014). Beyond religious freedom: Psychedelics and cognitive liberty. In *Prohibition, Religious Freedom, and Human Rights: Regulating Traditional Drug Use* (pp. 211-233). Springer Berlin Heidelberg.
- 45 Weaver, G. R., & Agle, B. R. (2002). Religiosity and ethical behavior in organizations: A symbolic interactionist perspective. *Academy of management review*, 27(1), 77-97.
- 46 Wibowo, u. D. A., & Dewi, d. S. E. (2017). The role of religiosity on organizational citizenship behavior of employee of islamic banking. *Imc 2016 proceedings*, 1(1).

Corresponding Author: Mathias Awuni

Email ID: awunimath@gmail.com

Received: 2019-04-30

Accepted 2019-05-09

Publish Online 2019-05-11

