ORIGINAL ARTICLE

THE RELATIONSHIP BETWEEN EMOTIONAL INTELLIGENCE (EI) AND ORGANIZATIONAL CITIZENSHP BEHAVIOUR (OCB): THE MODERATING ROLE OF ISLAMIC WORK ETHICS (IWE)

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Abstract

Objective: This study intended to investigate the relationship between Emotional Intelligence (EI) and Organizational Citizenship Behaviour (OCB) with moderating role of Islamic Work Ethics (IWE). *Methods:* A sample of 123 students of Islamabad were surveyed on EI, OCB and IWE and data from this survey were entered into a linear regression model to study the links between these variables. Thirty-four (27.6%), 45 (36.6%), 9 (7.3%), 27 (21.9%) and 8 (6.5%) of the respondents were in the age range of 20 - 25, 25 - 30, 30 - 35, 35 and above, respectively. Furthermore, 7 (5.7%), 23 (18.7%), 43 (34.9%), 31 (25.2%) and 19 (15.4%) had qualifications of Graduate, Masters, MS, PhD and Post Doc, respectively. Eighty-two (66.67%) were male and 41 (33.33%) female. *Results:* There was a statistically significant linear relation between EI and OCB (Beta = 0.292) whereas IWE also had a notable link with OCB (Beta =0.559). IWE had no significant impact on the relationship between EI and OCB. *Conclusion:* The interaction effect of EI and IWE did not cause the target sample of the study to exhibit OCB to a significant level. *ASEAN Journal of Psychiatry, Vol. 16 (1): January – June 2015: XX XX.*

Keywords: Organizational Citizenship Behaviour, Emotional Intelligence, Islamic Work Ethics

Introduction

Emotional Intelligence (EI) is recognized as an effective and efficient tool to prolong one's existence and tenure in an organization because it helps oneself in building social relations and respect amongst the employees in a particular organization [1]. The prolongation of tenure increases employees' commitment towards the organization and therefore, they want to do something extra for their workplace in order to express their attachment. The attachment is often expressed by exhibiting Organizational Citizenship Behaviour (OCB) that is defined as a set of voluntary actions that employees perform for their organization [2]. Nevertheless, in collective culture, employees are famous for serving the organizations for longer periods [3] and because of this reason, it is inferred that there is viable link between the constructs of EI and OCB in a featured cultural setting [4]. However, the Muslims ideally take their work as an integral part of the lives and therefore, they tend to perform their duties in the light of religious values [5]. The main contribution of this study is stemming from considering the role of IWE as a moderating

variable for the well-established relationship between EI and OCB [6].

The EI is believed to be the ability of a person that allows him or her to identify his or her own emotional state and along with this, it allows him or her to effectively judge others' cardinal state as well. However, the people with higher level of EI are known to use the emotional state of others to their advantage or to meet certain goals, and their ability to develop long-term communal relationships is considered important. Additionally, the people who are emotionally intelligent have been known to have the ability to work towards organizational and personal goals with vigour. The most difficult phase of practicing EI is to delay the original emotional responses to the situation and manifest an entirely different and socially acceptable reaction [7]. OCB is defined as a set of voluntary activities that an employee or a group of employees is performing in order to better the organizational work climate. These activities are not part of the formal duties of the participants and neither are they considered during the process of employee's evaluation [8]. OCB is often fostered in staff when they receive good level of institutional responsiveness from administration and have sufficient opportunities to achieve their career goals while working with a certain organization [9]. The dimensions of OCB are believed to be supportive attitude, ethical responsibility, and self-initiation. The OCB literature suggests that the construct is the result of an individual's dedication towards an organization [10] and therefore, he or she works towards betterment of organizational work climate. Moreover, the employees involved in OCB are rather responding to supervisor's good behaviour or attached to the image of organization to an extent where they consider working for the betterment of the company as their ethical duty. Attachment theory describes that workers have a profound tendency of sharing their problems and issues with people who possess significant and notable level of ability to care for others [11].

The middle and operational managers are primarily and informally responsible for resolving issues in the workplace [12]. The Social Exchange Theory helps in identification of peers as the best solvers of workforce related issues as their exposure and knowledge about work conditions is better than both middle and top managerial levels. Based on the above argument, it can be established that OCB is more abundantly customary amongst horizontal levels of the organization due to strong social relations amongst peers. Socially active people are anticipated a great deal to render help for their colleagues in difficult times. The associative behaviours are neither recognized nor rewarded by the institutions in a major number of cases in the corporate sector of Pakistan and therefore, the strength of social relations can render great help in terms of applying the notion of OCB as it involves helping colleagues against no apparent benefit [13].

IWE is a construct that is developed in order to incorporate religious ethical values in one's professional life. Islam promotes professional engagement so that an individual can become an active and supportive participant of the society. Islamic cultures work significantly towards building a society and community, and the societal relationships are established with the help of corporation and collaboration. In modern perspective, an organization is a social construct and therefore, it can thrive based on building synergetic relationships. However, Islamic philosophy is of the view that helping others in positive professional endeavors is nobility and it will be rewarded in the afterlife [14]. Islamic Ethics in general, promote selfless service to the society and as organizations can be taken as communities of a smaller scale, OCB can be used as a means of applying Islamic values in the workplace, and there is a sustainable statistical link between the featured constructs [15] as well.

The construct of OCB cannot be applied without strong social and communal relations with the organization's employees because the construct gives substantial amount of value to OCB practitioner's ability to solve problems and help troubled colleagues and none of these activities can be performed in absence of social relations [16]. Thus, there is a logical and scientific need to study the moderation effect of IWE on previously established link between EI and OCB. The moderation influence should be empirically tested because

Muslim workers have profound psychological need to practically apply religious practices in their professional lives [14] and therefore, it is yet to be seen that the abovementioned need is compelling them to serve their organizations without receiving compensation in exchange or not.

This research would help organizational managers to understand the role of IWE in strengthening OCB among the Muslim workers who constitute major and notable percentage of the entire global workforce. This study intended to investigate the relationship between Emotional Intelligence (EI) and Organizational Citizenship Behaviour (OCB) with moderating role of Islamic Work Ethics (IWE).

Methods

Sampling technique and population

This study has used the technique of convenient sampling in order to draw a sample from the target population that consist the students of private universities in Islamabad. The researcher was a student of a privately owned university and because of this reason; it was cost effective for him to conduct a survey in above-mentioned type of educational institution. The sample was finally drawn from a private university located in the city where 150 questionnaires were distributed among the students of the institution whereas, 123 completely filled instruments were collected

(123/150 = 82%). The participation of the respondents was voluntary and ethical approval was duly obtained from administration of the educational institution from where sample was drawn.

Instruments, score interpretation and Cronbach's Alphas

Three instruments were employed and all of them were measured on a five point Likert scale. The questionnaires developed by Rahim, Psenicka, Polychroniou, and Jing-Hua [17], Bukhari and Ali [18] and Ali, [19] were used to measure EI, OCB and IWE whereas, the number of items were 22 (α = 0.841), 9 (α = 0.78), and 17 (α = 0.810) respectively. Following are the sample items from all three instruments in the sequence of mentioning (i) "I am well aware of my emotional state" , (ii) "I showed genuine concern and courtesy toward coworkers, even under the most trying business or personal situations" , (iii) "Dedication to work is virtue". All of the instruments were self-report in nature. The scores were interpreted by calculating the means of respondents' score on each measure and higher mean scores on them signified significant presence of concerned variable in the personality of the respondent. However, the average score of more than the Likert scale's midpoint of "3" on each measure is considered evidence in favour of concerned variable's profound existence. The mean scores of each respondent on every scale material to the research are used to run regression analysis as well.

Table 1. Mean scores of EI, OCB and IWE among the respondents

Constructs	Mean	SD	Minimum Value	Maximum Value
Emotional Intelligence	3.62	0.49	1.86	4.82
Organizational Citizenship Behaviour	3.65	0.62	1.75	5.00
Islamic Work Ethics	3.64	0.62	1.65	5.00

SD= Standard Deviation

The mean score of respondents on the scales of Emotional Intelligence (EI), Organizational Citizenship Behaviour (OCB) and Islamic Work Ethics (IWE) were 3.62, 3.65 and 3.64 respectively while; their Standard Deviations on the same scales were 0.49, 0.62 and 0.62 correspondingly. However, the minimum

values for EI, OCB and IWE were 1.86, 1.75 and 1.65 whereas; the maximum values were 4.82 and 5.00 for each latterly identified construct in the order of mentioning. In the light of above-mentioned figures, this paper can determine that respondents generally scored reasonably higher values with regard to

each variable. The lower levels of SD signify the fact that there was a mild and acceptable level of variation in the data and therefore, participants were in consensus about the presence of EI, OCB and IWE within their personality space. Finally, the minimum value of all variables did not reach the least possible number, which was "1" that stands in favour of conjuncture that not all of the respondents had extremely negative opinions about the presence of each variable in their professional lives. However, maximum values of OCB and IWE reached the highest numerical point, which was "5", that means that the respondents considered themselves able of using both the constructs in their daily work lives. Maximum figure of EI did not approach its full potential, therefore people do not apply the construct to a fuller extent, and therefore, they need training in this regard.

Table 2. Demographics of the sample

Characteristics	Male (n=82) n (%)	Females (n=41) n (%)	Total (n =123)
Age			
20-25	24 (29.3)	10 (24.4)	34 (27.6)
25-30	27 (32.9)	18 (43.9)	45 (36.6)
30-35	8 (9.8)	1 (2.4)	9 (7.3)
35-40	20 (24.4)	7 (17.1)	27 (21.9)
Above	3 (3.7)	5 (12.2)	8 (6.5)
Qualification			
Graduate	4 (4.9)	3 (7.3)	7 (5.7)
Masters	15 (18.3)	8 (19.5)	23 (18.7)
MS	31 (37.8)	12 (29.3)	43 (34.9)
PhD	21 (25.6)	10 (24.4)	31 (25.2)
Post-Doc	11 (13.4)	8 (19.5)	19 (15.4)

Gradute = Bachelors Degree, Masters = Masters Degree MS= MPhil or Equivalent, PhD = Doctrate Degree,
Post-Doc = Post Doctrate

Male repondents whose ages were between 20 to 25, 25 to 30, 30 to 35 and 35 to 40 years represented 29.3%, 32.9%, 9.8 %, 24.4% of the total genderised sample respectively. and those who were above 40 made only 3%. Respondents having ages between 20 to 25, 25 to 30, 30 to 35, 35 to 40 years candidated 24.4%, 43.9%, 2.4%, 17.1% and 12.2% of females' sample wheras, those who had ages above 40 constituted only 5%. Male respondents with the qualification of Graduate, Masters, MS, PhD and Post-Doc represented 4.9%, 18.3%, 37.8%, 25.6% and 13.4% of the genderised sample correspondingly. The females with the same educational levels made 7.3%, 19.5%, 29.3%, 24.4% and 19.5% of their side of the sample respectively.

Control Variables and Inclusion and Exclusion Cateria

This study treated age and qualification as control variables and selected the subjects from both the genders who had minimum age of 20 years and had the least educational qualification of graduation.

Data Analysis and Results

Following are the summary of results of tests that were run on the data collected during the investigation:-

Table 3. Regression Analysis with OCB as an outcome

Predictors	**B**	R^2	Change in R^2
S1 Control Variables		0.056	
S2 EI	0.292***	0.314	0.258
IWE	0.559***	0.540	0.226
S3 IWE*EI	-0.104 (n.s)	0.545	0.005

Note: R^2 = Explained Variance B= unstandardized Coefficient *p<.05. **p< .01. ***p< .001.
SI= Step 1 of linear regression, S2= Step 2 of linear regression, S3= Step 3 of linear regression,
EI= Emotional Intelligence, IWE= Islamic Work Ethics

Based on the above table, it can be established that there are significant positive linear relationship among EI and OCB (β = 0.292, p< 0.05) which means one unit change in EI caused 0.292 unit change in OCB. The EI explained 29.2 % variance in the dependent variable as well (2). Furthermore, the construct of IWE also successfully predicted the OCB as an outcome (β = 0.559, p< 0.05) because it explained 54% of the variance in the dependent variable and is responsible for causing 0.559 unit change in the outcome construct of the study (15). The interaction effect of both the independent variables however, failed to influence the outcome in a significant manner (β = - 0.104, p= n.s) and caused a decrease of 0.104 unit in the target variable. However, respondents with MS degree had more reason to exhibit OCB than those with Post-Doc qualification (p< 0.05). The juniors in terms of age and education develop thankfulness for their educational organizations for giving them the opportunity to further their studies and therefore, their gratefulness gets translated into application of citizenship behaviours over time [3]. However, as they advance to senior levels, their OCB levels tend to drop because their efforts are not properly recognized and awarded [9]. There is also no significant mean differences in two gender-based groups' OCB scores F= 4.62, p<0.05.

Discussion

The empirical evidence presented in the preceding parts of the study revealed the fact that OCB and EI are going to determine a significant level of OCB in the individual capacities whereas, the moderation role of IWE has been proven insignificant. Therefore, the promotion of IWE along with EI is not going to help the managers in promoting OCB in the target population. Secondly, supporting EI in educational organizations will help them in cultivating OCB in students of the featured locality. IWE on the other hand, enhance OCB as the environment of collaboration is created that is the essence of Islamic teachings. The idea of considering organization as a smaller version of the society is playing a significant and notable role in promoting OCB as well. The failure of IWE in terms of influencing the relationship of EI and OCB means that managers cannot expect the Muslim individuals to engage in OCB on their own. The managers are needed to modify their behaviours and offer monetary and non-monetary benefits to the employees and students in order to enhance their attachment to the organization that will help them in demonstrating OCB in the corporate sector of Islamic world. Organizational managers have to work hard in order to develop close social relations with their subordinates and this measure will help them to use EI as a method of promoting OCB in the employees. Finally, managers have to use flatter organizational structures, which will cause employees to feel socially connected within an organization and therefore, they may engage in demonstrating OCB [2].

As a limitation, the study is conducted in only

one educational institution of the country and therefore, its findings cannot be generalized. Furthermore, all the respondents who participated in the study were Muslims and that is why, the results of the investigation should only be used to predict relevant behaviours in the target population only. The questionnaires used in the study were self-report in nature and therefore, they may become subject to biasness and misreporting from the respondents. The length of the combined instrument containing scales of EI, OCB and IWE was considerable in length which, might have fatigued some of the respondents and they might have filled the instrument in haste. The strength of all the instruments used is an acceptable Cornbach's alpha score.

Directions for future research

The area of IWE is neglected in the modern managerial literature and because of this reason, it is strongly recommended to study the construct as an independent variable in relation to Organizational and Job Commitment (JC) and OCB with moderating role of Management Leadership Style [20]. The suggestion is made because managerial and supervisory behaviours are known to influence the OCB a great deal [21].

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Appendix A

EI

1. I am well aware of my emotional state
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

2. I am well aware of my emotions' effects on others
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

3. I am well aware of my moods
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

4. I am well aware of my desires
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

5. I keep my strong emotions in control
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

6. I remain calm in difficult situations
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

7. I keep my strong desires in control
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

8. I maintain my focus and composure irrespective of my emotions
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

9. I manage stress well
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

10. I accept change rapidly in my organization
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

11. I have higher level of motivation for attaining difficult goals
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

12. I work with the hope of success rather than with fear of failure
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

13. I stay focused on goals despite difficulties and setbacks
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

14. I do not hesitate to make sacrifices in order to achieve important organizational goals
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

15. I understand nonverbal communication from others
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

16. I understand the link between emotions of colleagues and their behaviors
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

17. I provide useful and timely feedback to my colleagues
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

18. I understand verbal communication effectively
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

19. I face problems without hurting others who work with me
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

20. I manage emotional problems with care
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

21. I set aside emotions in order to complete the task at hand
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

22. I do not allow my personal negative feelings to stand in the way of collaboration
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

Appendix B

OCB

1. Adjusted your work schedule to accommodate other employees' requests for time off.
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

2. Showed genuine concern and courtesy toward coworkers, even under the most trying business or personal situations.
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

3. Expressed loyalty toward the organization
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

4. Demonstrated concern about the image of the organization.
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

5. Helped others who have been absent
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agre

6. Offered ideas to improve the functioning of the organization
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

7. Taken action to protect the organization from potential problems
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

8. Took the initiative to troubleshoot and solve technical problems before requesting help from a supervisor.
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

9. Voluntarily did more than the job requires so that I can help others or contribute to the overall functioning of the facility.
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

Appendix C

IWE

1. Laziness is bad
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

2. Dedication to work is virtue
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

3. Good work benefits oneself and the others as well
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

4. Justice and generosity in the workplace are necessary for society's welfare
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

5. Producing more than one's needs is good for the society as a whole
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

6. One should carry out work to the best of one's ability
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

7. Work is not an end in itself but a means of attaining personal growth and developing social relations
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

8. Life has no meaning without work
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

9. More leisure time is more good for society
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

10. Human relations in the organizations must be promoted
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

11. Work enables humans to control nature
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

12. Creative work is a source of happiness and accomplishment
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

13. Anyone who works is more likely to get ahead in life
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

14. Work gives oneself a chance to be independent
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

15. A successful person is the one who meets deadlines at work
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

16. One should work hard to meet responsibilities
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree

17. The value of work is derived from accompanying intentions rather than results
Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree