

Quranic Work Ethic Aspects Than Can Increase Organizational Citizenship Behavior: An Intervention On Syari'ah Hotel Employees

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Abstract. This article reports that training in aspect of quranic work ethics (QWE) can increase the organizational citizenship behavior (OCB) of employees at a Sharia Hotel in Yogyakarta. The research design used a nonrandomized pre-test – post-test control group design with two measurements (pre-test and post-test, two weeks after training). A total of 18 employees participated in the research, 9 people in the experimental group and 9 people in the control group. OCB was measured using an adaptation of the OCB-Scale. QWE morals training using the QWE Module. The results showed that after taking part in QWE training, the OCB score in the experimental group was higher than in the control group. Aspects of quranic work ethics that play an important role in influencing the increase in employee OCB are gratitude, tazkia (growth and purification), ethic for action, ethic principles related to task and responsibilities, ethical principle of relations at work, and ethical principles of communication.

Keywords: organizational citizenship behavior, quranic work ethic, employee, sharia hotel.

1. Introduction

Employees' Organizational Citizenship Behavior (OCB) is known to show a positive impact on organizational effectiveness [1]. OCB plays an important role in increasing employee job satisfaction [2], resource efficiency [3], [4], organizational performance and effectiveness [5], [6], customer satisfaction, as well as reducing turnover intentions [7].

Research results in Indonesia show that the level of OCB is influenced, among other things, by psychological empowerment [8], spirituality [9], organizational climate & work engagement, transformational leadership [10], organizational culture, and job satisfaction [11].

The management of a hotel in Yogyakarta which is the location of this research tries to implement sharia values in daily activities, consisting of "Friendly, Confident, Trustworthy &

honest, Rasyid (disciplined & proactive), Istiqomah, Fair and Reliable (SYARIAH)" . It is hoped that SYARIAH values can be implemented by all elements of the organization.

Employee behavior at work will influence individual, group and organizational performance [12]. Based on an interview with the General Manager (K, male, 37 years), it was discovered that the employees were able to work according to their duties and responsibilities, but had not had a greater impact on the company. Some employees have demonstrated good performance according to the standards set, but have not fully demonstrated their behavior or work beyond their job description, still strictly focusing on their job description, so that their work is limited to carrying out tasks that are their responsibility. This phenomenon is an indicator that organizational citizenship behavior (OCB) has not yet been formed in employees.

Factors that influence employee OCB include moral values [13] and spirituality [9]. Employee morals and spirituality at work are known as work ethics, which in an Islamic perspective is defined as a set of values or belief systems originating from the Al-Quran and Hadith related to work [14]. The higher the employee's Islamic work ethic, the higher the OCB [15], [16]. Islamic work ethics views the purpose of work as not just completing work but to encourage a balance of social relationships and personal growth [17], and to contribute positively to work so that work reaches the level of worship [18].

The values of work according to Islam have previously been researched by previous researchers and found many Islamic work principles consisting of effort, competence, transparency and behavior [17], personal values, taking care of one's own property. from halal sources, running commerce, and interacting with the community [19]; the values of effort, competence, work obligations, quality or improvement, equality, collectivity, and profit [20].

Islamic work principles have been arranged as aspects in the form of clear construction, based on the maqasid approach of the Koran which is also called quranic work ethics. Consisting of gratitude, tazkia, ethic for action, ethic principles related to task and responsibilities, ethical principle of relations at work, and ethical principles of communication [21]. Training on quranic work ethics has previously been implemented for employees and significantly improved the quality of service for administrative employees [22]. Therefore, the researcher intends to conduct research related to increasing employee OCB at the Syariah Hotel Yogyakarta through providing training on quranic work ethics.

2. Research Method

The research design uses a quasi-experimental approach. In this study, conditions did not allow for randomization so the research design used a nonrandomized pretest-posttest control group design [23].

The pre-test is carried out before the treatment is implemented, in order to measure the employee's OCB score in the initial conditions. After the pre-test is given, research subjects in the experimental group will receive treatment in the form of training in Qurani Work Ethics. The post-test was carried out shortly after the training was carried out to measure changes in employees' OCB scores after receiving treatment using the same scale. Several days after the post-test, measurements were taken to see the consistency of training implementation.

The subjects in this research were 18 employees of Hotel Syariah Yogyakarta, consisting of men and women, and had a minimum work period of 1 year. Employee ages range from 20 to 50 years. Research subjects came from supervisor and staff levels. The selection of research subjects was based on the categorization of low and medium OCB scale results. The distribution of research subjects uses a two matched group design, where researchers divide groups based on compatibility or similar characteristics between groups that have an impact on the dependent variable [24].

Apart from using interviews, observations and document studies for initial data. This research uses an OCB scale adapted from the OCB-scale [25] based on the OCB concept developed by Podsakoff et al., (1990). The OCB scale is used for measuring the dependent variable three times.

Data analysis was assisted by a statistical data analysis technique using SPSS (Statistical Product and Service Solution) 25 for Windows software. Hypothesis testing uses non-parametric analysis, namely the Wilcoxon test to see differences in OCB scores in the experimental group at three measurement stages.

3. Result and Discussions

3.1 Result

Based on descriptive analysis using the Wilcoxon test, the following analysis results were found:

Table 1. Results of the Wilcoxon Test for the Experimental Group Three Measurements

Variable	Stage	Z-Score	P	Explanation
OCB	Pre Test – Post Test	-1,682	0,046	Significant
	Pre Test – Follow Up	-1,838	0,033	Significant
	Post Test – Follow Up	-1,245	0,107	Not Significant

There was a difference in OCB scores at the pre-test and post-test stages with a Z-score of -1.682 and a significant 0.046 ($P < 0.05$). This means that there is a difference in OCB scores in the two pre-test and post-test measurements. Differences in scores were also found in the pre-test and follow-up measurements as indicated by the Z-score of -1.838 and a significant 0.033 ($P < 0.05$). In the post-test and follow-up measurements, there was no significant difference in scores with a Z-score of -1.245 and 0.107 which was not significant.

The differences in OCB scores in the experimental group were also reviewed based on the analysis of each aspect which is detailed in the following table.

Table 2. Different Test Results for Each Aspect of Organizational Citizenship Behavior in the Experimental Group

Aspect	Stage	Chi-Square	P	Explanation
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Altruism		6,000	0,050	No Significant
Courtesy	Pre-Test,	8,400	0,015	Significant
Sportmanship	Pasca-Test,	7,600	0,022	Significant
Civic Virtue	Follow-up	7,600	0,022	Significant
Conscientiousness		3,600	0,165	No Significant

The difference in OCB scores for each aspect at three measurement stages shows that the courtesy aspect obtained a Chi-Square value of 8.400 and was significant at 0.015 ($P < 0.05$). The difference in OCB scores in the experimental group was also found in the sportmanship and civic virtue aspects with the same Chi-Square value, namely 7.600 and a significant 0.022 ($P < 0.05$). In the altruism and conscientiousness aspects, there is no significant difference in scores.

The results of quantitative training evaluation through stage I (reaction) and stage II (understanding of the material) evaluations can be seen in the following picture.

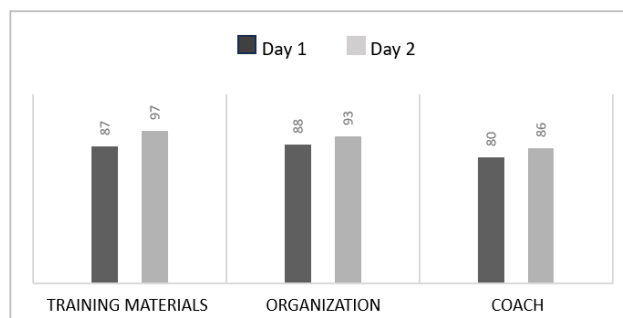


Fig. 1. Percentage of Phase I Training Evaluation (Reaction)

Based on the graph above, it can be seen that the level of participant satisfaction with the material provided reached 87% on the first day and 97% on the second day. This means that participants are very satisfied with the material provided which is measured based on the clarity of the material, the material increases knowledge, the presentation of the material is systematic, the material can be applied in the workplace, and is useful in work.

Participants also rated the overall training implementation as very satisfied, namely at a percentage above 88% on the first day and 93% on the second day. This percentage was obtained from the participants' assessment of the training kit (consumer, stationery and training aids), comfort and tidiness of the classroom, suitability of the facilities and training process, training tools or media (audio-visual), applicable rules or regulations. during training.

The trainers or presenters in the training also had a very satisfied percentage with a gain of 80% for the presenters on the first day and 86% for the presenters on the second day. Assessment is carried out based on mastery of the material, mastery of material presentation techniques, systematic presentation of material, time management, interaction management, and ability to answer questions from participants.

Participants are also given a stage II evaluation sheet which contains an evaluation of their understanding of the material. The following are the evaluation results regarding the understanding of the training material that participants received after attending the training.

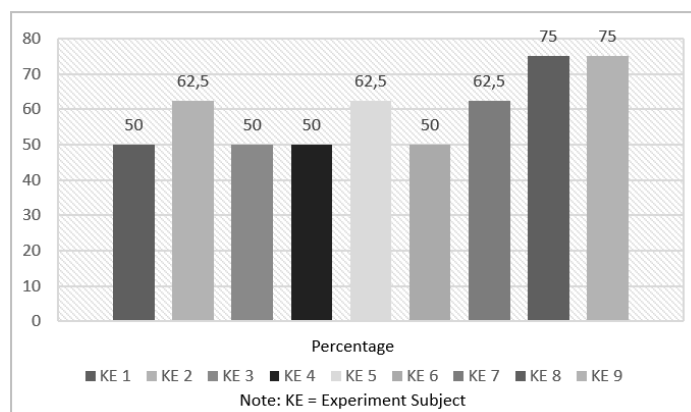


Fig. 2. Percentage of stage II training evaluation (Knowledge)

Based on the table it can be seen that overall the participants understand the material at a level above 50%. This means that on average participants feel they have gained new knowledge regarding work morals or work ethics.

Qualitative training evaluation was also carried out through completing worksheets and diary reflections filled in by participants. The results of the qualitative evaluation show that overall the participants were able to understand the material provided, and were satisfied with the training held because it was useful and increased their knowledge. After completing several worksheets, participants are able to apply the material received and adapt it to work situations or in carrying out work as written by participants on the worksheet for each session. Overall, participants apply tazkia tools in their work, which can be seen from carrying out religious services such as obligatory prayers, dhuha prayers, and daily dhikr.

3.2 Discussions

The hypothesis proposed at the beginning of the research was that training in Qurani Work Ethics would be able to improve the organizational citizenship behavior of employees at the Syariah Hotel Yogyakarta. Qurani Work Ethics were chosen because they have values that influence each aspect of OCB, overall gratitude as the highest value in work [21] can influence the OCB of Gojumong Jakarta restaurant employees because being thankful or grateful makes individuals behave kindly towards fellow individuals, have the will to help each other, and avoid the emergence of conflict between individuals [27].

The results of hypothesis testing using the Wilcoxon test show that there are differences in scores at two stages of measurement, namely the first stage of pre-test-post-test measurement and the third stage of pre-test-follow-up. This means that in the OCB variable there are differences in scores at the two measurement stages. In the second stage of measurement, namely post-test to follow-up, there was no significant difference in the OCB score. This is influenced by the short follow-up period due to the condition of employees who have work

targets in the near future, so management only gives seven days for the follow-up process. The ideal follow-up period in order to see changes in behavior is at least two months [28], so that in this case in the second stage there is no significant difference in scores because the follow-up period is relatively short.

The difference in scores for each aspect of OCB at three measurement stages shows that there are three aspects that have different scores and two aspects that have no differences in scores. The aspects where there are differences in scores are courtesy, sportsmanship, and civic virtue. Meanwhile, the two aspects where there were no differences in scores were the aspects of altruism and conscientiousness. Researchers also conducted different tests to see the difference in scores between the experimental group and the control group at each stage of assessment. The results of the Mann Whitney U test on the OCB variable showed that there was no difference in the OCB score between the experimental group and the control group in the three measurements. This is caused by other factors that influence OCB and the Hawthorne effect due to the process of observing employees who are included in the control group on employees who take part in training and allows changes in feelings, attitudes and relationships with co-workers which influence work.

The results of qualitative data analysis also showed that there were changes in behavior in the research subjects after taking part in Qurani ethic training. The gratitude aspect shows that the participants feel grateful for the work they are doing, even though it took struggle and time to get to their current job position. Gratitude is the highest value in work [21], some employees make work a field of worship because it can help their partner fulfill their family's needs and make their parents happy. In the tazkia aspect, overall the participants felt calm and satisfied at work and were able to suppress their anger so that they were not easily provoked by negative emotions while working. Tazkia as a process of purifying or purifying the soul leads the human heart to do good [29].

Aspects of Qurani Work Ethics such as the basic values of action and the core values of work can be understood and are mostly applied in working on the worksheets for each training session. Employees work truly according to existing SOPs, seriously carry out their duties and responsibilities, provide the best work results, and are supported by the competencies they possess in their respective fields of work. Communication values and relationship values have a significant positive effect on employee performance [30], [31]. Employees who take part in the training feel the influence of communication and relationships on the smooth running of their work.

Based on the dynamics of existing data analysis results show that the research hypothesis is accepted. Training on Qurani Work Ethics can provide new knowledge for employees and Qurani Work Ethics can be applied in everyday life, especially at work. Employees fully understand that work can be a means to worship and get closer to Allah, so that every action is oriented towards providing goodness to fellow employees and the work environment.

4. Conclusion

Based on the research results, it can be concluded that training in Qurani Work Ethics can improve the organizational citizenship behavior of Hotel Syariah Yogyakarta employees or the

hypothesis is accepted. There were differences in OCB scores in the experimental group based on the analysis of each aspect, namely courtesy, sportsmanship and civic virtue, while the altruism and conscientiousness aspects did not experience significant changes.

There are several suggestions from researchers to future researchers who want to conduct research on the same theme. Future researchers can use different interventions to increase OCB by paying attention to the factors that influence it, identifying the acquisition of Qurani Work Ethics scores in subjects so that they have an idea of employees' Qurani Work Ethics scores before being given training. For employees, the application of Qurani Work Ethics can be carried out continuously in daily life, especially at work, so that the increase in existing OCB variables can be maintained or continue to increase. For companies, the application of Qurani Work Ethics can be applied to employees to improve organizational citizenship behavior in employee.

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