The Relationship between Religiousness and Organizational Citizenship Behavior among the Teachers of Abeyek City (IRAN)

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Abstract: Religion is a concept interwoven in human society and is present is most aspects of life. The purpose here is to examine this issue of whether religious teachings can potentially explain numerous organizational behavior outcome factors or not. Disregarding obligations set in job description, a pious individual considers philanthropy, helping people, and fulfilling the affairs of clients as his/her religious and humanitarian responsibilities. Organizational citizenship behavior is a set of voluntary and spontaneous behaviors not included in one's job description, yet they are undertaken by the individual and improve work procedures and organizational roles. In this paper, after collecting the data from the samples under study, research's findings were analyzed based on various descriptive and inferential statistical methods in the form of analytical tables and using SPSS software. Finally, considering the results from statistical tests, the content is summarized and conclusions are made.

1. Introduction

One of the most important features, each organization needs to be able to work in variable situations, is the possession of the staff, willing to participate in the successful organizational changes, without the need for the job`s formal requirements. Although such behaviors go beyond the formal expectations, but they are very crucial for the existence of the organization. The citizenship behavior organization (OBC) includes a set of behaviors, out of the people`s formal duties in the organization. These are some personal voluntary, arbitrary behaviors which are not identified directly and explicitly through the formal rewarding systems, but eventually lead to increase in the effectiveness of the organizational activities (Organ, 1988).

The Organ`s division about the dimensions and components of the citizenship behavior organization is the most reliable division yet presented and applied in various studies (Marckoczy, 2004). These dimensions include: 1- social customs 2- altruism 3- work consciousness 4- chivalry 5- politeness

1. Altruism: this is generally in the direction of helping others, and by the improvement of the function, leads to the increase in the effectiveness.
2. Work consciousness and dutifulness: this increases the organization`s individual and group effectiveness.
3. Civic virtue: the behavior which increases the attention, paid to participating in the organization`s social life.

4. Chivalry: this generally implies enduring the unsuitable work situations and troubling circumstances.
5. Politeness: thinking about the effects of our behaviors on the others.
6. Principally, three kinds of researches have been accomplished in the domain of the citizenship behavior organization (OBC). A series of investigations are concentrated on the prediction and the empirical contributing factors of the citizenship behavior organization. In this regard, some factors like job satisfaction (Goris, 2000), organizational commitment (Lavelle, 2008), organizational identity, types of organizational justice (Laschinger, 2001), values, occupational ethics (Bulent, 2005; Wat- Erturk, 1998; Aryee, 2002) and spirituality, are proposed as the contributing factors of the citizenship behavior organization.
7. Other investigations have concentrated on the consequences of the citizenship behavior organization. Some effective factors are mentioned, such as the organizational performance, organizational effectiveness, the client satisfaction, the client loyalty and the social fund, spirituality in the occupation (Yoon, 2003; Morrison, 1996; Bolin, 2002; podsakoff, 2000).
8. The third type is concentrated on the notion of the citizenship behavior organization.

9. Some researchers believe that there is a relationship between the rational goals and the spiritual evolution throughout the working environment (Schrage, 2000). "Greogorypierse", the manager of publishing house and the founder of "the leaders of business for perfection, ethics and justice" organization.

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13. Indicates: "most of us spend so many times in working, it will be a shame if there you can`t finds the Lord" (Badley, 2003).

14. The religious approach, considers the spirituality as a part of a particular faith and religion. For example the Christians believe that spirituality is a kind of "invitation to working". They consider working as a participation in God`s creativeness and a divine duty. The protestants who are the followers of the "martin Loter"`sopinions, believe that God is continuallycreating, and working is the participation in God`s creations (Bradley, 2003).

15. In Islam, this approach is usually proposed in the form of Islamic work ethics. The Islamic work ethics encourages the Muslims to show more commitment, participation, consultation, forgiveness, pardoning and etc. towards the organization.

16.The researchers also believe that encouraging spirituality in work ethics, may lead to some advantages and benefits, such as the increase in creativity (Freshman, 1999), increase in their truthfulness and trust (Wanger-Marsh & Conley, 1999), increase in the sense of personal evolution (Burack, 1999), increase inthe organizational commitment (Delbecq, 1999), improvement of the employees` occupational attitude toward the working environment (Milliman, Czaplewski, and Ferguson, 2003), increase in ethics and the occupational

consciousness and also more inspiration (Marques, Dhiman& King, 2005).

17. Charity and forgiveness are such issues in the Holy Quran, considered to be very important, and they are connected to the word "faith". "worship The Lord and never believe in paganism, and do charity to your parents and also to your relatives and to the orphans and the poor and to neighbors, near or far, and to the close friends, and to those exhausted in their way and the serf; The Lord likes not the selfish bullies, indeed.

The behaviors indicated in the recent investigations as the citizenship behavior, are emphasized in our religious doctrines as similar expressions and titles like contribution, sacrifice and chivalry, fraternity and brotherhood, kindness, caring about other people and paying attention to their needs in our social relations and in the society.

1. Chivalry: Our prophet states; " لیس من المروة الربح علی الاخوان". It means that, it is unlikely of the brothers, to benefit from generosity and chivalry. It`s intended that, in a society based on equality and brotherhood, it`s not right just to look for personal interests, and suppose that the other people`s interests will be provided following that; rather brotherhood is realized just if everybody cares about public interests instead of his own interests.

2. Caring about other people and paying attention to their needs: in this regard, our Holy Prophet states: " ما کرهته لنفسک فاکره لغیرک و ما احبیته لنفسک فاحبیه لغیرک". It means: "don`t accept things for others, which you don`t accept for yourself, rather accept things for others which you accept for yourself. Imam Ali (peace is upon him) states about caring for others: "where conflict occurs between the personal interests and the social interests, the precedence and priority is with the social and group interests. Kindness: amity and friendship toward people, is frequently emphasized by our Holy Prophet, in a way that, after faith, he regards the amity

3. toward people as the most important basis and structure of the intellect. " راس العقل بعد الایمان بالله التودد الی الناس و اصطناع المعروف الی کل بر و فاخر". It means that wisdom, after the faith in God, lays in the friendship with people and charity toward either honorable or dishonorable persons.

4. Brotherhood: his viewpoint about brotherhood is it that: all mankind are equal and they have to be so; more important is the fact that, everyone is just like a mirror for his brother. " ان احدکم مراة اخیه فاذا رای به اذی فلیمطه عنه". It means that every single one among you must be a mirror for his brother, whenever you find one troubled or bothered, you are obliged to repel that.

5. Helpful behaviors: the primary condition for the realization of justice in the society, is the brothers` helping each other and the creation of a society based upon cooperation and collaboration in all fields. Therefore, others, in whatever situation they exist, are your brothers and you`re responsible for them; but you have to know how to perform that. As our Holy prophet have stated انصر اخاک ظالما او مظلوما ان یک ظالما قارده عن ظلمه و ان یک مظلوما فانصره. The behavior expected from an Islamic nation or the citizens of an Islamic society, is based upon the approach towards mankind. With reference to the commands and remarks of the religious elders, the following features can be enumerated for an ideal and favorable person, and naturally following that there will be some specific expectations from their behavior.

Possesses knowledge and cognition, in a way that he is neither dominated:

1. people`s behaviors, rather he tries to transform the unhealthy environment, and also informs others in the direction of correcting their inspirations and behaviors.

2. God`s consent and accomplishing God`s commands, constitute all his motives; he pursuits no purpose out of his movements and efforts, but to accomplish that, and never looks for just his own transient or lasting benefits. In his ideology, paying attention to oneself equals to paganism.

3. He is thankful about God`s blessings, and he is patient toward disasters. Since he considers expressing gratitude to the creatures equal to expressing gratitude towards The Lord, so if he receives any services from others, he will duly compensate that.

4. He is generous and bounteous; not only he has no stinginess and parsimony, but also he doesn`t suppose whatever he has, as his own property. In his viewpoint, properties have no independency value.

5. He is active and responsible, and at the same time, satisfied and contented. He efforts in the direction observing the society and performing his duties.

6. In his point of view, personal interests meaningless, and if he pays attention to himself, he is does it just as a duty; otherwise, sacrificing constitutes all his behavior.

Every citizen in the Islamic culture has a committed conduct. He his loyal and enjoys clear, timely and confident promises and agreements. He has no violations, delays, failings and lies. Punctuality governs in all guilds and divisions and in different social strata. All of the groups, from the service groups and the civil servants, to the cultural, educational departments, and Business owners are loyal, dutiful, committed and honest, especially about family intercourses. Any of the citizens deceives others, since he knows that: "لیس منا من ما مسلک".

1.1. Love and benevolence: Imam Ali (peace be upon him) states: "Malek! Your heart has to be the center of love and friendship for your subordinates, be kind to them and express your favors.

The Holy prophet states: " لا تحقرن احدا من المسلمین فان صغیرهم عند الله کبیر". None of the Muslims should be humiliated and belittled, since even a faithful subordinate, has greatness in the presence of The Lord. (Alport, 1968) categorizes the people according to their religious orientations into two groups of internal and external orientations. Those with internal orientation, consider religion as an ultimate goal, by internalizing the religious values. In contrast, those who possess the external orientation, theoretically have some religious beliefs as their instrumental goals, and consider religion, just as a means of attaining other goals. Some researchers have studied the relationship between the religious orientation and the job performance (Aboushi, 1990). They found out that the staffs that enjoy high religious trends show more working activities and job affections, and so they have a better job performance. Fordo (1990) and Randal and Koot (1991) perceived that the job ethics make the clerks love their own job. Also Ali (1989) and Ali and Alsheikh (1990), in their research showed that Arab managers had more commitment, job ethics and job affection.

Kanelegton, 1991, showed that the job ethics will facilitate the economic development through playing its role in the people`s performance orientation. Ali (1992), obtained a positive relationship between the Islamic job ethics, in which the internal religious orientation is emphasized, and the individual performance. In a research by Aboulghasemi and MoradiSoroush (2001), the results led to a positive solidarity between the internal religious orientation and the job performance, but there was no meaningful relationship between the external religious orientation and the job performance.

About the working environment, Islam is clearly distinct from other religions and that distinction goes to the term "the Islamic job ethics". Islam asks its followers to be more committed to their organization and their working environment. This commitment means that the clerks must accept the organization with open arms (Yousef, 2000). By this term, cooperation and consultation is encouraged between the Islamic followers. It will reduce the mistakes. The Islamic job ethics also indicate that some values such as forgiveness, benevolence, justice and equality, ought to be the imminent and inevitable affairs of the working

environment (Krishnakumar, & Neck, 2002). There is a fact that the religious people are just in search of the ultimate goals, which makes them accountable even for one single fact. They practice certain virtues.

These virtues are the favorable perfections, which permeate inside the religious people. As he practices and performs these virtues inside the working environment, he will produce some advantages for the organization too. For example, the spiritual people always show more organizational commitment (Milliman, Czaplewski, & Ferguson, 2003), more inspiration (Giacaline, &Jurkiewice, 2004), more productivity (Duchon, &Ploman, 2005) and more job satisfaction (Nur, & Organ, 2006).

Considering the stated contents, the present research is trying to study the relationship between the religiosity and the citizenship behavior organization. In this regard, the hypotheses of the research are as follows:

1. There is a meaningful relationship between religiosity and the citizenship behavior organization.
2. There is a positive relationship between the internal religious orientation and the components of the citizenship behavior organization.
3. There is a negative relationship between the external religious orientation and the components of the citizenship behavior organization.
4. There is a meaningful difference between the scores of the men and the women in their citizenship behavior organization.

2. Material and Methods

The present research is a description of solidarity. Since the researcher doesn`t manipulate the variables, so this type of solidarity will be the most suitable design. The statistical society in this research includes the whole teachers of the "Nazar Abad" town, and 120 teachers were selected by the method of multi-stage cluster sampling**.**

1.2. The research instruments

This questionnaire includes 20 articles, 11 of which pertain to the external religious orientation and 9 of the articles pertain to the internal religious orientation. In the year 1963, Feign prepared a copy of 21 articles, in which all of the choices in the Alport questionnaires were selected and he also added another choice, this choice had a very high solidarity (0/61) with the external orientation; then the questionnaire was applied more than Before (Alport, 1976). According to the Alport research, the solidarity existed between the articles of internal religious orientation and the articles of external religious orientation (0/21).

In some other studies, including the Feign studies, the solidarity between the internal and external religious orientation was – 0/20. Moreover, the validity of the questionnaire is reported 0/74 by the use of the Cronbach Alpha method, and 0/71 by Mokhtari and colleagues.

2.2. Comparing the citizenship behavior organization

Consider5 scores for every choice indicating "I certainly agree"; 4 scores for "I agree"; 3 scores for "I neither agrees nor disagrees"; 2 scores for "disagree"; 1 score for "certainly disagree".

Calculate the total scores for each aspect of the citizenship behavior organization:

o Dutifulness: this aspect includes various samples, and the organization members in this aspect, behave in certain ways, beyond the least necessary task level for the job, such as: helping other members of the organization (1, 2, 3, 4, and 5).

o Benevolence: implies the helpful and beneficial behaviors such as: intimacy, sympathy and compassion between the colleagues (sentences: 15, 16, 17, 18, and 19).

o Citizenship virtue: includes the behaviors like presence in the extracurricular and additional activities, while this presence is not obligatory (sentences: 11, 12, 13, and 14).

o Chivalry: implies the patience in the face of adverse and unfavorable situations, without protest, dissatisfaction and complaint (sentences: 6, 7, 8, 9, and 10).

o Respect and honor: this aspect indicates the people`s special way of behavior toward their colleagues, supervisors and audiences of the organization and doing what are not obligatory in the organization but are helpful to the organization (sentences: 20, 21, 22, 23, and 24).

3. Results

Table 1: person correlation and Coefficient excluded in the relationship between religiosity and conduct organizational citizenship behavior

		Religiosity	Citizenship behavior
Religiosity	Pearson Correlation	1	-.110
	Sig. (1-tailed)		.138
	N	99	99
Citizenship behavior	Pearson Correlation	-.110	1
	Sig. (1-tailed)	.138	-
	N	99	99

As the table 1, shows the A significant relationship has not been observed between the respondents' religiosity and their civic behavior.

Table 2: person correlation and Coefficient excluded in the relationship between religiosity and conduct organizational citizenship behavior

	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Interval Confidence of the Difference Lower	Upper
Religiosity	.082	.776	.490	97	.626	.8286	1.69244	-2.53045	4.18760
			.444	17.997	.662	.8286	1.86456	-3.08877	4.74591
Citizenship behavior	3.829	.053	.057	97	.955	.1905	3.35768	-6.47359	6.85454
			.045	16.735	.964	.1905	4.19237	-8.66531	9.04627

As the table2, shows the has not been observed between the respondents' religiosity and their civic behavior. But an inverse (negative) relationship has been observed between external religiosity and citizenship behavior. A direct (positive) relationship has been observed between religiosity with internal orientation and civic behavior.

4. Discussions

The research results indicated that there was not a significant relationship between religiosity and civic (citizenship) behavior but there was a negative relationship between external religiosity and citizenship behavior. Religious doctrines are not in favor of deceptive behaviors and this is shown in the negative relationship between external religiosity and citizenship behavior through the research findings. According to the finding, a direct (positive) relationship has been observed between religiosity with internal orientation and citizenship behavior. A significant relationship was observed between religiosity with internal orientation and civic virtue, altruism and respect but such a relationship has not been observed with the other two dimensions. This finding was not consistent with the studies conducted by Alport (1968), Fodor (1999), Randall Vekoot (1991) and Ali (1999). Moreover, the research findings presented an inverse relationship between religiosity with external orientation and civic virtue and altruism, but a significant relationship has not been observed with the other three dimensions. There is not a significant difference between civic behavior of the single and the married in all 5 dimensions (conscientiousness, chivalry, civic virtue, altruism and respect). The above components are related to human aspects of people in society. If a person is balanced by upbringing, intellectually speaking, he shows logical and altruistic grounds of behavior. Given the results, the total score of civic behavior of the single is not different from that of the married. Religiosity of the single is different from that of the married neither in terms of total score nor internal and external dimensions. Religious doctrines do not discriminate between the single and the married in putting religious orders to practice. At specific ages, mankind is obliged by God; and as confirmed by the research results, these instructions are the same for all. Women and men's civic behaviors are significantly different and the total score average of men's civic behavior is higher than that of the women. In addition, the average scores of civic behaviors of women are significantly higher than those of men in two dimensions of altruism and respect. Civic behaviors of men and women are not different in the other three dimensions; that is, conscientiousness, chivalry and civic virtue. The observed differences between the average scores of men and women can be contributed to the roles they play in the society, and organizations and institutions where they work, and also to their mental structure. Undoubtedly, the women's average score is higher than that of the men in terms of altruism as it is shown by the research results

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