



Antecedents of Islamic Organizational Citizenship Behavior Toward Job Performance

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Abstract

This study aims to investigate the development model and explore the relationship between Islamic organizational citizenship behavior based on organizational identification, person-organization fit, and job satisfaction towards job performance in Islamic finance in Indonesia. Specifically, this study argues that Islamic organizational citizenship behavior moderates the relationship between organizational identification, person-organization fit, and job satisfaction with job performance. Employees of Islamic finance in Indonesia were selected as the main targets of this study. Two hundred ninety questionnaires were distributed among employees of Islamic finance in Indonesia. Two hundred forty-six valid responses were received (response rate is 84.8%). After analyzing data from 246 employees of Islamic finance in Indonesia, empirical testing shows that the person-organization fit influences the Islamic organizational citizenship behavior and has a strong correlation. However, organizational identification and job satisfaction do not affect Islamic organizational citizenship behavior. The main finding of this study is that Islamic organizational citizenship behavior has a positive relationship with the job performance of Islamic finance in Indonesia.

Keywords : *Islamic Organizational Citizenship Behavior; Organizational Identification; Person-organization Fit; Job Satisfaction; and Job Performance.*

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INTRODUCTION

In the last decade, researchers from various disciplines of different employee roles, namely Islamic organizational citizenship behavior, can improve organizational performance and success. Organizational citizenship or pro-social behavior is described without compromise, occurs without reward anticipation, and results from personal decisions. The Islamic organizational citizenship behavior increases the organization's effectiveness if it is considered more employees (Kandlousi *et al.*, 2010).

The Islamic organizational citizenship behavior is getting closer to being recognized as Islamic organizational citizenship behavior with the development of the best individuals connections. This is corporate recruitment. Humans are the most widely accepted assets of an organization. It should also be mentioned that the behavior of helping employees can improve performance and reduce stress. Islamic organizational citizenship behavior can improve managers and coworkers more efficiently, preserve the maintenance function, free up more productive ones, facilitate synchronization of actions across workgroups. Although Islamic organizational citizenship behavior is not part of the tasks assigned by individuals, this extra-role behavior still benefits the organization, its members, and the employees themselves.

This study will investigate Islamic organizational citizenship behavior. Therefore, it becomes essential to explore corporate identification in its contribution to improving Islamic organizational citizenship behavior (Zoghbi-Manrique de Lara, 2008; Marfuatun & Muafi, 2021). Although much research has been done, little has been done from an Islamic perspective. This finding will make practical recommendations in the field of Islamic management in particular. However, little studies reveal this pattern of relationships between these variables (Tang and Tang, 2012; Mustofa & Muafi, 2021). While looking at employee results, the framework can be placed in additional fit—employee involvement as a relationship with work roles. Organizational literature argues that there is such a possibility that person-organization fit impacts job satisfaction through Islamic organizational citizenship behavior (Shuck *et al.*, 2011; Faidal, 2021; Marfuatun & Muafi, 2021).



The attitude-behavior relationship in general, and specifically in the social environment, is inconsistent and not specific. They consider that matching people with a relevant organization increases well-being, positive behavior, and decreased turnover. This will then illustrate the potential mechanism, namely the person-organization fit (Faidal, 2021), through which they affect job satisfaction (Mustofa & Muafi, 2021) and Islamic organizational citizenship behavior (Kamil *et al.*, 2014; Marfuatun & Muafi, 2021).

Formal rewards or incentives cannot drive the behavior of citizenship organizations. Satisfied employees are generally easier to contribute to Islamic organizational citizenship behavior than others (Islam *et al.*, 2016; Marfuatun & Muafi, 2021). In addition, the relationship is mediated by employee satisfaction and Islamic organizational citizenship behavior. Based on research findings and business phenomena, it is crucial to research "How to develop job satisfaction and job performance through Islamic organizational citizenship behavior based on person-organization fit and organizational identification in Islamic finance in Indonesia."

Much research on organizational citizenship behavior has been done based on the research gap, but little has been done from an Islamic perspective. The problem formulation appears as follows: How does the influence of organizational identification, person-organization fit through Islamic organizational citizenship behavior to job satisfaction and job performance in Islamic finance in Indonesia? Therefore, the benefit of this research is that person-organization fit and Islamic organizational citizenship behavior in organizations contribute very effectively in improving job performance.

LITERATUR REVIEW

Islamic Organizational Citizenship Behavior

Organizational citizenship behavior in Islamic perspective as individual behavior that is voluntary in helping other siblings without coercion in completing tasks within the organization, individual behavior that shows wisdom in terms of caring attitude, and empathy for others and complete responsibility in organizational matters, advocating with high moral standards and eliminating



danger in the life of the organization (Kamil *et al.*, 2014; Randhawa and Kaur, 2015; Mustofa & Muafi, 2021).

The concept of organizational citizenship behavior is rooted in its efforts to understand the absolute failure of organizational researchers for individuals and job performance (Srivastava and Madan, 2016). The definition of Islamic organizational citizenship behavior emphasizes that the behavioral features must be voluntary; thus, it does not determine the role or part of the formal task of healthy behavior but cannot be demanded as part of the job. Voluntary behavior contains many developments in social obligations. However, the emphasis on selfish motivation makes it very individualistic because it ignores more collective interest and explanation (Valentine *et al.*, 2011).

Social exchange theory is the foundation for studying citizens' behavior. Organizational citizenship behavior is essential for some very prominent reasons they lubricate the organization's social tools, unexpected possibilities, enabling participants to overcome their extraordinary conditions of interdependence (Podsakoff *et al.*, 2000). These organizational citizenship behavior include conscience, which involves behavior that goes beyond the demands of minimum roles but is more personally oriented, such as attendance at work and perseverance; and community virtues, which describe the participation and involvement of responsible employees in an organization (Hoffman and Woehr, 2006).

The conceptualization of organs from the dimension of civil virtue is limited to their implementation in organizations and does not include actions that increase democratic participation in government (Babcock-Roberson and Strickland, 2010). On the contrary, based on the virtue of citizenship, emphasizing differences in opinion on principled organizations. These five dimensions of citizenship into the survey instruments they use to study leadership. Because the overall suitability of the five-dimensional organizational citizenship behavior model is satisfactory (Chiu and Chen, 2005). These ideas were presented to explore the essential nature and purpose of citizenship. To strengthen its position, refer to studies that describe the characteristics of citizenship with the underlying theories (Fu *et al.*, 2014).

Organizational citizenship behavior is people who govern for the common good (Cetin *et al.*, 2015). This concept of *maslaha* is not considered and shows



incompatibility with the Islamic worldview (Dusuki and Abdullah, 2007). In more recent research, organizational citizenship behavior produces a description of people who are aware of God in carrying out their professional responsibilities. In all studies into organizational citizenship behavior, the core concepts of Islam are not widely considered (Eatough *et al.*, 2011). According to the Islamic perspective, the world view is in which world-aspects must be deeply related and inseparable to aspects of the hereafter and in which aspects the afterlife has the highest and final meaning (Boudreau, 2004; Chiang and Hsieh, 2012).

The classification is related to and deeply rooted in the goal of sharia to ensure that people's interest is maintained in the best way, both in this world and the hereafter (Kamil *et al.*, 2014). Proficient in tasks, the employees involved can benefit colleagues and organizations to manage resources in a resourceful manner such as time and energy (Motowidlo, 2000). The person-organization fit includes a higher level of job satisfaction. Candidates suitable for the job have fit for the job person and compatibility with the organization (Organ *et al.*, 2005).

Organizational Identification

Organizational citizenship behavior from an Islamic perspective can be predicted through the identification of the organization. Identify the organization as a perception of oneness with or ownership of members (Cooper and Thatcher, 2010). The person-organization fit describe the organization's characteristics (Srivastava and Madan, 2016). Organizational identification is a perception where an individual identifies himself as a member of the organization (Ashforth *et al.*, 2008). The underlying principle behind the theory of social identity is the person's desire to recognize through their groups through the lens they have received to see positive things in themselves in a strange way.

Social identification is a cognitive and emotional level where the more substantial the identity between the organization and the individual, it will increase organizational citizenship behavior and not only are affective and cognitive in matching the organization's values and goals (Hashim, 2009). Thus, identification and image with a good reputation positively contribute to the identification of employees with the organization and ultimately elevate their behavior levels and attitudes. Theoretical ideas about social identity theory increase the organizational identification of employees (Bartels *et al.*, 2006).



Person-Organization Fit (P-O Fit)

Person-organization fit that is someone will fit compatibility with an organization in their workplace if the values these people follow the organization where they work (Farzaneh *et al.*, 2014). More specifically, P-O fit is needed by others, or they have the same essential characteristics or both (Cable and Parsons, 2001). When looking at the relationship between person-organization fit and Islamic organizational citizenship behavior, it should be noted that the relationship between the person-organization fit and behavior (Carless, 2005).

This study considers the extent to which the person-organization fit values achieve the desired results of employees. During the selection process, the perception of suitable applicants positively predicts the desires of the organization. P-O fit assessment interviewers influence their hiring decisions when choosing recruits (Boon *et al.*, 2011). The relationship between person-organization fit and brand success determines the following: the larger the company's brand, the better the performance; the more significant the P-O Fit, the better the performance (Bright, 2007). To date, there have been no empirical studies linking the person-organization fit with performance ratings through behavior (Gould-Williams and Gatenby, 2010). A further proposed mechanism is the person-organization fit.

In general, job satisfaction tends to be strong by employee assessments of jobs. Both the job fit variables and the organizational fit of people have a substantial impact on job satisfaction (Katou and Budhwar, 2010). Therefore, it was concluded that specific job characteristics and employee perceptions were related to satisfaction levels (Narayanan and Sekar, 2009). The person-organization fit refers to subjective beliefs compatible with organizational culture (Mackenzie *et al.*, 2018).

Job Satisfaction

Positive feelings are related to the results of evaluating one's work towards his work. In addition, job satisfaction is a significant problem for professionals worldwide (van der Doef *et al.*, 2012). Thus, satisfaction is a consequence of past events, and people tend to have a middle / low rank in themselves the level of job satisfaction compared to other countries studied (Sani, 2013).



Job satisfaction is likely to mediate a portion of the work intention-performance to get out of the relationship (Chen and Silverthorne, 2008). This belief is based on the theory of expectation, where performance affects job satisfaction (Mohammad *et al.*, 2011). However, determining the strength of each job satisfaction variable may depend on the environment (Na and Li-yan, 2010). Effective H.R. Management practices increase productivity levels (Wat and Shaffer, 2005). The construct of employee satisfaction has been used to describe individual attitudes towards several aspects of the work situation. If employees are not satisfied with their organization, they must seek pleasure elsewhere (Crossman and Abou-Zaki, 2003).

Satisfaction is the output generated by employees' efforts and work environment, abilities, and work motivation (Bright, 2008). As indicated earlier, many elements have been reported related to employee satisfaction (van der Doef *et al.*, 2012). In addition, the high turnover rates cause low levels of customer satisfaction. Match people with organizations to win the business competition. Some researchers have previously demonstrated the relationship between organizational citizenship behavior and the job satisfaction (Lu *et al.*, 2012).

Job Performance

Improved job performance is a benchmark in winning the business competition. Individual behavior in organizations contributes very effectively in improving job performance and the established limits or formal job requirements (Becton *et al.*, 2012). Adequate performance measurement is equally between the suitability of people with subjective organization and attitudes (Gandi *et al.*, 2011). But only a few have examined Islamic organizational citizenship behavior with the person-organization fit (Basu *et al.*, 2017).

The regulation of emotions by the spanner limits affects their colleagues. Emotional regulation must help achieve goals to organize the organization of resources. Emotions that intelligence affects performance, feelings, and finally, job performance (Halbesleben and Bowler, 2007). Employees' perceptions about their duties and responsibilities are not related to employees' self-ratings of their performance. The researcher presented the importance of work to improve job performance.



The role of organizational identification as a cognitive and emotional level in measuring and identifying the suitability of values and goals significantly influences organizational citizenship behavior. Job involvement is outcome variables, intention to quit, and Islamic organizational citizenship behavior. The organization's identification is an area considered further investigation (Joseph and Newman, 2010).

The operation and environment of the organization make performance-free behavior for the organization. Organizational policies do not hinder such behavior. The study of behavioral antecedents, that person-organization fit. Based on the explanation above, a hypothesis can be proposed:

- H1: Organizational identification influences the Islamic organizational citizenship behavior
- H2: The person-organization fit influences the Islamic organizational citizenship behavior
- H3: Job satisfaction has an influences the Islamic organizational citizenship behavior
- H4: The Islamic organizational citizenship behavior has an influences job performance

RESEARCH METHOD

The variables in this study include organizational identification, person-organization fit, job satisfaction, Islamic organizational citizenship behavior, and job performance. This study uses basic interdisciplinary cluster research. This study is done by distributing questionnaires. All variables are measured by respondents' responses to questions on a Likert type with scale criteria 1 "strongly disagree" until 5 "strongly agree." Dimension measurements as indicators with constructs in structural equation modeling.

This study aims to establish and verify Islamic organizational citizenship behavior hypothesis measurement models in an organizational context. Muslim employees are thus the unit of analysis for this research. This study examined and determined the Islamic organizational citizenship behavior dimensions, which



were finally marked as Islamic organizational citizenship behavior by Kamil *et al.* (2014). The new organizational citizenship behavior framework aligns with the Islamic worldview called Islamic organizational citizenship behavior.

Based on field observations that respondents registered in Central Java Province were not thoroughly selected as respondents. Based on field observations, many different data were found for several reasons: the number of employees is not the same, respondents are not available, and respondents do not want to be interviewed, many new employees have not been registered. This condition concludes that the Islamic finance population is unknown, so a non-probability sample is used.

Determination of the sample is measured using the minimum and maximum limits. The minimum sample limit is calculated using the total research parameters multiplied by five, and the maximum limit of the sample is calculated by the total parameters multiplied by 10. So in this study, the sample calculation is obtained as follows: Minimum sample: total parameters (32) \times 5 = 160. Maximum sample: total indicator (32) \times 10 = 320. With the sample calculation above, the number of samples will be 246; the number of samples is the middle number between the minimum and maximum samples and as a condition in data processing using S.E.M. with A.M.O.S.

Data filtering is done manually by examining each respondent's answers, whether the respondent's answers are consistent or not. That is done using simple statistical tools so that the resulting data in the right amount for further analysis is 246 data. Analysis with S.E.M. can confirm several indicators/dimensions of concept/construction and theoretically measure the relationship between variables. Using S.E.M. with A.M.O.S. software is estimated to be able to examine the desired findings in this study.

Islamic organizational citizenship behavior voluntarily without coercion of individual wisdom that shows responsibility, empathy, and a caring attitude towards others in corporate life. Organizational citizenship behavior in an Islamic perspective is that please help (IOCB1), care for others (IOCB2), be serious (IOCB3). Organizational identification is the perception that an individual identifies himself as a member of the organization, which is measured using a questionnaire that has been used. The identification of Islamic organizations,



such as the values within me, is the same as the organization's values; when someone praises the organization I work for, it feels like personal praise.

The P-O match size in the current study is based on four items taken from Park, Monnot, Jacob, and Wagner (2011). These items are based on employee compatibility perceptions. Use of perception ranking is widely used in P-O fit research. The items used are: My values match the values of my organization (POF1); My goals are very similar to the purposes of my organization (POF2); My value matches the current employee value in this organization (POF3); and Overall, I think I am very well suited to my organization (POF4).

Feelings of favorable pleasure conditions as a result of his experience at work. Job satisfaction is a latent variable measured by indicators, namely salary or wage payments (JS1); the work itself (JS2); coworkers (JS3); promotion (JS4). Job Performance is defined as performance measurement as a process of quantifying the efficiency and effectiveness of actions. We use indicators: (1) quantifying the efficiency, (2) effectivity of actions (3) quality of work, (4) dependability. Job Performance, namely carrying out work on time (JP1), rarely making mistakes (JP2), quality of work (JP3), the quantity of work (JP4).

Quantitative data collection is done by asking the data source, so the questions must be structured. This method is carried out by distributing questionnaires to respondents with the help of specific procedures for non-numeric data into numbers using coding (coding). Categories from "strongly agree" to "strongly disagree" and the scale used in the study amounted to five scales.

RESULT AND DISCUSSION

Overview of Respondents

The composition of respondents based on gender shows that the gender of male respondents is 128 people with a percentage of 52.03%, and the remaining female are 118 people or 47.97%. This indicates that the majority of respondents taken in this study were men. The composition of respondents based on the age aspect is known that the age of the respondents sampled in the study was from the age of 20-25 years as many as 56 or 22.8%, aged 26-30 years as many as 83 or



33.7%, 31 - 35 years as many as 73 or 29.7%, and age more than 35 years as many as 34 or 13.8%. This shows that most of the respondents' age was between 26 years and 30 years. The composition of respondents based on the latest educational aspects can be known about the last education of respondents, which shows that the number of respondents who have high school education is 68 respondents or 27.6%, Diploma education is 18 respondents or 7.3%, bachelor degree education is 160 respondents or 65%. This shows that the majority of respondents' education was bachelor degree.

Table 1
Descriptive Statistics of Participants

Characteristics	Description	Frequency	Percentage
Gender	Male	128	52.03%
	Female	118	47.97%
Age	20-25 years	56	22.8%
	26-30 years	83	33.7%
	31-35 years	73	29.7%
	More than 35 years	34	13.8%
Education	High school	68	27.6%
	Diploma	18	7.3%
	Bachelor degree	160	65%

Source: Data Processed, 2021

Test Validity and Data Reliability

Data validation aims to evaluate the normality of data distribution, the existence of outliers, and the existence of multicollinearity. The normality of data provides a solid basis for generalizing research results. The absence of outliers ensures that data has good uniformity of information, and multicollinearity evaluates the independence of exogenous in the model. Organizational citizenship behavior in an Islamic perspective is a latent variable measured by an indicator that is please help (IOCB1) standard loading estimation 0.617, caring for others (IOCB2) loading standard estimation 0.631, serious (IOCB3) standard loading estimation is 0.658. For reliability testing, it is known that the value is 0.865.

The identification of Islamic organizations is a latent variable measured by indicators; namely, the values in me are the same as the organizational values (OI1) loading standard estimation of 0.749. I am proud to be part of the organization where I work (OI2) loading standard estimation is 0.827, and I am very enthusiastic about the organization where I work (OI3) standard loading estimation is 0.727, When someone praises the organization where I work, it feels like personal praise (OI4) standard loading estimation 0.589. For reliability testing, it is known that the value is 0.817 at above 0.50.

Table 2
Validity and Reliability Test

Variable	Indicator	Loading Factor	Reliability
Islamic	IOCB1	0.617	0.865
Organizational	IOCB2	0.631	
Citizenship Behavior	IOCB3	0.658	
Organizational Identification	OI1	0.749	0.817
	OI2	0.827	
	OI3	0.727	
	OI4	0.589	
Person-Organization Fit	POF 1	0.698	0.815
	POF 2	0.670	
	POF 3	0.796	
	POF 4	0.729	
Job Satisfaction	JS 1	0.695	0.777
	JS 2	0.652	
	JS 3	0.738	
	JS 4	0.642	
Job Performance	JP 1	0.697	0.885
	JP 2	0.874	
	JP 3	0.856	
	JP 4	0.808	

Source: Data Processed, 2021



Person-Organization Fit is a latent variable that is measured by an indicator that is My value matches the values of my organization (POF1) standard loading estimation is 0.698; My goal is very similar to my organization's (POF2) standard loading estimation 0.670; My value matches the current employee value in this organization (POF3). The standard loading is 0.796, and overall, I think I am very suited to my organization (POF4) standard loading estimation of 0.729. For reliability testing, it is known that the value of 0.815 from the standard loading estimate must be at 0.50.

Job satisfaction is a latent variable measured by indicators, namely payment of salaries or wages (JS1) standard loading estimation of 0.695; the work itself (JS2) standard loading estimation is 0.652; coworkers (JS3) standard loading estimation is 0.738; promotion (JS4) standard loading estimation is 0.642. For reliability testing, it is known that the value is 0.777 at above 0.50. Job Performance is a latent variable measured by an indicator that is carrying out work on time (JP1) standard loading estimation 0.697, rarely making mistakes (JP2) standard loading estimation 0.874, quality of work (JP3) standard loading estimation 0.856, quantity of work (JP4) standard loading the estimate is 0.808. For reliability testing, it is known that the value of 0.885 is above 0.50.

Structural Equation Model (S.E.M.) Analysis

Analysis of data processing results at the full S.E.M. model stage is conducted by conducting suitability and statistical tests. Tests of the model hypotheses show that this model fits the data or fits the data used in the study. The Goodness Fit Index measurement results showed that the magnitude of Chi-Square 328,878 and RMSEA 0.072 met the expected criteria. G.F.I. shows results of 0.875, A.G.F.I. shows results of 0.837, while NFI shows results with models of 0.861. TLI of 0.902, CFI of 0.916, while CMIN / DF of 2,268. In general, the fit model research analysis findings showed a relatively small chi-square value of $X^2 = 328,878$. The probability value is 0,000, and the chi-square / df value is 2,268.



Table 3
Godness of Fit Model

Goodness of Fit Index	Cut off Value	Result
Chi-Square (X2)	< 500	328.878
Probability	≥ 0.050	0.000
TLI	≥ 0.950	0.902
CFI	≥ 0.950	0.916
RMSEA	≤ 0.080	0.072
CMIN/DF	≤ 2.000	2.268
NFI	≥ 0.900	0.861
GFI	≥ 0.900	0.875
AGFI	≥ 0.900	0.837

Source: Data Processed, 2021

The statistical index for the fitness model of the R.M.S.E.A. score of 0.072 by the model is smaller than the 0.08 range. This shows that the failure of the prediction model is small. The following model fit index is a measure of absolute compatibility whose goodness value of the match index is 0.875, and an additional match index includes A.G.F.I., TLI, and CFI. Three indexes are the number of indexes that do not depend much on the sample size. The analysis findings show that the index values of the three measures are above 0.94 and indicate that the model is more appropriate.

The C.R. Skewness value is in the range of 47,400. As for multivariate normality testing, because the multivariate C.R. value is 47,400. Data normality was measured using the criterion value of the slope of the critical ratio $\pm 2, 58$ (for a failure rate of 10%). The findings of data normality analysis indicate that all constructs have a crucial value below 2, 58. In addition, multivariate values are smaller than the multivariate limit, so multi-variant data distribution is normal. The conclusion from the measurement findings of the complete S.E.M. model data normality can be stated that all data distributed is normal.

The findings of the measurement of construct reliability values, constructs are greater than 0.7, and the extracted variance of construct values for all constructs is greater than 0.5. Thus, the indicators used in this study as observed variables can explain the formulated construction.



The number of questionnaires distributed was 290 copies, and the returned questionnaires were 248. The screened questionnaire did not meet requirement 2 for a variety of acceptable reasons. While the initial questionnaire that was processed was 248 and after data processing with AMOS 24.00 was carried out, it was found that there were 2 data, including outlier data. Therefore 2 data were excluded from the research data. So that the data that is ready to be processed is 246 sample data. The amount of data has fulfilled the requirements for data processing using Structural Equation Modeling (S.E.M.) based on the minimum representative sample size that the A.M.O.S. program of 100 samples can process.

Hypothesis Testing

After all, assumptions can be fulfilled; hypothesis testing will be carried out as proposed in the previous section. The testing of the four hypotheses of this research was carried out based on the Critical Ratio value of a causal relationship from the results of S.E.M. processing. The test results obtained that all C.R. values are above 1,96 except Islamic organizational citizenship behavior, influenced by Organizational Identification or with a probability smaller than 0.001 or 1%. Thus all Hypotheses are accepted except Islamic organizational citizenship behavior, which Organizational Identification affects. To find out the value of a direct relationship between variables, it will be explained as follows:

Hypothesis Testing 1

The estimation parameter for testing the effect of organizational identification on the Islamic organizational citizenship behavior shows a C.R. value of .988, an estimated value of .122, and a standard error of .124. So it can be concluded that hypothesis 1 is not accepted, which means that organizational identification does not positively impact Islamic organizational citizenship behavior, so the H1 hypothesis is not proven. The probability value indicates this between Islamic organizational citizenship behavior and organizational identification, insignificant at a p-value of 1%. Thus it can be concluded that the dimensions of organizational identification will affect Islamic organizational citizenship behavior. The results of this study are consistent with research showing that organizational identification has a significant impact on Islamic organizational citizenship behavior.

The test findings on hypothesis 1, which states that organizational identification has a positive and significant influence on Islamic organizational citizenship behavior, are not proven. This means that the higher level of organizational identification cannot guarantee the Islamic organizational citizenship behavior is increasing. Thus the title of organizations in K.S.P.P.S. cannot influence the Islamic organizational citizenship behavior.

Hypothesis Testing 2

Estimation parameters for testing the effect of person-organization fit on the Islamic organizational citizenship behavior show a C.R. value of 4,561, an estimated value of .437, and a standard error of .096. So it can be concluded that hypothesis 2 is accepted, which means that the person-organization fit has a positive impact on the Islamic organizational citizenship behavior so that the H2 hypothesis is proven. The probability value indicates this between Islamic organizational citizenship behavior and the person-organization fit that are significant at a p-value of 1%. Thus it can be concluded that the dimensions of person-organization fit will affect the Islamic organizational citizenship behavior. The results of this study are consistent with research showing that person who have a match between people and the organization have a positive effect on Islamic organizational citizenship behavior.

The test findings on hypothesis 2, which states that the person-organization fit has a positive and significant effect on the Islamic organizational citizenship behavior, is proven. The results of this study indicate that the higher the person-organization fit, the higher the Islamic organizational citizenship behavior. The findings of this study support studies that show a detailed analysis of the effect of person-organization fit on the Islamic organizational citizenship behavior. This synthesis model can also be used to understand better the person-organization fit that contributes to describing new products. Model person-organization fit can trigger innovation by combining various external sources that will lead to increased behavior of citizenship Islamic organizations better. Interaction between the person-organization fit has a positive and significant effect on the Islamic organizational citizenship behavior.



Hypothesis Testing 3

Estimation parameters for testing the effect of job satisfaction on Islamic organizational citizenship behavior show a C.R. value of 1,963, an estimated value of 0.377, and an error standard of 0.192. So it can be concluded that hypothesis 3 is not accepted, meaning that the effect of job satisfaction does not positively impact Islamic organizational citizenship behavior, so hypothesis H3 is not proven. The probability value indicates this between job satisfaction and Islamic organizational citizenship behavior that is insignificant at the p-value of 1%. Thus it can be concluded that the dimensions of job satisfaction do not affect the Islamic organizational citizenship behavior. The results of this study are consistent with research showing that job satisfaction has a positive effect on Islamic organizational citizenship behavior.

Hypothesis 3 states that job satisfaction has a positive and significant effect on citizenship behavior in Islamic organizations. This means that K.S.P.P.S. having higher job satisfaction will improve the Islamic organizational citizenship behavior. Nevertheless, K.S.P.P.S. having job satisfaction will take action for Islamic organizational citizenship behavior. The findings of this study are in line with research that increased job satisfaction has a natural effect on Islamic organizational citizenship behavior and more remarkable performance. The success of the Islamic organizational citizenship behavior will remain an essential managerial concern because successful job satisfaction is a significant source of performance development and can also improve business performance that has not yet been discovered.

Hypothesis Testing 4

Estimation parameters for testing the effect of Islamic organizational citizenship behavior on job performance show a C.R. value of 7,291, an estimated value of 0.609, and a standard error of 0.083. So it can be concluded that hypothesis 4 is accepted, meaning that the organizational citizenship behavior of Islam has a positive impact on job performance, so hypothesis H4 is proven. The probability value indicates this between the Islamic organizational citizenship behavior and the job performance, which is significant at a p-value of 1%. Thus it can



be concluded that the dimensions of Islamic organizational citizenship behavior will affect job performance. The results of this study are consistent with research showing that employees who have high organizational citizenship behavior in Islam have a positive effect on job performance.

In the variable behavior of Islamic organizational citizenship, it is hoped that Islamic finance can maintain the dominant attribute, namely the level of job performance owned by the customer. Because it already has loyal customers, it is hoped that savings and loan cooperatives and Islamic financing can maintain high loyalty customers by giving more attention to these customers. In addition to maintaining a dominant indicator, it is expected that savings and loan cooperatives and Islamic financing will also improve the performance considered the lowest by customers, namely the use of savings and loan cooperative products and Islamic financing in the future. This can be increased by savings and credit cooperatives and Islamic finance by constantly updating information about new products owned by savings and credit cooperatives and Islamic finance.

Discussions and Implications

This research is motivated by the importance of Islamic finance to develop the concept of Islamic organizational citizenship behavior that aims to help improve job performance (Basu *et al.*, 2017). Islamic organizational citizenship behavior is considered one of the essential aspects of employee behavior regardless of goal size. This makes Islamic organizational citizenship behavior the key to an organization's success in improving job performance (Sani, 2013).

Based on the results of structural equation modeling (S.E.M.) testing, it can be seen that this study is following the data obtained, where the measurements of Goodness of fit, the model can be categorized as fit. These results are based on Goodness Fit Index measurements where the value of Chi-Square is 328,878, CMIN / DF value is 2,268, G.F.I. value is 0.875, TLI value is 0.902, CFI value is 0.916, and R.M.S.E.A. value is 0.072. After all, assumptions can be fulfilled and tested; the next step is testing the hypothesis. Testing these four hypotheses is done by looking at the value of C.R. using the results of processing the structural equation model (S.E.M.). The results show that 3 of the 4 C.R. values in the hypothesis are above 1.96. Hypothesis 1 test results show that organizational identification does not have a positive effect on Islamic organizational citizenship behavior.



Hypothesis 2 test results show that the person-organization fit positively influences the Islamic organizational citizenship behavior. Hypothesis 3 test results show that job satisfaction does not have a positive effect on Islamic organizational citizenship behavior. The results of this study are consistent with research showing that job satisfaction does not have a direct impact on the Islamic organizational citizenship behavior (Mustofa & Muafi, 2021).

Hypothesis 4 test results show that the Islamic organizational citizenship behavior has a positive effect on job performance. The results of this study are consistent with studies that show that the citizenship behavior of high Islamic organizations has a positive impact on job performance (Basu *et al.*, 2017). Based on the conclusions of the hypothesis that has been explained previously, it can be seen that 2 out of 4 hypotheses are proven to mean that the person-organization fit directly affects the job performance through the variable of the organizational citizenship behavior of Islam as a mediating variable. This study indicates that building job performance in Islamic finance is necessary to have the job performance first because it becomes a plus and valuable capital for Islamic finance (Sani, 2013). The management of savings and loan cooperatives and Islamic financing is suggested to continue to improve the Islamic organizational citizenship behavior that can build job performance towards Islamic finance.

In the organizational identification variable, it is expected that Islamic finance can maintain the attribute that has a dominant influence, namely the person-organization fit, because of the fulfillment of their desired needs. In addition to maintaining a chief indicator, it is hoped that savings and loan cooperatives and Islamic financing will also improve the performance rated the lowest by customers, namely products owned by delivering more diverse products to customers.

In the compatibility variable between people and organizations, it is hoped that Islamic finance can maintain the attributes that have a dominant influence. The materials used by savings and credit cooperatives and Islamic financing are desirable. This makes customers comfortable when it comes to protection and credit cooperatives and Islamic financing. In addition to maintaining a dominant indicator, it is hoped that savings and loan cooperatives and Islamic funding will also improve the performance considered the lowest by customers, namely regarding the level of modern facilities owned by savings and credit cooperatives



and Islamic finance. It is hoped that the management can improve their facilities to make it easier for customers to transact.

In the work satisfaction variable, it is hoped that savings and loan cooperatives and sharia financing can maintain attributes that have a dominant influence, namely the value of savings and credit cooperatives and sharia financing delivered to customers. Management can improve by showing the advantages of savings and loan cooperative products and Islamic financing to customers compared to other products.

In addition to maintaining a dominant indicator, it is hoped that savings and loan cooperatives and Islamic financing will also improve the performance considered the lowest by the customers, namely the identity of the Islamic finance itself. Job satisfaction is not directly related to Islamic organizational citizenship behavior. No other research found a significant relationship between job satisfaction and Islamic organizational citizenship behavior. One explanation might be related to the size used in this study. As we have explained, identification and job satisfaction do not distinguish between job satisfaction and its behavior. Identification and person-organization fit is a form more closely aligned with Islamic organizational citizenship behavior.

Managers must pay attention to that pursuing strategies to improve the Islamic organizational citizenship behavior to help improve the performance of their employees. The superiors' relationships with subordinates can positively influence their ratings on job performance. The findings provide empirical support for preferred propositions playing an important role. Managers can improve job performance through the company's selection and leadership process. Some organizations might seriously consider the potential benefits of choosing based on matches. Our results confirm that the version of the organization's employees profits in a very tangible way by attracting and selecting people to the organization well into the company. It's important to match people with organizations to realize how important the recruitment process is.

Islamic organizational citizenship behavior can be used to pursue job performance on find ways to improve compatibility between people and the organization among employees. In addition to recruitment and outreach, leadership has emerged as a fundamental approach. Organizational managers



can increase the value of satisfaction and performance. Behavior relevant to Islamic organizational values or influencing the socialization process, managers can play an essential role in fulfilling this, confirming the importance of top managers when shaping and creating corporate culture.

However, this study confirms that the likes of superiors (subjective factors) and Islamic organizational citizenship behavior influence this assessment. Thus, when low performance indicates high Islamic organizational citizenship behavior and/or has been evaluated by superiors who like it, attribution bias can arise and result in job performance. This can damage the organization because it can cause them to hold back people with low performance or prevent people with an intense performance from progressing. It is considering traditional programs to improve the assessment process focus on eliminating likes as a source of bias, solutions that might try various methods to improve job performance.

CONCLUSION

Based on the research conducted and based on the discussion of the previous chapters, it can be concluded that the results of testing hypothesis 1 show that organizational identification does not have a positive impact on the Islamic organizational citizenship behavior, so the H1 hypothesis is not proven. Hypothesis 2 test results show that the person-organization fit has a positive effect on the Islamic organizational citizenship behavior so that the H2 hypothesis is confirmed. Hypothesis 3 test results show that the impact of job satisfaction does not have a positive effect on the Islamic organizational citizenship behavior, so the hypothesis H3 is not proven. Hypothesis 4 test results show that the organizational citizenship behavior of Islam has a positive impact on job performance, so hypothesis H4 is confirmed.

Based on the results of structural equation modeling (S.E.M.) testing, it can be seen that this study is by the data obtained, where the measurements of Goodness of fit, the model can be categorized as fit. In addition, the level of probability of the model is significant so that the analyzed model meets the criteria of a good model.



The conclusions presented then suggestions can be helpful for researchers if they want to research with the same object or variable. It is recommended for further research; it is expected to be careful in dividing the model between organizational identification, person-organization fit, and job satisfaction with Islamic organizational citizenship behavior. One example of the indicator is that going forward, and I will continue to use savings and loan cooperative products and Islamic financing. It increases the role of organizational identification and compatibility of people because it is proven to influence organizational citizenship behavior from an Islamic perspective and job performance that safeguards company interests and increases job performance. Improve Islamic organizational citizenship behavior because it is proven capable of mediating organizational identification, person-organization fit, and job satisfaction with job performance. For this reason, it is necessary to have corporate strategies, namely monitoring organizational identification, matching people with the organization and job satisfaction, increasing Islamic organizational citizenship behavior to improve job performance.



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