The Influence of Religious Work Ethic On Deviant Behaviour and Mediating Role of Ethical Atmosphere

Amin Wahyudi

Faculty of Economics, Universitas Slamet Riyadi, Surakarta, Indonesia

aminwahyudi@unisri.ac.id

Abstract : This study aims at analyzing and determining the influence of religious work ethic on deviant behaviour and mediating the role of ethical atmosphere.The study design is a corelational research. The variables of this research are deviant behaviour as the dependent variable, religious work ethic as an independent variable and ethical atmosphere as the mediating variable. The population in this study were employees of government offices, universities, hospitals and schools in the region of Surakarta. The samples of this study are 100 people participant with convenience sampling techniques. The research instrument used is questionnaire. The analysis applied in this research is path analysis with multiple linear regressions. Theoretically, this study is expected to provide benefits in developing a model that describes the concept of the religious work ethic with deviant behaviors of human resources in an organization. Practically, this study is expected to give benefits in decision-making by the head of the institution that is the object of this research. The results show that there is a negative and significant influence religious work ethics and ethics atmosphere on deviant behaviour, there is a positive and significant influence religious work ethic on ethical atmosphere. The conclution of this study shows that religious work ethics and ethical atmosphere are very important for the development of human resources behavior

Keywords : Deviant **Behaviour; Ethic Atmosphere; Religious Work Ethics,**

1. INTRODUCTION

Religion is the linkage of human relationships with God and with the human inner conviction. This has a major impact on human life in society. As this is part of a shared conviction that the truth can be found through the revelation of inner strength. In order that organized religion is also an impact on the organization (Chusmir, 1998). Even religious values become an important force in American business formation and personal life since the beginning of that State. Tocqueville reported in the early 1800s that the emergence of religion becomes important structures in the United States; Weber admitted that the influence of religion and the Protestant Ethic to the flourishing of capitalism (Williams, in Chusmir, 1998).

A characteristic of the religious in organization will become the foundation in running the organization from vision , mission goal , philosophy , work ethics, ethic atmosphere in the organization. A characteristic of religious values also becomes values that as a guide in organization behavior so hopefully does not happen any deviant behavior within the organization (Arslan, 2001).

Research on deviant behaviour in the company or place of work has been done by researchers as has been cited by Sjabadhyni (2001), including: 1). Seventy-five percent of employees had stolen from his company, at least once (Mc.Gurn, 1988 in Sjabadhyni 2001); 2). Between one-third to three-quarters of all employees have been involved in fraud, vandalism or sabotage at work (Harper, 1990 in Sjabadhyni 2001); 3). Forty-two percent of women have experienced sexual harassment in workplace (Gruber, 1990 in Sjabadhyni 2001); 4). Nearly twenty-five percent of employees admitted to illicit drug use among co-workers (Lehman, Holcom &

Simpson, 1990 in Sjabadhyni 2001). Another study mentions that fraud, fandalism, theft, the nature of envy, sexual harassment in the workplace. (Griffin, O ' leary-Kelly, & Collins, 1998 in Sjabadhyni 2001). This phenomenon indicates that deviant behaviour in workplace has become a topic that continues to be studied in the research theme management, attitude, organizational and human resources (Kidwell Jr., et al, 2004). The research in terms of deviant behavior at work place is important because it shows organizational performance.

While research on work ethic associated with religious values have a lot been conducted, including on Islamic Work Ethics (IWE) conducted by Yousef (2000 and 2001), the Protestant Work Ethic (PWE) is performed by Cockly *et al* (2007), Lynn *et al* (2009), Catholic Work Ethic (CWE) by Tropman (1992), and Perricone (1999)

This study focuses on work ethic and attitude which is organizationally more associated with positive behaviors such as job satisfaction, organizational commitment and motivation (Yousef ,2000 and 2001; Perricone ,1999; Ryan, 2002). While the study and research on religious work ethics that is associated with negative behaviors or deviant behavior in the organization has not been found, so we need some studies that link the religiuos work ethic with deviant behavior.

This research is important to do as a very valuable input for the management of the organization in order to manage the organization according to the characteristics of a religion that became the foundation philosophy of its founding and to foster human resources in it. Thus the human resources within the organization to behave in accordance with the religious work ethic developed by the organization so as to create an

ethical atmosphere within the organization as well as to avoid the various deviant behaviors whch eventually will materialize the vision, mission and goals of the organization in accordance with the values on which the existence of the organization.

The uniqueness of this study compared with previous studies is that the study was specifically done for an organization that based on the religion (Islam, Protestant and Catholic) as well as focusing on the linkages between the Religious Work Ethic with negative behaviors or deviant behavior. While previous research more on researching the Religious Work Ethic association with positive behavior in the organization

2. LITERATURE REVIEW

2.1 Deviant Behavior

The concept of deviant behavior is a voluntary behavior significantly violates organizational norms and ultimately threaten the performance of the organization, the performance of other individuals, or both, (Robbinson & Bennett, 1995),. Further development of the concept of deviant behavior is influenced by the presence of the target that the target of the deviant behavior

In addition, deviant behavior can be divided into several dimensions that are more detailed and associated with the behavior exhibited by individuals in the organization. Its dimensions are: (Peterson, DK, 2002).
a. Production Deviance,
   Deviant behavior that included in this dimension is behavior intended to degrade performance

b. Property Deviance
   Deviant behavior that included in this dimension is an act of sabotage and stealing equipment and destruction of property belonging to the organization
c. Political deviance
   Deviant behavior were included in this dimension is the action that leads to political motives such as the presumption in favor of certain parties, spreading false information and misleading accusations to other individuals within the organization.
d. Personal Aggression
   Deviant behavior that goes on these dimensions is more focused on targets other individuals, such as; sexual harassment, abuse and threaten another individual

2.2 Ethic Atmosphere

Victor and Cullen *et al* (1993) defines the ethic atmosphere in an organization as dominant perception of the organization and implementation of procedures based on ethics. Floyd *et al* (2011) defines the ethic atmosphere as the perception of a stable and meaningful psychologically held by members of an organization based on ethical procedures and policies in an organization.

Victor and Cullen *et al* (1993) and Peterson suggests five dimensions of ethic atmosphere based on their research, namely:
a. Caring
   It is seen in individual concern to the welfare of others both inside and outside of their organizations

b. Rules

The workers are expected to comply with strict regulations and the important things in their organizations. This section is a manifestation of the principle of local dimension

c. Laws and codes

Workers are expected to abide by the codes and regulations of the profession or the government. This section also indicates the principle cosmopolitan dimension

d. Independence (self-reliance)

Which meant independence is a desire to work alone morally right or wrong themselves. This section is a manifestation of the principle of individual dimensions

e. Instrumental

Characterized by member organizations protecting their own interests even leaving aside the interests of others who are affected by their decisions. This section is the egoism of the cosmopolitan principle, local and individual.

2.3 Religious Work Ethic

2.3.1 Islamic Work Ethics

The concept of Islamic work ethic derived from the Qur'an, and the words and deeds of the Prophet Muhammad, who taught that hard work was the cause of the release of a person from sin and that "man will not get but in accordance with what has been cultivated" (Ali, 1987). For example, in the Qur'an often written things about honesty and fairness in trade, and it is called as a natural and obvious thing for the sake of public welfare distribution. In the Qur'an is also recommended to people to have the skills and technology, and will get a reward for anyone who works hard to make ends meet. Qur'an is opposed to laze around and waste time in vain to engage in activities that are not productive

2.3.2 Protestant Work Ethic

The concept of PWE has been introduced by Weber (1958), which proposed a causal relationship between the Protestant work ethic and the development of capitalism in Western societies. Weber theory of success in the business of religious believers. He stated that the Protestant beliefs Weber (2010) states that the Protestants are oriented to give more attention to the economic rationality regardless of the situation in the community. Economic rationality based on rational calculation of long-term economic performance and activity of each individual
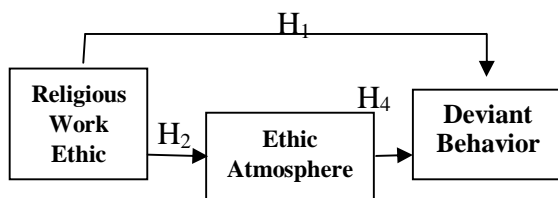
2.3.3 Catholic Work Ethic

Tropman (1992) suggested that the presence of religious forces universally on a frame of life and its meaning, the one thing that might be asked if there are any other faith-based on those ethics same Protestant Work Ethic, may Catholic Work Ethic, Jews Work Ethuic or Islam Weork Ethuic. Indeed, there is the possibility of similarity Ethics Code of the various grades of Religion, it

happens also in Catholic ethics. Tropman (1992) in his research found that there is a Catholic ethics with special qualities that pay attention to work-related approaches and values. In short, the Catholic work ethic is cooperative, satisfying, and based on a common definition of each person is called "self ensemble":

Research on ethic atmosphere associated with deviant behavior performed by Peterson (2002), where the real results of the study conclude that the deviant behavior in the workplace can be influenced from the ethical atmosphere within the organization. Another study, Wimbush et al (1997) investigated the relationship between ethic atmosphere with ethical behavior, where the results of research in general concluded that there is significant influence ethic atmosphere and ethical behavior.

The research framework and hypotheses

The framework in this study systematically can be described as follows:

Figur. 1
Research Framework

The research framework above illustrates that there is a direct influence

on the Religious Work Ethic on Deviant Behaviour, and there is influence the Religious Work Ethics on Ethical Atmosphere. Besides the research frame work also illustrates the influence of the Religious Work Ethics on Deviant Behavior mediated by the Ethical Atmosphere

3. HYPOTHESIS FORMULATION

Based on the theoretical basis and previous research, hypothesis can be formulated as follows:

H1 = There is a negative and significant impact of the Religious Work Ethics on Deviant Behavior

H2 = There is a positive and significant impact of Religious Work Ethics on Ethical Atmosphere

H3 = There is a negative and significant impact of Ethical Atmosphere on Deviant Behavior

H4 = Ethical Atmosphere mediate the impact of Religious Work Ethics on Deviant Behavior

4. RESEARCH METHODS

4.1. Population and Sample

The population of this study were all employees of institutions such as hospitals, universities, schools and government agencies in Surakarta. The sample in this study was 100 people, taken with conveniance sampling method.

4.2. Research procedure

The questionnaire consists of three (3) types:

For respondents who are Muslims was given a questionnaire about Islamic Work Ethic, a questionnaire about Ethic Atmosphere and a questionnaire about Deviant Behavior.

For respondents who are Protestants were given a questionnaire about the Protestant Work Ethic, a questionnaire about Ethic Atmosphere and a questionnaire about Deviant Behavior.

For respondents who are Catholics were given a questionnaire about Chatolics Work Ethic, a questionnaire about Ethic Atmosphere and a questionnaire about Deviant Behavior.

Questionnaires were distributed by the researchers and key persons who have access to the respondents.

4.3. Measurement of study variables

The ssurvey instruments consist of four sections. The first part of the notification letters informs the purpose of the study that their participation and answers were kept confidential and their answers was only understood by the researcher. In addition, there are questions about the characteristics of respondents such as gender, age, and religion. Deviant Behavior was measured using the Deviance Behavior Scale, developed by Peterson (2002), Deviant Behavior has 4 (four) dimensions: Production Deviance, Political Deviance, and Property Deviance, Personal Aggression. which consists of 12 items. The Ethical atmosphere is measured by a questionnaire about the Ethical Atmosphere developed by Victor and Cullen (1987). This scale has five dimensions: caring, law and rules, service, independence, and instrumental consisting of 27 items

Islamic work ethics is measured using a short version of the instrument Ali (1987) consisting of

3 (three) dimensions with 27 items. .

The Protestant Work Ethic is measured using an instrument developed by Furnham (2001) consisting of 5 (five) dimensions: Relitionship, Meaning, Community, Holines, Giving, with 20 items.

The Catholic Working Ethics is measured using an instrument developed on theoretical concepts of Catholic Work Ethic developed by Tropman (1992) which consists of 26 question items.

All measurements are then compiled into the 5-point Likert Scale from strongly disagreeing (1) to strongly agreeing (5) to positively-positive questions and in contrast strongly disagree (5) to strongly agree (1) to questions with a negative tendency. (Shulruf *et al*, 2008)

4.4. Method of Analysis

According to Imam Ghozali (2005: 221) path analysis is used to test the intervening/mediation variables. Path analysis is an extension of multiple linear regression analysis, or path analysis is the use of regression analysis to estimate the causality relationship between predefined variables based on theory.

Model of path analysis in this study aims to test four hypotheses as follows:
a. The influence of Religious Work Ethic (X) on Deviance Behavior (Y).
b. The influence of Religious Work Ethic (X) on Ethic Atmosphere (M).
c. Effect of Ethic Atmosphere (M) on Deviance Behavior (Y)..

d. The influence of Religious Work Ethic (X) on the Deviance Behavior (Y) through Ethic Atmosphere (M).

The path analysis calculation steps are arranged based on the following two regression equations (Imam Ghozali, 2005: 223).

Regression equation 1: $Y = \alpha + p1X + e1$ Regression equation 2: $Y = \alpha + p1X + p3M + e2$

5. RESULTS

5.1 linear regression analysis

With the SPSS program obtained the results of the values b1, b2, and b3 can be seen as follows:
$Y = \alpha - 0,313\ X + e$

$M = \alpha + 0,485X + e$

$Y = \alpha - 0,259\ M + e$

Interpretation of the equation:
a. The value of regression coefficient for religious work ethic variable (X), ie -0.313. This means that with a better religious work ethic the employee deviation behaviour will decrease, where the ethical standard of assumption is assumed to be constant.
b. The value of regression coefficient for religious work ethic variable (X), that is equal to 0.483. This means that with a better ethical work of religion it can improve the ethical atmosphere better where the variable deviant behaviour is assumed to remain.
c. Value of regression coefficient Ethical Atmosphere (M), that is equal to -0.259. This means that with a better ethical atmosphere it can decrease deviant behavior, where religious work ethic variables are assumed to be fixed.

5.2 Test Result of The Effects of Religious Work Ethics on Deviant Behavior

The result of test calculation, t value arithmetic equal to -2,139 with p value 0,038 <0,05 . The result of this research shows that religious work ethic has negative and significant effect on deviant behavior which means that the higher the religious work ethic will be lower the deviant behavior. The results of this study are supported by research Zhang et al (2015) which states that Confucian Work Ethic has a negative and significant effect on Deviance Behavior. Similarly, research conducted by Ahmad & Omar (2014) explains that workplace spirituality can reduce deviant behavior. This is in accordance with the reality that the better ethics affect the decrease of one's deviant behavior.

5.3 Test Result The Effect of Religious Work on Ethical Atmosphere

The result of calculation of t test of ethical atmosphere variable got value t count equal to 3,595 with p value 0,001 <0,05 .The result of this research shows that the religious work ethics have positive and significant influence on the ethical atmosphere, which means that the better the ethics of religious work will be the better the ethical atmosphere within the institution / organization. This is supported by the results of research Quoquab and Muhammad (2013) which states that religion affects the ethical values in the workplace.

5.4 Test Result Ethical Atmosphere Effect on Deviant Behavior

Result of t test calculation obtained t value count equal to -1,736 with p value 0,090 $\square$ 0,05 The result of this research shows that ethical atmosphere has negative but not significant effect on deviant behavior.

These results are supported by research conducted by Appelbaum *et al* (2005 and 2007) which explains that the ethical atmosphere does not always have an effect on deviant behavior.

In this analysis the researcher can provide an explanation that ethical atmosphere does not always have direct influence on deviant behavior, but the direct influence is the religious ethics of each individual. In reality it is still found the existence of individuals who behave deviant despite being in agencies / organizations that have a good ethical atmosphere.

5.5 Indirect Effect Test

This test is used to test whether religious work ethics has an influence on deviant behavior through an ethical atmosphere. The results of indirect effect test are as follows:

The output of SPSS gives the coefficient value of standardized beta of religious work ethic in equation 1 of 0.485 and significant at 0.001 which means that religious work ethic influences on ethical atmosphere. the value of the standardized coefficient of religious work ethic of ethics in equation 1 of 0.485 is the path or path value p2. At the SPSS output of regression equation 2, the standardized beta coefficient value for religious work ethic -0.264 and ethical atmosphere -0.139 are both insignificant.

The results of the indirect influence of religious work ethic on deviant behavior through the ethical atmosphere show that the ethical atmosphere does not mediate the influence of religious work ethics on deviant behavior. This can be seen also in the previous test results that explain that there is no significant influence ethical atmosphere on deviant behavior. This result is different from the results of research conducted by Mayer *et al* (2010) which states that the ethical atmosphere mediates the influence of leadership ethics on deviant behavior.

Empirically it can be understood that the ethical atmosphere does not mediate the influence of religious work ethics on deviant behavior. Because deviant behavior is more of an individual behavior. While the ethical atmosphere is more on the flame to strengthen or improve the religious work ethic either individually or collectively so that each individual is better able to avoid the storing behavior.

6. CONCLUSIONS

a. The religious work ethic has negative and significant effect on deviant behavior which means.

Based on the conclusion above, the practical implications are:

1) Institutions / organizations need to continue to improve the work ethics and personal integrity of its

members so that the mapu avoid the behavior of save

2) Institutions / organizations need to include a spiritual question test in the recruitment of employees / members so as to detect early potential of deviant behavior.

b. The religious work ethics have positive and significant influence on the ethical atmosphere,

Based on the conclusions above, the practical implications that need to be done in order to improve employee performance through motivation include:

1) Institutions / organizations need to continue to provide encouragement and motivation so that employees / members of Institutions / organizations increase appreciation and practice of religion so as to create a better ethical atmosphere within the organization

2) Provide assertive action for individuals who have deviant behavior so as not to spread to other individuals in the agency / organization

c. The ethical atmosphere has negative but not significant effect on deviant behavior.

Based on the conclusions above, the practical implications that need to be done in order to increase the influence of ethical atmosphere on the deviant behavior are:

1) Increasing the fostering of religious work ethic individually within the agency / organization.

2) Institutions / organizations have organized religious awareness events to improve ethical and religious atmosphere within the institution / organization

d. The ethical atmosphere does not mediate the influence of religious work ethics on deviant behavior.

Based on the conclusions above. The practical implications that need to be done in order to improve the ethics of religious work through ethical atmosphere, among others, is as a policy to increase the influence of ethical atmosphere pana deviant behavior that are:

1) Increasing the fostering of religious work ethic individually within the agency / organization.

2) Institutions / organizations organize religious religious / religious awareness events to improve ethical and religious atmosphere within the institution / organization

7. ACKNOWLEDGEMENTS

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