

The Role of Religiosity and Islamic Self-Regulation Towards Extra-role Behavior on Disaster Volunteers

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Abstract. This paper describes the role of religiosity and Islamic self-regulation towards extra-role behavior on disaster volunteers. The hypothesis put forward is religiosity and Islamic self-regulation shown to have a significant role partially and simulant on extra-role behavior. This study uses the subject of some 54 disaster volunteers of Muhammadiyah Disaster Management Center in Banyumas City. Data which were collected through 3 questionnaires are: religiosity questionnaire, self-regulation questionnaire, and extra-role behavior questionnaire. Data analyzed by multiple linear regression method. Results of this research showed: there was a significant role of religiosity on extra-role behavior, a significant role of Islamic self-regulation on extra-role behavior, and the significant role of religiosity and Islamic self-regulation simultaneously on extra-role behavior of disaster volunteers, thus religiosity and Islamic self-regulation were contributed .573 on extra-role behavior.

Keywords: *religiosity, Islamic self-regulation, extra-role behavior*

INTRODUCTION

Based on Indonesian Disaster Data and Information or commonly abbreviated as DIBI from the national disaster management agency, showing that in January-May 2018, 361 floods were recorded, 258 landslides, 5 times earthquakes, 420 cyclones volcanic eruptions 4 times, forest fires 38 times, and tidal / abrasion 9 times [1].

Indonesia built a national system for disaster management in Law Number 24 of 2007 concerning disaster management formally, the Badan Nasional Penanggulangan Bencana or BNPB (national disaster management agency in Indonesia) is a government agency at the central level. In contrast, disaster management at the district/city level is the regional disaster management agency or abbreviated, disaster management of national institutions [2]. In addition, there are several other government organizations and institutions that have roles to handle disasters including the Indonesian national army, the Indonesian Red Cross, Search and Rescue (SAR), the Indonesian Amateur Radio

Organization (ORARI), the fire department, the social service, and the police.

The Government through the Ministry of Social Affairs of the Republic of Indonesia accommodates the potential of communities that have formed organizations, disaster management units, groups that have existed in Indonesia such as youth clubs, nature lovers, community organizations, political parties, youth organizations, professional organizations, volunteers and others. Muhammadiyah Disaster Management Center abbreviated as MDMC, was pioneered in 2007 with the name Lembaga Penanganan Bencana which was later confirmed to be the institution in charge of coordinating Muhammadiyah resources in disaster management activities by the PP Muhammadiyah after the Congress of Muhammadiyah on 2010.

Human resource is needed who has the ability and good psychological condition to carry out a superior performance, as well as strong religiosity. As a non-profit institution affiliated with the Muhammadiyah Islamic organization, the MDMC is expected to show good religious behavior in accordance with sharia. Religiosity, in this case, is described as an emergent system, values, beliefs and institutionalized system of behavior which are all centred on the problems that are lived up as the most meaningful [3].

The aspect of religiosity as a person's religious behavior becomes very important to realize the MDMC's vision and mission. This aspect is expected to encourage the behavior of fastabiqul khairat (competing in doing good) beyond the role of work not as a workload but also the worship behavior both maghdah (specific) worship and ghaira maghdah (common) worship. In this case, religiosity plays an important role in realizing a behavior called extra-role behavior [4]. Aldag and Rescke [5], explained that a person who has extra-role behavior shows that the individual's contribution in working exceeds the specified requirements and rewards for the success of work permitted.

With the emergence of extra-role behavior, it will certainly be the driving force for the creation of a productive and effective organization. That way, an educational institution must always advance itself so that it always shows work performance that supports organizational goals [6]. In achieving its

organizational goals, a member needs management of how to achieve the work success from the program he runs. Then, self-regulation is an effort to work to support the achievement of work success. Islamic self-regulation is a process that activates thoughts, feelings and behavior as an internalization of the creed, sharia, and morals in a motivation to achieve the personal goals of a moslem that is to be a human being. Self-regulation in working Islamic is proven to have a relationship with organizational citizenship behavior that contains specific behavior that is extra-role behavior in it [7].

The objectives of this research are to see; how the influence of religiosity on extra-role behavior in disaster volunteers, how the influence of Islamic self-regulation on extra-role behavior in disaster volunteers, and how the effect of religiosity and self-regulation simultaneously on extra-role behavior to disaster volunteers.

METHOD

As an explanative study that describes the relationship between research variables and tests the hypotheses, this research design is focused on how the role of religiosity and Islamic self-regulation on extra-role behavior. Thus the role and relationship between variables will be seen. In this study, the independent variables are: religiosity and Islamic self-regulation, the dependent variable in this study is: extra-role behavior .

The research population planned were MDMC disaster volunteers in Banyumas City. Research subjects were disaster volunteers who joined the organization and conducted activities in the Banyumas City and surrounding areas such as Banyumas, Banjarnegara, Purbalingga, Cilacap, and Kebumen with 60 volunteers. Researchers use population studies, which uses the entire available research population (on location) as a source of research data.

Data collection uses questionnaires, namely the religiosity questionnaire, the Islamic self-regulation questionnaire, and the extra-role behavior questionnaire. In conducting the research of 60 questionnaires distributed 5 questionnaires were not returned and 1 questionnaire was not suitable for processing. The total questionnaire that feasible and deserves to be analyzed are 54 questionnaires.

RESULT & DISCUSSION

The statistical results of the structure flow analysis, then the data findings that calculated using simple regression analysis are:

- a. Correlation coefficient Testing

Table 1. Correlation Coefficient

		Extra-role Behavior	Religiosity	Islamic Self-regulation
Pearson Correlation	Extra-role Behavior	1.000	.679	.728
	Religiosity	.679	1.000	.743
	Islamic Self-regulation	.728	.743	1.000
Sig. (1-tailed)	Extra-role Behavior	.	.000	.000
	Religiosity	.000	.	.000
	Islamic Self-regulation	.000	.000	.
N	Extra-role Behavior	54	54	54
	Religiosity	54	54	54
	Islamic Self-regulation	54	54	54

R explains the level of the influence of religiosity (X₁) and self-regulation (X₂) toward extra-role behavior (Y). Based on the table illustrated that the correlation coefficient is obtained X₁ to Y = .679, meaning that there is a relationship between religiosity with extra-role behavior of 67.9%. Meanwhile, the correlation coefficient value of X₂ to Y = .728, that means there is a relationship between self-regulation and extra-role behavior of 72.8%.

- b. ANOVA Testing

Table 2. ANOVA

The Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	9058.680	2	4529.340	34.152	.000 ^a
	Residual	6763.857	51	132.625		
	Total	15822.537	53			

Predictors: Islamic self-regulation, religiosity;
Dependent Variable: extra-role behavior

F in the ANOVA table of the numbers above is 34,152. Meanwhile, F_{table} at the 5% significance level = 1.42. That way, the F > F_{table}, which is concluded that the model above is linear, namely Y = a + bX, so that in this study it is appropriate and can be used. With a probability value of 0,000 < 0.05, it also means that the research model is accepted or it can be concluded that the linear equation Y = a + bX is correct.

- c. Hypothesis testing

Table 3. Coefficient

The Model	Unstandardized Coefficients		Standardized Coefficients		Sig.
	B	Std. Error	Beta	t	
1 (Constant)	45.364	20.584		2.204	.032
Religiosity	.541	.240	.309	2.257	.028
Islamic Self-regulation	.956	.263	.498	3.640	.001

Hypothesis 1:

"There is a significant influence religiosity toward extra-role behavior."

The coefficient table above explains that the results of the calculation of the role of religiosity towards extra-role behavior obtained t results of 2.257. Meanwhile t tables with a significance level of 0.05 and degrees of freedom $N-2 = 54-2 = 52$ where done on two sides (2 tailed) get t tables (1/2 0.05; 52) = 2.007. Thus, because $t > t$ table, then H_0 is rejected, which means that religiosity significantly influences extra-role behavior.

Hypothesis 2:

"There is a significant influence Islamic self-regulation toward extra-role behavior."

Judging from the coefficient table above, the results of the calculation of the effect of Islamic self-regulation (X_2) on extra-role behavior (Y) obtained the results of t count of 3.640. With the results of the t table calculation of 2.007, then $t > t$ table, with the conclusion H_0 is rejected, meaning that self-regulation has a direct (significant) influence on extra-role behavior.

Hypothesis 3 test:

"There is a significant influence religiosity and Islamic self-regulation toward extra-role behavior "

Table 4. ANOVA

The Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	9058.680	2	4529.340	34.152	.000 ^a
Residual	6763.857	51	132.625		
Total	15822.537	53			

Sig. F of 0,000 ($p < 0.05$), which can then be concluded that the hypothesis 3 of this study can be accepted, meaning that the variables of Islamic religiosity and self-regulation simultaneously influence the extra-role behavior.

Table 5. Summary Model

The Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.757 ^a	.573	.556	11.516

The coefficient of determination in the table above explains how the variation of the dependent variable is caused by the independent variables simultaneously. R square value (R^2) = 0.573, which means that the contribution of religiosity and Islamic self-regulation simultaneously directly affects extra-role behavior that is equal to 57.3%. It also means that 42.7% of employee's extra-role behavior is influenced by other factors outside the equation not explained in this study.

The results of the research analysis showed that three research variables were measured using a

questionnaire and performed a multiple regression analysis to see the role of one variable on another. From the results of data analysis, it was found that there was a significant influence of religiosity on extra-role behavior on MDMC Banyumas disaster volunteers, as evidenced by the results of sig. amounted to .585 ($p > .05$). Meanwhile, significant influence data obtained by Islamic self-regulation variables on extra-role behavior is indicated by the results of sig calculations. in the amount of .003 ($p < .05$). The simultaneous influence of the two variables, namely religiosity and Islamic self-regulation on extra-role behavior based on the ANOVA table is obtained by Sig. F is .000 ($p < .05$).

According to [8] that the obligation of a moslem is to be obedient, follow what is outlined by superiors, keep promises and be honest in carrying out the mandate. In the context of muamalah (daily worship activity), actually, the concept of extra-role behavior is naturally owned by moslem employees who work Islamic organizations to display pro-social behavior, extra-role performance in an organization or termed organizational citizenship behavior.

Research on the role of religious values and social competence in organizational citizenship behavior conducted by [9], which also shows similar results that the values of religiosity have a role although it is less significant on organizational citizenship behavior that has an effect of 7.3%. Psychological research distinguishes between religiosity (pro-religious attitudes in general, general beliefs, and religious practices) and strong forms of religiosity such as fundamentalism, which is defined as a dogmatic and tolerant way of becoming a religious person [10]. It added that religiosity is related to the need to help and share for the welfare of others, as pro-social behavior.

According to [10], a moslem who have high religious tend to indicate two basic personality dimensions related to morality, agreeableness, and awareness. It means that this statement supports the finding that religiosity significantly role in extra-role behavior . Previous research found a significant role of religiosity on extra-role behavior or organizational citizenship behavior with a total effect of .516 [11].

This research also showed that based on a multiple regression analysis found the simultaneous role of religiosity and Islamic self-regulation on extra-role behavior with a total influence = 57.3%, and the remaining 42.7% was the influence of other variables not examined for the importance of extra-role behavior . That is, self-regulation in Islamic work also underlies a disaster volunteer in carrying out his duties, as well as giving a role more than just his duties with the factor of religiosity.

As an intrinsic motivational effort in self-regulation, indeed the participation of employees in

decision making and contributions from autonomous organizational members is a strong indicator of extra-role behavior, but intrinsic work motivation and knowledge sharing are still found as discretionary indicators of extra-role behavior despite weaker correlation [11]. In other studies, it was mentioned that self-personality, wanting to be liked and praised by superiors, feelings of friendship, organizational success, interdependence, and patriotism towards values believed to be antecedents of extra-role behavior [12]. Besides, another research [13] states that organizational values affect extra-role behavior in the results which state that transformational leadership, job satisfaction, and organizational culture have a positive and significant influence on extra-role behavior. MDMC Banyumas as an Islamic values-based volunteer organization directs its personnel to work with the regulation of their religion and to conduct altruism in the context of fastabiqul khairat which has the same values as the recommendation for extra-role behavior.

The results of the study are in line with the results of Gunawan's study [14], which concluded that doing good or altruism has a positive and significant effect on volunteer satisfaction. Altruism as a desire to help others without thinking about one's own interests is a form of ta'awun behavior or helping one another [15].

CONCLUSION

The results of this study can be concluded that conclusions are: a) religiosity significantly influences extra-role behavior ; b) Islamic self-regulation has a significant effect on extra-role behavior ; and c) Islamic religiosity and self-regulation significantly influence extra-role behavior . The variables of religiosity and Islamic self-regulation contribute effectively toward extra-role behavior on disaster volunteers with a total contribution of .573.

For further researchers, it is necessary to develop research on the theme of extra-role behavior more broadly, for example by linking extra-role behavior with other variables, such as emotional maturity, psychological well-being, self-control, integrity, and so on. The population used should be subject to various types of organizations, thus providing a more comprehensive picture of the dynamics of extra-role behavior when applied to Islamic organizations and public organizations.

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