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A Model of Religiousity and Organizational Justice:
The Impact on Commitment and Dysfunctional Behavior

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Abstract

This literature study aims to explore an important subjectivity aspect for elaborating the relationship between organizational justice and its positive outcome (affective commitment), as well as its negative outcome (dysfunctional behavior). There are a lot of studies resulting universal perspective about the impact of justice on the outcome which do not fully acquire the empirical support (Colquitt *et a.l*, 2001; Tjahjono, 2011). This phenomenon makes the subjective perspective substantial. Indonesia consists of religious society which regards the issues of indigenous religiosity as important. Thus, the study about indigenous religiosity will be substantial.

Keywords: religiosity, organizational justice, affective commitment, and dysfunctional behavior.

Background

This study aims to explore the organizational dysfunctional side that is misbehavior intention in organization. The conceptual framework of this study consists of some predictor variables which includes misbehavior intention in organization (encompasses external and internal variables of an individual). This is in line with the main theory of social cognitive and Lewin's approach that external and internal aspects of individual can interact in instituting attitude and behavior (Woods & Bandura, 1989; Denison, 1996). Lewin's perspective is convenient with interaction perspective in organizational behavior study, that behavior is the result of interplay between personality and situation (Greenberg, 2011).

Furthermore, conceptual framework is built based on the relevant theory in the literature review which covers the theories of dysfunctional attitudes and behavior of the employees, the theories of justice and personality (in this subject matter are the proxies of religiosity theories). The theories of dysfunctional behavior are many taken from a number of studies (Vardi, 2001; Vardi & Weitz, 2004; Skarlicky & Folger, 1997; Tjahjono, 2008; O'Leary-Kelly *et al.*, 2010). These theories are not many elaborated in comprehensive study.
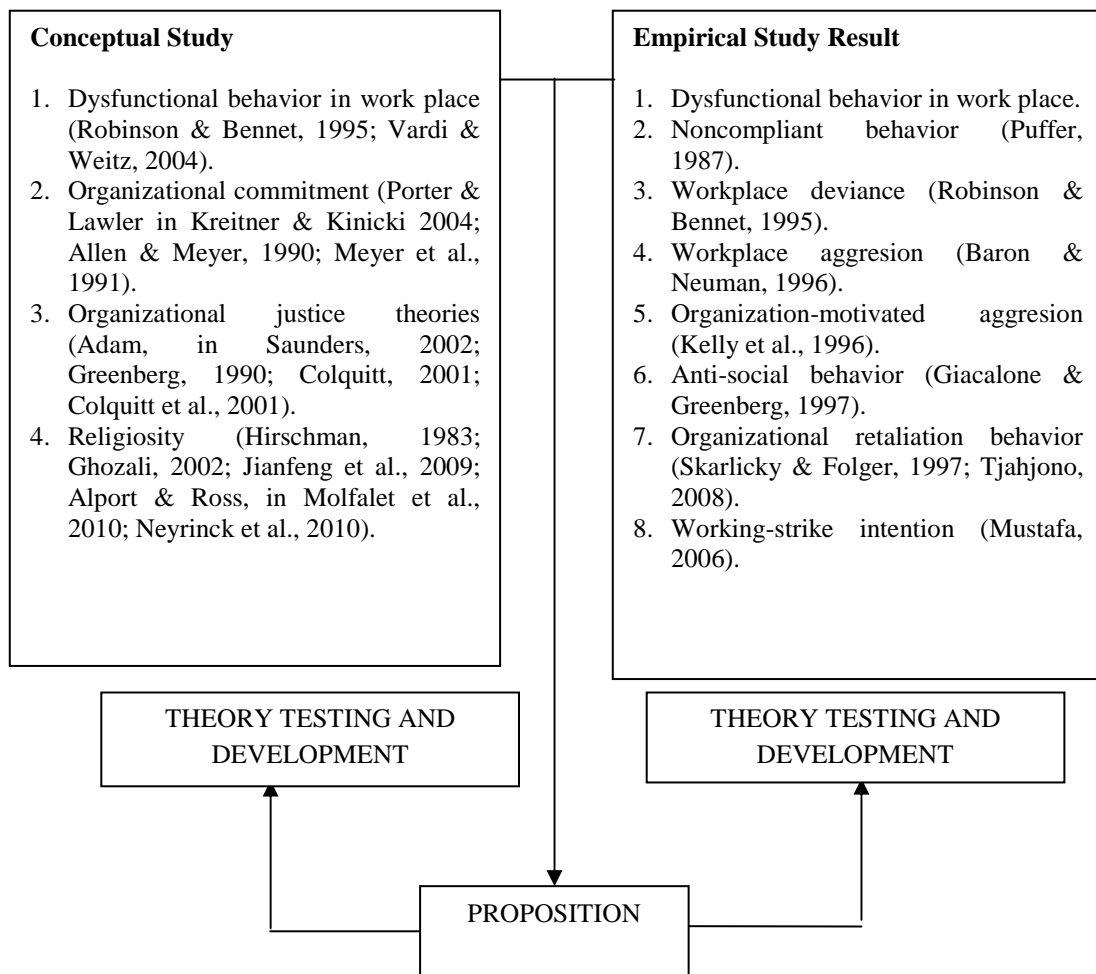
Conceptual Study	Empirical Study Result
1. Dysfunctional behavior in work place (Robinson & Bennet, 1995; Vardi & Weitz, 2004). 2. Organizational commitment (Porter & Lawler in Kreitner & Kinicki 2004; Allen & Meyer, 1990; Meyer et al., 1991). 3. Organizational justice theories (Adam, in Saunders, 2002; Greenberg, 1990; Colquitt, 2001; Colquitt et al., 2001). 4. Religiosity (Hirschman, 1983; Ghozali, 2002; Jianfeng et al., 2009; Alport & Ross, in Molfalet et al., 2010; Neyrinck et al., 2010).	1. Dysfunctional behavior in work place. 2. Noncompliant behavior (Puffer, 1987). 3. Workplace deviance (Robinson & Bennet, 1995). 4. Workplace aggresion (Baron & Neuman, 1996). 5. Organization-motivated aggresion (Kelly et al., 1996). 6. Anti-social behavior (Giacalone & Greenberg, 1997). 7. Organizational retaliation behavior (Skarlicky & Folger, 1997; Tjahjono, 2008). 8. Working-strike intention (Mustafa, 2006).

THEORY TESTING AND DEVELOPMENT	THEORY TESTING AND DEVELOPMENT

PROPOSITION

Figure 1. Proposition-Making Framework

Commitment theories being the issue in the literature review encompass the uni-dimensional organizational commitment theory as stated by Porter & Lawler in Meyer *et al.* (1993), and multi-dimensional organizational commitment as stated by Allen & Meyer (1990) and Meyer *et al.* (1993). The studies discuss affective commitment typology which specifically elaborate the individual's personal interest with the organization based on the resemblance of the values and the individual emotional relation with the organization and continuance commitment which specifically elaborate the individual's personal interest with the organization based on calculative and opportunistic consideration.

The theories of organizational justice are viewed from four dimensions, such as distributive justice, procedural justice, interpersonal justice, and informational justice. It is explained that the development of justice concept at first focuses on result or then on distributive justice, and then developed on the improvement of procedure and social aspects (Adams in Saunders, 2002; Greenberg, 1990; Colquitt, 2001; Colquitt *et al.*, 2001).

The theory of personality related to religiosity which figures the level of one's religiosity reflects on the relationship pattern between human and God as well as the relationship with people in the community. The religiosity level is individual's subjective perspective of which will impact on the individual's subjective perspective to behave. Allport & Ross in Molfalet *et al*., (2010) supports that religiosity is applied in various aspects of life. This is in line with *akhlak* (Islamic character) concept in the perspective of Imam Al Ghazali, Ibrahim Anis and Abdul Karim Zaidan in Yunahar Ilyas (2009) that *akhlak* is closely related to religious values which are built in soul and spontaneously expressed with action. Some literature reviews are explaining subjective behavior are Feather (1994), Skarlicky, Folger & Tesluk, (1999), Erez & Judge (2001), Denison (1996) and then specifically explaining on the religiosity level of employees are Hirschman in Jianfeng *et al.* (2009), Jianfeng *et al.* (2009), Ghozali (2002), and Neyrinck *et al.* (2010).

Based on theoretical and empirical studies, external aspect in this study which explains the negative misbehavior intention in organization is organizational justice aspect (distributive justice, procedural justice, interpersonal justice, and informational justice). On the other hand, internal aspect in this study which explains the misbehavior intention in organization is the level of religiosity. However, the relationship pattern of those predictor variables on the misbehavior intention is potentially mediated by the level of employees' affective commitment which means on how strong the bond of emotional and values among employees and the organization.

Proposition

Distributive Justice and Procedural Justice as Predictors of Dysfunctional Behavior in Work Place

The basic theory of the antecedent of dysfunctional behavior in work place is social exchange theory explained by Greenberg (1990), Colquitt (2001) and Colquitt *et al.* (2001). It covers the aspects of justice related to the exchange between an organization and its employees regarding to their work. The substantial antecedent in the study of employees' behavior in organization is the concept of justice. Various theories elaborate the impact of justice perception on employees' behavior within an organization.

Colquitt (2001) explains that there are four substantial types of justice in organizational research, such as distributive justice, procedural justice, interpersonal justice, and informational justice. Those types of justice have role in explaining the employees' behavior in work place.

In the perspective of Greenberg in Colquitt (2001), organizational justice can be classified into two aspects, such as structural and social aspects. The structural aspect includes distributive and procedural aspects.

On the aspect of structural justice, distributive justice and procedural justice have positive effect on the employees' attitude and behavior expected by the organization. Otherwise, they have negative effect on the negative or dysfunctional behavior within an organization, particularly in work

place (Skarlicky & Folger, 1997; Tjahjono, 2008; Palupi, 2013; Palupi *et al.*, 2014). Thus, distributive and procedural justice have substantial role in elaborating dysfunctional behavior in work place. Specifically, the improvement of justice perception of distributive and procedural justice has a role to decrease the dysfunctional behavior of employees in work place.

P1: Distributive justice negatively impacts on the dysfunctional behavior in work place
P2: Procedural justice negatively impacts on the dysfunctional behavior in work place

Interpersonal Justice and Informational Justice as Predictors of Dysfunctional Behavior in Work Place

In the aspect of social justice, there are two types of justice, such as interpersonal and informational justice. Both interpersonal justice and informational justice positively impact in explaining the employees' behavior expected by the organization. Otherwise, the interpersonal justice and informational justice have a role I explaining the dysfunctional behavior in the work place. The more equitable interpersonal and informational will predict the reduction of dysfunctional behavior in the work place.

P3: Interpersonal Justice negatively impacts on dysfunctional behavior in work place
P4: Informational Justice negatively impacts on dysfunctional behavior in work place

Religiosity and Dysfunctional Behavior in Work Place

Martin (1976) and Rokeach (1968) explain that religiosity is a form of one's personality which becomes an essential factor in explaining behavior in organization or the employees' attitude. Religiosity directs on the quality of one's appreciation and life attitude, based on the religiosity values Ghozali (2002). Specifically, Jianfeng *et al.* (2009) explains that religiosity refers to the systems of beliefs, practices, various rituals and symbols which are designed to facilitate the transcendental relationship to God and maintaining the relationship and responsibility to others in the community. This is in line with the concept of *hablumminallah* (person's relation with God) and *hablumminannas* (person's relation with mankind) in Islamic study. *Hablumminallah* covers Allah's commands to mankind to serve and pray to Him, while *hablumminannas* refers to Allah's commands to mankind to do well and get along with others. Allah teaches Moslem to pay attention on two human relationships, such as the relationship to Allah and to other human being. Those two relationships should be properly maintained as they are part of Islamic principles.

In Islamic studies, the good relationship between human and Allah should reflect the appreciation into the relationship to other human being and to life. Allah explains that the pleasure of Allah depends on the contentment of our parents which means that human cannot only maintain their relation to Allah as the Creator, but also to other human being, or even with other creation of Allah.

The relation of Moslem to Allah also reflects their relationship to others. It is conceived by Allah in QS An-Nisa verse 36: "Worship Allah and do not associate Him with other thing. And do well to your parents, relatives, orphans, the poor, neighbors, friends, people in trip, and your servant. Actually Allah does not like arrogant people who boast themselves."

Thus, religiosity figures the substantial aspect related to the human relation with the God and human relation with other human being. Religiosity drives to appreciative attitude on noble values of religion, even if they are in the different religion forum and tend to avoid excessive religion formalism (Hidayat, 1998). In this context, religiosity has different meaning with spirituality proposed by Mohamed *et al.* (2001) which has meaning that the values of religious beliefs which is universal "benevolence". Thus, person with a high religiosity tend to have good self-control in attitude and behavior. The higher one's religiosity, the lower his negative behavior in work place will be.

P5: employees' religiosity negatively impacts on dysfunctional behavior in work place

Affective Commitment and Continuance Commitment as Mediation Variable

Based on the multi-dimensional commitment concept which is developed by Allen & Meyer (1990), there are three commitment concept dimensions. The affective commitment is the entanglement between employees and the organization, built by the same visions, values, and emotional of both parties. This indicates the existence of harmony in the organization personality with employees. Affective commitment is preferred by the organization as it is a form of entanglement built based on the compatible personality of individual and the organization. Otherwise, the continuance commitment explains pragmatic and opportunistic attitude and behavior of the employees within an organization.

As mediating variables, affective and continuance commitments become the consequence variables taken from a number of antecedents, such as distributive justice, procedural justice, interpersonal justice, informational justice, and religiosity. In the model, the affective and continuance commitment are the predictor variable of dysfunctional behavior in work place.

From the transactional aspect between organization and employees, the organizational justice of performance assessment impact on affective and continuance commitment. Thus, all of the models of distributive justice, procedural justice, interpersonal justice, and informational justice positively impact on affective and continuance commitment.

From the perspective of social exchange theory, employees concerns to build long-term relationship with the organization. When the economic exchange transaction of organization and employees are perceived as fair, the comfort feeling and togetherness will be stronger. The social identity theory also explains that the employees feel as more important part in the organization and are proud in identifying themselves as the part of the organization.

P6: Distributive justice positively impacts on affective commitment
P7: Procedural justice positively impacts on affective commitment
P8: Interpersonal justice positively impacts on affective commitment
P9: Informational justice positively impacts on affective commitment

Based on the theory perspective of economic and social exchange, people may have feelings such as opportunistic, self-interest, and calculative so the study about a number of organizational policies has impact on calculative and opportunistic reaction of employees.

P10: Distributive justice positively impacts on continuance commitment

P11: Procedural justice positively impacts on continuance commitment

P12: Interpersonal justice positively impacts on continuance commitment

P13: Informational justice positively impacts on continuance commitment

Beside the external aspects such as practical perspective of performance assessment in organization, and personality aspect which is substantial to consider in predicting the employees' attitude and behavior such as affective and continuance affective. The social cognitive theory explains the environmental and personality interactions in predicting the attitude and behavior. This is in line with the interaction perspective proposed by Greenberg (2011) that personality has a role in explaining attitude and behavior.

The higher level of employees' religiosity, the stronger employees' self-control will be. Employees with a strong self-control can increase the level of their affective commitment, because they have flexibility, are learners, and adaptive. This makes them be able to adapt with the organizational values. Hence, the higher religiosity, the higher commitment level in the organization will be. Religiosity also effects on the continuance commitment in the lower level than the affective commitment.

P14: Employees' religiosity positively impacts on affective commitment

P15: Employees' religiosity positively impacts on continuance commitment

The Consequence of Affective Commitment and Continuance Commitment

Various research show that affective commitment is a consequence of justice perception (Tjahjono, 2014; Tjahjono *et al*., 2015; Colquitt *et al.*, 2001) and affective commitment impacts on attitude and behavior in the organization. Blau in Vardi & Weitz (2004) states that commitment level may impacts on the employees' negative behavior. The affective commitment is a form of emotional entanglement between employees and organization. The employees subjectively feel the suitability between themselves and the organization. This may effects on how they behave to the organization. The negative dysfunctional behavior in work place is the low consequence of commitment in the work place. Based on the perspective of Blau in Vardi & Weitz (2004), the higher affective commitment, the lower dysfunctional behavior in the work place will be.

On the other side, continuance commitment is the calculative and opportunistic entanglement between employees and the organization. If the employees assume that they receive more benefit from the organization, they will decide to remain in the organization. Based on the study

conducted by Blau in Vardi & Weitz (2004), continuance commitment also impacts on the negative attitude and behavior. Thus, the level of continuance commitment should have more sensitive negative effect in predicting dysfunctional behavior in work place.

P16: Affective commitment negatively impact on dysfunctional behavior in work place

P17: Continuance commitment negatively impact on dysfunctional behavior in work place

The Grand Theory: Social Cognitive Theory

The social cognitive theory elaborates a development model by exploring religiosity as the proxy of organizational personality and justice.
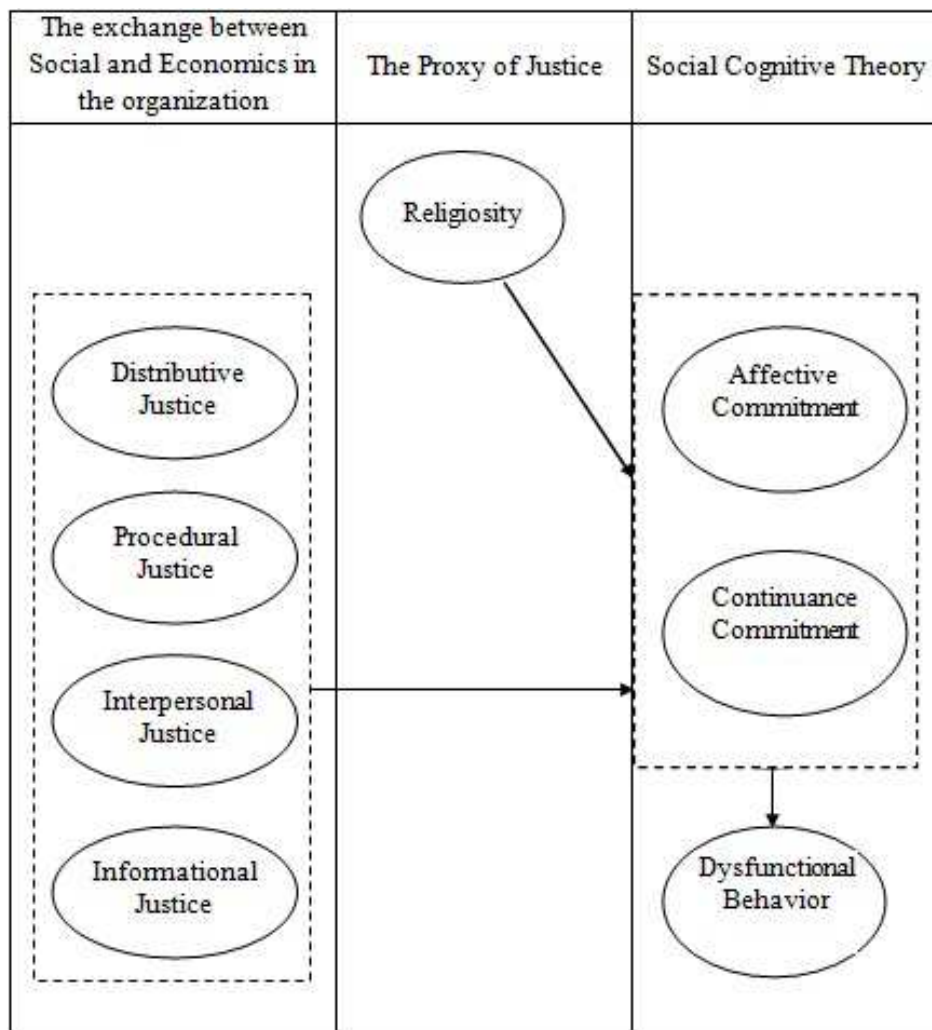

Figure 2. The Model of the Impact of Religiosity and Organizational Justice on the Dysfunctional Behavior in Work Place with Affective and Continuance Commitment as the Intervening Variables

Discussion and Conclusion

There are several types of organizational justices. From formal aspect, organizational justice consists of distributive justice and procedural justice while the social aspect of justice consists of

interpersonal justice and interactional justice. All types of organizational justices have positive relationship to the positive outcomes and have negative relationship with the negative outcomes.

Previous researches on organizational justice and its relation to the outcomes which have not been fully acquired empirical support need to be restudied. This phenomenon showed that it is important to consider other variables that are more individual subjective assessment in nature related to the relationship among organizational justice variables. Theoretically, justice heuristics explained that the people in the organization did not have enough information in evaluating justice caused the people to do cognitive "shortcut" in conducting the evaluation on the justice phenomenon in the organization. The perspective role of individual subjective assessment emerged in explaining the assessment phenomenon and attitude towards the organization policies.

This study adds religiosity as it has been a substantial subject matter in the society, hence studying it becomes important. This study proposes to elaborate the impact of organizational justice and religiosity on the employees' commitment and dysfunctional behavior. The model of this study proposes that: distributive justice, procedural justice, interpersonal justice, and informational Justice negatively impact on the dysfunctional behavior in work place; employees' religiosity negatively impacts on dysfunctional behavior in work place; distributive justice, procedural justice, interpersonal justice, and informational Justice positively impacts on affective commitment and continuance commitment; employees' religiosity positively impacts on affective commitment and continuance commitment; affective commitment negatively impact on dysfunctional behavior in work place; and continuance commitment negatively impact on dysfunctional behavior in work place.

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