

## Islamic Religiosity, Work Pressures, and Organizational Behavior of Social Workers

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**Abstract:** This research aims at studying whether there exists a relationship or significant influence between Islamic religiosity on one hand and work pressures and organizational behavior on the other hand as far as social workers are concerned. The research sample of this study comprises of 149 social workers from various Muslim countries including Egypt, Saudi Arabia, Kuwait and Palestine. The study employed the snowball sampling method. The descriptive analysis, correlational analysis, and multiple regression analysis were employed, using the SPSS program for data analysis. The analysis results show that the relationship between the free variable and the bound ones indicates that the free variable has a significant influence on the bound variables individually. The relationship between the free variable and the bound ones indicates that the free variable has a significant influence on the two bound variables simultaneously. This study contributes to the research area of Islamic religiosity and social work, especially pertaining to the Islamic religiosity, work pressures, and organizational behavior as far as social workers are concerned.

**Keywords:** Islamic religiosity, work pressures, and organizational behavior.

## INTRODUCTION

Islam is the world's second-largest religion; however, relatively few experimental studies have been conducted on Muslims in the fields of psychology, sociology and social work. Therefore, there is a considerable need for conducting empirical researches on Muslims in order to have a better understanding of the role played by religion in their lives. Until now, several surveys have been carried out among Muslims living either in the Muslim world or in the Western diaspora (e.g. [1-3]). However, the results of these studies provide only limited insight into some aspects of religion. There is still little knowledge about Islamic religiosity and its associations with other characteristics of Muslims. Among these aspects is the one being addressed in this paper, namely, the work pressures and organizational behavior as far as social workers are concerned. Social work professionals are often faced with challenges and obstacles that may make them feel overwhelmed and stressed out. It is worth noting that those who provide direct services, particularly in the fields of behavioral health and health care, may experience higher levels of stress [4]. Too much stress can be detrimental and can even threaten the physical and mental health of professionals and put them at serious risk [5]. In order for social workers to maintain a psychological and physiological balance, different strategies are adopted to help them cope with work

stress and provide a source of motivation for them. One of these strategies is religiosity. It has been proven that religion can provide protection against such pressures [6]. It has been discovered that religiosity and spirituality are moderately associated with levels of depression, anxiety, and negative mood [7]. For example, a questionnaire demonstrated a negative relationship between religion and depression [8], and a similar result was obtained indicating a similarly negative relationship between religion and psychological adjustment [9]. These effects seem to be more powerful on those who are more involved in attending worship services [7]. In particular, the individuals with higher levels of social ties formed through attending religious activities and who adopt religious coping strategies or find comfort in their religious beliefs are less anxious [7], and have the ability to overcome work pressures. Religion has been associated with lower levels of distress, depression, anxiety, inability, and stress [10].

Moreover, one of the aspects addressed in this study is religiosity and its associations with the organizational social behavior in workplaces. Religion regulates the relations between people and guides the movement of life at the level of the individual and society. Religious commitment and abidance by religious teachings reduce the feelings of conflict and

frustration resonating within the soul. A study confirmed that there is a negative relationship between religiosity and immoral behavior [11]. Religion is defined as a set of behaviors or meanings that are connected to the actions of a devout person [12]. According to the Encyclopedia of Religion, religion is an integral part of life and culture. Researchers have assigned greater care and attention to the fundamental role played by religion in determining human behavior, inspiring researchers to investigate the potential associations between the various forms of religiosity and social behavior. This association has intrigued both earlier [13] and contemporary researchers. For instance; religious commitment and participation have constantly emerged as major contributors to the Quality of life (QOL) [14]. Many studies demonstrated that religiosity is one of the major influences that has a significant impact on people's determinants of value [15]. Religiosity has been confirmed to have the upper hand over religious beliefs and the ideological dimension of ethics has been proven to be a driving force behind human action. This dimension provides an incentive for work ethic [16]. A study demonstrated that by examining various religious books and teachings, the religious teachings are similar in essence. All religions strongly promote refined ethics and moral behavior and thus influence people and their behavior [17]. Religion is said to regulate human behavior through institutionalized norms and principles and employees incorporate these values, norms, principles, and beliefs into their work life. The tenets of the various religions admonish their followers to be good organizational members [18]. "Islam provides principles which constitute both the law and ethics connected with work, and that Muslims are required to work and conduct business in accordance with these principles" [19]. In Islam, religiosity means the commitment to the fundamentals of Islam empirically and theoretically through the fulfillment of Allah's rights, protection of others' rights, avoiding evil acts, and performing acts of worship [20]. Given that various religions encourage their adherents to be diligent in whatever they do [21], it makes perfect sense to empirically ascertain how this plays out at the workplace. Research findings suggest that people who hold and follow certain religious dogmas exhibit particular sets of behavior that are reflected in their personal and social lives and that the working behavior of the employees is expected to be influenced by the level of religiosity [22].

Organizational practitioners emphasized the need for the employees to exhibit organizational citizenship behaviors in the workplace in order to solve the work-related problems on their own [23]. Occurrence of positive organizational citizenship behaviors in the workplace enhances the pleasantness of work settings, and contributes to good performance and efficiency (and also fosters productivity or organization, and the working lives of employees). It has been discovered that religiosity informs the behavior of

employees related to their working behavior [24]. This conclusion was further supported by the fact that religious people have a positive attitude towards the organizational behavior [25]. Another study revealed that Muslim employees have a positive attitude towards organizational behavior [26].

In light of these results highlighted above, a study underlined that some of the previous studies only focused on religiosity in general with respect to all religions to prove its associations with work pressures and organizational behavior. They did not focus on a particular religion; some of them focused on Christianity, though. Only few of such studies focused on Islam. However, these few studies focused on different dimensions from those upon which this study is focusing such as the internal and external dimensions of religiosity. These dimensions proved the associations with organizational behavior, whereas the dimensions of internal and external religiosity in other studies proved that there is a weak correlation between religiosity and work pressures. Meanwhile this study uses the ideological, intellectual, ritualistic, and consequential dimensions of Islam. Most of these studies were conducted on a sample of corporate employees and did not focus on social workers. These studies also focused on Western societies and not Arab societies. Therefore, this study shall focus on the Islamic religiosity of a sample of social workers. It will focus on two important aspects of the social workers' lives, namely, work pressures and organizational behavior. In this study, the author focuses on the association between Islamic religiosity and the two variables, namely, work pressures and organizational behavior, as a key to enhance the working lives of Muslim social workers.

## LITERATURE REVIEW AND HYPOTHESES DEVELOPMENT

### Literature Review

Religion and Islamic religiosity: religiosity is defined as the (spiritual) state of an individual who is committed to a religion [27]. Another definition of religiosity, according to Westerners, reads, "A personality trait that is based on a cognitive orientation towards the truth behind the scope of experience and knowledge and towards the individual's association with this truth. These orientations are implicitly channeled to influence the daily life of the individual through his participation in and performance of religious rites [28].

Religiosity is also defined as "A belief in Allah accompanied by a commitment to abide by the principles and teachings that he believes to be set by Him" [29]. It includes various religious elements: belief, practice, knowledge, experience, and the effects of those elements on everyday activities [30]. A study showed that religiosity has an impact on human behavior and attitudes [31] and that religiosity is one of the central intrinsic elements of the human personality

and that religious identity has an influence on behavior [32]. It also underlined that religiosity plays a significant and influential role in the formation of human behavior [33]. Another study underlined that personal religiosity is a profound construct that helps identifying the differences in ethical judgments [34]. This is due to the fact that religious thought informs people's judgments on what is right and wrong. It is assumed that personal religiosity provides interpretations for the nature of ethical conduct [35].

In Islam, religiosity is intertwined with faith translated into sayings and actions. Faith is defined as a declaration of faith uttered by the tongue and conviction harbored by the heart, translated into action and accompanied by devotion and sincere intention [36]. Islamic religiosity is the Muslim individual's commitment to the doctrines of the true faith (the articles of true faith in Islam comprise the belief in Allah, His angels, books, and messengers, the Last Day, believe in the Divine decree, [both] the good and the bad there of) and the translation of such conviction into action by adhering to the commands of Allah and evading His prohibitions. Islamic religiosity denotes the individual's adherence to all the teachings of the Islam derived from their authentic sources, namely, the Book of Allah, and the Sunnah of His Messenger, peace be upon him, in his relationship with Allah and his dealings and interactions with others [37].

Islamic religiosity and work pressures: stress is ubiquitous and inevitable, undermining the physical and mental balance simultaneously [38]. Stress tends to force a person to deviate from his normal performance due to mental and/or physiological disturbances. This may cause excessive and chronic stress. Stress is associated with weak functionality at work, specifically in terms of reducing efficiency, performance, sense of initiative, and the interest in work. This makes a person in constant state of anxiety [39]. Workplace stress may arise as a result of obligations associated with work. It has cognitive responses to the negative aspects of work, organization, and work environment [40].

Work-related stress is common among workforce nowadays, including social workers. Given the nature of such a client-centered profession, it is not surprising that social workers suffer from work-related stress. Working under such circumstances (which is less than it should be), "social workers are often pushed to the limit" as they strive to meet their occupational requirements. Over time, work-related stress can cause fatigue and increase the risk of mental and behavioral illnesses in the workplace, poor performance, poor mental health, poor cognitive performance, low concentration, and health problems for social workers. In addition, these issues may drive these professionals to consider a career shift [41].

Some of the previous studies indicated that religious practices provide a variety of resources that may help in overcoming the pressures and stressors. Religious orientations and forms of religiosity are employed to help minimizing work pressures and stressors [42]. One study suggested that religiosity is one of the mechanisms used to cope with work stress [10]. Another study confirmed that religion is one of the work stress coping mechanisms and linked it to religiosity [43]. Previous researches underlined mechanisms that have allowed us to understand why religion can provide a temporary protection against stress and work pressures. The first mechanism is religious beliefs. For example, the conviction that Allah helps the believers may assist individuals in developing an optimistic view while dealing with work pressures and stressors [44], and provide a greater meaning for the occurrence of stress [7]. Second, religion encourages developing positive emotions while facing pressures, such as gratitude or forgiveness [45], and undermines anxiety [46]. Third, religion may reduce the impact of stress due to its association with the social support system, and increase self-esteem or sense of proficiency [47]. These findings suggest that religion can be used as a source of support when experiencing stressful events [48].

In addition to these mechanisms, Islam introduces additional mechanisms to overcome work pressures, the most important of which is strengthening the individual's relationship with Allah, The Almighty. Having a strong relationship with Allah relieves pressures and helps the person savor a sense of security, tranquility, happiness and fulfillment. The means of fostering this relationship is performing the prayers and other acts of worship for the sake of Allah as a source for support. Allah, The Exalted, says (what means): *{O you who have believed, seek help through patience and prayer.}* [Quran 2:153] Another means to ease work pressures is to devote one's intention exclusively and sincerely to Allah, recalling what Allah has prepared for him as a reward for such an act. As the person works and strives to earn a living (as enjoined), he earns the blessings invoked by the Prophet, peace be upon in this regard. Moreover, he should perceive work as a responsibility rather than privilege. Through his work and striving, he is fulfilling the divine command for Man to populate and civilize the earth, contributing to the building of his nation, and helping people. The Prophet, peace be upon him, said: *"Whoever fulfills the needs of his brother, Allah will fulfill his needs."* He, peace be upon him, also said: *"Allah helps His slave as long as he helps his brother."* Remembering this relieves work pressures [49].

Another mechanism to overcome work pressures from an Islamic perspective is sensing the importance of work and the fact that the person is entrusted with carrying out his work as due. It is the becoming of a Muslim to make sure that his actions are

founded on his faith in Allah and belief that He is always watching him. Accordingly, his good work performance is the fruit of his strong belief in the importance of his work in building the Muslim society and his own importance as a working individual in shouldering this task. This strong faith renders the individual very energetic and able to work tirelessly within the limits of human energy in order to perform his work with the highest efficiency and best performance for the purpose of earning the rewards in the Hereafter and attaining happiness and tranquility in the worldly life [50].

**Organizational Behavior:** social behavior is reflected in the individual's relationship with others in his social group. The organizational behavior, on the other hand, is the overall attempt of understanding the behavior of the workers in an organization, be they individuals or small groups [51]. Understanding such organizational behavior helps understanding all the interactions between the different levels of organization as well as cooperation, affection, correlation, and also conflicts and disputes, all of which are reflected on the behavior of those affiliated to the organization. One of the characteristics of human behavior is that it carries moral meanings and objectives towards the realization of harmony, intercommunication, and collaboration in order to achieve harmony among members of the social group [52].

Islamic religiosity and human organizational behavior: over the past decade, religious diversity in workplaces has made religiosity an attractive area for organizational research and this topic has received great theoretical and empirical attention from the organizational researchers. According to the literature on psychology of religion, religion sets formal and informal rules and teaches its followers to adopt certain behaviors [13]. Several studies that systematically investigated the dynamics of religiosity in the organizational behavior have demonstrated that there is an association between religious affiliation and practices and citizenship behaviors at work. Strong positive associations have been discovered between people's level of religiosity and their work attitudes [53], as well as the ethical decision-making in organizations [54]. Higher levels of religiosity were associated with a significant rise in employment and were regarded important indicators of organizational commitment [55]. The values inherent in those religions may be relevant to the management of modern organizations [56]. Most religions and the consequent religious beliefs incorporate strong teachings about appropriate ethical behaviors. Organizational managers often drew ethical and moral guidelines from such religious teachings to solve the moral dilemmas faced by their organizations [57]. In addition, religious individuals showed higher degrees of work centralization, indicating that work played a more central role in their lives compared to their non-

religious counterparts [58]. Therefore, extensive researches classified religion as an important mechanism for increasing organizational performance, and indicated that spiritual-minded workers have better work attitudes [59].

Organizational researchers discovered that work ethics, a religious oriented concept, reflect a constellation of attitudes and beliefs pertaining to work behavior [60]. Recently, they arrived at the fact that Protestant Work Ethic (PWE), measured by the commitment to the values of hard work, was positively correlated with organizational commitment and dedication, being cognitively and emotionally attached to one's organization. An individual displaying high work ethics would place great value on hard work, fairness, personal honesty, accountability, and intrinsic values of work. Contemporary theorists who examined the PWE concluded that the PWE is no longer a Protestant issue [61], as all religious groups espouse the importance of work [55], and, hence, share to the same degree the attributes associated with the work ethic. For example, the views of Islam about the workplace are denoted under Islamic Work Ethic (IWE), and preach commitment, accountability, and dedication to one's organization [62]. The Islamic Sharia assigns great attention to the individual's social behavior and establishes strong foundations for frequent meetings among the members of the Muslim society. It assigns care to the etiquettes of various social interactions among Muslims and sets governing rules and legislations derived from the Quran and authentic Sunnah. The fundamentals of Islam and subsidiary rules of Sharia prescribe rules and principles regulating people's interactions and dealings in their worldly lives. Were they to adhere to such rules, they would harmoniously get along with each other, leaving with no room for disputes and accordingly relish happiness in this worldly life so that they can savor happiness in the Hereafter [63]. Islam sets many principles and rules that represent the essence of human behavior in all aspects of the public life, including organizational behavior in the workplace. Islam urges its adherents to embrace cooperation, refined manners, compassion, kindness, humility, consultation, exchange of sincere advice, altruism, and other ethical principles and qualities that encourage positive organizational citizenship behavior among workers [64].

Based on the above, this study uses the free variable, namely, Islamic religiosity, which influences work pressures and organizational behavior of social workers.

### **Hypotheses Development**

#### ***Islamic religiosity and work pressures of Social workers***

Past researches and studies confirmed that the use of spiritual development and religious commitment helps social workers cope with work pressures and

reduces the level of work-related stress [41, 6, 7, 8, 10] and that religiosity moderates the relationship between work pressures and work motivation [65]. However, such studies talked about religion in general and did not specify a particular religion, whereas this study focuses on Islamic religiosity.

Based on the abovementioned arguments and several findings obtained from previous studies, the first hypothesis of this study was developed as follows:

H1: There is a relationship and/or significant influence between Islamic religiosity and work pressures as far as social workers are concerned.

#### ***Islamic religiosity and organizational behavior***

Religion will act as a medium in motivating people to work harder and perform better in the organizations. Extension from the previous study revealed that religiosity is not only capable of improving job attitudes, but it simultaneously enriches individuals' behaviors such as engaging in organizational citizenship behavior (OCB) more significantly (and positively). Another study highlighted that religious commitment contributes in positive effect on performance [66], and that offering religious assistance to others helps one making the right decision guiding them towards the success path [67]. The existence of relationship between religiosity and helping others has been verified; exhibit high level of organizational citizenship behavior (OCB) [68]; moreover, the tendency to work longer as compared to those who were less religiously committed [69]. Religiosity does not focus mainly on attaining success nevertheless the ability to learn, respect, appreciate and value other people's religion and belief [70]. Another study confirmed that having a positive belief in religious will contribute towards positive effects in relationship within the workplace [71, 21, 22, 23, 24, 25].

Based on the above arguments and several results obtained from previous studies, the second hypothesis in this study was developed as follows:

H2: There is a relationship and/or significant influence between Islamic religiosity and organizational behavior of Social workers

#### ***Islamic religiosity, work pressures, and organizational behavior***

In general, the social worker's religiosity adds a positive element to his character, equipping him or her with means to face work pressures and develop a positive organizational citizenship behavior towards the organization where (s)he works and towards his or her colleagues and superiors. No study is available on the Internet addressing this relationship. This calls for developing the third hypothesis to be as follows:

H3: There is a relationship and/or significant influence between Islamic religiosity (on one hand) and work pressures and organizational behavior (on the other hand) as far as social workers are concerned.

#### **METHODS**

The research paradigm aims at facilitating the purpose of research that has been determined. Paradigm or way of view in this research is positivistic. The positivistic paradigm refers to quantitative research, which sees and examines phenomena empirically and measurably. The type of this research is descriptive-correlational with Islamic religiosity with work pressures and organizational behavior audit method. Based on the development of the framework, the author succeeded in formulating three variables in this research Islamic religiosity, work pressures and organizational behavior. Furthermore, it is formulated that, free variable in this research is Islamic religious commitment (X). Meanwhile, the bound variables in this study are work pressures (Y1), organizational behavior (Y2).

#### **Variables: Definition and Measurement**

##### **Free Variable: *Islamic religiosity***

Islamic religiosity means the person's commitment to his religious values, beliefs and practices and acting upon them in his daily life.

This is reflected through four dimensions:

- Ritualistic dimensional (ritual activities): including religious practices such as acts of worship, prayer, fasting, pilgrimage, and Zakah.
- Ideological dimensional (belief): adherence to the principal beliefs held by Muslims, namely, the belief in Allah, His books and Messengers.
- Intellectual dimension (knowledge): including the person's knowledge of his own religious beliefs and sacred books.
- Consequential dimension (effects): that captures behaviors or attitudes and explores how religion, in terms of beliefs, practices, and experiences affects the behavior of the individual in any particular context is non-religious contexts.

This variable was measured using the Islamic Behavioral Religiosity Scale (IBRS) (Mariam Abou-Youssef and others) used for measuring Islamic religiosity [72].

##### **First Bound Variable: *work pressures***

Work pressures refer to anxiety and concerns experienced by social workers, especially those providing direct services. It includes:

- Handling their due responsibilities
- Carrying out routine tasks
- Managing working hours
- Receiving resources to carry out work assignments

- Dealing with work stressors
- Finding balance between professional and personal life
- (Overcoming) Business conflicts

This variable was measured using the survey questionnaire of the National Association of Social Workers (NASW) (41) to measure the extent of work pressures experienced by social workers.

**Second Bound Variable: *organizational behavior***

This study attempts to use the bound variable organizational behavior, defined as a variety of forms by means of which employees help others with organization-related tasks. It includes:

- Providing help to fellow workers.
- Helping a co-worker with his or her heavy workloads.
- Helping others solve their work-related problems.

- Assisting new colleagues voluntarily.
- Listening to others' problems and worries.

This variable was measured using the organizational-citizenship behavior questionnaire (Organ) [73] to measure the organizational behavior of social workers.

**Validation test of the research instrument**

Instrument validity test is done to get valid instrument items so that the data produced is correct and correct, which in this research is done by product moment correlation technique from Perason. Meanwhile, the reliability test is performed to determine the extent to which a measuring device can be trusted or relied upon. In this research, reliability test is done using croanbach alpha technique. Each variable tested in this study after being tested for validity and reliability provides valid and reliable results, as below:

**Table-1: demonstrates the results of the validity test**

Dimensions		Correlation Coefficient Value	Status
X	Islamic Religiosity	0.74	Valid
Y1	Work Pressures	0.75	Valid
Y2	Organizational Behavior	0.77	Valid

**Table-2: demonstrates the reliability test results**

Dimensions		Cronbach's Alpha Value	Status
X	Islamic Religiosity	0.78	Reliable
Y1	Work Pressures	0.80	Reliable
Y2	Organizational Behavior	0.79	Reliable

**The limitations of the study**

The study was conducted during February, March and June 2018.

**Place limitations**

The study included a number of Muslim Arab countries: Saudi Arabia, Egypt, Kuwait and Palestine.

**Sample limitations of the study**

The study was limited to a specific sample. Using the snowball sampling, we started by selecting a Muslim social worker from each country and then asked him or her to nominate others who fit the profile. This method is useful when it is difficult to reach the members of the study community. There are no lists of these social workers' names in the study area and therefore a social worker was chosen from each country and then asked to nominate others. The total number reached 149 male and female social workers; 89 females and 60 males as stated here.

The data types and sources used in this study are primary and secondary. The primary data is obtained by the author through conducting questionnaires related to the subject matter of this paper. As far as the secondary data is concerned, the author conducted a literary study by reviewing the scientific books, papers, journals and other sources that are related to the subject matter of this study.

Three data analysis techniques were used in this paper: the descriptive statistics analysis, statistical analysis (the Pearson correlation coefficient), and the multiple regression factor analysis.

**RESULTS AND DISCUSSIONS**

The status of the Islamic religiosity variable is displayed in the table (Table 3).

**Table-3: The status of the Islamic religiosity variable**

		Frequency	Percent	Valid Percent
Valid	Strongly agree	104	69.8	69.8
	Agree	23	15.4	15.4
	Neutral	4	2.7	2.7
	Disagree	10	6.8	6.8
	Strongly disagree	8	5.3	5.3
	Total	149	100	100

Based on the differences in the above cited answers, it can be inferred that according to the social workers being surveyed, Islamic religiosity is "strongly

agree" with the highest percent; 69.8% of all respondents. The status of work pressures for social workers is illustrated in the table (Table 4).

**Table-4: The status of work pressures variable**

		Frequency	Percent	Valid Percent
Valid	Strongly agree	82	55.03	55.03
	Agree	27	18.12	18.12
	Neutral	12	8.05	8.05
	Disagree	14	9.39	9.39
	Strongly disagree	14	9.39	9.39
	Total	149	100%	100%

It can be deduced from the differences in the above cited answers that according to the social workers, the status of work pressures is "good" with the

highest percent; 53.3% of the total respondents. The status of the organizational behavior variable is displayed in the table (Table 5).

**Table-5: The status of organizational behavior variable**

		Frequency	Percent	Valid Percent
Valid	Strongly agree	89	59.73	59.73
	Agree	19	12.75	12.75
	Neutral	5	3.35	3.35
	Disagree	19	12.75	12.75
	Strongly disagree	17	11.40	11.40
	Total	149	100	100

Table 5 can be inferred from the differences in the above cited answers that according to the social workers, organizational behavior is "very good" with the highest percent; 59.73% of the total respondents.

The table below (Table 6) shows the existence or absence of relationship between the variables of Islamic religiosity and work pressures as far as social workers are concerned.

**Table-6: demonstrates the relationship between Islamic religiosity and work pressures**

		Islamic religiosity	Work pressure
Islamic religiosity	Correlation Coefficient Value		0.277**
	Level of significance		0.001
	Total sample	149	149
Work pressures	Correlation Coefficient Value	0.277**	1
	Level of significance	0.001	
	Total sample	149	149

Table 6, based on the comparison between the Spearman correlation coefficient values, the correlation coefficient value indicates that the relationship is strong.

The table below (Table 7) underlines the existence or absence of relationship between the (bound) variables: Islamic religiosity and organizational behavior.

**Table-7: Demonstrates the relationship between Islamic religiosity and organizational behavior**

		Islamic religiosity	Organizational behavior
Islamic religiosity	Correlation Coefficient Value	1	0.514**
	Level of Significance		0.001
	Total sample	149	149
Organizational Behavior	Correlation Coefficient Value	0.514 **	1
	Level of Significance	0.001	
	Total sample	149	149

Table 7, based on the comparison between the Spearman correlation coefficient values in the table, the correlation coefficient value indicates that the relationship is strong.

The table below underlines the existence or absence of relationship between the variables: Islamic religiosity on one hand and work pressures and organizational behavior on the other (Table 8).

**Table-8: demonstrates the relationship between Islamic religiosity and the dimensions of work pressures and organizational behavior**

		Islamic Religiosity	Work Pressures and rganizational Behavior
Islamic Religiosity	Correlation Coefficient Value	1	0.741 **
	Level of Significance		0.001
	Total sample	149	149
Work Pressure and Organizational Behavior	Correlation Coefficient Value	0.741 **	1
	Level of Significance	0.001	
	Total sample	149	149

Table 8: Based on the comparison between the Spearman correlation coefficient values in the table, the correlation coefficient value indicates that the relationship is strong.

In order to know the extent of the influence that arises between each x variable with the two y variables, F was tested and the results are examined in the table (Table 9).

**Table-9: Demonstrates the influence between Islamic religiosity on the overall work pressures and organizational behavior**

	F-Value	Level of Significance
Regression Coefficient	55.3	0.000

Table (9) demonstrates the influence of Islamic religiosity on the overall work pressures and organizational behavior in terms of the significance level; the F value is 55.3; the regression coefficient is calculated by extrapolating the previous table, which shows that the F-value is (55.3) at a significance level of (0.000), where the calculated F-value is greater than its tabulated value of (1.93). It can be concluded that there is a significant influence between work pressures and organizational behavior on one hand and Islamic religiosity on the other. The conclusion is also reinforced at a significance level below 0.005.

**DISCUSSIONS**

There is a strong relationship between the variables of Islamic religiosity and work pressures. This can be inferred from the results of the multiple regression correlation tests with the T-value of (55.3) where the calculated T-value is greater than its tabulated value of (2.33). This is why the social workers who are religiously committed have a sense of responsibility towards their work. All their work tasks, even the routine tasks, should be performed as due. The working hours are sufficient to complete the work-

related tasks and they can use the resources of the organization to complete their work tasks as required. They are also able to balance personal and professional lives and can organize their time without any conflict between the two. Their workload commensurate with their roles and tasks entrusted to them and they do not perceive as burdens. This aligns with the study conducted by the National Association of Social Workers (NASW) about work pressures and social worker's use of certain strategies to cope with work pressures - such as spiritual development [41]. This is because the Islamic religion urges Muslims to excel at their work and perform their work as required. The Sharia instructs Muslims to perform their work as due. The Prophet, peace is upon him, taught Muslims that Allah, The Exalted, loves those of you who whenever they do something, excel in doing it. Accordingly, the Muslim social worker, who is religiously committed, is mindful of the fact that Allah is always watching him and therefore strives to perform his work as required even if he is not overseen by his superiors. He puts the best interests of his work before his own as stated in the Holy Quran. Allah, The Exalted, says (what means): *{And say, "Do [as you will], for Allah will see your*



*deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."* [Quran 9:105].

There is a strong relationship between the variables of Islamic religiosity and organizational behavior. This can be reflected in the results of the multiple regression correlation tests with the T-value of (66.7) at a significance level of (0.000). The calculated T-value is greater than its tabulated value of (2.33). Therefore, the Islamic religiosity influences the organizational behavior. This is confirmed by a significance level of less than (0.005).

Islamic religiosity has a great influence on the organizational behavior. This is consistent with a study conducted on religiosity, stress and work attitude towards the organizational behavior. It proved that religiosity and organizational behavior have a strong and relatively important relationship. Another study showed a positive relationship between religiosity and organizational behavior. This is because the results demonstrated that the more religious social workers are, the more likely they are to engage in good organizational citizenship behaviors through helping others with their heavy workloads, and voluntarily assisting in the orientation of new colleagues. They happily help their colleagues with their work problems and are always willing to lend a helping hand to those around them. This result conforms to a study proving that individuals who are more religiously committed are more likely to live by values and adhere to the standards of the religious community and this is a strong argument established in the available literature [74, 75, 76]. Based on the theory of personality and values, the identity informed by religious affiliation and the strength of religious belief is likely to become part of the personal identity [77]. This is the case when one is fundamentally guided by his own religious beliefs and is earnestly committed to them [78]. It, therefore, seems that the participants in the study were primarily committed to their religious beliefs and translated their conviction into action as far as their work practices are concerned. Since it is generally accepted as far as the organizational behavior theory is concerned that personalities and values are critical factors in predicting the behavior in organizations [74, 76].

There is a strong relationship between the Islamic religiosity variable on one hand and work pressures and organizational behavior variables on the other hand. This can be deduced from the results of the multiple regression correlation tests with the F-value of (55.3), where the calculated F-value is greater than its tabulated value of (1.93). Therefore, Islamic religiosity helps social workers cope with work pressures and display good organizational citizenship behavior in the organizations providing various social welfare services.

## CONCLUSIONS

It can be deduced from the results of the research pertaining to the Muslim social workers' religiosity variable based on the result of the Islamic religiosity variable that the level of religious religiosity is: (1) 69.8% strongly agree; (2) 15.4% agree; (3) 2.7% neutral; (4) 2.7 % disagree; and (5) 5.3 % strongly disagree. It is therefore possible to conclude that the Islamic religiosity of the social workers being surveyed is "good" and therefore it supports them in facing the work pressures and developing a positive organizational citizenship behavior.

It can be derived from the result of the research pertaining to the work pressures variable that based on the result of the work pressures variable, the level of work pressures is: (1) 55.03% strongly agree; (2) 18.12% agree (3) 8.05% neutral (4) 9.39% disagree, and (5) 9.39% stronger disagree. it is, therefore, possible to conclude and categorize that work pressures do not exist and that they do not feel any pressures at work (strongly agree). This is because of the Islamic religiosity influences how social workers address and cope with such pressures.

The result of the research pertaining to the organizational behavior variable shows that based on the classification of the organizational behavior variable results, it can be inferred that the level of the organizational behavior is: (1) 59.73% strongly agree, (2) 12.75% agree, (3) 3.35% neutral, (4) 12.75% disagree, and (5) 11.40% strongly disagree it is therefore possible to conclude and categorize that organizational behavior is "strongly agree" and this may be due to Islamic religiosity, which influences the behavior of the religiously committed people in general and their behavior at work in particular.

The hypothesis test of relationship and/or significant influence between Islamic religiosity and work pressures, based on the Spearman correlation coefficient and multiple regression values, showed a strong relationship with a significance influence with a calculated T-value greater than its tabulated value;  $2.33 < 55.3$ . Thus, hypothesis H1 is supported, which means Islamic religiosity has a great influence on work pressures.

The hypothesis test of relationship and/or significant influence between Islamic religiosity and organizational behavior, based on the Spearman correlation coefficient and multiple regression values, showed a strong significant relationship between them with a calculated T-value greater than its tabulated value;  $2.33 < 66.7$ . accordingly, H2 is supported, which means that Islamic religiosity has a significant influence on the organizational behavior individually.

The hypothesis test of relationship and/or significant influence between Islam religiosity on one

hand and work pressures and organizational behavior on the other, based on the Spearman correlation coefficient and multiple regression values, showed a strong significant relationship between them with a calculated F-value greater than its tabulated value of  $2.33 < 55.32$ . Thus, the H3 hypothesis is supported and this indicates that Islamic religiosity has a significant influence on work pressures and organizational behavior.

Islamic religiosity and pressure to work with organizational behavior has a relatively strong relationship between each other. It indicates that religiosity has a significant contribution to face the pressures of work and positive organizational behavior on the selected sample and that religiosity serves as a motive for better performance in social welfare institutions and is promoted as a means of and motivate individuals to work hard and perform better in institutions. And that the religious beliefs inherent in specialists largely determine how to deal with and perceive the pressures that can be faced, such as awareness and responsibility and balance between personal and professional matters, and that Islamic religiosity requires the social workers towards positive organizational behavior in positive working attitudes; Such as cooperation and the support of other colleagues.

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