**Transcendence : Encapsulating an Interconnectedness between Culture of Peace and Personal Power towards an Enlightened Citizenry**

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**INTRODUCTION**

Tracing back the Bygone Era where the world was in chaos, nations were being divided by factions in terms of ideology, religion, social injustice, hatred in a continuous battle of supremacy. People is being governed by mediocrity and discordant values, it was indeed a herculean struggle to achieve harmony among people and nations. Every citizen in the world finds different avenues to prevent a culture of inequality and puppetry where people are being used because of their weakness, ignorance and powerlessness. This presentation is a guide to every individuals who can be an agent or catalyst of change to attain social harmony and enrich their personal power against self-aggrandizement with respect to their rights, freedom and uphold equality and justice.

The presentation is grounded by Filipino Framework of Peace by Salazar–Clemena, (1993) stressing “Peace with God” (guided by strong faith, deep love and reflected in a life dedicated service to Him) ; “Peace with Oneself” (Actions and feelings reflect one’s valuing of, respect for and faith in oneself) ; “Peace with Others” (Fruit of love, understanding and reciprocal helping relationships which fosters harmony and cooperation) ; “Peace with Nation” (Awareness and understanding of Nation’s goals characterized by service to one’s country, striving for equality, justice, unity, harmony and progress among one’s people) and “Peace with the World” (Considers the consequences of one’s action on the world community, individual efforts to take care of the environment and to show love for humanity and the universe).

On being a responsible citizen, the presentation focused on the proper information dissemination as a netizen by thoroughly assessing the authenticity and information they try to share and post to avoid chaos and conflict in the viewing public. It also stresses ethical responsibility in exercising the freedom of expression by promoting constractive criticism rather than conveying annihilating opinions in an extremist manner. On the other hand, the use of social media should be a platform of change, developing sense of concern to our environment and appreciation of the beauty of life in the real world where our existence really matters rather than spending time to superficiality and materialism.

On the power of information, the presentation pointed out the importance of sense of inquiry. Ignorance may be compared as being lame. Inquiry may be defined as “man’s effort to integrate his experience as a responsible agent (Dy, 2003). John Locke once stated the “experience ‘writes’ knowledge and understanding of the mind”, by being involved and aware of one’s environment in spite of perplexities gives us an open door to grasp further knowledge and be part of the solution rather than part of the problem. As a responsible citizen who has an utmost concern to his society, it is his duty and obligation to
become aware and vigilant of the things that happens to his surroundings putting aside personal benefit but rather be involved for the betterment of our community.

To ensure that one’s right as humans has not been violated, awareness of the rights is a must. Ignorance of one’s right invites abuses and failures in his part to fight for it. We are all entitled of these rights but only knowing them give us true protection, but every right corresponds to a certain duty, obligation, responsibility and above all accountability.

In fostering multicultural social bonds, positive perspective-taking was stressed out this could reduce interpersonal conflict, prejudice and stereotyping by putting ourselves into other’s position. Knowing what it feels like to be on the other side and knowing one’s vantage point would help us to understand more each other. Seeing our own and other’s perspective would assist us to coordinate our behaviors with different set of individuals and establish more rewarding social relationship. In addition, valuing respect was pointed out stating every person needs to compromise and learn with the word respect, a virtue that grows from within. They say respect begets respects, it is not always due to a person but more likely being earned. If a person wanted to gain respect, he should learn how to respect the belief, values, disposition and conviction of other people in all means and considerations and treat every person with dignity. On the other hand, welcoming diversity is also a part and parcel of equality and social harmony. Just being human equipped with full understanding of individual differences, everybody should learn how to be flexible, respect and look for a different perspective to different challenges, demands of different individuals in diversified culture, ethnicity and backgrounds. People have to be open to their sentiments, feelings and struggles and do not be wedded with something that only benefits personal well-being.

In celebrating life and goodness, plant goodness to every single thing like a mustard seed that will grow from barren regions, he further cited Joel Osteen quote “When nobody else celebrates you, learn to celebrate yourself. When nobody compliments you, then compliment yourself. It is not up to other people to keep you encouraged. It is up to oneself, because encouragement should come from the inside”. In embarking inclusive solidarity, people must have an unbiased interaction to people in the community with different backgrounds and strata. Through this, social acceptance, respect, affection and love will be imbued among people, while prejudice, discrimination, and social rejection will have no room. Inclusive solidarity embarks social harmony in the society of oneness and uprightness.

In enacting one’s social responsibility, the speaker also stressed how to be an effective communicator by being a liable or accountable citizen, bounded and grounded by genuine service, in the spirit of fairness, truthfulness and transparency. They have to weigh the repercussions of their words and actions because it may add insult, injury, and damage to the reputation of innocent people by being purveyors of malicious and derogating information especially victims of trial by publicity. In addition, the speaker further elaborated that being a “role model” is not a choice but a responsibility, whether they are in the spotlight like a celebrity, an trending personality or internet sensation, a government official or an ordinary citizen, their actions and words may have a big impact to the perceptions and behaviors of people watching and following them. Our actions could be modelled and repeated by others, so it is our social responsibility to be a paragon of what a good citizen is. Cyber bullying is also an issue being tackled. Bashing and ranting needs no place for those who does not know the two opposite of the coin. One must know how possibly words are so powerful. It can influence, persuade, inform, reconcile and destroy people. That is why
people need to construct carefully the things they want to say, be mindful about the words they are going to use and be sensitive enough to whom they speak, because words are like a bullet, once fired they cannot take it back because it will tarnish not only the name of the person but their dignity as well resulting to shattered lives.

In dwelling on cumulative social justice, Social injustices can be solved if we can address it to ourselves by being an authority to others and influence them to be part of the social change and modify the unjust structures with our philosophies in life in different crossroads. One should also know how to “overcome political bias”, partiality to one color will not move them any further, and what is right don’t depends on who sits in the position. Be a citizen that do not favor to any color scheme, but to the common good of our country. On the other hand, on truth promulgation, telling the truth is sometimes the hardest part to reveal, thus people tend to weave lies without realizing that they just making their own traps and when finally their own game beats them, the consequences are irreversible. No matter how hard to preserve honesty, still it is the best and right thing to do, they conceal truth temporarily but once revealed, the scars are marked permanently.

People must also have the initiative to help, the speaker reiterated that “Let us not wait for a superhero to save the day if we can be a hero in our own little way. Perhaps one's capabilities is not enough, but with our initiative, it could be the source of everyone’s power. Be a hero to others so that someday, somebody will also be a hero in the making. Please stop seeking validation from others, assert who you really wanted to be and start to make a big difference”. On the other hand, he stated not to be “another social casualty”, people blindly follows what the society dictates, regardless whether it is morally upright or not. That is exactly what social casualty is, they become victims of our society, but they don’t have to live like this, they should strongly hold on to the values and morality they forged into, don't let the waves drifts them, because adherence to what is right never go out of style. He further quoted, “let us not be part of the problem but instead take part on the solution to the problem”

People must also learn to know the essence of healthy competition, people should not only compete with other people but also to themselves, competition becomes totally out of the line if one tends to sabotage or wish that something would happen to his contenders, they cheat, use people, and worst - along the way they forget that their competitors are also humans, just like us trying to survive. Do not think survival is about winning or losing, it is about realizing how others left behind and helping them how to keep up. Healthy competitions is good, but competing not just for ourselves is better. At the end of the day, it is still best if all of us survive and become all winners.

On negative labelling, the speaker pointed out that negative labelling becomes part of one’s culture, people act more accordingly with labels given to them by the society. People must not take their chance to change and to redeem themselves, they don't need labels, they need forgiveness, understanding and acceptance.

The speaker also deliberately enumerated how to empower individuals to be a catalyst of change. He cited that one must know how to conquer his fears by fighting for what truly is right and just, a life that is worth living by expressing your sense of responsibility is a life worth dying for. He also pointed out that people should embrace their imperfections, because these flaws would serve as a guiding light to improve.
themselves and be the best person they could be. People must “inspire and touch other peoples’ lives” and leave legacy and value all the experiences the world offers. They must also look into the other side of their existence. People must live by the lessons of their experiences and wrench the happy memories the next generation. Finding and acknowledging one’s purpose will also create a kaleidoscope world of finding meaning and essence in life. Material possessions, achievements, power and the likes are just part and parcel of what we are or what have gone through, but what the essential thing that one should look into is to collect and count happy memories because this will serve as a guiding light to life’s fulfilment to the chapters of our lives. On the other hand, he stated that getting a “dose of envy” may motivate and reinforce ourselves positively on the things we want to accomplish.

On granting forgiveness, he emphasized that once a person forgives then he should learn how to forget. A person must let go of all the pain, grieves and resentments that consumed the life of the victim. When we refuse to forgive our perpetrator, we’re just denying also to ourselves the chance of healing. Forgiving can’t change what happened, but it offers a freedom and a new horizon to look forward. In addition, he also stressed that social harmony could be achieved if people will “quit the blame game” by push our pride away, owning up to our mistakes allow us to grow, to learn and to be responsible as oppose to false beliefs that admission of mistakes makes us weak and inept. People point fingers and play ‘blame game’ to save their dignity to prove they are right, to show superiority, and thinking they could escape to what they did, well in fact, they just pruning themselves to the distorted reality they created. Saying “I am sorry” or “It’s my fault” is perfectly normal, we are just human after all – making mistakes is part of our DNA.

He also elaborated that people should learn how to imbibe optimism as proposed by Martin Seligman, see people, experiences, challenges and uncertainties in a positive light could be our antidote to make our lives and this world better to exemplify authentic happiness and abundant gratification. It takes time and lots of practice to learn optimism, but it is worth the try because eudaemonism triumphs over hedonism. People should also learn to “accept the things they hate about themselves” because one can never learn to appreciate others if they cannot appreciate themselves, accepting the things we hate the most in ourselves is a way of finding people who can accept what we truly are, thus we can seek authentic happiness, love, and freedom. Even greatest heroes and blessed people have a ghastly skeletons in their closets. In addition, he also pointed out that people should learn “basic humanity” with this value one will respect, value, and protect, even sacrifice himself for the sake of his fellow human being. We must recognize that every living individual has basic humanity with them, even the most evil person.

In fostering global citizenship, everyone must recognize that we are and should be a member of the global entity. Our rights, duties and responsibilities must not be confined by geographical boundaries, instead these must be transcended across the world. Our plurality is not the impediment of the humanity’s unity, but our own beliefs. If we change those beliefs and acquire our global citizenship, then there is nothing can stop us to change the world. One must know how to make deeds not complains, some people focus to someone’s fault rather than finding the solutions. Too much complaining is not resolving the problem but creating even more problems, so people should stop firing rants and start to make plans and actions for the resolutions of our problems. Our world needs answers not whiners. In addition, we must also know the virtue of humility, Whatever possessions, achievements in life we have, we should stand firmly on the ground, practice humility
in all sorts. Let us not belittle a person, based on what we only see or heard or we are powerful than them. Bear in mind that one should not acknowledge the things they possess, let other people notice and compliment them. They must also learn how to deflate their ego, we have to inculcate to our mind, that we are not the most superior or the Wittiest person in the world, there is also someone who is greater to us. We should not be like an inflated balloon that freely floats in the air and eventually pops up. Always remember that the key to success, reconciliation, harmony in love and relationships is lowering one’s pride or ego.

The speaker also discussed the contributions of Personality theorists like Abraham Maslow, one must break the “Jonah Complex” mentality, one should not sabotage himself but instead maximize his true potentials and achieve greatness, to break this kind of mentality, we should believe and trust ourselves, enhance our prowess and dream big for ourselves. Our aspiration could be others inspiration, one must not live in mediocrity and deprivation because they may lose their chance to make a significant help to the world.

On Rollo May’s Existential Psychology, he further took note of balancing one’s freedom, that existential freedom (freedom of action) and essential freedom (freedom of being) coexists with each other. People must also live with “agape” a benevolent concern for the other's welfare without expecting something in return. If we can cultivate this kind of love to the people closest to us, it is possible to reach even the farthest people from us and it will multiply like the love virus infecting every people with love in different forms and shapes. He also stated that everyone should be open to the Paradox of Nonbeing, acknowledging our nonbeing will help us to value and cherish more our existence and the existence of others. In addition, people must personify the Three modes of ‘Dasein” namely: Umwelt (our relationship with the environment), Mitwelt (our relationship with other people) and Eigenwelt (our relationship with our self). May claimed that living with these three modes simultaneously, we will achieve a healthy and meaningful life. He also reiterated that fostering “care” is also an important factor in achieving social harmony, quoting an excerpt from Feist (2013), Care is not synonymous with love, “it is the source of love” and to care is also an appreciation of the humanity of other people. Caring for others is the simplest yet the best thing we could do for our fellow human being.

He also mentioned the contribution of Carl Rogers that could strengthen our relationship with other people. Practicing Empathic listening is a powerful tool in which we learn to expand our understanding and widened our perspectives in life, and at the same time we may be able to help others to listen to themselves and to grow towards psychological health. People must learn how to expressing Unconditional Positive Regard According to Carl Rogers, unconditional positive regard is loving and accepting people regardless of their personality. We have to believe that every person is capable to love and be loved, we just have to let them feel that they no longer need to be liked or receive approval from someone else. We have to love and accept them unconditionally. A person that receives an unconditional positive regard tend to reciprocate it to other people, and if this chain continues, even the most sinister person can change their outlook in life. One must also establish Congruence, according to Carl Rogers, congruence requires genuine feelings, matched awareness of feelings from one's experiencing and openness of feelings. If this condition is present in us, then all of us don’t need to show facade, we become more emotionally mature in accepting positive and negative emotions, not be in denial or distorting reality. Through congruence, people can avoid social conflicts and help each other to grow into psychologically healthy individuals. He also stated that we to transform into
"person of tomorrow" in which we “become more adaptable, open to experiences, live fully, have harmonious relations with others, more integrated, have a basic trust of human nature and enjoy a greater richness in life” (cited in Feist&Feist, 2013). All of these characteristics listed by Rogers, will not only benefit us but also the people around us. This virtue should be imbibed by every individual to avoid abuse, discrimination and injustices.

On Gestalt Psychology Focusing on “Here and Now”, Polster and Polster (1974) stated that “power lies in the present”. The belief emphasize on learning to appreciate and fully experience the present moment. Focusing on the past and the future can be a way to avoid coming to terms with the present. For us to fully anticipate the things to happen in the future, we have to move on the past experiences no matter how traumatic it may be but we have to focus on the present and live our life to the fullest which leads to our understanding on how to be able to face the adversities of tomorrow, because we are also creating our destiny based on our present struggles to experiences.

On Alfred Adler’s Individual Psychology, he emphasized that people should cultivate Social Interest. Alfred Adler suggests that everyone of us has the potential for Social Interest which he defined as “a feeling of oneness with all humanity” (cited in Feist&Feist 2013). However, not everyone develops this feeling because of different experiences and influences we had during the early stages of life. To become a person that strives for the betterment and advancement of the society, we must nurture young minds with genuine love and respect for others and help them to enrich their social interest rather than focusing on personal gain. By then, we can muster our society of people with social interest; Know the concept of Fictionalism according to Adler, It refers to beliefs that though not true in nature, it guides, shapes and influence people’s perceptions and behaviors. This could be used as a powerful tool to create a common goal that will unify and move people as one for the better.; Nourishing Creative Power, Alfred Adler believed that all people have control in making who they are, we are the one who creates and shapes our personality, and this is what he called Creative power. Though it is considered as a theory, it is best to believe that we have freedom to make and change ourselves rather than to think that we are chained and confined to something we believed that causes our personality. We could use this freedom to establish and design ourselves to become a better person and a person that strives not only to his success but also to the success of mankind; Striving for Success

He stated that we all come from different walks of life. Some are look for personal gain as a goal while having concern with others and some are strives for the betterment of the society. No matter what we’ve been through, we still have the power to thrive for the success of humankind. In this world, we don't have to face our own problems alone, we need to help each other and altogether we can achieve the greatest victory.

On Eric Fromm’s Humanistic Psychoanalysis, he cited the following: Nurture Relatedness, we don’t have to become submissive or dominant in order to satisfy this need, but instead we just have to love. Because with love, we could unite with other people without losing our self-reliance and our individuality. Importantly, with love - we are creating meaningful relationship to other people by knowing, respecting, caring and responding to their needs, rather than nurturing a symbiotic relationship; Transcendence is the need to rise above from our passive state and go into our purposiveness state. Each of us has a creative tendency to produce life and things that could help mankind. Let's encourage ourselves to be part of
something bigger than us, because we will never know what we could do if we are all become contributors in our society. ; Rootedness  

Fromm believed that because human are conscious beings, we lost our connection and our home in the natural world. To avoid the feeling of isolation and alienation, we need to find new roots or "to feel home again" (Fromm, as cited in Feist&Feist, 2013). This can be satisfied by establishing a relationship or kinship with other people, and our initiative and sincerity in creating social bonds with others will not only make us feel to be home again, but also it could be our chance to seek and be part of a bigger family by knowing are roots. ; Assert One’s Sense of identity  

Many people believe that each of us is unique, yet, many people act like a carbon copy of other individuals. We have to believe and act as separate entity to others, we have to develop our unique talents and abilities and hold firmly to things that makes us unique, by then we can find our true sense of identity. You don't have to conform just to fit in our society, just be the person you are because only true people finds real things in life ; Pushing the Limits of Frame of Orientation, Frame of orientation refers to “the need for the consistent, coherent, picture of our world within which to understand life events” (Schultz, ). It will serve as a “road map” in which its satisfaction will lead us to the path where we can find meaning and purpose in life. A person without a goal or purpose is like walking on streets without destination, without frame of orientation, human will lost in his way and will devote himself to things that will destroy

The speaker also highlighted the contributions of Enriquez(1978as cited by Marcelino and Pe-Pua, 2000) in Filipino Psychology started unfolding the concept of kapwa (shared identity) which is the core of Filipino Social psycholohy, and which is the heart of the structure of Filipino values. He discovered that it is not maintaining smooth interpersonal relationship (SIR) that Filipinos are most concerned with, but pakiikiapagkapwa which means treating person as “kapwa” or fellow human being. He further added the Two categories of kapwa: the “IBANG TAO”(outsider) pakikitungo (transaction/civility with), to pakikisalamuha (interaction with), to pakikilahok (joining/participating), to pakikibagay (in-conformity with/inaccord with), and to pakikisama (being along with) and the Hindi-IBANG TAO (“one-of-us”) pakikipagpalagayang-loob (being in-rapport/understanding/ acceptance with), or pakikisangkot (getting involved), or the highest level of pakikiisa (being one with)

IBANG TAO

Pakikitungo (civility with) Profanity, lash outs, disrespectful behaviors is just some of incivilities that became rampant among people in our society nowadays. If these remain uncorrected it will be contagious like virus and will infect our relationships with other people. People are social animals, but we don't have to act like animals, we should value other people as we value ourselves. Filipino psychology suggests we could do this with pakikitungo or civility with, because it is not simply treating others as we wish to be treated, but it is treating our kapwa or fellow human being with respect and dignity.

Pakikisalamuha (Interacting with) Our interactions with our people reflects how we value them. Many people failed to realize that interaction is two-way street, thus many people became so busy thinking about themselves and ignored the other side. If we continue doing this, we will never ever gain the respect and value that supposed to be for us. Things will be different if we are practicing pakikisalamuha, it is a Filipino concept of interaction which shows the value and compassion to our kapwa or fellow human being.
Pakisalamuhu is not self-oriented, but kapwa-oriented because one is thinking and concern about the welfare of his/her kapwa.

Pakikilahok (Participating with) Participating in a group, in an organization, to politics and to society, is showing our interest, exercising our right to express ourselves and sharing our own ideas, skills and talents. Pakikilahok could cultivate a sense of belongingness, increase self-worth, establish mutual support and offer a greater chance for growing and learning.

Pakikibagay (Conformity with) Following the norm is not about social acceptance alone, it is also our way of showing respect and value for one's culture. We align our actions and behaviors in accordance with others to create social bonds, social connectedness, a sense of oneness and importantly social harmony.

Pakikisama (Being along with) - is a Filipino interpersonal relationship which an individual yielding to the leader or to the majority. It can bind people with different backgrounds and perspectives, form a camaraderie and can unify people for one goal. With right and just objectives this could be key for achieving the elusive social change.

HINDI IBANG TAO

Pakikipagpalagayang-loob (Being in rapport/understand with) Trust is like stalagmites and stalactites that takes time to form and easily died once damaged. We don't demand trust, but we must earn it. According to Russell (2013) "Building trust is building relationships" and this is what pakikipagpalagayang-loob is all about. In order for us to understand our "kapwa" or fellow human being, we must have mutual trust so that one can share his actions, ideas and perspectives confidently to his/her kapwa. If we all have this kind of pakikipagkapwa then all of can have social connectedness, concern and care for our kapwa and essentially mutual understanding.

Pakikisangkot (Getting involved with) It means that an individual become socially and emotionally connected to one's life. The more we become part of other's life, the more we become important to them. And basically, we tend to nourish our relationship with those people who are important to us, by showing affections, concern, respect, understanding and love.

Pakikiisa (Being one with) This is the highest level of Filipino's social interaction according to Enriquez, it refers to actions, ideas and perspectives that indicate full and thorough trust, understanding and acceptance of one's ambition as our own. Pakikiisa is sharing a sentiment to our kapwa or fellow human being, feel what they feel and we value them as we value our self. With this, it deepens and binds even more our relationships to one another.

The presentation also discussed “Pakikiramdam” as Filipino value that encompasses an active process of awareness, sensitivity, understanding, consideration of the feelings of other people and showing regards towards them. Internalizing this value could help us to avoid prejudice, inflicting one's feelings, and creating social conflict. Pakikiramdam will not just open our minds for the other, but also welcoming them into our hearts and lastly he conferred the quintessence of “Bayanihan” (spirit of volunteerism) which
extends help from people regardless of their status in life. The essence of rendering genuine service catapults significant contribution to social harmony which delineates a battle from social exclusion which brings people to connect and building bridges to those who are oppressed and destitute. The spirit of volunteerism is a virtue that needs to be preserved in times of catastrophe, oppression and emergency cases that requires distant drive for a cause without undue haste and restriction regardless of social strata.

As a whole, the presentation showcased how to empower people and actualize their potentials for personal transformation in terms of diversified culture thus promoting understanding among people, and pressing issues by providing resolutions against incrimination. The speaker also encourage people to carefully delve into the different constrains of human experiences which is subjected by corresponding obligation, responsibility and accountability which will embark to moral ascendancy and regeneration. He further deliberate the unrelenting effort extended by the men and women of United Nations and the contribution of the unsung heroes who fought and die just to serve, protect and preserve the rights and privileges of every living creature in this world. He therefore challenge every citizen to start and make a big difference, setting aside of one’s vested interest by empowering oneself to establish their mandala to be in harmony with the world, for the greater glory of the Supreme Being, our Country, and the World.

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ABSTRACT

Work environment becomes a special issue since the end of 2016, when the government regulates the working environment written in Permen RI Nomor 70 tahun 2016. The theory of psychologically healthy workplace (PHW) and work environment, which entails a holistic approach including psychosocial work environment (e.g., relationship, work-life balance) and physical work environment (e.g., safe/ergonomics, workplace). In a sharia organization, psychological work environment. The indicators of psychosocial work environment on shari’a organization consists of: how to satisfy the needs according to shari’a, work norms that embrace Islamic values, the roles and attitudes of employees in muamalah, relationships among co-workers to build ukuhuhw islamiyah (Islamic relationship), and relationship between subordinates with superiors which they both must remain amanah (trustful) in role. The research ever undertaken by the author mentions that good psychological work environment will be empowering good citizenship.

Keywords: psychosocial work environment, good citizenship, shari’a organization

INTRODUCTION

The government is concerned with worker health cases related to the work environment, through a regulation: Peraturan Menteri Kesehatan Republik Indonesia Nomor 70 tahun 2016 tentang Standar dan Persyaratan Kesehatan Lingkungan Kerja Industri (Standards and Requirement of Health of Industrial Work Environment). Prevalence of Non-Infectious Disease at productive age will affect work productivity of worker group and worker population. The high prevalence of non-infectious disease is influenced by several risk factors such as unhealthy living behavior, physically and psychologically (http://www.safetyshoe.com, 2016).

Handoko (2011) further argued that a healthy work environment will be able to maintain the health of employees from the impairments of sight, hearing, and fatigue. Develop a healthy work environment indirectly will maintain or even increase employee work interest. One of the important issues in a company is the maintenance of employee safety and security, companies need to pay attention to these matters to provide safer and healthier working conditions, and to be more responsible for such activities, especially for those organizations, has a high mortality and accident rate (Handoko, 2011).

In special issue on healthy workplace, Kelloway and Day (2005) and Blackwell (2014) presented their theoretical psychologically healthy workplace (PHW) model, which entails a holistic approach including psychosocial work environment (e.g., relationship, work-life balance) and physical work environment (e.g., safe/ergonomics, workplace), both of which are treated as being equally important components.

The following will be the authors discuss some research on the impact of a good and bad psychosocial working environment, obtained from the study by Nielsen (2010). He found that psychosocial work environment related to job control, decision authority, and skill discretion (Karasek and Theorell 1990, Johnson and Johansson 1991, Schultz et al. 2004), supervisory behavior (Blank et al. 2008), decision latitude (Duijts et al. 2007), influence at work and support (von Thiele et al., 2006), work social support (Head et al. 2006), control over worktime and work stress (Ala-Mursula et al. 2005), role conflict, reward, and management quality (Lund et al. 2005), fairness (Duijts et al. 2007), organizational climate,
organizational justice, and procedural and interactional justice (Elovainio et al. 2005), effort-reward imbalance, support by supervisors or coworkers, negative affectivity, exhaustion, and impaired health perception (Hanebuth et al. 2006), downsizing (Vahtera et al. 2004, Westerlund et al. 2004), work-family conflict, work-home interference, and homework interference (Jansen et al. 2006). The physical environment of the workplace consists of noise, lighting, vision, liquids or gases, and biomechanics (Sanders and McCormick, 1993). Psychosocial work environment consisting of conditions that are pleased with the beliefs, values, attitudes, views between cultures that develop in a company or organization.

**How about psychological work environment on shari’a organization?**

As explained earlier that Handoko (2011) stated that the psychosocial work environment is a condition that is pleasing to the belief, values, attitudes, views between the growing culture in a company or organization.

Shari’a organizations differentiate themselves from non-shari’a organizations, in which sharia organizations emphasize the rules governing work procedures, work processes, performance, and ultimate goals of work that are not merely seeking profit but also as worship. Thus, shari’a organization is an organization that emphasizes work procedures, work processes, performance, and work that is bound by the shari’a (rules) of Islam. Membership of sharia organizations will be followed by a commitment to akad (work contracts) and working rules as a ibadah (worship). In the context of its application to shari’a organization, psychosocial work environment in sharia organization gives conceptual understanding that its condition related to belief, value, attitude, view of an organization which embrace system and rule of Islam.

The psychosocial work environment will affect how a person behaves work. Adapted by theory of Jewel and Siegell (1998), the aspects of the psychosocial environment are the way of satisfy the needs of workers, the value and norms, the roles, and relationship among co-workers, and subordinate-supervisor relationship, the indicators of psychosocial work environment on shari’a organization consists of:

1. **How to satisfy the needs according to shari’a, include rewards, achievements, and the respect by the company on the work according to islamic rules.**
2. **Work norms that embrace Islamic values, include procedures and guidelines that make standard or work norms appropriate to the values of spirituality.**
3. **The roles and attitudes of employees in muamalah, where employees as a worker have the attitude and responsibility to the task that he carried out in accordance with the mandate and self-actualization as a muslim.**
4. **Relationships among co-workers in sharia organizations, concerning relationships between employees in formal and informal situations to build ukhuwah islamiyah (Islamic relationship).**
5. **Relationship between subordinates with superiors, about how communication opportunities between them, and how the wisdom of an amanah (trustful) and uswatun khasanah (good role model).**

In an Islamic sharia organization, the existence of management and the psychosocial environment of a person as an inevitable need in facilitating the implementation of Islam in private life, family and society. Therefore, the activity of the psychosocial work environment is always within the sharia corridor. This applies to every Muslim, anyone, anytime and anywhere. This is actually the elaboration of the ushul rule which states “al aslu fi al-af’al attaqoyyadu bi al-hukmusy syar’i”, ie the law of origin of an action is bound to the five syara law, namely obligatory, sunna, mubah, makruh and haram. Judges (2011) declared rules relating to the law and norm as stated by Ibn Qayyim al-Jawziyah: changes and differences in fatwas caused by changes in local time, place, circumstances, intentions, and customs.

In a shari’a psychosocial work environment, every muslim will remind each other and be able to distinguish clearly and firmly about whether halal or not halal of the activities that will do. Halal (permitted) activity will be continued, while haram (unlawful) will be left solely to reach the permission of God.
The Islamic work environment will also lead the workers to compete in the good. That is, they will perform the role of work not only in the role, but also the additional role. James and Sells (Handoko, 2011) suggest perceptions of the psychosocial environment to be the cognitive representation of the individual against situational events in organizations relatively close to him, expressing the psychological significance and significance of the situations for the individual concerned.

In the context of commitment to shari’a organization, employee perception during work in shari’a psychosocial environment will be related to internalization of Islamic values adopted by employees and related to the implementation of the concept of working according to the rules of Islam. Commitment to shari’a organization refers to contract in agreement between both employee and sharia organization, which refers according to Islamic rules (Sudarsono, 2004). Commitment to shari’a organization is also based on the spirit of promoting human welfare or termed faalah, which means the fulfillment of individual needs of society by not ignoring the balance of social interests, ecological balance, and still pay attention to family values and norms (Antonio, 2004).

**How psychological work environment achieving good citizenship on sharia organization?**

The psychosocial work environment on shari’a organization becomes an external factor of organizational commitment in the phase of commitment as called “commitment during early employment and the last phase of the commitment during later career (Simamora, 2004). Organizational commitment will becomes one of the keys to an organization's success, because this attitude show the relative strength of an individual’s identification with and involvement in a particular organization (Steers and Porter, 1997). The aspects are identification, involvement, and loyalty. The shari’a organization will provide an Islamic work environment in its organizational pattern, which psychosocially will provide a wellbeing (comfortable and secure) situation and condition for a muslim in his work. It is therefore necessary to see how the role of employee perceptions of the psychosocial environment works on the shari’a organization against the emergence of organizational commitment and more. More? Ya, someone who works as a worship, will not lay the foundation or intention to work as a job but a dedication to Allah SWT.

Someone who works more than his job demands and roles is called a good citizenship, in this context he demonstrates the organizational citizenship behavior (OCB). Even if these have not previously been used to explain variance of the psychosocial work environment they might be useful: Organizational Citizenship Behaviour might add some perspective on what are the qualities of a good place to work. Organizational culture and Organizational learning underscores the issues of what should be assessed and how to assess it, especially if change is an intention. Organizational citizenship behavior according Podsakoff (2000) and Organ (2006) describe as an individual behaviour that is discretionary, not directly or explicit organized by the formal reward system, and in aggregate promotes the efficient and effective functioning of the organization, with the dimensions are altruism, conscientiousness, sportsmanship, courtesy, and civic virtue.

Organizational citizenship behaviour is defined as a characteristic of employees who, beside their defined tasks and role in an organization, “engage in innovative and spontaneous activity that goes beyond their role descriptions” (Konovsky & Pugh, 1994). The concept of organizational commitment as an in-role behavior and organizational citizenship behavior as an extra-role behavior is an embodiment of good citizenship. The research evidence (Podsakoff et al., 2000) indicates that OCB has a positive impact on managers’ judgement and decisions (e.g. performance evaluations and reward recommendations). There is also evidence that OCB may contribute to the effectiveness of work teams and organizations (performance quantity, performance quality, on financially effectiveness indicators, and customer service indicators).

Good citizenship are individuals who adhere to all company policies, adhere to all existing laws and regulations, obey to struggle and work hard to defend the interests of all stakeholders, and never take personal advantage of an activity Company business. Described as an employee with good corporate citizenship will always be responsible for working and generating all the potential of the company's success through the role of ethical work, those individuals who do not count in assisting the company, and are fully dedicated with the...
responsible of maintaining a reputation, credibility, and corporate honor wherever in the form of in-role behavior and extra-role behavior. Katz et al. (In William and Anderson, 1991) that differentiates defining in-role behavior as a necessary or expected behavior for job task fulfillment, whereas extra-role behavior refers to a collection of actions not included in the employment report or associated with an employee's position or role within the organization.

Figure 1. Psychosocial Work Environment as antecedent of organizational commitment to sharia organization towards Good Citizenship

In an attempt to explain the above model, I used the findings in previous research to illustrate how the psychological work environment has an effect on good citizenship. This research has a purpose to see the effect of psychological work environment on organizational citizenship behavior through organizational commitment. The subject of this research are 219 bank employees determined using multi stage sampling, collecting from 15 different banks in province of Central Java, Indonesia, that consists of 3 type of shari’a bank: Bank Umum Syariah (BUS), Unit Usaha Syariah (UUS), and Unit Usaha Syariah (UUS), and Bank Perkreditan Rakyat Syariah (BPRS). The criteria are determined as follows: [1] male and female; [2] shari’a banking employee in Central Java; [3] have a working period above 1 year; and [4] have the last education level minimum: senior high school.

In this research there are variables of mediator that is organizational commitment. Testing of hypothesis mediation can be done by procedure developed by Sobel (1982) and known by Sobel test. Sobel test is done by testing the indirect effect of independent variable (X) to the dependent variable (Y) through the intervening variable (M). To test the hypothesis done by doing a comparison between the results of path coefficient with T table using Partial Least Square (PLS).

Hypothesis 1: "Psychosocial Work Environment Influence on Organizational Commitment"

Result of inner model, the path coefficient γ13 is 0.295. R-square value is obtained from quadratic result of coefficient that is (.295) 2 x 100% = 8.7%. Based on the criteria proposed by Chin (1998) in Ghozali and Latan (2012), the R-square value of less than 19% is a weak influence. Hypothesis test using t-test, and the result is t (4.475)> t table (1.960), so H0 is rejected means psychosocial work environment on sharia organization proved to have a significant effect on organizational commitment, although the influence given is classified as weak.

Hypothesis 2: "Psychosocial Working Environment Influence on Organizational Citizenship Behavior"

The result is the path coefficient γ23 is .212. R-square value is obtained from quadratic result of coefficient that is equal to (.212) 2 x 100% = 4.5%. Based on the criteria proposed by Chin (1998) in Ghozali and Latan (2012), the R-square value of less than 19% is a weak influence. The result is t (3.133)> t table (1.960) so that rejected H0 means psychosocial work environment proved to have a significant effect on the organizational citizenship behavior although the influence is classified as weak.
Hypothesis 3: "Psychosocial Working Environment Influence on Organizational Citizenship Behavior through Commitment to Sharia Organization"

Figure 2. Inner Model Hypothesis 3

Based on the result of inner model above, it is known that the path 13 is .295 and β21 is .431 so that the influence of γ coefficient of indirectly from psychosocial work environment toward organizational citizenship behavior through organizational commitment is .295 x .431 x 100% = 12.7%. Based on the criteria proposed by Chin (1998) in Ghozali and Latan (2012), the indirect effect is less than 19% so that the categorized influence is classified as weak.

Viewed from the path of influence from X to Y is significant, so also the path of influence from Y to Z which is significant, it can be concluded that the indirect influence of psychosocial work environment on organizational citizenship behavior through organizational commitment is classified as weak and significant.

Discussion psychosocial work environment achieving good citizenship on sharia organization

Psychosocial work environment on shari’a organization is divided into two, namely office environment and work environment in the field. Both have two different challenges in the context of the physical work environment, but have the same psychosocial work environment, namely the needs of the workers, group work norms, worker roles and attitudes, the relationships between peers, and the relationships between employees with superiors.

Similar previous research related to the influence of physical work environment and psychosocial work environment to nurse job satisfaction, where the results showed the influence of physical work environment variables and psychosocial work environment on nurse work satisfaction in RS X. It was shown by the contribution of physical work environment to job satisfaction .65 and psychosocial work environment variables affect job satisfaction by .60. Taken together, the physical and psychosocial work environment affects job satisfaction by .73 (Octaviyani, 2013).

In a previous study, Wibowo (2015) examined the role of perceived psychosocial work environment in organizational citizenship behavior (OCB) in studies of Islamic organizations. Subjects in this study were 76 employees in sharia banking. Hypothesis testing using regression analysis. The result of analysis shows that the correlation between perception of psychosocial work environment with OCB shows positive with correlation 0.771, and hypothesis test to prove if perception of psychosocial work environment have significant effect to OCB is about 0.590. The conclusion of this research is psychosocial work environment significantly contribute to OCB in sharia organization. Based on the results, the authors recommend to
managers and management of sharia organizations if they want OCB performance in employee performance, they must develop a good and fair psychosocial work environment to be felt positively by employees.

From the above review that employee in-role behavior refers to the collection of a series of employee actions based on the description of his position or his role in the organization is a representation of commitment to his organization, while the extra-role behavior is a representation of citizenship behavior in his organization, there are two types of contributions Different from employees in the context of good citizenship. The first is productivity, that is, the measurement of the individual output or that is shown as an in-role behavior or when referring to sharia organization is a iltizam (commitment) and mandate to the task/work assignment, while the other is a participatory contribution, which is usually not reflected in the measurement of output But indicates a form of participation of the citizens of the organization, in this case shown as extra-role behavior or b when referring to sharia organization that is the behavior of fastabiqul khairat.

However, this study shows that there is little chance of someone willing to fastabiqul khairat, if they do not have iltizam (obedience to commitment) and mandate especially in shari’a banking as shari’a organizational. Finally, the research findings is very interesting, namely in creating good citizen in human resources in sharia organization, it is necessary to mediate the strengthening of commitment in sharia organization first, especially related to psychosocial work environment, toward good citizenship that implemented by organizational citizenship behavior.

Psychosocial is any change in the lives of individuals, both psychological and social, that have mutual influence. Straumstein, etc (2009) said that the concept of psychosocial work environment, along with other specific climate measures, such as safety climate (e.g. Zohar & Luria, 2005), climate for creativity (Amabile, Conti, Coon, LaZanby, & Herron, 1996), and service climate (Schneider, Bowen, Erhart, & Holcombe, 2000) all run the risk of casting their net too narrowly, neglecting more general organizational characteristics that can impact a broader range of organizational outcomes (Gillespie, Denison, Haaland, Smerek, & Neale, 2008).

CONCLUSION

This paper tries to apply the theory of psychosocial work environment in sharia organization. In the context of syariah organizations, aspects of the psychosocial work environment consist of: how to satisfy the needs according to shari’a, work norms that embrace Islamic values, the roles and attitudes of employees in muamalah, relationships among co-workers to build ukuhwah islamiyah (Islamic relationship), and relationship between subordinates with superiors which they both must remain amanah (trustful) in role.

The results showed that the psychosocial work environment in sharia organization plays a significant role in organizational commitment. It was also found that the psychosocial work environment in sharia organization had a significant effect on organizational citizenship behavior through mediation of organizational commitment variable. This indicates that the psychosocial work environment becomes an antecedent of good citizenship, because organizational commitment and organizational citizenship behavior is a conception of good citizenship.

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