

**LAPORAN AKHIR PENELITIAN**



*THE EFFECT OF RELIGIOSITY ON ORGANIZATIONAL CITIZENSHIP BEHAVIOUR*

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# *The Effect of Religiosity on Organizational Citizenship Behaviour*

(A Case Study on Teachers of Roudlotus Saidiyyah Foundation)

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**Abstract**—Religiosity is closely associated with religious activities; not only performing rituals (worship) but also on other activities. Religiosity can predict how a person's work performance is. The purpose of this study is to analyze the level of religiosity of a person through five dimensions; ritual, ideological, intellectual, experience and the dimension of consequences, and to analyse religiosity's effect on organizational citizenship behavior (OCB). The analytical tool used to test the effect of research variables is multiple linear analysis. The research was conducted using qualitative descriptive analysis with teachers in foundation of Roudlotus Saidiyyah in Semarang as respondents. The study shows no effect of the ritual dimension (X1), the ideological dimension (X2), the intellectual dimension (X3), and the dimension of experience (X4) on OCB, while the dimensions of the consequences (X5) has a considerable influence on OCB.

**Keywords**—*Organizational Citizenship Behaviour (OCB); Ritual dimension; Ideological Dimension; Intellectual dimension; the Dimension of Experience; Consequence*

## I. INTRODUCTION

It can be said that Indonesian society is religious society adhering to the values of their respective religions in their daily attitude or behaviour. The behavior of Indonesian religious communities can be seen from their very high concern on the issue of religion. Indonesian generally used to carry out products containing religious symbols and religious ritual which are widely practiced by society. Every religion teaches the good to its adherents, then someone who has a high religiosity is always trying to do good by helping each other and behave altruist [1]. Religiosity is the strength of the relationship or belief of a person with his or her religion. Religious activities which are closely related to religiosity are not only occur when performing rituals (worship) but also other activities driven by inner strength [2]. Religiosity is a complex integration between religious knowledge, religious feeling and action of a person.

The works of [3] examining the influence of religiosity of students to altruistic state that a religious student will always try to do good works voluntarily like helping others or loving others. In the professional work field, the willingness to do this voluntary work will improve the efficiency and productivity of the organization. The members' willingness to give positive contribution is expected to not only limited to a professional obligation, but

more than that. The behavior of willingness to contribute more than the formal obligation is referred to as *organizational citizenship behavior* or abbreviated to *OCB* [4].

### A. *Organizational Citizenship Behaviour (OCB)*

Organizational Citizenship Behavior (OCB) is defined as an individual behavior containing freedom values (discretionary), which do not directly and explicitly received appreciation from the formal reward system, which on the whole encourages the effectiveness of the organization. OCB involves some behaviors, like to help others, to volunteer for extra duties, as well as adherence to the rules and procedures in the workplace. Experts believe that the success of an organization cannot be separated from the role of OCB, because organizations basically cannot anticipate the entire organizational behavior only with job descriptions which were formally declared [5].

According to [6], OCB affects on the effectiveness of organisations for several reasons. First, OCB can help increase the productivity of co-workers. Second, OCB can help intensify managerial productivity. Third, OCB can help efficient the use of organizational resource for productive purposes. Fourth, OCB can decrease the level of demand over the allocation of organizational resources for employee maintenance purposes. Fifth, OCB can serve as the basis for an effective coordination between team members and working groups. Sixth, OCB can improve the organization's ability to obtain and maintain reliable human resources by giving the impression that the organization is the more interesting working place than other work places. Seventh, OCB can improve the stability of organizational performance. And the last one, OCB can enhance the organization's ability to adapt to changes of the business environment. Thus, the importance of OCB is practically in the organizations's ability to ameliorate and improve the efficiency, effectiveness, and creativity of the organization through its contribution in the transformation of resources, innovation, and adaptability [7] [8].

### B. *Religiosity*

Religiosity is the individual's personal relationship with God which consequences on the desire to do His orders and being away from His ban. Religiosity is the way someone

lives symbols, beliefs, values and behaviors that are driven by spiritual powers. Religious activities are not only limited to activities that look and can be seen by eye sight, but also activities that do not appear and occur in a person's heart. So the religiosity attitude is the integration between religious knowledge, feeling and religious action of a person. Religiosity can be seen from religious activities which are carried out regularly and consistently in everyday life. There are five dimensions in the context of religiosity embraced by the vast majority of Indonesian [9] :

- a. Ritual Dimension; ie aspects that measure the extent to which a person performs the ritual obligations of the religious affiliations such as go to places of worship, private prayer, fasting, and others.
- b. Ideological Dimension; which measures the extent to which a person receives dogma in his or her religion. For example; the acceptance of the existence of God, angels and demons, heaven and hell, and others.
- c. Intellectual Dimension; namely how far the extent someone knows and understands the teachings of their religions. In a wider case, this intellectual dimension indicates the level of one's understanding of the doctrines and religious teachings of the religion embraced. The knowledge that a person possesses will make his or her thinking and insight wider so that their religious behavior will be more focused.
- d. The Dimension of Experience; related to how much a person sense and experience religious feelings and encounters. This dimension is manifested in the feeling of being close to God, the feeling that his or her prayers often come true, peaceful feeling and happy because of his belief in God, the resignation feeling, the feeling of solemn when conducting worship, gratitude, and the feeling of receiving a warning or favor from God.
- e. The Dimonsion of consequences; this dimension relates to the extent someone was willing to commit with his or her religious teachings in everyday life. This dimension is basically an act of someone relating to the people surrounding in order to developing his or her creativity of devotion (worship) to God.

## II. ANALYSIS METHOD

This research is conducted in junior high school and vocational school of Roudlotus Saidiyyah Foundation in Semarang and the population is the entire educators of the foundation. The sampling method used in this study is one of non-probability samplings, namely purposive sampling method.

### A. Operasional Definisio of Variables

Religiosity is defined as how someone live his religion comprising symbols, beliefs, values and behaviors that are driven by spiritual powers which is a form of complex integration between religious knowledge, religious feeling and action in a person. Religiosity is measured through the five dimensions described in 25 question items

OCB is the willingness of teachers in junior high

school and vocational school of Roudlotus Saidiyyah Foundation in Semarang to do and complete their works; not only their own tasks and responsibilities, but also other works that are not their responsibilities, which are accomplished voluntarily, sincerely, happily without having governed and without expecting direct reward. OCB is measured by question instruments that consist of five indicators with 15 questions.

### B. Data Analysis Technique

Based on the validity and reliability tests conducted on 60 answers of respondents, all statement items used in the questionary in this study, are valid and reliable and it is, therefor feasible to be used as a means of data collection. The results of testing classical assumption in this study shows that Heteroskedastisitas, Autocorrelation and Multicolinearity do not occure.

## III. RESULTS AND DISCUSSIONS

Here is the result of multiple linear regression analysis used to determine the influence religiosity dimensions on OCB.

TABLE 1. MULTIPLE REGRESSION ANALYSIS RESULT

Model	Unstandardized Coefficients		Standardized Coefficients	t		Sig.
	B	Std. Error	Beta	B	Std. Error	
1 (Constant)	19,868	4,907		4,049		,000
X1	-,577	,322	-,244	-1,570		,130
X2	,544	,356	,235	1,567		,110
X3	,118	,245	,067	,431		,676
X4	,200	,388	,077	,478		,643
X5	,850	,232	,371	3,412		,001

Based on multiple analysis table, it is known that the value of sig. of the variable X1 (ritual dimension), X2 (ideological dimension), X3 (intellectual dimension) and X4 (dimension of experience) > 0.05, which means that the four dimensions do not have a significant influence on OCB. While the X5 has a sig. <.05 therefore it significantly affects on the OCB. In addition, based on the above table, the dimension of the consequences is the most influential variable on OCB compared to the other four dimensions, with standard regression coefficient (Beta) of 0.371.

The dimension of Ritual has no significant effect on the OCB. Though the ritual dimension has an average value as high as 4.13 for respondents' answers adressing the items of questions, such as obedience in carrying out religious instructions such as prayer, fasting, paying *zakat*, and perform (intend) pilgrimage (*hajj*), but this dimension does not significantly influence the OCB. This is because the respondent argued that prayer, fasting, *zakat*, pilgrimage and other rituals are not related to their performance in implementing and completing their work.

The ideological dimension does not significantly affect the OCB despite the respondents' answers on ideological dimension result the average value as high as 4.02. This shows that respondents strongly believe in the truth of their religion because of its relation with Godhead. Whereas work is perceived as a social event

which has no direct relation the the aspects of Godhead.

Intellectual dimensions and experience dimensions have no significant effect on OCB although the average value of respondent statements for these two dimensions is quite high, ie, 3.77 and 3.78. Respondents' answers indicated that they accepted the truth more because of the doctrines of planting religious teachings they had previously obtained, not of strong arguments and logics. The number of respondents' answers to the questions about the attempts to increase their understanding of religion and increase religious knowledge through seminars or reading religious books are also relatively low. In general understanding, the main point is that as long as the work is done , no need to think about the process and the final result.

The dimension of consequences has a significant influence on OCB. The result of the respondent's answer to the statements in the ideological dimension has a very high average value of 4.32. This means that the decisions of employees in performing their duties in accordance with existing procedures and regulations are based on their consequences as a religious person. Respondents have a commitment to apply their religious teachings in daily life, such as when they are in an organization, they have duty to be accomplished and must pay attention to prohibitions in accordance with the procedure.

#### IV. CONCLUSION

1. Based on F test and t test conducted in this research, it is known that Ritual Dimension, Ideological Dimension, Intellectual Dimension, Experience Dimension have no effect on OCB.
2. Among the 5 Dimensions of Religiosity, Dimension of Consequences is the strongest influence dimension on OCB.
3. It can be said that religiosity dimensions and OCB of educators in Roudlotus Saidiyyah Foundation are good, because, the data obtained mentions that the average percentage indicating that in their work is based on religion and want to do work that is not the responsibility is 72.3 %.

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