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Universidad del Zulia
Facultad Experimental de Ciencias
Departamento de Ciencias Humanas
Maracaibo - Venezuela

The Influence of Spiritual Leadership, Work Life Quality, Islamic Work Ethic on Employee Performance with Organizational Citizenship Behavior.

Case Study of Employees of SUMUT Islamic Bank in Medan City

Nasir Nasution¹ , Muslim Marpaung², Amirulsyah³

North Sumatra State Islamic University, Indonesia.

Abstract

This study aimed to determine the effect of spiritual leadership, work life quality, and Islamic work ethic on organizational citizenship behavior, and to determine the effect of organizational citizenship behavior on the performance of employees of SUMUT Islamic Bank in Medan. This research used quantitative approach by conducting a survey of 131 respondents of SUMUT Islamic Bank employees in Medan City with a random sampling method. The analytical tool used in this study was Path Analysis. The results of this study indicated that the quality of work life and Islamic work ethic were proven to have a positive and significant effect on organizational citizenship behavior of employees of the SUMUT Islamic Bank in Medan City. Likewise, organizational citizenship behavior had a positive and significant impact on the performance of employees of the SUMUT Islamic Bank in Medan. The results also showed that there was no significant influence between spiritual leadership on organizational citizenship behavior. Based on the results of this study, it is recommended that banking stakeholders, especially the managerial of the North Sumatra Bank of Islamic in Medan, be more intensive and massive in paying attention to the determinants of performance, namely by paying attention to the quality of work life and the Islamic work ethic of employees. The originality of this study is that a similar model with a multivariate approach has not been found in the employees of SUMUT Islamic Bank in Medan.

Key words: Spiritual Leadership, Work Life Quality, Islamic Work Ethic, Organizational Citizenship Behaviour, Performance

La influencia del liderazgo espiritual, la calidad de la vida laboral, la ética laboral islámica en el desempeño de los empleados con el comportamiento de la ciudadanía organizacional.

Estudio de caso de empleados del SUMUT Islamic Bank en la ciudad de Medan

Resumen

Este estudio tuvo como objetivo determinar el efecto del liderazgo espiritual, la calidad de vida laboral y la ética laboral islámica en el comportamiento de la ciudadanía organizacional, y determinar el efecto del comportamiento de la ciudadanía organizacional en el desempeño de los empleados del SUMUT Islamic Bank en Medan. Esta investigación utilizó un enfoque cuantitativo al realizar una encuesta a 131 encuestados de empleados del SUMUT Islamic Bank en la ciudad de Medan con un método de muestreo aleatorio. La herramienta analítica utilizada en este estudio fue Path Analysis. Los resultados de este estudio indicaron que la calidad de vida laboral y la ética laboral islámica demostraron tener un efecto positivo y significativo en el comportamiento de ciudadanía organizacional de los empleados del SUMUT Islamic Bank en Medan City. Asimismo, el comportamiento de ciudadanía organizacional tuvo un impacto positivo y significativo en el desempeño de los empleados del SUMUT Islamic Bank en Medan. Los resultados también mostraron que no había una influencia significativa entre el liderazgo espiritual en el comportamiento de ciudadanía organizacional. Con base en los resultados de este estudio, se recomienda que las partes interesadas de la banca, especialmente la gerencia del Banco Islámico del Norte de Sumatra en Medan, sean más intensivas y masivas en prestar atención a los determinantes del desempeño, es decir, prestando atención a la calidad de la vida laboral y la ética laboral islámica de los empleados. La originalidad de este estudio es que no se ha encontrado un modelo similar con un enfoque multivariado en los empleados de SUMUT Islamic Bank en Medan.

Palabras clave: liderazgo espiritual, calidad de vida laboral, ética de trabajo islámica, comportamiento de ciudadanía organizacional, desempeño

I. INTRODUCTION

Very tight competition in the banking requires smarter work. Various methods are used to create competitive advantage. One of the most important aspects in creating competitive advantage is to improve the quality of human resources. This is certainly not easy, the process of recruiting employees with a strict selection with projections obtained by superior employees has not been considered sufficient. Developing superior quality employees is certainly a must.

In an effort to achieve organizational goals, a company requires the implementation of various internal functions, including the role of labor or employees, or various internal functions of the company are carried out in an integrated manner as a process of transformation resulting in good output in goods and services offered to consumers.

The internal function of the workforce / employee has a relationship with one another coupled with other internal functions. This condition is necessary so that the company's function as an entity can provide sustainable services to the community on the basis of mutual benefit. Employee performance affects contributions to the organization (Mathis & Jackson, 2006). The high level of one's performance can be improved by increasing the quality and quantity of work. One of the efforts to improve performance and improve the quality of output is through the participation and involvement of employees in the decision making process and to meet the needs of employees.

Organizational Citizenship Behavior can arise from various factors in the organization, including job satisfaction from employees and high organizational commitment. When employees feel satisfaction with the work they will work optimally in completing his work, even doing some things that might be outside his duties. Likewise, when a person has a high commitment to his organization, then the person will do anything to advance his company because of his trust in his organization (Darmawati, 2017).

When someone gets job satisfaction and has a high commitment to the organization, employees will provide good service and vice versa, when employees do not experience satisfaction then the services provided to consumers, in this case students and lecturers can be unsatisfactory. Job satisfaction is defined as a person's emotional response to aspects in or on the whole work. The emotional state or attitude of a person will be shown in the form of responsibility, attention, and development of performance. The idea of OCB behavior was first introduced and pioneered by Organ. This author suggests a new construct as a way to explain the lack of real

empirical relationships between job satisfaction and job performance. The results showed that the relationship between the two constructs was low to moderate, Organ and colleagues proposed that most researchers had wrongly measured performance; they argue that a stronger relationship between job satisfaction and performance should emerge when the performance is operationalized using behavior that is far outside the employee's core work, because employees have control over the type of activity and therefore will be involved in it, in other words, measuring employee performance easier based on work attitude (Layaman, 2010).

Spiritual leaders are also a dominant factor in the change of a company. Where there are advanced institutions that must be a "big person", that is, one who has the top of the pyramid of religious ethics (nafs almutnainnah, taqwa and ihlas). The peak implementation of religious ethics in daily life will generate people who have commitment (caring) and dedication (dedication), patience, willing to sacrifice, fight tirelessly and sincerely (Hadi, 2012).

From various studies that have been put forward, it appears that the work ethic is influenced by various factors. Novliadi stated several factors that influence the work ethic, namely religion, culture, social politics, geographical conditions, education, economic structure, and individual intrinsic motivation. These factors can be explained in detail, as follows: Religious factors can affect the work ethic when a person in carrying out his life is more guided by his belief (religious) (Shopiah, 2013).

Reflecting on the research above, it is important to see how to assess employee performance from different perspectives. This makes it possible to get a broader and comprehensive framework on the dynamics that can be seen from the performance of SUMUT Islamic Bank employees. A different item that can be seen as a variant is how to assess the performance of the SUMUT Islamic Bank employees in terms of spiritual leadership, life quality and work ethic.

This study took the theme of how spiritual leadership, quality of work life and Islamic work ethic can improve the performance of SUMUT Islamic Bank employees in Medan, both directly and indirectly. What is intended directly in this study is how the three Indicators are directly related to employee performance, and how indirect relationships affect performance through the organizational indicators of citizenship behavior. SUMUT Islamic Bank is taken as the subject of this study departing from the observations of researchers when they see the atmosphere of Islam present in

the running of the Islamic banking business. Researchers are interested in looking deeper into how Islamic values are present in the banking world and how employees carry out their tasks so far. Departing from this, researchers tried to look at aspects of the performance of SUMUT Islamic Bank employees in OCB (organizational citizenship behavior), where researchers wanted to capture how the performance was carried out on the basis of self-awareness, and the desire to provide the best things for the company. This condition will certainly be seen from the relationships that indirectly affect performance, in the context of this research the researcher wants to capture how the spiritual leadership of a branch leader, the quality of work life of an employee, and the Islamic work ethic of an employee of SUMUT Islamic Bank affect performance.

The interesting side in this research is how North Sumatra Islamic Bank still maintains the nuances of Islam in running the company wheels but also keeps the professional work rhythm like a conventional bank. This is certainly interesting where the side of maintaining quality without justifying any means is done with the Islamic concepts that are present in them. Therefore, the purpose of this study is to determine the effect of spiritual leadership, quality of life relationships, and work ethic on organizational citizenship behavior and to determine the effect of organizational citizenship behavior on the performance of SUMUT Islamic Bank employees in Medan City.

II. THEORETICAL BASE

Spiritual Concept

Kepemimpinan spiritual adalah kepemimpinan yang membawa dimensi keduniawian kepada dimensi spiritual (keilahian). Tuhan adalah pemimpin sejati yang mengilhami, mempengaruhi, melayani dan menggerakkan hati nurani hamba-Nya dengan cara yang sangat bijaksana melalui pendekatan etis dan keteladanan. Karena itu kepemimpinan spiritual disebut juga sebagai kepemimpinan yang berdasarkan etika religius. Kepemimpinan yang mampu mengilhami, membangkitkan, mempengaruhi dan menggerakkan melalui keteladanan, pelayanan, kasih sayang dan implementasi nilai dan sifat-sifat ketuhanan lainnya dalam tujuan, proses, budaya dan perilaku kepemimpinan (Rafsanjani, 2017).

Spiritual leadership brings the worldly dimension to the spiritual dimension (divinity). God is a true leader who inspires, influences, serves and moves the conscience of His servants in a very wise way through an ethical and exemplary approach. Therefore spiritual leadership is also

called leadership based on religious ethics. Leadership that is able to inspire, awaken, influence and mobilize through example, service, compassion and the implementation of values and other divine attributes in the goals, processes, culture and behavior of leadership (Rafsanjani, 2017).

Spiritual leadership is believed to be the solution to the current leadership crisis. Spiritual leadership is the culmination of the evolution of leadership models or approaches because it departs from the human paradigm as rational, emotional and spiritual beings or beings whose personality structure consists of body, lust, reason, heart and spirit. Spiritual leadership is true leadership and real leaders. It leads with religious ethics that is able to form exceptional character, integrity and example. He is not a leader because of rank, position, position, descent, power and wealth. Spiritual leadership does not mean anti-intellectual leadership. Spiritual leadership is not only very rational, but it also clarifies rationality with the guidance of his conscience. Spiritual leadership also does not mean leadership with supernatural powers as contained in the terms “spiritual figures” or “spiritual advisors”, but leadership using spiritual intelligence, inner eye sharpness or the sixth sense. Spiritual leadership also cannot be equated with the all-esoteric (inner) which is opposed to the all-exoteric (born, formal), but seeks to bring and give value and meaning that is born into the inner house (spiritual) or give a load of spirituality and holiness to all that is profan (Rafsanjani, 2017).

According to Fry, Spiritual Leadership encompasses values, attitudes and behaviors that are intrinsically needed to motivate themselves and others so that they have a sense of spiritual survival through calling and social system membership. spiritual leadership requires: (1) creating a vision where members of an organization experience a vocation in terms of their lives (2) developing a social culture based on altruistic love where leaders and followers have genuine care, attention and appreciation for themselves and others, producing a sense of membership and feel understood and valued (Rafsanjani, 2017).

Seeing the conditions outlined above about spiritual leadership, this study emphasizes the concept of spiritual leadership in accordance with expressed by Prof. Dr. Tobroni. The characteristics of spiritual leadership according to him in Islam are as follows: (a) True Honesty; (b) Fairness; (c) The spirit of pious charity; (d) Hate formality and organized religion; (e) A little talk is a lot of work and is relaxed; (f) Generating the best for yourself and others; (g) Openness to accept changes; (h) Loved leaders; (i) Think Globally and act locally; and (j) Humility.

Quality of Work Life

Quality of work life is one form of philosophy applied by management in managing organizations and human resources. Quality of work life is a management perspective on people, work and organization (Arifin, 2012). The main elements of quality of work life are management's concern about the impact of work on humans, organizational effectiveness and the importance of employees in solving decisions concerning work, career, income and their fate at work (Arifin, 2012). Therefore, the quality of work life is a major problem that needs special attention in a company (Lewis, 2001). Zin explained that there are seven dimensions in the quality of work life to improve the quality of human resources, namely participation in problem solving, innovative reward systems, a conducive work environment, self-development, leadership, integration and social relevance (Zin, 2004). The success of creating quality work life in a company has an effect on several specific things in employees such as job satisfaction, motivation, and employee involvement (Werther and Davis, 1996). If the quality of work life for employees is high, it will have a positive impact on the company such as increased productivity, increased work quality, and reduced absenteeism and employee turnover (Riggio, 1990). This gives the meaning that a good quality of work life is an expectation for the company, because employees are ultimately expected to increase overall company productivity.

Islamic Work Ethic

Ethos comes from Greek word (ethos) that means, to attitude, personality, character, character, and belief in something. This attitude is not only shared by individuals, but also by groups and even society. In ethos there is a passion to perfect everything and avoid any damage, so that every work is directed to reduce or even completely eliminate the defects from his work.

“Working” for a Muslim is an earnest endeavor by mobilizing all of his assets, thoughts and dhikr to actualize or reveal his meaning as a servant of Allah who must subdue and position himself as part of the best society (khairu ummah) or with the word others can also say that only by working human beings humanize themselves. More essentially, working for a Muslim is “worship”, proof of his devotion and gratitude to cultivate and fulfill the Divine calling to be able to be the best because they realize that the earth was created as a test for those who have the best work ethic.

In the context of this study the intended work ethic is the Islamic work ethic. The characteristics of people who own and live a work ethic will be seen in their attitudes and behavior based on a very deep conviction that work is worship and achievement is beautiful. There is a call to continue to improve themselves, look for achievements, not prestige, and appear as part of the best people. One of the essence and nature of the work ethic is the way a person lives, understands, and feels how valuable time is. Time is the most valuable deposit that Allah SWT bestows free and evenly distributed to everyone. Islamic Principles or Characteristics of Work Ethics.

Organizational Citizenship Behavior (OCB)

Organizational Citizenship Behavior (OCB) interpreted as behaviors and workers that exceed those required by their formal role and are not directly and explicitly accepted by formal resinous compensation / reward systems, and thereby facilitate organizational functions (Organ, 1998). OCB involves several behaviors including helping others, volunteering for extra tasks, complying with rules and procedures at work. This behavior regulates “employee value added” and is a form of prosocial behavior, namely positive, constructive and meaningful social behavior that helps (Aldag and Reschke, 1997).

Organ defines OCB as free individual behavior, not directly or explicitly related to the reward system and can enhance the effective functioning of the organization. Organ also notes that Organizational Citizenship Behavior (OCB) was found as an alternative explanation for the “satisfaction based on performance” hypothesis. Organ states that this definition is not supported by an adequate explanation of the “role of work” for someone is dependent on expectations and communication with the sender (Organ, 1998).

Several measurements about OCB has been developed. The Morison scale is one of the measurements that have been refined and have good psychometric abilities (Morrison, 1995; Aldag and Reschke, 1997). This scale measures the five OCB dimensions as follows:

- Dimension 1: Altruism, behavior in helping others
 - a. Replace coworkers who do not enter or rest.
 - b. Help other people whose work is overloaded.
 - c. Help the orientation process of new employees even if they are not asked.
 - d. Help with other people’s chores when they are absent.
 - e. Take the time to help others with work problems.

- f. Become a volunteer to do something without being asked.
- g. Help others outside the department when they have problems.
- h. Help customers and guests if they need help.
- Dimension 2: Conscientiousness, behavior that exceeds the minimum prerequisites such as attendance, compliance with rules, and so on.
 - a. Arrive early, ready to work when the work schedule starts.
 - b. Be on time every day no matter the season or traffic, and so on.
 - c. Talk as necessary in conversation on the telephone.
 - d. Do not spend time talking outside of work.
 - e. Come immediately if needed.
 - f. Do not take excess time despite having an extra 6 days.
- Dimension 3: Sportmanship, Willingness to tolerate without complaining, restraint and activities to complain and swear.
 - a. Find no errors in the organization.
 - b. Do not exaggerate the problem beyond the proportions.
- Dimension 4: Civic Virtue in organization functions
 - a. Give attention to functions that help the organization's image.
 - b. Give attention to important meetings.
 - c. Help to Arrange departmental togetherness.
- Dimension 5 Store information about events and changes in the organization.
 - a. Follow the changes and developments in the organization.
 - b. Read and follow organizational announcements.
 - c. Make a judgment in assessing the best for the organization.

It seems that experts are interested in OCB issues because the behavior is considered very important / vital to the functioning of the organization. This assumption is mainly based on Katz's work that states that organizations depend on contributions and employees who work beyond what is required by the task to function effectively (Katz, 1964). However, contrary to various studies examining antecedent variables and OCB, only a few experts have investigated the relationship between citizenship behavior and organizational performance. Furthermore, little theoretical work exists that explains why OCB is essential to the effectiveness of organizational functions, or how OCB can ultimately relate to organizational performance. Thus, while researchers state that citizenship behavior increases organiza-

tional effectiveness because it facilitates machines and organizations, the theoretical basis on which these statements are based is still very weak.

Employee Performance

The strength of each organization lies in human resources, so that organizational performance is inseparable from the achievements of every individual involved and that final achievement is known as performance. According to Robbins (2001), performance is the optimal achievement in accordance with the potential of an employee that is something that always a concern of organizational leaders. This performance to configure the extent to which a person's activities in carrying out tasks and trying to achieve the goals set. Performance is the result of quality and quantity of work achieved by employees in carrying out tasks in accordance with the responsibilities given (Mangkunegara, 2002).

Considering the importance of performance appraisal, it is said that a critical factor related to the organization's long-term success is its ability to measure the employees work and use that information to ensure the implementation in meeting current standards and improving over time (Simamora, 1999). Job performance is the result achieved by an individual according to the size applicable to the work in question and job performance is part of the occupational profession concerning what an individual produces from work behavior. The degree to which the individual successfully completes the task is called a profession.

Based on the theoretical studies that have been put forward, individual performance variables are defined as work outputs in the form of products or services achieved by a person or group in carrying out their duties, both quality and quantity through human resources in carrying out their work in accordance with the responsibilities given to them. Indicators that can be used to measure the fairness of individual performance are: 1) The quality of the work system; 2) The volume of work that can be completed; 3) The ability to utilize existing resources; 4) Level of independence; 5) Speed of understanding the work; and 6) Ability to coordinate work.

III. RESEARCH METHODOLOGY

This type of research in this study used a quantitative approach by using a path analysis design. This research design places leadership (X1), quality of work life (X2) and Islamic work ethic (X3) as independent variables, Organizational citizenship behavior (Y1) and Employee performance (Y2) as the dependent variable. This study examined the magnitude of the con-

tribution of variables (X1), (X2), (X3) to (Y2) through (Y1).

Path analysis (Imam, 2016) used in this study is a technique to analyze the causal relationship that occurs in multiple regression if the independent variables affect the dependent variable not only directly but also indirectly. In other words, this study seeks to see how independent variables such as Spiritual Leadership, Quality of work life and Islamic work ethic affect the performance of SUMUT Islamic Bank Employees in Medan City directly and indirectly and organizational citizenship behavior becomes the dependent variable as an indirect relationship factor.

Regarding to research activities, the population can be interpreted as the number of all people or non-people who have the same characteristics and meet certain conditions relating to the research problem and can be used as a source of sampling. In the case of the research that the researchers took, the population was the SUMUT Islamic Bank Employee in Medan. In this case the population summarizes all staff and branch leaders of the North Sumatra Islamic Bank in Medan City. From this population, respondents have different levels of education, divided into two groups, namely respondents who have a D3 education level, and respondents who have an education level S1 / S2 In research activities the sample can be interpreted as the sum of a portion of the population whose position represents the population and used as a source of research data collection. Sampling in this study using the Slovin method with the following calculations:

$$n = \frac{N}{1 + Ne^2}$$

Where :

n = Sample size

N = Population size

e = error level percentage (0.10)

based on i - formula above, the sample in this study can be drawn as follows:

$$n = \frac{179}{1 + 179 \cdot 0.10^2}$$
$$n = 65$$

The above formula provides a Figure that in the study the minimum sample was 65 samples. However, in order to provide a representative sample of the population, researchers will add up to 131 samples by taking 6 SUMUT Islamic Bank branches in Medan.

IV. RESULTS AND DISCUSSION

Respondent Demography

Based on the number of respondents successfully collected by researchers, there were 131 respondents. The respondents taken were employees of SUMUT Islamic Bank in Medan City. The general characteristics of the respondents analyzed included gender, age, last education and years of service. Based on information collected by the following researchers, a description of respondent data is presented.

Table 1: Respondent Demography

Gender	Frequency	Percentage	Gender	Frequency	Percentage
Male	79	60.30%	< 10 years	91	69.50%
Female	52	39.70%	10-20 years	34	26.00%
Age	Frequency	Percentage	21-30 years	5	3.80%
<30 years	30	22.90%	> 30 years	1	0.80%
30-40 years	90	68.70%	Education	Frequency	Percentage
40-55 years	11	8.40%	D3	12	9.20%
			S1	104	79.40%
			S2	15	11.50%

Based on data collected, from 131 respondents, there were more male respondents compared to female respondents with 60.3% were male respondents, while the remaining 39.7% were female respondents. The majority of respondents in this study had an age range between 30-40, amounting to 68.7%, followed by respondents with an age range <30 years, amounting to 22.9%, and respondents with an age range of 40-55, amounting to 8.4%. The majority of respondents in this study had a bachelor's education of 79.4%, followed by master's educational background of 11.5%, and only 9.2% graduated from D3. The majority of respondents in this study had a tenure of less than 10 years, amounting to 69.5%, then followed by employees who had 10-20 years of service which amounted to 26.0%, 3.8% of them were employees who had served for 21-30 years, and only 0.8% who had served for more than 30 years.

Validity, Realibility and Goodness Analysis of Fit Index (GOFI) Measurement Model

This analysis was done by presenting the t-value, standardized loading factor to identify the validity of the Indicator, and the value of CR and VE to identify the reliability of the variable. Goodness of Fit Index was used to assess the overall suitability of the model between latent variables and

the Indicator. According to Wijanto (2008) the validity of the Indicator was measured by knowing the t-value required to be above (≥ 1.96), besides that validity can also be seen through the standardized loading factor which must be ≥ 0.3 . The following are the results of the analysis of each Indicator used on each latent variable

The latent variables of spiritual leadership have 10 Indicators, they are X11 (Leaders give advice about the value of honesty); X12 (Leaders build an image as an honest person); X13 (Leader applies Islamic values in the company); X14 (Leaders are able to divide time between personal interests and shared interests); X15 (Leader of a religious figure); X16 (Leaders often give advice at each meeting); X17 (Leaders apply Muslim dress obligations); X18 (The spirit of righteous deeds of the leadership influences performance); X19 (The leader of the person who does not talk much acts); X10 (Leaders become role models for employees). Furthermore, the measurement model of the latent variables of spiritual leadership will be tested for validity and reliability.

Table2: SLF and T-Value of Latent Variable Measurement Model of Spiritual Leadership

Indicator	Standardized Solution	t-Value
X11	0.83	11.37
X12	0.72	9.23
X13	0.85	11.85
X14	0.68	8.54
X15	0.70	8.83
X16	0.86	12.16
X17	0.72	9.35
X18	0.65	8.05
X19	0.68	8.50
X10	0.76	9.91
NFI = 0.97; NNFI = 0.97; PNFI = 0.65; CFI = 0.98; IFI = 0.98; RFI = 0.95 Standardized RMR = 0.044; GFI = 0.91; AGFI = 0.83; PGFI = 0.50; RMSEA = 0.094		

The figure above shows that the RMSEA value of the measurement model was $0.098 \geq 0.08$ that indicates overall fit of the model (overall model fit) or the fit of the data with the model is marginal fit. T-values for all Indicators had fulfilled the assumption requirements that are ≥ 1.96 (Wijanto, 2008) and the standardized loading factor (SLF) of the statement item is valid or fulfills the requirements. The measurement model of spiritual leadership had good reliability ($CR \geq 0.93$ and $VE \geq 0.56$). Thus it can be concluded in general that the overall suitability of the model for the measurement model of spiritual leadership variables is good, as well as their

validity and reliability.

The latent variables of quality of work life have 8 Indicators including X21 (making work plans); X22 (Work activities outside the job duties are part of the dedication to the company); X23 (Building a healthy work climate); X24 (A good work environment influences work); X25 (Evaluating and developing work skills); X26 (Development potential influences performance); X27 (Praise for the company's service efforts); and X28 (Get support from colleagues and superiors). Furthermore, the measurement model of the latent variables of quality of work life will be tested for validity and reliability.

Table3: SLF and T-Value of Latent Variable Measurement Model of Work Life Quality

Indicator	Standardized Solution	t-Value
X21	0.70	8.81
X22	0.65	7.91
X23	0.77	10.07
X24	0.65	7.96
X25	0.82	10.99
X26	0.79	10.32
X27	0.28	3.03
X28	0.55	6.40
NFI = 0.96; NNFI = 0.97; PNFI = 0.62; CFI = 0.98; IFI = 0.98; RFI = 0.93 Standardized RMR = 0.021; GFI = 0.95; AGFI = 0.89; PGFI = 0.47; RMSEA = 0.068		

The figure above shows that the RMSEA value of the measurement model above was $0.068 \leq 0.08$ which indicates that the overall fit of the model (overall model fit) or the compatibility of the data with the model is Close fit. T-values for all Indicators have fulfilled the assumption requirement is 1.96 (Wijanto, 2008) and standardized loading factor (SLF) of statement items are valid or qualify except for item X27 because they have an SLF value of ≤ 0.30 . Therefore, item X27 will be excluded from the next analysis. Therefore, after removing item X27, the measurement model of quality of work life has good reliability ($CR \geq 0.87$ and $VE \geq 0.50$). Thus it can be concluded in general that the overall suitability of the model for the measurement model of the quality of work life was good, as well as its validity and reliability.

The latent variables of the Islamic work ethic have 10 Indicators including X31 (Trying to be a model employee); X32 (Doing work without waiting for orders); X33 (Good and beneficial attitude influences work); X34 (Working earnestly and noble intentions); X35 (Trying to work carefully);

X36 (Provide examples of how to work); X37 (Responsibility affects performance); X38 (Ready to accept criticism and sanctions from decreased performance); X39 (Ready to improve work quality) and X310 (Attitude always do the best). Furthermore, the measurement model of the latent variables of the Islamic work ethic will be tested for validity and reliability.

Table 3: SLF and T-Value of Latent Variable Measurement Model of Islamic Work Ethic

Indicator	Standardized Solution	t-Value
X31	0.79	10.51
X32	0.77	10.23
X33	0.84	11.69
X34	0.80	10.66
X35	0.80	10.62
X36	0.70	8.90
X37	0.74	9.62
X38	0.74	9.51
X39	0.75	9.91
X310	0.71	9.19
NFI = 0.98; NNFI = 0.99; PNFI = 0.61; CFI = 1.00; IFI = 1.00; RFI = 0.97 Standardized RMR = 0.034; GFI = 0.94; AGFI = 0.89; PGFI = 0.48; RMSEA = 0.053		

The figure above shows that the RMSEA value of the measurement model above was $0.053 \leq 0.08$ which indicates that the overall model fit (overall model fit) or the data fit with the model was Close fit. T-values for all Indicators had fulfilled the assumption requirements that are ≥ 1.96 (Wijanto, 2008) and the standardized loading factor (SLF) of the statement item was valid or fulfilled the requirements. The Islamic work ethic measurement model had good reliability ($CR \geq 0.93$ and $VE \geq 0.58$). Thus it can be concluded in general that the overall suitability of the model for the measurement model of the Islamic work ethic was good, as well as its validity and reliability.

The latent variables of organizational citizenship behavior have 9 Indicators, including Y11 (Willing to help colleagues in completing work); Y12 (Often helps leaders complete work); Y13 (Ready to provide assistance to coworkers); Y14 (Ready to carry out other mandate outside the task); Y15 (Ready to take time off for the benefit of the company); Y16 (Ready to replace a colleague when a colleague is unable) Y17 (Willing to sacrifice at work influences performance); Y18 (Always think positively when coworkers are jealous of achievement); and Y19 (Ready to help colleagues deal with work problems). Furthermore, the measurement model of the latent variables of organizational citizenship behavior will be tested for validity and reliability.

Table4: SLF and T-Value of Latent Variable Measurement Model of Organizational Citizenship Behavior

Indicator	Standardized Solution	t-Value
Y11	0.82	11.10
Y12	0.79	10.58
Y13	0.83	11.37
Y14	0.73	9.46
Y15	0.70	8.82
Y16	0.74	9.50
Y17	0.72	9.25
Y18	0.76	10.00
Y19	0.80	10.72
NFI = 0.98; NNFI = 0.99; PNFI = 0.57; CFI = 0.99; IFI = 0.99; RFI = 0.97 Standardized RMR = 0.031; GFI = 0.95; AGFI = 0.89; PGFI = 0.44; RMSEA = 0.064		

The figure above shows that the RMSEA value of the measurement model above was $0.064 \leq 0.08$, it indicates that the overall model fit (overall model fit) or the data fit with the model is Close fit. T-values for all Indicators that had fulfilled the assumption requirement that is ≥ 1.96 (Wijanto, 2008) and the standardized loading factor (SLF) of the statement item was valid or fulfilled the requirements. The measurement model of organizational citizenship behavior had good reliability ($CR \geq 0.93$ and $VE \geq 0.59$). Thus it can be concluded in general that the overall suitability of the model for the measurement model of organizational citizenship behavior is good, as well as its validity and reliability.

Latent performance variables have 10 Indicators, including Y21 (Ready to improve performance according to company standards); Y22 (If there is an opportunity, ready to develop a career by attending seminars and training); Y23 (If there is an opportunity, ready to improve performance by studying at a higher level); Y24 (Always keep sikap for better performance); Y25 (Always maintain the neatness of physical appearance and the habit of arriving on time); Y26 (Always evaluating performance); Y27 (Always motivating yourself and coworkers to improve performance); Y28 (The desire to work more than the role of an employee influences psychological performance); Y29 (Good leadership can improve performance); and Y210 (When performing, feel worthy of appreciation from the company). Furthermore, the measurement model of the latent variables of performance will be tested for validity and reliability.

Table5: SLF and T-Value of Latent Variable Measurement Model of Performance

Indicator	Standardized Solution	t-Value
Y21	0.70	8.89
Y22	0.83	11.48
Y23	0.73	9.44
Y24	0.84	11.58
Y25	0.61	7.53
Y26	0.75	9.73
Y27	0.86	12.18
Y28	0.61	7.47
Y29	0.69	8.85
Y210	0.61	7.51
NFI = 0.97; NNFI = 0.98; PNFI = 0.69; CFI = 0.99; IFI = 0.99; RFI = 0.96 Standardized RMR = 0.040; GFI = 0.93; AGFI = 0.88; PGFI = 0.54; RMSEA = 0.064		

The figure above shows that the RMSEA value of the measurement model above was $0.064 \leq 0.08$ which indicates that the overall model fit (overall model fit) or the data fit with the model is Close fit. T-values for all Indicators have fulfilled the assumption requirements that are ≥ 1.96 (Wijanto, 2008) and the standardized loading factor (SLF) of the statement item is valid or fulfills the requirements. The performance measurement model had good reliability ($CR \geq 0.92$ and $VE \geq 0.53$). Thus it can be concluded generally that the overall suitability of the model for the measurement model of performance variables was good, as well as its validity and reliability.

Path Analysis

After obtaining valid and reliable Indicators, the next step was to conduct a path analysis using valid and reliable Indicators and not to include invalid and reliable Indicators. In hypothesis testing, a research hypothesis is accepted if the absolute value of $t \geq 1.96$ with a coefficient sign that is in accordance with the proposed research hypothesis (positive or negative). In this research model shows the influence of spiritual leadership on Organizational Citizenship Behavior (hypothesis 1), the effect of quality of work life on Organizational Citizenship Behavior (hypothesis 2), the influence of Islamic work ethic on Organizational Citizenship Behavior (hypothesis 3), and the influence of Organizational Citizenship Behavior on Performance (hypothesis 4)

The estimation results from the network path model are shown in the following path diagram:

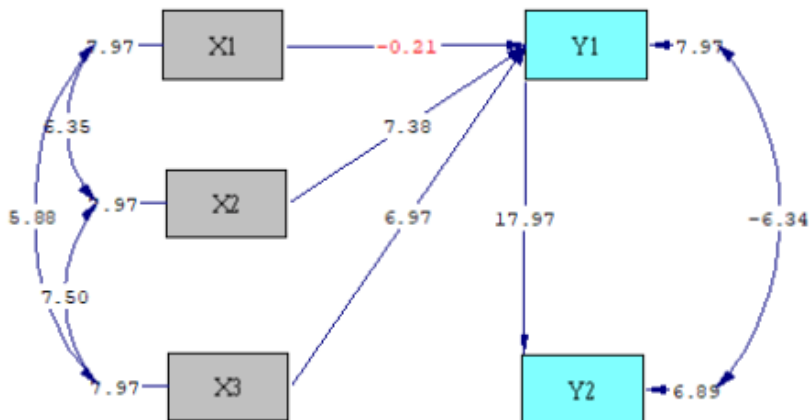


Figure 1: Path Chart (t-value)

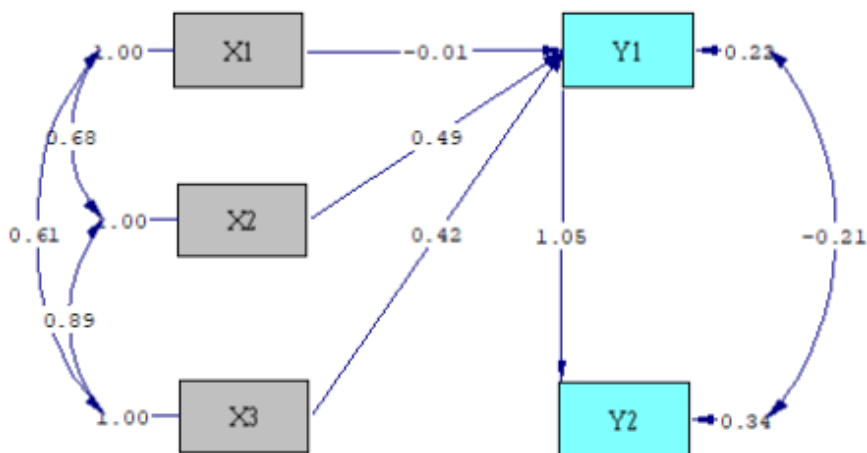


Figure 2: Path Chart (Standard Solution)

The GOFI value for the path model of the research model after modification can be seen in the Table below:

Table6: Goodness of Fit Indices (GOFI) Model Path

GOFI	Value of Calculated Results	Standard values for model compatibility	Conclusion
Chi-Square P	0,22	p-value $\geq 0,05$	Close Fit
Df/Degree of Freedom	2	df > 0	Close Fit
RMSEA	0,0000	RMSEA $\leq 0,08$	Close Fit
NFI	1,00	NFI $\geq 0,90$	Close Fit
NNFI/TLI	1,00	NNFI $\geq 0,90$	Close Fit
CFI	1,00	CFI $\geq 0,90$	Close Fit
IFI	1,00	IFI $\geq 0,90$	Close Fit
Standardized RMR	0.0017	Standardized RMR $\leq 0,05$	Close Fit
GFI	1,00	GFI $\geq 0,90$	Close Fit

Based on Table above, it can be seen that for the second model, all GOFI Indicators, both from RMSEA, NFI, NNFI, CFI, IFI, standardized RMR, GFI and others had shown good GOFI values (close fit). Thus, the results of the second path model can be continued to the next stage, namely the coefficient of determination analysis and hypothesis testing. Testing the coefficient of determination in this study can be seen in the following equation:

$$Y1 = -0,0074 \cdot X1 + 0,49 \cdot X2 + 0,42 \cdot X3, \text{ Errorvar.} = 0,047, R^2 = 0,78$$

$$Y2 = 1.05 \cdot Y1, \text{ Errorvar.} = 0,073, R^2 = 0,66$$

Based on the equation in the above model, it is concluded that, the ability of spiritual leadership variables, quality of work life and Islamic work ethic in explaining the Organizational Citizenship Behavior variable was 78%, while the remaining 22% was explained by other variables outside the research model. While the ability of Organizational Citizenship Behavior variables in explaining performance variables was 66%, while the remaining 34% was explained by other variables outside the research model. The results of this study indicate that the importance of the role of spiritual leadership, quality of work life, Islamic work ethic in improving Organizational Citizenship Behavior in the SUMUT Islamic Bank corporate environment in Medan City. Likewise with the importance of the role of Organizational Citizenship Behavior in improving the performance of SUMUT Islamic Bank employees in Medan City.

The summary of the results of the analysis of the research hypothe-

ses is shown in the following Tables. Based on the Tablets it can be seen that from the 4 research hypotheses as defined in the previous chapter there are 3 significant hypotheses and the data support the research model, while 1 hypothesis is not significant and the data does not support the research model. A summary of the significance test results in the structural model of the study can be seen in the following Table.

Table7: Test Results of the Research Path Model

Hypothesis	Hypothesis Statement	SLF	t-value	Description
H1	Spiritual Ability → Organizational Citizenship Behavior	-0.01	-0.21	Negative-insignificant, data do not support the research model
H2	Work Life Quality → Organizational Citizenship Behavior	0.49	7.38	Positive -significant , Data support the research model
H3	Islamic Work Ethic → Organizational Citizenship Behavior	0.42	6.97	Positive-significant , Data support research model
H4	Organizational Citizenship Behavior → Performance	1.05	17.97	Positive-significant , Data support research model

The table above shows that the quality of work life and Islamic work ethic had a positive and significant effect on Organizational Citizenship Behavior for employees of SUMUT Islamic Bank in Medan City. This means that if the quality of work life of employees increases, then their Organizational Citizenship Behavior will also increase, and vice versa. The increase in the Islamic work ethic of SUMUT Islamic Bank employees in Medan also resulted in an increase in Organizational Citizenship Behavior. On the other hand, organizational citizenship behavior had a positive and significant impact on the performance of SUMUT Islamic Bank employees in Medan City. This means that the increase in Organizational Citizenship Behavior can improve the performance of SUMUT Islamic Bank employees in Medan. However, the results of the study showed that spiritual leadership had no impact on the Organizational Citizenship Behavior of SUMUT Islamic Bank employees in Medan City.

The results of this study are supported by several previous studies

namely Oktiawandhani and Novliadi (2017) in their research related to the influence of quality of work life on organizational citizenship behavior (OCB) on employees of PT. Kereta Api Indonesia (Persero) regional division 1 North Sumatra. The results of this study indicate that OCB can increase when employees have a positive perception of the quality of work life. Other research conducted by Utunggadewi and Indrawati (2019) entitled the relationship between quality of work life with organizational citizenship behavior (OCB) on the customer service employees at PT. Garuda Indonesia. Organizational Citizenship Behavior (OCB) is individual behavior that is free and not directly with the reward system and aims to improve organizational functions effectively. Quality of work life is the employee's perception of physical and mental well-being in the workplace. Research with a sample of 108 employees found that there was a significant relationship between the quality of work life with OCB, which means that the higher the quality of individual work life, the higher the OCB.

The quality of work life for employees at Islamic Bank includes the opportunity for Islamic bank employees to make decisions about their work, the design of their workplaces, and what is needed to make products or provide effective services. In addition, the quality of work life refers to the pleasant or bad state of the work environment for people around him. The main goal is to develop a work environment for people and also for production. The quality of work life of Islamic bank employees also includes the employee's assessment of the state of all aspects of life at work. Quality of work life includes compensation received by employees, opportunities to participate and opportunities to advance in the organization, job security, type of work, organizational characteristics, and quality of interaction between members of the organization.

As stated in previous chapters, many studies have described various factors that affect the quality of work life including Jewell and Siegall's research (1998) explaining that the good or bad quality of work life of employees in a company, refers to the influence of the overall work situation towards individuals. Werther and Davis (1996) explain that the quality of work life influenced by supervision, working

conditions, salary, benefits, and job design. While research conducted by Dhar (2008) shows that the challenges that employees face in working and the conditions in which employees work are potential factors that have an impact on the quality of work life. The research was supported by the opinion of Luthans (2006) who also revealed that the work environment and organizational climate had a significant influence on employees.

Other results also showed that the Islamic work ethic variable has a positive and significant effect on organizational citizenship behavior of employees. The results of this study are supported by several previous studies including Citra, Purwadi, and Hakim (2019) in their study entitled the influence of the Islamic work ethic and organizational commitment to the performance of employees of the KC Malang Tabungan Negara Islamic Bank (BTN). The results of this study indicate that the Islamic work ethic and organizational commitment have a positive and significant effect on the performance of KC Malang's Tabungan Negara Syariah (BTN) employees. Another study was conducted by Wahyudi (2012) entitled the effect of organizational commitment and Islamic work ethics on the work performance of teaching staff at universities in Surakarta on an institutional basis as a moderator variable. The results of this study also indicate that the positive and significant influence between organizational commitment and Islamic work ethics on employee performance. Gregersen (1993) has examined the effect of organizational commitment on organizational citizenship (OCB) behavior, which is a manifestation of the extra performance of the organizational role of employees. The results of this study indicate that after passing through certain work processes, there is a significant influence on organizational commitment to extra role performance.

In improving the quality of human resources, company management needs to approach both in terms of religion, psychology, culture, and organization. Mangkunegara believes that good work performance from individuals and organizations in this modern era needs to be based on religious, psychological and cultural approaches (Mangkunegara, 2005). The existence of this approach will make good norms or characteristics at work so employees are expected to

be able to provide satisfactory performance. The existence of good HR management will affect good company performance. Good performance can be reflected in the behavior of each individual employee. If you work with enthusiasm and have a high commitment to work it will give satisfactory results to the company. One thing that can be done by Islamic banking in improving the performance of their companies is by implementing a good work ethic.

The latest research results indicate that the variable organizational citizenship behavior has a positive and significant effect on employee performance. The results of this study are supported by a number of previous studies including Citra, Purwadi, and Hakim in their research entitled the influence of the Islamic work ethic and organizational commitment to the performance of employees of Malang KC Savings Bank (BTN) Malang. The results of this study indicate that the Islamic work ethic and organizational commitment have a positive and significant effect on the performance of KC Malang's Tabungan Negara Syariah (BTN) employees. Lestari and Ghaby (2018) explained that organizational success depends on employee performance as human resources which is an important element in realizing the vision, mission, and goals of a company. Employee performance is influenced by many factors, including Organizational Citizenship Behavior (OCB) and job satisfaction. OCB is employee behavior outside the duties listed in the job description. The five dimensions of OCB are altruism, conscience, sportmanship, citizenship, and civic virtue. Job satisfaction is a pleasant emotional state of the results of the achievement of work, work environment, and work life. The results show that OCB has a significant positive effect on both job satisfaction and employee performance.

V. CONCLUSION AND SUGGESTION

Based on the results and discussion of this study, several conclusions can be drawn, including the spiritual leadership that has a negative but not significant effect on Organizational Citizenship Behavior of SUMUT Islamic Bank employees in Medan City. This means, if the changes occur in the spiritual leadership of employees will not have an impact on the Organizational Citizenship Behavior of em-

ployees of SUMUT Islamic Bank in Medan. Quality of Work Life has a positive and significant effect on Organizational Citizenship Behavior for SUMUT Islamic Bank employees in Medan City. This means, if the quality of work life of employees increases, the Organizational Citizenship Behavior of employees will also increase, and vice versa. The Islamic Work Ethic had a positive and significant effect on Organizational Citizenship Behavior for SUMUT Islamic Bank employees in Medan City. This means, if the Islamic work ethic of employees increases, the Organizational Citizenship Behavior of employees will also increase, and vice versa. Organizational Citizenship Behavior had a positive and significant effect on the performance of SUMUT Islamic Bank employees in Medan City. This means, if the organizational Citizenship Behavior of employees increases, the employee's performance will also increase, and vice versa.

Based on the conclusions that have been parsed, the following recommendations from the results of this study can be taken by policy makers and all stakeholders of the banking industry, especially for stakeholders of the SUMUT Islamic Bank in Medan. The results showed that all research variables had a significant effect on the performance of SUMUT Islamic Bank employees in Medan except spiritual leadership did not affect performance. Therefore, it is expected that banking stakeholders, especially the managerial SUMUT Islamic Bank in Medan City, will be more intensive and massive in paying attention to performance determinants, namely by paying attention to the quality of work life and the Islamic work ethic of employees. The managerial SUMUT Islamic Bank of Medan City also needs to create strategies that are persistent and robust so that it can improve the role and function of Organizational Citizenship Behavior because this variable had been proven significant in improving employee performance in the SUMUT Islamic Bank of Medan. Future studies are expected to include other variables not carried out in this study that have the possibility of influencing the performance of SUMUT Islamic Bank Medan City employees. Future research can also adopt a more comprehensive methodology in reading the whole model such as SEM-PLS (Structural Equation Modeling-Par-

tial Least Square) and SEM (Structural Equation Modeling).

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