

**RELIGIOSITY CORRELATIONS  
WITH ORGANIZATIONAL CITIZENSHIP BEHAVIOR  
(Case Study on Madrasah Ibtidaiyah Educators Muhammadiyah in  
Magelang)**

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**ABSTRACT**

*The purpose of this research is to find out: a) the Madrasah Ibtidaiyah educators religiosity Muhammadiyah (MIM) in Magelang Regency, b) organizational citizenship behavior (OCB) educators MIM in Magelang, c) correlation of religiosity with the OCB educators MIM in Magelang Regency.*

*The population in this research is the educators MIM in Magelang Regency of 320 educators and samples taken using cluster random sampling technique of 48 respondents (15%) of the total. Method of data collection in this research method using question form or questionnaire, interview and observation. While the data analysis technique used in the study was the quantitative analysis. To find out the correlation of religiosity with the OCB program SPSS 20.0 used for windows.*

*The results showed a variable X (religiosity) has a mean score of 82.06 or on the category very well. While the variable Y (OCB) within the category of very good, it can be seen from the score mean OCB of 72.13. The relationship of religiosity with OCB on educators MIM in Magelang Regency obtained correlation coefficient ( $r_{xy}$ ) of 0.743. This means  $0.743 > 0.288$  at significant levels of 5%. From these results it can be concluded that there is a correlation between religiosity with OCB on Educators MIM in Magelang Regency in the strong category..*

**Keywords: Science thinking skill, Problem Based Learning (PBL), Group Investigation (GI)**

## INTRODUCTION

Religion is one of a very important part in people's lives. Because with the confidence to embrace religion, humans can become individuals that do not deviate from the rules that apply and find out which ones are good and bad. Every religion must have the value of the teachings regulate all aspects for human life. Attachment to religion created any obedience to his teachings, so the effect on all activities and Outlook on life.

Religious activity or religiosity is not only happens when someone performs a ritual (worship), but will also appear on other activities. This is in accordance with the doctrine of Islamic teachings that urge his people to religion in kaffah (thoroughly). Good on activities that appear or that occur in one's heart. Thus, the religiosity one would be influenced by a variety of factors.

Among them, the practice of referring to the behaviour of someone who is motivated by the teachings of his religion, that is how one relates to the life of the world, especially with others. In Islam, this dimension includes behavior like helping, cooperating, attentive to others, responsibility, etc. Such behaviour is also a common trait in the OCB.

OCB is a voluntary behavior that looks and can be observed. In language, the OCB is the behavior of kewarga organisasian. The behavior of OCB is not found in the job description employees, but it is desirable, because it supports the improvement of the effectiveness and viability of the organization. The nature of the OCB is a pragmatic so it can be applied to the management of the Organization, particularly with regard to human resources (Triyanto, 2009)

Educators is one of the professions of the many types of jobs. In Islam, the work is an

act of worship that is aligned with the practice fisabilillah. Every muslim, whether in thought, behaved and acted, told to air-Islam (Ancok, 2005:78).

Allah SWT has commanded his people to work in the QS. Al-Jumu'ah verse 10 which reads:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ٠١

*Meaning : «When it has fulfilled these prayers, then spreading, you on Earth and seek the grace of God and remember Allah much, that you're lucky».*

There are still such educators who just completed its task in accordance with the task of its work, even just about the obligation of teaching once it is completed. It is certainly very unfortunate because to improve the quality of school organization good strategically as well as necessary the existence of administrative behaviour OCB from all members of the organization. Individual behavior and lack of empathy towards others or against organisasi will give rise to lack of attention and cooperation between fellow educators as a solid work team. So it will give impact on the value of the existence of the school.

Data obtained from «profile of Muhammadiyah Magelang Regency year 2016», it can be noted that in the Magelang Regency there were 48 MIM scattered in 22 districts. Of that number there are 4 MIM accredited A; 14 MIM accredited B and 1 MIM accredited C (source: BAPSM Central Java the year 2015)

The above conditions must of course be interesting to researched further, by connecting it with the OCB educators. See MIM is a school based on the religion of Islam, of course aspects of religiosity is seen as a very important

primary on. This is in line with the behavior of work together, care, please help and which is an element of the dimensions of religiosity that became the background of this research problem.

Based on the above issues the author is interested in doing research on: «Religiosity Correlations with the OCB (case study on Educators MIM in Magelang)

Based on the above issue, therefore the author formulates the problems as follows:

1. How does religiosity educators MIM in Magelang Regency?
2. How do educators OCB MIM in Magelang Regency?
3. Is there any relationship between religiosity with OCB on educators MIM in Magelang Regency?

## THE STUDY OF THEORY

### Analysis Theory

#### a. Religiosity

In the language of religiosity (religiosity) comes from the word *religios* (religious) which is an adjective (adjective) of the religion or religions. Religion is derived from the Sanskrit, i.e. *a* means not and *gama* means chaotic, so religion is not chaotic or disorderly. Thus religion can be defined as a rule of life that binds humans and connects human beings with God (Miswanto, 2012:19).

In terminologis, the sense of religion among the experts of varied, depending on the viewpoint and perspective. Among them the following:

- 1) Glock and Stark (Ancok, 2005:76), a religion is a system of symbols, beliefs, value systems, and systems of *terlembagakan* behavior, all

of which were centered on issues that we appreciate it as the most meaning (ultimate meaning).

- 2) Soerjono Soekanto (Miswanto, 2012:20), there are three kinds of religious understanding, namely (1) the belief in things spiritual; (2) the beliefs and spiritual practices that are considered to be its own purpose; and (3) *idiologi* about things that are supernatural. Endang Saefuddin-Ansari (Miswanto, 2012:20), religion, religion or Deen is a system of *credo* (tata tata or faith beliefs) of the existence of something that is absolutely beyond human and a system of rites (tata worship) men to the considered absolute, and a system of norms (the grammar rule) that regulate human relationships with fellow human beings and human relationships with another natural fit with faith and religious governance.

Based on religion or religious term appears the term religiosity. *Keberagamaan* or religiosity (religiosity) is how the understanding of religion or against doctrine, belief, or the teachings of the Lord. (Ghazali, 2005:20). While according to Djamaludin Ancok and Fuad Nashori Suroso (2005:76), religiosity is not only religious activities happen when someone doing ritual behavior (worship), but also when doing other activities are driven by transcendental powers.

The Glock and Stark cited by Ancok and Suroso (2005:77) States that there are five dimensions of religiosity namely:

- 1) Dimension of Beliefs, this is a dimension of hope-the hope in which religious people cling to a particular theological view and acknowledge the truth of the doctrine. For

example, the belief in the existence of angels, heaven and hell.

- 2) Dimensions of religious Practices, this dimension includes behavior of the cult, the implementation of a formal religious rite, ketaan and things that people do to show commitment to the religion adhered. Religious practices consists of two important classes, namely: ritual and obedience.
- 3) Dimensions of Experience, this dimension relates to the religious experience, feelings, perceptions and sensations experienced by someone or is defined by a religious group (or society) that look at communication, though small, in an essence of divinity that is by God, reality, with the authority of the transedental.
- 4) Dimensions of religious Knowledge, this dimension refers to the hope for people who are at least a minimal knowledge of the features some of the basics of beliefs, rites, Scripture and traditions.
- 5) Dimensions of Practice, this dimension refers to the identification of the consequences of religious beliefs, practices, experience and knowledge of a person from day to day. In other words, the extent to which the implications of religious teachings influence their behaviour

#### b. Organizational Citizenship Behavior

Willingness to do volunteer work shows that people want to do things that are actually not be his responsibility. Such behaviour in the world of work would be very beneficial to a company or organization. The behavior for this positive contribution to willing to give will improve the efficiency and productivity of

the organization. Behavior in the form of his willingness to contribute more than this formal obligation according to the Organ (1989) referred to as Organizational Citizenship Behavior or abbreviated OCB (Andriani dkk, 2012).

In language, the OCB is the behavior of kewarga organisasian. Conceptually, the OCB is a behavior that is a choice and individual initiative, not related to the Organization's formal reward system but was able to improve the effectiveness of organizations (Andriani dkk, 2012).

Some definitions of the subject matter can be drawn to the thought that OCB is:

- 1) Behavior that is voluntary, not an action is forced against the stuff that puts the interests of the organization.
- 2) Behaviors of individuals who are not instructed formally.
- 3) Not associated directly with the formal reward system.

Thus it can be concluded that the OCB is the behavior's contribution outside the formal role is done on a voluntary basis who do not expect rewards and can give you an advantage for the organization.

The organ was cited by Andriani dkk (2012) argues that there are five dimensions in the OCB, namely:

- 1) Altruism, action voluntarily undertaken by a person or group of people to help others without expecting anything in return. Shows a personal, more concerned with the interests of another person's private interests compared to.
- 2) Conscientiousness, conscientiousness trait means careful or listen to nature's heart.



Conscientiousness behavior shows good self control, prioritizing tasks, follow the norms and regulations, and so on.

- 3) Courtesy, can be described by a form of action that aims to prevent the emergence of a problem, whereas in the meaning of the word courtesy can be defined with a polite attitude, and consider others.
- 4) Sportmanship, the dimensions of the Sportsmanship can be seen from the aspect of tolerance and individual complaints in his work. Individuals with high sportmanship attitude will be very attentive to the details in her work, can be fair run improvements and a bit of complaining, and high adaptability to the situation and environment of work.
- 5) Civic Virtue, civic virtue is demonstrated by behaviors participate fully and more attention on. Individuals with a high civic virtue would be very attentive to the interests of his company. It can be shown by always plays an active role in all the activities that you have in the company.

c. The relationship of Religiosity with OCB

Religiosity or religious activity is not only happens when someone performs the ritual behavior (worship), but also when performing other activities are driven by the power of transcendental (Ancok, 2005:76). Religiosity one can be reflected in the person's behavior, so religiosity or someone keberagamaan activity can be measured from different sides or dimensions.

The dimensions of the practice or ethics refers to how a person behaves level that motivated by the teachings of his religion, that is how one closely related with his world,

especially with another human (Ancok, 2005:80). In keberIslaman, this dimension includes behavior of love, caring, cooperation, menyejahterakan, keeping the mandate, and so on. Such behaviour is also the General characteristics of the OCB.

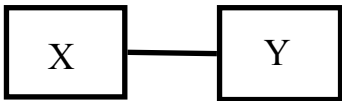
OCB are free and voluntary, since the behavior is not required by the roles or requirements description, which clearly required on the basis of a contract with the Organization; but as a personal choice (Podsakoff et al., 2000). Thus OCB isn't in the job description, but very supportive in increasing the effectiveness and viability of an organization. According to the Organ (in Andriani, et al., 2012) there are five main dimensions in OCB: Altruism, conscientiousness, Courtesy, Sportmanship, and Civic Virtue.

From some previous studies proved that religiosity may influence the behavior of altruism, the behavior of work voluntarily, prososial as well as the productivity of work. Where in the OCB dimensions we can find it. That is, people who have a high level of religiosity will always perform the behavior of altruism, volunteer work, prososial, and productive in your work.

Framework Of Thought

Based on the analysis above, the theory frame of thought can be described as follows:

The relationship of the variables X and Y Variables



Notes :

— =The line shows the relationship between X and Y

X =Free variables, namely religiosity

Y =A bound variable, i.e., Organizational Citizenship Behavior (OCB)

The picture above shows that the variable X i.e. religiosity relates to variable Y that is OCB. Educators who have high religiosity will then have the behavior of OCB are high anyway.

### **The Research Hypothesis**

The hypothesis is a temporary answer against the problems of research, until proven through accumulated data (Arikunto, 2010:110). In this research the research hypothesis is proposed as follows:

Ho= There is no relationship between religiosity with OCB.

Ha= There is a relationship between religiosity with OCB.

This case the author assumed that if an educators have a high level of religiosity, then they also have educators OCB. However, if religiosity a educators it is less, then the educators don't have the OCB.

## **METHOD**

### **Research Design**

This research includes research field (field research). Type of this research is quantitative research, i.e. research with data obtained in the form of figures or qualitative data are diangkakan. By doing direct research expected to obtain accurate data about the relationship of religiosity with OCB on educators in the Magelang Regency.

### **Population and Sample**

The population was used to name the entire element/members who become the object of research (Arikunto, 2010:174). The population in this research is the entire educators MIM in Magelang Regency of 320 educators.

The respondents in this study using

whole in the population, due to the number of population of educators in MIM in Magelang Regency of less than 100 people. It is in accordance with Arikunto (2010:176) which States in less than 100 better taken all, so research is the research population.

Instruments and Data collection Techniques

### **Data collection techniques**

That will be used in this study are as follows:

1) Observations, In this study the observations used to observe directly the object of research symptoms i.e. relationship religiosity with OCB on site research.

2) Question form or questionnaire

Researchers compiled the now based on indicators that are then compiled through the manufacture of the lattice. And the next question form is given to educators to be filled in accordance with the statement or question with the answer that sejukur-jujurnya.

### **Data analysis techniques**

In this research, a technique used to analyze data that is:

1) Preliminary Analysis

Before further analyzed, the author specifies the initial step analysis, namely to determine the percentage of grain statement questionnaire with the formula:

$$P = \frac{FF}{NN} \times 100 \%$$

(Sudijono, 2003:40)

Notes :

P : Percentage

F : Frequency of

N : The number of respondents who

answered the question

100% : the prices constant for the percentage

## 2) Advanced Analysis

This is an advanced analysis of a preliminary analysis using correlation formula product moment with the help of SPSS program 20.0 calculation for Windows that are then assembled in the research chapter IV.

## DISCUSSION

In this thesis, for his research using questionnaires. The way in which researchers can obtain accurate data about the relationship of religiosity with organizational citizenship behavior.

The results showed that the respondents answer religiosity educators MIM in Magelang Regency in the category with very good results mean of 82.06. On the category of variables, religiosity have results percentage of 91%. The highest answer respondents i.e. very agree with the percentage of 34.90% and most of the answers selected respondents strongly agree on the column that reached 30 respondents. The highest answer respondent indicated on the now number 8 with the religious dimension of the indicator and the operational definition that is the intensity of prayer, prayer and mandatory frequency of reading the Qur'an, and the implementation of zakat and Hajj.

Ghazali (2005:20), explained that the Religion is usually translated into religion, i.e. a set of doctrines, beliefs, and the law that has been raw, which is believed to be a codification of the commandment of God for human beings, whereas Religiosity was more lead to quality of belief, worship, and practice, as well as the

attitude of someone's life based on religious values that he believes.

The statement proved that the religiosity of a person can be affected by how big a person is living, practiced, and addressing the religious values which are believed to be.

Organizational citizenship behavior on educators MIM in Magelang Regency in the category with very good results mean amounted to 72.13. For the percentage of variable categories, OCB earn a percentage as much as 56%. Description of the data shows the highest answer answer distribution of respondents i.e. disagreed with percentage of 31.62% and most of the answers selected respondents strongly agree on a column that reached 27 respondents. The highest answer respondent indicated on the now number 16 with conscientiousness and operational definition of indicators demonstrating behavior that is in excess of the minimum prerequisites.

According to Podsakoff et.al (2000), OCB are free and voluntary in nature, because the behavior is not required by the roles or requirements description answers. In this study indicated the behavior of educators that exceed the minimum requirement of the existing IE came early when the work is a habit done by educators MIM in Magelang Regency.

The magnitude of the correlation or relationship between religiosity with orrganizational citizenship behavior is 0.743 over 5% significant level on r table (0.249). Of the results shows that there is a positive and significant relationship between religiosity with organizational citizenship behavior (OCB). According to Sugiyono (2012:231), the result contains the interpretation 0.743 coefficient of correlation with the level of strong relationships between intervals coefficient of 0.70-0.90.

It can be concluded that there is a strong link between religiosity with organizational citizenship behavior (OCB) educators at MIM in Magelang Regency. Then Ho and Ha ditolah accepted.

## CONCLUSION

Based on the results of the research on the relationship of Religiosity with Organizational Citizenship Behavior (OCB) educators at MIM in the District of Megalang, then the conclusion to be drawn as follows:

- 1) Educators MIM Religiosity in Magelang Regency in the excellent category, can be seen from most respondents answers in a category with a mean value of score religiosity of 82.06.
- 2) Organizational Citizenship Behavior (OCB) educators MIM in the Megelang in the category of very good, it can be seen from most of the answers of the respondents in the category very well with the mean value of the scores of OCB 72.13.
- 3) There is a strong link between religiosity with Organizational Citizenship Behavior (OCB) educators at MIM in the district Megalang. Evidenced by the correlation coefficient acquisition product moment ( $r_{xy}$ ) of 0.743 > 0.349 at significant level of 5% ( $r_{\text{Count}} > r_{\text{table}}$ ).

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