



The Effect of Religiosity on Organizational Citizenship Behaviour with Gender, Age, and Working Period as Moderators Variable

Zummy Anselmus Dami

Doctoral Student of Educational Management, Universitas Negeri Malang, East Java, Indonesia, zummydami82@gmail.com

Fredi Purwanto

Faculty of Missiology, Institut Injil Indonesia, East Java, Indonesia, purwantofredi98@gmail.com

Gunaryo Sudarmanto

Department of Theology, Institut Injil Indonesia, East Java, Indonesia, revgsudarmanto@gmail.com

Rini Wulandari

Department of Christian Education, Institut Injil Indonesia, East Java, Indonesia, rince23joy@gmail.com

The research aimed to investigate the influence of religiosity on organizational citizenship behaviour (OCB) with gender, age and working period as moderation variables. This research is a quantitative study using simple linear regression analysis techniques and interaction tests or often called Moderated Regression Analysis (MRA). Respondents in this study were lecturers and educational personnel of Institut Injil Indonesia with a total of 78 people, and the sample of 57 people, consisted of 21 lecturers and 37 education personnel. The sampling techniques used in this study were purposive sampling. Data from this study were collected using two scales, including the scale of organizational citizenship behaviour (OCB) of Podsakoff. Religiosity scale developed from the Bible, specifically from Philippians 1:9-11. The results showed: (1). There is a positive and significant effect of religiosity on organizational citizenship behaviour; (2). The Variables (gender), (age), and (working period) did not moderate the effect of religiosity on organizational citizenship behaviour.

Keywords: religiosity, organizational citizenship behaviour, gender, age, working period, moderation variables

Citation: Dami, Z. A., Purwanto, F., Sudarmanto, G., & Wulandari, R. (2020). The Effect of Religiosity on Organizational Citizenship Behaviour with Gender, Age, and Working Period as Moderators Variable. *International Journal of Instruction*, 13(4), 231-246. <https://doi.org/10.29333/iji.2020.13415a>

INTRODUCTION

This era is the era that requires high-quality human resources, competent, and able to compete (Hasibuan, 2005). Concerning qualified human resources, then higher education is one of the educational institutions that have a vital role in producing human resources. It is based on the fact that during this higher education is used as a means that can create a skilled workforce in every field. In its development until now, there is a fairly strict level of competition in the field of higher education.

Higher education organizers should be able to create a stable internal system and provide maximum service to its customers (students) professionally. Therefore, it is necessary for human resources that have high quality in providing the best service for students (Werther & Davis, 1992). With increasing competition in the field of education services, the increase in interest and loyalty of service customers (students) in college should be improved to keep them loyal to the college, and in this aspect quality improvement of human resources is indispensable. In the direction of the increase, the behaviour of the reserve role is developed, which is a good behaviour of the organization's citizens in popular terms called Organizational Citizenship Behavior (OCB). Citizens who demonstrate the behaviour of OCB is called a good citizen.

OCB is simply a willingness to do work voluntarily as well as a desire to do work that is not his responsibility. This good behaviour of citizen organizations (OCB) will be very beneficial for organizations, including Institut Injil Indonesia, Batu Malang. Institut Injil Indonesia has the vision to become a professional college with the motto "the character of Christ and professional competence". To make it happen, the essential thing to develop is the improvement of the Organization's Good Behavior (OCB). It is so that every employee can be more passionate about work but also willing to be able to optimize their productivity willingly (Robbins & Judge, 2008).

The good behaviour of OCB is expressed in love, loyalty and sense of having a high level of members of the organization. Podsakoff, Bachrach, & Bendoly (2001), defines OCB as a form of behaviour that is an individual choice, not directly or explicitly known from the organization's formal reward system but Increasing the effectiveness of the organization. The important thing contained in that definition is an understanding that such behaviour is not included in the employment requirements or employee descriptions so that if not displayed, will not be punished. An organization that has an employee with a high OCB, then the employee will be able to pass through every challenge that can arise from the existence of environmental changes and still work on the duties and responsibilities with voluntary without being ruled out.

The good behaviour of citizen organizations (OCB) consists of five dimensions. First, helping behaviour, which is an individual form of behaviour that voluntarily helps other individuals or provides assistance in the direction of preventing problems in work (Podsakoff, Bachrach, & Bendoly, 2001). It belongs to the category of altruist and Courtesy (Organ, 1988). Secondly, sportsmanship, the meaning is a willingness to accept (tolerance) to the inconvenience. Thirdly, organizational loyalty, which is an individual loyalty to the organization, for example by displaying a positive image about

the organization in which it works, gives the defence of the organization in case of threats coming from outside, Support and championing organizational objectives. Fourth, organizational compliance is individual compliance that adheres to all regulations, procedures, and regulations of the organization even if there is no supervising party. Fifth, individual initiative, that is, the self-motivation of an individual in working on the task is better than required, or the organization has established that.

OCB is the embodiment of loyalty, volunteered in work and also a willingness to advance the organization selflessly or expecting any reward. Otherwise, OCB is also the ability in facing challenges within the organization. Therefore, the good behaviour of OCB is positive behaviour and should be built in every employee. Many factors can form the good behaviour of the organization's citizens, and one of them is religiosity. Religiosity will be involved as a medium in motivating people to work harder and to demonstrate good work in the organization (Ramlee, *et al.*, 2017). Prior research (Kutcher, Bragger, Rodriguez-Srednicki & Masco, 2010), reveals that religiosity not only improves work attitudes but simultaneously enhances individual behaviour such as involvement in the OCB is more significant. Jamal and Badawi (1993) stated that religiosity moderates the relationship between job stress and work motivation, job satisfaction and work commitment. The commitment to religiosity gives a positive effect on performance (Logan, 2013). Religiosity help people in making decisions that guide them towards a successful path. Batson and Gray (1981) verify the relationship between religiosity and helping others; exhibit a high level of OCB; Other than that the tendency to works longer as compared to those who were less pious (Snir & Harpaz, 2004). Having a positive belief in religion will give a positive influence in the workplace (Ramlee, *et al.*, 2017).

In fact, in Institut Injil Indonesia (I-3), in accordance with the observation of participation and interviews, researchers proved that many personnel, in particular, who still belong to the daily activities of foundation - at the time of joining (applying) to Institut Injil Indonesia indeed with the concept of finding a job or completing an employment contract in accordance with the agreement. So it is not encouraged by a belief in God's calling, that God wants him to serve in Institut Injil Indonesia. It is tremendously impactful to his views on the duties and responsibilities that he works. In the sense that the duties and responsibilities entrusted by the institution are only seen as a form of regular routine work and not a ministry. Personnel tend to see that what is considered service is church activities such as sermons, invited services elsewhere, or other church categorial services, while administrative work or office assignments are not regarded as a ministry. The above causes the personnel always to measure the value of their responsibilities with wages received. So, if the institution is about to provide extra tasks or additional tasks, then the person will demand some extra incentive or overtime with professional reasons. The language actually states that if the institution wants its personality to work professionally, the institution should also provide a professional allowance. Thus, the value of money becomes higher than the value of a ministry based on the Lord's call. It is also seen in the "work" that is deemed to produce, for example, fellow personnel will likely notice who has most teaching schedule both in an undergraduate program and a postgraduate program, and there is also a talks about who

most guided or tested theses or dissertations. These things will affect the acquisition of incentives so that there is a complete meeting of Institut Injil Indonesia to discuss these issues.

In addition to the empirical facts, there are also inconsistencies relating to previous studies. Siswanti's research (2017) shows that religiosity has no significant effect on OCB. Instead, Hill & Smith found evidence that during the decade between 1994 to 2004, the percentage of employees who began to feel that they needed a spiritual experience in his work was increasing, from 30% to 78% (Hill & Smith, 2002). Because of this dramatic change, organizational researchers have begun research with a focus on the influence of religiosity and spirituality toward the outcome of the individual's work or performance. Some recent studies have examined the relationship between religious (and spiritual) beliefs with variables such as job performance (Pfeffer, 2002); organizational-base self-esteem (Milliman, Czaplewski, & Ferguson, 2003) and organizational frustration (Kolodinsky, Giacalone, & Jurkiewicz, 2008), and job commitment (Roundy, 2009).

Wahyudin, *et al.*, (2012) specifically examine the influence of student religious on voluntary behaviour (altruist). The results of the study proved that religious students will always try to do good deeds voluntarily, such as helping others or loving others. It is also in line with Benson's research that found that students with high religious commitments spend voluntary uptime. The willingness to do volunteer work suggests that people are willing to do things that are not their responsibility (Batson & Gray, 1981). Increasing efficiency and productivity of the organization will largely depend on the willingness of people in the organization to contribute positively. The behaviour to be willing to contribute positively is expected not only in formal employment obligations but ideally more than their formalized obligations (George, 1990).

Organizational Citizenship Behavior (OCB) is defined by many things, meaning there is no single cause in OCB. Previous studies have found that one of the most important antecedents to the creation of OCB is transformational leadership, the leader of an exchange member, perception of organizational support (Bolon, 1997). Some of the studies that have been done are generally examined the influence of outside individuals on the emergence of OCB on employees. This research is done to analyze the influence of the individual self, namely religiosity towards OCB. The results of the study conducted by Cohen & Avrahami (2006) state that the demographic variables are associated with OCB. Akinbode (2011), in his research stated that gender, age, work period is not necessarily valid as a predictor of OCB. Although it says that these demographic factors are not necessarily accurate as predictors of OCB, the results of the study also indicate that women are about 1.24 times more likely to exhibit OCB than men, and senior staff management is more likely to perform OCB. Furthermore, Jafari & Bidarian (2012), in his research, stated that age had no correlation to OCB, as well as individual variables and demographics, had no significant influence on OCB. Still associated with demographic variables, the research conducted by Konrad concluded that work behaviours such as helping others, being friendly and collaborating with others are more prominent by women than men. Wagner and Rush explained that old-

age employees have more work experience than young employees. Greenberg and Baron suggest that personal characteristics, such as the work period and gender, affect OCB (Budhiarti & Nisa, 2017).

This research is essential to do because the results of the previous research were not consistent and based on the use of methods, no studies have used demographic variables as moderators variable in the effect religiosity on organizational citizenship behaviour. The research also became interesting because previous researchers had never conducted studies in religious colleges. Based on these reasons, the purpose of this research is to investigate the role of gender, age, and working period as moderators variable in the effect of religiosity on organizational citizenship behaviour at Institut Injil Indonesia, Batu, East Java, Indonesia.

Thus, the research questions formulated to understand the role of gender, age, and working period as moderators variable in the effect of religiosity on organizational citizenship behaviour:

Is there any influence of religiosity on organizational citizenship behaviour?

What are gender, age, and working period as moderators variable in the effect of religiosity on organizational citizenship behaviour?

METHOD

This study applied a quantitative approach with using simple linear regression analysis techniques and interaction tests or often called Moderated Regression Analysis (MRA). Respondents in this study were lecturers and educational personnel of Institut Injil Indonesia with a total of 78 people, and the sample of 57 people, consisted of 21 lecturers and 37 education personnel. The sampling process in this study was carried out in purposive sampling.

The research uses two scales, namely the OCB scale and the religiosity scale. The organizational citizenship behaviour (OCB) scale was adopted from Podsakoff (2001), consisting of 24 statements with four alternative answers. Aspects measured in OCB scale, namely altruist (5 items), consciousness (5 items), civic virtue (4 items), courtesy (5 items), and sportsmanship (5 items). While the scale of religiosity developed from the Bible, it is specifically derived from the exegesis of the text of Philippians 1:9-11, consisting of 28 items with four alternate answers. The religiosity scale consists of an abundance of love (5 items), grew in the knowledge of God (5 items), spiritual sensitivity (5 items), integrity (5 items), good deeds (5 items), and glorify of God (3 items).

After finalizing the scale, the distribution of the questionnaire was conducted by the researcher to visit each respondent (face-to-face) that will be requested information. Before the respondent filled the questionnaire, it was given some explanations relating to the procedure in filling the questionnaire so that there was no bias. The questionnaire collection process was done by means of researchers contact each respondent through the WhatsApp group lecturer and educational personnel to inquire about the difficulties in filling up the questionnaire items, and at the same time ask whether the questionnaire

has been completed or not, if there is a certainty that the questionnaire has been completed, then the researcher meets the respondent (face-to-face) to take the completed questionnaire. The time required by the respondent to fill the questionnaire is about 1-3 days, depending on the understanding and busyness of the respondent filling the questionnaire. The questionnaire distributed to each respondent was successfully re-collected within 14 days.

Data obtained from the questionnaire were analyzed using descriptive statistics, classic assumption test, simple linear regression and multiple linear regression (MRA) using SPSS version 18.00 with P-Value < 0.05 considered statistically significant.

FINDINGS

The characteristic analysis of respondents was used to obtain sample descriptions in this study. Data describing the characteristics of respondents is a piece of additional information to understand the results of the study. The characteristics of respondents in this study are presented based on gender, age, and work period (Table 1).

Table 1
Characteristics of Respondents

No	Gender		Total	Age				Total	Working Period				Total
	L	P		21-30	31-40	41-50	>50		1-5	6-10	11-15	>15	
f	18	39	57	17	16	13	11	57	25	11	9	12	57
%	32%	68%	100%	30%	28%	23%	19%	100%	44%	19%	16%	21%	100%

Respondents in this study amounted to 57 people, with a breakdown of 32% males and 68% of women. It is indicative that in this research, women are more dominating than men. Based on the age it is known that respondents aged 21-30 years (30%), 31-40 years (28%), 41-50 years (23%), and > 50 years (19%). Whereas the respondents based on the work period found 44% had worked 1-5 years, 19% had worked 6-10 years, 16% had worked 11-15 years, and 21% had worked > 15 years.

The results of a validity test of 29 items variables religiosity indicate that 28 items are valid because the value of correlation (r) for each item is greater than the value of R table 0.261, whereas 1 item is invalid because the value is $r\text{-table } 0.202 < 0.261$. Therefore, the 28 item statement can be used for the next stage of analysis. The results of a validity test of 24 items OCB variables indicate that all are valid because the correlation (r) value for each item is larger than the r-table value of 0.261. Therefore, then 24 items can be used for the next stage of analysis while the reliability test is known that the variable religiosity and OCB have the value of alpha coefficient Cronbach >0.6, which is the religiosity 0.900 and OCB 0.931.

The analysis results of the descriptive statistical data of the known religiosity variables have the highest score of 112 and the lowest score of 81, with the Mean of 97.49, Median of 97, mode of 107, and standard deviation of 8.33 while the highest score on the variable OCB 96 and the lowest score is 57, with the Mean of 80.07, the Median of 80, the mode of 90, and the deviation standard of 9.92 (Table 2).

Table 2
Descriptive Statistics of Religiosity and OCB

	Religiosity	OCB
Mean	97,49122807	80,07017544
Standard Error	1,104253228	1,313812215
Median	97	80
Mode	107	90
Standard Deviation	8,336929049	9,919064704
Sample Variance	69,50438596	98,38784461
Kurtosis	-0,964439914	-0,743212127
Skewness	-0,222565288	-0,213411275
Range	31	39
Minimum	81	57
Maximum	112	96
Sum	5557	4564
Count	57	57
Largest (1)	112	96
Smallest (1)	81	57
Confidence Level (95,0%)	2,212085031	2,631882127

Once known the mean value, to perform an interpretation of the known mean value, researchers make the category interval of the raw score into a standard scale, both for religiosity and OCB.

Table 3
Interval Categories of Religiosity and OCB

Religiosity	OCB
$M + 1,5SD = 97,49 + 1,5(8,34) = 110$	$M + 1,5SD = 80,07 + 1,5(9,92) = 94,95$
$M + 0,5SD = 97,49 + 0,5(8,34) = 101,66$	$M + 1,5SD = 80,07 + 1,5(9,92) = 94,95$
$M - 0,5SD = 97,49 - 0,5(8,34) = 93,32$	$M - 0,5SD = 80,07 - 0,5(9,92) = 75,11$
$M - 1,5SD = 97,49 - 1,5(8,34) = 84,98$	$M - 1,5SD = 80,07 - 1,5(9,92) = 65,19$

Table 4
Variable Quality of Religiosity and OCB

Religiosity		OCB	
Interval	Criteria	Interval	Criteria
> 110	Very High	> 94,95	Very High
101,66 - 109	High	85,03 - 93	High
93,32 - 100	Moderate	75,11 - 84	Moderate
84,98 - 92	Low	65,19 - 74	Low
< 84,98	Very Low	< 65,19	Very Low

Based on table 3 & 4 can be known that the religiosity of the personnel of Institut Injil Indonesia is in the category of a moderate, namely at intervals 93.32-100 with an average value of 97.49 while the OCB of the personnel of Institut Injil Indonesia is in the moderate category, at intervals of 75.11 – 84 with an average value of 80.07.

The classic assumption test results for normality, multicollinearity, heteroscedasticity, linearity and autocorrelation indicate that all are qualified, and can be continued in simple linear regression tests and moderated regression analysis (MRA) (table 5).

Table 5
Classic Assumption Test

Classic Assumption Test	Tests used	Result	Conclusion
Normality	<i>Kolmogorov-Smirnov Test</i>	Sig. Religiosity = .200	Normal distribution (> 0.05)
		Sig. OCB = .200	
Multicollinearity	<i>Tolerance (T) & Variance Inflation Factor (VIF)</i>	Religiosity T = .813 & VIF = 1.231	Not Multicollinearity (Value of tolerance > 0.10 & VIF < 10.00)
		Religiosity * Gender T = .914 & VIF = 1.094	
		Religiosity * Age T = .333 & VIF = 3.000	
		Religiosity * Employment period T = .356 & VIF = 2.812	
Heteroscedasticity	<i>Uji Glejser</i>	Sig. Religiosity = .819	Not Heteroscedasticity (> 0.05)
		Sig. Religiosity * Gender = .697	
		Sig. Religiosity * Age = .344	
		Sig. Religiosity * Employment period = .454	
Linearity	<i>Test of Linearity</i>	Sig. OCB * Religiosity = .897	Linear (> 0.05)
Autocorrelation	<i>Durbin Watson</i>	du < d < 4-du 1.725 1.922 2.275	Not Autocorrelation (The valued lies between du & 4-du)

Equation 1 is a simple linear regression equation that explains the influence of the variable religiosity (X_1) on the OCB (Y). The regression model based on the analysis results above is $Y = 1,395 + 0807 X_1 + \epsilon_i$. From the results of a simple linear regression equation, it can be noted that the variable religiosity (X_1) has a positive and significant influence on the OCB (Y), with the calculated t-count > t-table ($6,846 > 2,004$) or $p = 0.000 < 0.05$. The value of R square in equation 1 is 0.460 or 46.0%. This means variable OCB (Y) can be explained at 46.0% by the variable religiosity (X_1). While the remainder is 54.0% described by variables/other factors outside of this regression equation (Table 6).

Table 6
Simple Linear Regression Equation 1

Variable	β	t-count	Significant	Description
Constant	1.395			
X_1 (Religiosity)	0.807	6.846	0.000	Significant
Coefficient of determination (R^2)		= 0.460		
f-count		= 46.863		
f-table ($F_{1,55,0.05}$)		= 4.016		
Significant F		= 0.000		
t-table ($t_{55,0.05}$)		= 2.004		

Equation 2 is a regression equation that explains the influence of X_1 and interactions X_1 , X_2 , X_1 , X_3 , X_1 , X_4 on OCB (Y). The regression model based on the analysis results

above are: $Y = -2,449 + 0872 X_1 - 0.006 X_1 \cdot X_2 - 0.028 X_1 \cdot X_3 + 0.024 X_1 \cdot X_4 + \epsilon_i$.
From the results of multiple linear regression equations, it can be known that:

1. A variable religiosity (X_1) has a positive and significant influence on OCB (Y) with t-count > t-table (6,735 > 2,007) or $p = 0.000 < 0.05$.
2. Interaction variables $X_1 \cdot X_2$ (the interaction of religiosity with gender) has a negative and not significant influence on OCB (Y) with t-count < t-table (0274 < 2,007), or $p = 0.785 > 0.05$.
3. Interaction variables $X_1 \cdot X_3$ (the interaction of religiosity with age) has a negative and not significant influence on OCB (Y) with t-count < t-table (1,994 < 2,007), or $p = 0.051 > 0.05$.
4. Interaction variables $X_1 \cdot X_4$ (the interaction of religiosity with working period) has a positive and not significant influence on OCB (Y) with t-count < t-table (1,770 < 2,007), or $p = 0083 > 0.05$.

From testing with a moderation variable on equation two indicates that the result of interaction variables is $X_1 \cdot X_2$, $X_1 \cdot X_3$, $X_1 \cdot X_4$ on OCB (Y) is not significant. It can be concluded that the variables X_2 (gender), X_3 (age), and X_4 (working period) do not moderate the influence of religiosity (X_1) on OCB (Y), or in other words that the variables X_2 (gender), X_3 (age), and X_4 (working period) are not as variables moderation because the resulting interaction variable influence is not significant. The value of R square in equation 2 is 0.500 or 50.0%. It means that OCB (Y) can be described at 50.0% by religiosity (X_1) and interaction $X_1 \cdot X_2$, $X_1 \cdot X_3$, $X_1 \cdot X_4$. While the remainder is 50.0% described by variables/other factors outside of this regression equation.

Simultaneous test results of a variable independent on the dependent variable, using statistical test f. The regression equation explains that religiosity (X_1), and $X_1 \cdot X_2$, $X_1 \cdot X_3$, $X_1 \cdot X_4$ has a significant simultaneous influence on OCB (Y), with f-count > f-table (12,985 > 2,550), or $p = 0.000 < 0.05$. (Table 7).

Table 7
Multiple Linear Regression Test Results

Variable	β	t-count	Significant	Description
Constant	-2.449			
X_1 (Religiosity)	0.872	6.735	0.000	significant
$X_1 \cdot X_2$	-0.006	-0.274	0.785	Not significant
$X_1 \cdot X_3$	-0.028	-1.994	0.051	Not significant
$X_1 \cdot X_4$	0.024	1.770	0.083	Not significant
Coefficient of determination (R^2)		= 0.500		
f-count		= 12.985		
f-table ($F_{4,52,0.05}$)		= 2.550		
Significant F		= 0.000		
t-table ($t_{52,0.05}$)		= 2.007		

DISCUSSION

Hypotheses 1 are accepted, namely that there is the effect of religiosity against OCB. The results of this study were in line with the research of Gilbert et al., (2010), Abbas &

Azim (2012), and Darto, et al., (2015). Religion can be considered as one of the most important aspects of life, and religious activity is integrated with the formal working time of organizational activity. In accordance with a study which explored organizational behaviour (OB) among Christianity, Islam and traditional African religion workers, they found that religion has a positive relationship towards the OB. However, Christianity appears to be more active in organizational behaviour compared to Islam and traditional African religion (Gyekye & Haybatollahi, 2012).

The increased religiosity will affect the increase in OCB, and the increase in OCB will affect the effectiveness of educational organizations (colleges), such as enhancing the productivity of co-workers, intensifying managerial productivity, Efficient in the use of organizational resource for productive purposes. 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 workplaces, enhance the organization's ability to adapt to changes of the education environment, serve as the basis for an effective coordination between lecturer, education staff and students (stakeholders) (Ariyanti, 2017).

The research was backed by the text exegesis of Philippians 1:9-11. The text confirms that a religious person has a loving love, growing in the knowledge of God, spiritual sensitivity, integrity, good deeds, and glorifying God. The focus of the life of a religious person is God; they will not be affected by circumstances; Always rely on God and have a full surrender to God so that in all circumstances it can still give thanks. Religious people no longer live according to the desires of the flesh because they can weigh and distinguish which are pleasing to God and which are not. The life of a religious person will be a blessing to others and has a commitment in service and work; And all that is done not because of sheer routine, but based on the love of God. Freire insists that critical pedagogy is, in essence, an act of love. Further, the objective of Freire pedagogy in the classroom is tied up by the context of dialogue that implements teaching and constructing knowledge through the power of shared Love (Dami, 2019). Thus, education in the construction of education is the Ambassador of Liberation (Sales, 2017). The implication of Freire's articulation about love as a pedagogy construction for critical educators is a passionate, inspiring and robust love, while in the same time critical, challenging and assertive (Darder, 2015).

Thus, religiosity will affect all aspects of a person's life, including in practical life such as service and work. A religious Christian will work optimally, and in good quality, for they see that daily work has eternal meaning, for a while they work, they realize that what he serves is Jesus. Religious Christians can demonstrate the quality of the work done, through honesty and integrity, that is the testimony of Christianity. Religious Christians can make work a place of service, and a means to testify.

Excellence in work can be demonstrated by love and obedience to God. This principle will encourage the establishment of ethical behaviour of the organization citizen. The results of this study, in accordance with the research conducted by Allen & Myers (1996), they found that individuals who have a high religious commitment will spend their time working voluntarily. This voluntary willingness to work is a positive

behaviour that will be able to bring out the ethical behaviour of the organization's citizens (OCB). The desire to do the work voluntarily suggests that people will do things that are not their responsibilities. This behaviour in the workforce will be very beneficial for universities, as it can improve the efficiency and productivity of the organization. The response to be willing to contribute positively is expected not only in formal employment obligations but ideally better than their formalized requirements.

Religious Christians will have the realization that they are called to achieve a higher standard, which is excellence. Colossians 3:23, 24 states: "Whatsoever ye do, do it with all your heart as for God and not for man. You know that from God, you will receive the allotted portion for you as a reward. Christ is the master, and you are his servant. "Therefore, anything that becomes "the role" or the work of believer must be done in the most appropriate for the master, even God. Christians are to work with quality and excellence because of all that is to do it for the glory of God (1 Cor. 10:31). The word "All" means all things, this commandment relates to all aspects of believers.

Religious people also understand the intention of God, namely nurturing an intimate relationship with God, and this becomes a lifestyle. This means that believers with all hearts obey the value system and priorities of God in all respects and throughout life. Therefore, everything that has been learned and known as accurate can be applied in the work ethic every day. A religious person must love the adversary, treat others like himself, pay attention, give a ride, do more than is asked, and do not speak or judge outside the knowledge of the person concerned. For religious people, the first place to get guidance in developing a good work ethic is in the truth written in the Bible.

According to Blogowska and Saroglou (2011), people who have a religious high tend to show a basic two-dimensional personality related to morality, which agreeableness (prosocial, selflessly for others, trust and generosity) and awareness (socially determined Control impulse behaviours that facilitate task-oriented goals or extra-role). Lecturers and education personnel who have high levels of religiosity can pay attention to people, be accountable in interpersonal relationships, develop positive feelings towards oneself, and develop trust in others (Zummy, et al., 2019), and cultural knowledge, cultural understanding and cultural competencies. Moreover, most importantly, lecturers and educationists have the compassion to the other, because, through "compassion", there will be a shift from self-independent to self-interdependent, that is to "be there-for-others" (Erni et al., 2019). In this context, lecturers and educationals have a high multicultural understanding of pedagogy, will be able to solve the multicultural problems in educational organizations (Efruan & Dami, 2019), can even improve the performance of organization education becomes more efficiency, effectiveness, and creativity of the organization through its contribution in the transformation of resources, innovation, and adaptability because it is based on task-oriented goals for quality improvement and accreditation college. This shows that religiosity has a significant relationship with organizational citizenship behaviour, especially in organizations education affiliated with the values of Christianity.

Hypothesis 2 is rejected, which means that gender, age and working period do not moderate the influence of religiosity on OCB. It can be explained by the fact that

religiosity is a relative term rather than absolute. Religiosity is also a process rather than a fixed condition. There is no perfection in this life that there is only constant growth. Spiritual growth occurs when God controls the life of a religious person. When a religious person is submitting to the Lord's guidance, then God can transform their lives into worthy religious people. A religious person who grows towards good religiosity is a believer who seeks to build the right concept of self, which is based on the attributes of God and the Word of God. Thus, religiosity does not depend on the gender, age, or length of a person to serve. These things are evident in the Epistle of Philippi, where Paul writes that "... To all the saints in Christ Jesus in Philippians,..." "The term used in Greek for the word "All" is *pasin* (adjective dative masculine plural no degree from *pas*) which contains "no degree" elements.

In accordance with the explanation above, Evelyn (2002), stating that the growth of religiosity is an unending process for believers. Although believers have gained full salvation in Christ, it is not yet finished. Indeed, being a Christian is just the beginning. After receiving Christ, believers must be made through the renewal of the mind (Rom. 12:2), by obtaining a new sense of God. Paul in Roman 12:2 gives counsel to believers by saying "change". Change is a continuous and ongoing process. The God who began the process of conversion, but believers gave a willingness through surrender. The God who made the Change, the task of believers in the discipline of oneself and step into the place that God leads.

In addition to the above, Solichah (2017), in his research, found that OCB women employees were higher, around 1.03%, but there was no significant difference between male and female employees. This suggests that gender has not been a prominent factor to distinguish OCB levels between male employees and female employees. These results are possible because of the same view between men and women in the company where research is being conducted, which relates to the importance of OCB in their work.

Bahjah (2017), in his research, found that the work period is not a factor that has a relationship with the behaviour of Organizational Citizenship Behavior. The results were backed by the research of Rakhmita (2014), which suggests that there is no difference in the OCB in some categories in dividing the work period. Ruslinah et al., (2013) also found in their studies that from the results of statistical analysis showed no relationship between the work period with OCB. Further in its research, it is explained that it can be caused by many internal factors that can affect OCB in addition to the work period, such as mood or personality.

Research conducted by LMU (Ludwig-Maximilians-University, Munich) shows that age has no effect on their behaviour in the workplace. Many studies show similar things, such as Akinbode (2011) In his research on Nigerian employees, stating that gender, age, employment, management-level organizations, and organizational types are not necessarily valid As the OCB Predictor. Similarly, the research results of Jafari & Bidarian (2012), stating that age and level of education do not correlate OCB, as well as individual variables and demographics, have no significant influence on OCB. Lastly, in his research, Cameron (2013) posited OCB individuals dominated by feminine

attitudes, but, he concluded that gender did not affect the manager's performance assessment in connection with OCB's participation or not.

The coefficient of determination gained from Equation 1 (a regression equation explaining the influence of religiosity on OCB) is 0.460 or 46.0%. The meaning of OCB (Y) can be described at 46.0% by religiosity (X_1). However, the coefficient of determination is derived from Equation 2 (the regression equation that explains the influence of religiosity and interaction of X_1 , X_2 , X_1 , X_3 , X_1 , X_4 on OCB is 0.500 or 50.0%. This proves that there is an increase in the coefficient of determination with increased independent variables. Generally, the value of the coefficient of determination will always increase with the addition of independent variables in a model.

CONCLUSION

The research results showed that the first hypothesis was received because religiosity had a positive and significant influence on OCB. While the second hypothesis is rejected because the gender, age, and working periods do not moderate the influence of religiosity on OCB, or in other words that gender, age, and working period are not as moderation variables. This research has contributed to Institut Injil Indonesia to encourage lecturers and educational personnel to continue to grow in religiosity and implement performance management that is based on the principles of the religiosity in Philippians 1:9-11.

For further research, should be considered to develop a more comprehensive study, linking with other variables, such as transformational leadership style, and involve five religions in Indonesia to obtain a more holistic picture. In addition, this research needs to be followed up by partially testing each dimension of the variable religiosity (love, growing in the knowledge of God, spiritual sensitivity, integrity, good deeds and glorify of God) and organizational citizenship behaviour (helping behaviour, sportsmanship, organizational loyalty, organizational compliance, and individual initiative), so it can know the role more specific to each dimension.

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