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Role of Religion: Implications of Personal Value and Corporate Culture on the Lecturer Job Satisfaction

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Abstract

The purpose this study to examine the relationship between religion, corporate culture, personal values and lecturer job satisfaction in South Kalimantan. Data were obtained from a sample of 678 private college lecturer in South Kalimantan - Indonesia. There were five findings. First, religion does not influence the personal value. Second, corporate culture significantly influence personal value. Third, religion significantly influences lecturer job satisfaction. Fourth, corporate culture significantly influences lecturer job satisfaction and fifth, personal value significantly influences job satisfaction.

Key word. : Religion, corporate culture, personal value

INTRODUCTION

Government Regulation of RI No. 37 Year 2009 on lecturers encouraging the implementation of role task and very strategic position as well as professionals in the field. Besides Teaching, Research and Service to the community (Article I, Item 2 of Law No. 14 of 2015) the figure of lecturer in South Kalimantan when success was able to be achieved, the job satisfaction of lecturer would be met if supported by the professional abilities or Personal Value, the variable would be realized by the influence of organization's culture and support of the religiosity/diversity on individual lecturers (Mas'ud, 2004).

Religiosity as the assurance system had a concept of the nature and meaning of life, but it was not there on the aspects of formality / outwardly religiosity (Glock et. al. 1996). Further stated that the ability beyond the aspects would have an impact on the growth of religious attitudes of individuals and groups more in line with the intrinsic meaning and purpose of religious teachings. In today's conditions, indication of an increased understanding of religiosity was especially among communities. Most people of USA still believed that God is the strength of positive and active Religious / Spiritual (Kahmat, 2000; and Mitroef, et al. 1999). The higher the religious understanding, the higher organizational commitment that had been formed through the culture of the organization (McNeese et. al 1996). Organizational working culture was management includes the development, planning, production and service of a quality product in terms of optimal, economical, and satisfactory one (Praptadi 2009; Prawirodirjo 2009; Rahmawati and Rosdiana 2010 Schein, 1991; Sitty Yuwalliatin, 2006; and Soedjono, 2005). Organizations that had a high work culture could increase better personal value so that employees would feel the satisfaction level of activity undertaken in the organization. Personal

Value had meaning that a belief underlying a person to act based on his/her choice (Rokeach, 1973). Further, Robinson ET. al. (1991) adds that the belief, in the concept of Rokeach, not only an understanding within a conceptual scheme, but also preposition to behave in accordance with the feelings to the object of that belief. Instrumental values where the next job satisfaction perspective was very necessary or desirable as a professional responsibility as a lecturer (McNeese and Donna, 1996).

Specifically, this study aims to investigate the influence of religiosity, organizational culture through personal value and lecturer working satisfaction. In the next few sections, we reviewed previous research on religiosity, organizational culture, and personal value on job satisfaction and then presented the research methodology, including a description of the measures used to test the hypothesis. After reviewing the results, we put forward some important implications for managers and further research.

THEORETICAL BACKGROUND AND HYPOTHESES DEVELOPMENT

Religion

Definition of Religiosity was a spiritual expression of a person associated with the system of belief, values, valid laws and rituals (Kaye & Raghavan, 2000). Religiosity from the Latin language "Relegare" which means tying it tightly or togetherness (Mansen, in Kaye and Raghavan, 2000). Meanwhile, the understanding of Religion itself, according to Chaplin (1997) was a system that consists of trust, belief, which was reflected in the attitudes and carried out religious ceremonies with a view to be able to have relation with God. Another definition said that religiosity was a process to seek a path of truth associated with something that was sacred (Chatters, 2000). According to Majid (1992) religiosity was a human behavior that was completely shaped by belief in magic or the supernatural, which was a reality - supra-empirical reality. Human performs empirical action as appropriate, but human who had religiosity put a price and meaning of empirical actions under supra-empirical that could increase someone personal value (Rokeach, 1973; Williams, 1968; and Feather 1998).

Thus higher religiosity of someone could increase someone's personal value and job satisfaction.

H1: Individual religiosity positively influence the personal value of performance.

H2: Individual religiosity positively influence job satisfaction of a performance.

Corporate Culture

An organizational culture was a philosophy that was based on a view of life as values that become the nature, habits and impeller that cultivated in a group and reflected in the attitude that become a behavior, ideals, ideas, opinions and actions manifested as work. (Zurnali, 2010; Davis and Newstrom, 1977). The American Heritage dictionary, the culture as a whole of a pattern of behavior which was applied through the life of religion, art, institutional and human work and thought of a group of people.

Organizational culture was a system of values, perceptions, behaviors and beliefs held by individual employees and employee groups about the meaning of work and its reflection in the activities to achieve organizational and individual goals (Hofstede et al. 1990). Furthermore, Ulrich (1998), and Schein (1991) stated that the success key of a change was in human resources as the initiator and agent of changes carried out continuously, the formation of character and work culture. Human resources in institutions have diverse capabilities and had a high percentage. Diversity was high enough means volition as "agents of change" was also different between lecturers. According to Robbins (1998: 601) the function of organizational

culture were as follows; (1) had a role in setting the boundary, meaning that culture creates a clear distinction between one organization to another. (2) To provide a sense of identity for members of the organization. (3) Facilitate the emergence of a commitment to the wider interest. (4) Increase the stability of the social system. (5) Being a meaning maker mechanisms and control that guide and shape the attitudes or behavior of personal value / lecturer. Kristof (1996: 17) of the College Of Business Management, University Of Maryland said that in essence, the suitability of people with organization {person-organization fit} emphasizes on the efforts and impacts between the suitability of people with the organization where they work. People deemed capable to be dynamic in the world of organization that constantly change so as to provide changing to personal values. Thus the culture of the organization could contribute to the value of the individual and job satisfaction.

H3: Cultural organizations positively influence the personal value of a performance.

H4: Organizational culture positively influence job satisfaction of a performance

Personal value

Personal Value had a meaning underlying the belief of a person to act based on his choice (Rokeach, 1973). Robinson et al. (1991) suggested that belief, in the concept of Rokeach, not only an understanding in a conceptual scheme, but also a preposition to behave in accordance with the feelings to the object of that belief.

Rokeach (1973: 164) value changing was a process of changing that dependent on the level of working induction mechanism. Changes in the value of humanity was more basic than changes in human attitude. Further described, if the value was really stable, then the social changes would not be possible, otherwise if the value was really unstable, the continuity of the human personality and society becomes impossible. Each concept of humanity values can explain the eternal nature (everlasting) of values and character of values that were changing over time (Rokeach, 1973). The value of individuals was the core of personality that could be influential in all characteristics such as, attitudes, abilities, skills, evaluation, assessment and decision-making. These values are central to self-definition, and comparable to the foundation of a building (Feather, 1998). Thus, the higher the value of the individual obtained from a job the more satisfied people in the organization.

H5: Personal Value positively influence job satisfaction of a performance.

Job satisfaction

Job satisfaction was an assessment of the work as well as enabling the achievement of work values (Lucke, 1976). The most important values on the basis of the birth of job satisfaction was (1). A challenging work for individual that could be handled successfully. (2). Individual needs in the work environment itself. (3). Work does not need to be physically draining. (4). Reciprocal achievement among staff. (5). the working conditions were suitable and its facility was in accordance with the job.

Keith (1985: 96) argued job satisfaction was the favorableness or unfavorableness with employees view their work. Lutha (2006) job satisfaction of the work itself was a major source for satisfaction, interesting and challenging work and career development were essential. Houston (1993) job satisfaction was a positive or pleasurable emotional state derived from work assessment or work experience of a person.

Based on Discrepancy Theory propounded by Locke cited by Wexley and Yukl (in Muhaimin, 2004: 3-4), job satisfaction or dissatisfaction with some aspects of work depends on the difference (discrepancy) that supposed to be there (ie expectations, needs and values) with something that according to the feelings and perception had earned through his/her work.

In Two factor Theory, job satisfaction and job dissatisfaction were two different things in meaning, satisfaction and dissatisfaction with the work was not a variable which continue, in terms not always coincide (As'ad, 2000).

METHODOLOGY

Sample and Data Collections

The sample of this research was all lecturers in South Kalimantan. Total lecturers in South Kalimantan which had functional positions was approximately 678 people. Taking into account the adequacy of the analysis, the research was done by simply taking a portion of the lecturers, or in other words the research sample. Hair (2010) said that the sample was a fraction of the number and characteristics possessed by the population. What was learned from the sample, the conclusion would be applied to the population. In addition, samples applied must be truly representative (representing).

Sample Characteristics

Of the 678 questionnaires distributed, 200 were considered useful, with a response rate of 61.3%. Respondents include slightly more men (53.7%) than women (46.3%) and ages ranged from 25 to 60 years (mean = 30.1 years, median = 28 years).

Measurement Tool

Based on previous studies, we developed 10 items for measuring religiosity, organizational culture on personal value and job satisfaction. For example (Praptadi 2009; Prawirodirjo 2009; Rahmawati and Rosdiana 2010 Schein, 1991; Sitty Yuwalliatin, 2006; and Soedjono.2005; Mansen, in Kaye and Raghavan, 2000; Muhaimin 2004; As'ad 2000 and Zurnali 2010). Measurement scale of religiosity consists of beliefs, norms and knowledge. Measurement scale of organizational culture consists of habits, character and habit. Measurement scale of personal value consists of standards, attitudes and feeling. Measurement scale of job satisfaction consists of a challenging job, the individual needs and suitable performance. For all the questions, we used a Likert type scale with seven points (1 - strongly disagree; 5 -strongly agree).

RESULTS ANALYSIS

Validity Test and Reliability

Reliability test results of religiosity was 0.921, because reliability value of 3 items was greater than 0.6, meaning three items that make up all of the religiosity variables were reliable (Ghozali, (2002: 133). The results of the reliability test of organizational culture variable was 0.897, because the reliability value of 3 items was greater than 0.6, meaning three items that make up the entire organizational culture variable were reliable (Ghozali, 2002: 133). The reliability test results of personal value variable was equal to 0.919, because the reliability value of 3 items was greater than 0.6, meaning 3 existing items that make up the entire personal value variable were reliable (Ghozali, 2002: 133). The reliability test result of job satisfaction variable was 0.894, because the value of reliability of 3 items was greater than 0.6, meaning 3 items that make up the entire job satisfaction variables were reliable (Ghozali, 2002: 133).

ANALYSIS

Structural Equation Model

Based on the analysis result of religiosity equation model, organizational culture, personal value, and job satisfaction, after modifying the index, Structural Equation Modeling (SEM) was held by using AMOS 16.0 to evaluate the suitability of research model (Figure 1). SEM was suitable for this study, because the proposed relationships could be analyzed in conjunction. For assessing convergence validity and discriminant validity, the confirmatory factor analysis conducted by using AMOS 6.0. Initial measurement model does not indicate the level of goodness of fit (GOF) recommended ($\chi^2 / df = 4.15$, $GFI = 0.77$, $AGFI = 0.73$, $TLI = 0.82$, $CFI = 0.84$, $RMSEA = 0.08$). Therefore, modification of the model held based on a process suggested by Min and Mentzer (2004). After modification of the measurement model, the data show adequate compatibility. Considering there was not a single match of measuring instruments were recommended for SEM, the measurement model fit the overall estimated based on various indices. Empirical estimation for the research model was Value χ^2 / df for this model was 2.800 which was below the cut-off that in general desirable that was 3.0 (Segars and Grover, 1993). For GFI and AGFI, the value of this model in a row indicates 0.900 and 0.864, which was greater than the satisfactory level that was 0.9 for GFI and 0.8 for AGFI (Hayduk, 1987). CFI value was above the required criteria, ie 0.9 as well. For RMSEA, compatibility index was 0.067, which was below the cut-off level recommended namely 0.08 (Brown and Cudeck, 1993). In some of the compatibility index that indicate a match was adequate for this model, the results show that the data fits perfectly with our conceptual model.

Result

The conceptual model proposed in Figure 1 was tested using SEM. Path coefficient shows First, the results indicate that religion had no significant influence on the personal value. Thus, hypothesis 1 was not supported. Second, the results indicate that organizational culture significantly influence personal value. Thus, Hypothesis 2 was supported. Both religions have a significant influence on job satisfaction. The third, organizational culture influence job satisfaction and personal value influence job satisfaction. Thus, hypothesis 3-5 was supported.

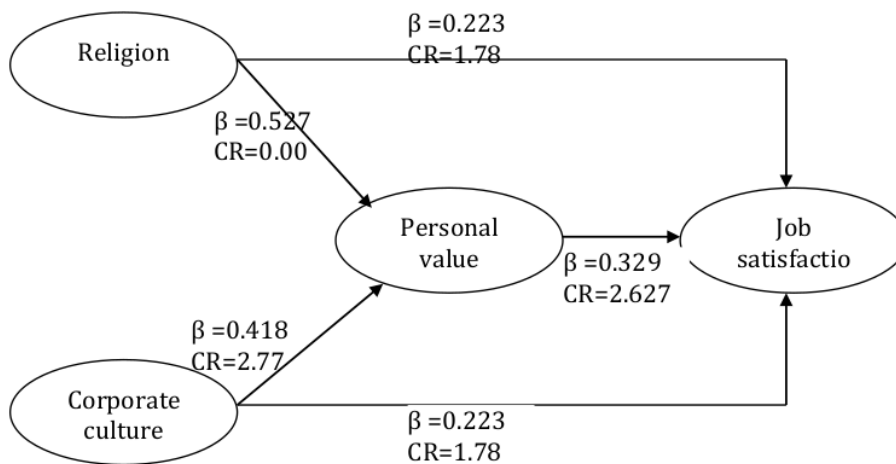


Figure 1: Conceptual Model

DISCUSSION

The main objective of this study was to examine the relationship between the three dimensions of religion, three dimensions of organizational culture, and three dimensions of personal value

to the three dimensions of job satisfaction. The results of SEM showed the following five findings. First, this study weakens that religion positively and significantly influence personal value in the lecturer performance environment. Second, organizational culture characteristics positively influence lecturer's personal values which was the nature of human as lecturer. Furthermore, religion were the most influential characteristic when lecturer job satisfaction was obtained. Moreover, the organizational culture and personal values have a significant influence on lecturer job satisfaction. In general, the results of this study in accordance with the literature. Literature found that the religion and the culture of society together play an important role in improving job satisfaction (Kaye & Raghavan, 2000; Mansen, in Kaye and Raghavan, 2000 and Chaplin (1997). The literature also states that the religion influence job satisfaction (Keith (1985 and Lutha 2006). The organizational culture positively associated with personal value (Robinson et al. 1991 and Feather, 1998). Personal value also contributed positively to the lecturer job satisfaction. The higher the personal value of lecturer the higher job satisfaction in the profession (Keith, 1985 and Houston 1993). This study contributed to the literature in two ways. First, we defined the religion and organizational culture in a row had three dimensions. Secondly, we examined empirically how each dimension of the religion and the culture of the organization specifically affect three dimensions of personal value in the context of the performance of lecturers in institutions. This approach provided a clear understanding of various aspects of the religion and organizational culture in terms of performance and roles of each dimension in creating personal value and overall job satisfaction.

The results of our study indicated that the religion and the organizational culture of lecturer job satisfaction was the most important aspect affecting the personal value of the lecturer. More specifically, the religion did not affect consumer's personal value and organizational culture strongly influenced personal value. Personal values played an important role in the creation of lecturer working satisfaction. The results of this study also confirmed that lecturers want that windfall, mate and destiny was already the rules of God, so that the lecturer had the motivation to excel in their duties, because it perceived that achievement is as destiny. This could be the reason why the religion was not significant in this study. In other words, there may be non-linear relationship between the religion of lecturers and personal value. One of the five hypotheses that showed between the religion and the culture of the organization and personnel were supported in this study. However, a high correlation between the three dimensions of the religion showed that the three dimensions had indirect influence on the personal value. In reference to the relationship between the religion and the culture of the organization to the satisfaction, organizational culture stronger influence job satisfaction than religion. These results suggested that religion and the culture of the organization must allocate its resources wisely to improve overall personal value. If a higher education institutions have limited resources, then the institutions must focused to improve religion and organizational culture, not more invested in the physical things. If a university must concentrated only on one dimension, then university must focused and improve lecturer performance as the most efficient and effective way to improve personal value and working satisfaction.

2. LIMITATIONS AND FUTURE RESEARCH

Since this research tried to examine relationship between religion, organizational culture on personal value and job satisfaction, then we would not give specification of someone faith level category. However, lecturer expectation and lecturer performance pattern would be different in different faith level category. For example, someone with strong faith level, would be able to give enough motivation for lecturer to increase his/her personal value. On the contrary, lecturer may not believe enough to his/her religion, thus the performance that achieved is an individual effort. Therefore, the future research could examine several category of faith level to

the religion. However, it was very difficult to measure it. For more practical implication. The future research could examine the utility of every faith level on several performance level that able to increase someone personal value. The result of this research showed that religion dimension correlated to one another. To define the concept of personal value on religion in more real and understand the nature of the concept, then qualitative research would be useful.

Although justification to use lecturer sample for the research related with personal value was already exist in the literature, this sample might not reflect the whole real lecturer population. Moreover, this research demanded participation to explain how high their religion faith level. In other words, this study did not conduct a natural experiment thus, the results may not fully reflect what was actually experienced by lecturers when they were interviewed.

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