FACTORS AFFECTING ORGANIZATIONAL CITIZENSHIP BEHAVIOR ON THE ENVIRONMENT OF COMMUNITY ORGANIZATIONS IN INDONESIA

Maolan Wildan Navis
Ni Putu Eka Widiastuti
Mahendro Sumardjo
Faculty of Economics and Business, Universitas Pembangunan Nasional Veteran, Jakarta

Abstract: The objective of this research is to analyze the influence of all the exogenous variables on organizational citizenship behavior through the organizational culture. This research uses primary data that were obtained by giving the questionnaires directly to the participants of this research as well as using google form. The total number of participants of this research is 75 samples which include people with different positions ranging from *syuriah* level to MWC level. The method of the research used in this research is multivariate analysis with SEM. The results of this research showed that transformational leadership significantly influenced organizational culture, Transformational Leadership to Organizational citizenship behavior had no significant impact, HR Reposition significantly impacted Organization culture, HR Reposition had a positive and significant influence on organizational citizenship behavior, Spiritual Quotient had a significant effect on Organizational Culture, Spiritual Quotient had a negative and significant effect on organizational citizenship behavior and Organizational citizenship behavior had a positive and significant influence on Organization Culture. For future research, it is advised to take the research time range from 6 to 12 months to get a more complete analysis. And since the scope of research is only PCNU, it is also advised that for further research to do different objects such as PWNU or even PBNU so that the research can result in a distinctive and unique finding that can be compared to the findings of this research.

Keywords: Transformational Leadership, HR Reposition, SQ, Organizational Culture, organizational citizenship behavior.

Corresponding Author: Maolan Wildan Navis, Faculty of Economics and Business, Universitas Pembangunan Nasional Veteran, Jakarta, DOI: http://dx.doi.org/10.21776/ub.jam.2020.018.03.05

Today's organizations have moved away from traditional hierarchy and authoritative structures into an autonomous team-based environment and job role functions. This negotiation has led the organizations to recognize the relevance and the commitment of individuals and teams, the obligation of organizational citizenship/ OCB as behavior characterized by voluntary making pro-social contributions to the organization and coworkers' informal work and informal assistance work which is increasingly important in the organizations. Employees/members of organizations that have organizational citizenship behavior (OCB) will

have high loyalty to the organizations where they work and will naturally feel safe and comfortable with their work (Triyanto, 2009).

Fundamental changes in the organizational environment require a greater role for human resources and changes in the important nature of the functions of human resources. The increasingly complex and unpredictable condition of the community environment creates challenges for organizations to achieve competitive advantages. In this case, even though NU is considered as a non-profit organization, the competitive advantage needs to be applied within the organization, because with the dynamic development of NU through its independent vision of *dakwah*, the organization is demanded to be able to get business partners that support its business units, both government and private partners.

NU has organizational values that serve as *manhaj al-fikr* / foundation for thinking in carrying out each work program, namely: *Tawassut* (moderate), *Tasamuh* (tolerance), *Tawazzun* (balanced), and *Ta'adul* (fair). With the value of *tawassut* and *tawazzun,* NU is often regarded as an opportunistic organization even though at the technical level of organizational work, PCNU Cirebon can turn this organization into an organization that has an ethos of professional work because the composition of the board has been assimilated with professionals, so then *manhajul fikr* of organizational values become very effective and ideal to apply.

Organizational culture in NU is not much different from *pesantren* (Islamic boarding school) culture. *Pesantren* is an archipelago heritage education institution whose leadership patterns and governance are within the authority of the *Kyai* (*pesantren* leader) because the figure of *Kyai* is a highly charismatic figure before *santri* (Islamic students), each organizational decision tends to be more autocratic and the governance of the organization is not well managed, "*pesantren* that does not have the regeneration of charismatic *kyai* leaders will certainly ensure the number of students decreases" (Madjid, 1997). Before the *pesantren* finally changed metaphorically from organizational governance which was centric to the foundation model which proved capable of making some *pesantren* survive up until now (Malik Fajar: 1997).

Regarding the Organizational citizenship behavior factor of the board members of *pesantren*, most board members have a motivation to serve when they become administrators in this organization/serving NU by hoping for blessings because religious dogmatism is very strongly constructed on each board, which in this case, has diverse educational, professional, economic and social backgrounds. Becoming an administrator is a form of devotion for students and teachers at an Islamic educational institution like *pesantren*. Another reason for professionals to become administrators of PCNU Cirebon is none other than to actualize themselves in the religious social life because NU is an organization whose existence is always in contact with the wider community.

Organizational citizenship behavior is an extra role behavior carried out by employees or members of the organization without the requirement of roles and positions and is carried out based on individual choice(Philip et al., 2000). According to Kristiani et al. (2019), organizational citizenship behavior is the behavior of individuals who carry out work activities without expecting rewards beyond the command of the organization's chairman without coercion and pressure. In this case, PCNU Cirebon experienced a culture shock when there was a new leader in the organization which was motivated by a mature figure in the corporate world so that OCB was increasingly biased because of the high pressure to achieve organizational targets.

This research aims to analyze whether transformational leadership, HR reposition, and SQ have a significant impact on organizational citizenship behavior through the organizational culture partially.

LITERATURE REVIEW

Some previous research in the research are Herminingsih (2011), Nadeak (2016), Wispandono (2009), Juniartha et al. (2017) and HM (2018) their research shows that obtained significant influenced transformational leadership on organizational culture, organizational culture has a significant impacted toward organizational citizenship behavior, behavior repositions applied by organization strategy such: differentiation, focus strategy and cost reduction

meanwhile competency reposition performed by concerning on the input of competency, transformational competencies and the output itself, transformational leadership not significant to organizational citizenship behavior, it showed that the influence of transformational leadership on OCB is indirect mediated by employee trust to leader and job satisfaction and spiritual quotient on organizational citizenship behavior have a positive and significant impacted, spiritual quotient has an important role to determine the level of OCB.

Organizational Culture

Robbins (2006) explained, "Organizational culture is a system of shared meanings shared by members which distinguish an organization with other organizations". According to Ndraha (2003), Organizational culture is "A collection of bases and beliefs that every member in the organization must share the same values as they learn to solve problems both inside and outside the organization". Robbins (2002) further explained that the dimensions of Organizational Culture are innovation and risk-taking, attention to detail, the orientation of results, individual orientation, team orientation, aggressiveness, and stability

Organizational Citizenship Behavior (OCB)

Organizational culture is a collective meaning system which is followed by all member in an organization with certain identity (Robbins, 2006), Ndraha (2003) defines organizational culture as a basic community and believe that all members of the organization sharing the same values like they have learned to solve a problem inside or outside the organization. Robbins, (2002) divide the dimension of organizational culture, that are innovation and taking a risk, attention to detail, output-oriented, individual-oriented, team-oriented, aggressivity, and stability.

Transformational Leadership and Organizational Culture

Transformational leadership is a sketch which contains a process in which the leader and his/her subordinates try to achieve a better level of morality and motivation (Rahma, 2014). Transformational leadership is a process in which leaders take actions to help increase their awareness to increase the maturity of the motivation of colleagues (Bass, 1996). Bernard Bass (1985) identifies four dimensions of transformational leadership, n charisma, inspirational motivation, intellectual stimulation, and individualized consideration

A transformational leadership style has been claimed as a relevant existing model. It ables to mediating the necessity of employees and also developing its potential optimally. The research obtained that transformational leader behavior also impacted significantly to the organizational culture (Riski et al., 2019). Related to this organizational culture case, after appearing a new leader in the organization chosen by the conferential on the branch level, the way he did some decision is truly different. The decision was not only a formality but it controlled and well managed. It indicated that transformational leadership has a significant effect on organizational culture.

H_1. Transformational leadership has a significant effect on organizational culture.

Transformational Leadership and Organizational Citizenship Behavior

The benefit of a leadership role in an organization is making strategies planning, developing goods and services, coaching an employee, or members of the organization properly. The intensity of leadership role depends on the emotional quotient which is owning by a leader, it defined as an ability to judge and an emotional expression as a method to combine among consideration, knowledge, emotional and intellectual growth (Kartini, 2017). To increase the individual organizational citizenship behavior the effects of the leadership role and leader quality have become the most important factor to determine whether the organization success or failure

H_2. Transformational leadership has a significant effect on OCB

Human Resources Reposition and Organizational Culture

Wispandono (2009) Changes in the strategic environment in the political, economic, social and

technological sectors are so fast that various organizations, both public and business organizations, must be able to identify, diagnose and then adapt themselves to these environmental changes if they do not want to lose and fall behind in the realm of competition with other organizations, so that why a company or organization need quality human resources who have a competitive advantages character. It was not only the ability to be competitive but also good in body quality, moral-spiritual, and social psychology. According to (Schuler and Jackson, 1996) of HR reposition divide into two items, they are HR behavior reposition and HR competency behavior.

The number of competitive and qualified human resources courageous the organization to change a paradigm to see human resources management and also human resources function (Wispandono, 2009) applying human resources role reposition in an organization will be implicated to individual change in their environment from manager level to employee (Linda Holbeche, 2001). The effectiveness of the human resources reposition strategy is proven by the quality and quantity organization program realized through the leader vision. They are autonomous vision, ideological vision, and empowerment vision. Based on that argument the hyophotesis is human resources reposition has significant effect on organizational culture.

H_3. Human resources reposition has a significant effect on organizational culture.

Human Resources Reposition and Organizational Citizenship Behavior

Choosing the qualified, innovative, and creative employee is quite difficult, although an employee or member organization gave some training and other developing programs the result was the same and found different skill among them. The expectation of this strategy is an organization able to find the best employee who has a strong commitment to their job (Wispandono, 2009). Thus, to make this strategy effective applied in an organization an employee should be creative and innovative through their organizational citizenship behavior to creating some-

thing different in an organization. OCB is the autonomous individual of an employee or a member. The hypothesis is human resources reposition has a significant impact on organizational citizenship.

H_4. HR reposition has a significant impact on organizational citizenship.

Spiritual Quotient and Organizational Culture

Zohar and Marshal (2007) spiritual quotient is the intelligence possessed by humans when they are having problems and finding solutions to the meaning and values behind these problems. This kind of intelligence is an intelligence that translates the behavior of life deeper and broader, not only material but every life has an intrinsic value so that the thoughts and actions taken by a person will be very meaningful for that person and other people. Zohar and Marshal indicated there are seven dimensions of spiritual quotient: flexibility, awareness, suffering to survive, vision and mission, related to an event, looking for the true answer, independently

Zohar (2001) defines that the man who has a high spiritual quotient is a people who able to take values in each event, obstacles, or even suffering in life as a positive thing then it correlated to God. Spiritual quotient guide a human to know the meaning of happiness through pro-social behavior, happy in line with how the individual has a feeling for himself, creatures, and God(Islam, 2018). It supported the ideological vision of the organization with the following values *hablumminallah, hablumminannas and hablumminal alam and* the hypothesis is there is a significant influence spiritual quotient on organizational culture

H_5. Spiritual Quotient has a significant effect on organizational culture.

Spiritual Quotient and Organizational Citizenship Behavior

Spiritual Quotient variables in the organization environment could be increasing human resources performance, these correlations based on social exchange theory (Yusof et al., 2018). Philip et al. (2000) 'This form of OCB is extra-role only in the sense that it involves engaging in task-related be-

haviors at a level that is so far beyond minimally required or generally expected levels that it takes on a voluntary flavor". Work accompanied by theological values encourages peoples to do the job effectively without daily control, so the hypothesis is SQ has a significant effect on organizational citizenship behavior.

H_6. Spiritual Quotient has a significant effect on organizational citizenship behavior

Organizational Citizenship and Organizational Culture

Siders et al. (2001) two factors influence organizational citizenship behavior variables, internal and external. From inside of employees were moral, satisfaction, positive vibes, and the outside was the management system and the policy. Organizational culture has a significant effect on organizational citizenship behavior partially (Oemar, 2013). The organizational competitive advantage is the organizational culture of the NU Cirebon branch. It shaped by OCB values of peoples around the organizations so that affected the organization's policy. The hypothesis is organizational citizenship behavior has a significant effect on organizational culture.

H_7. Organizational citizenship behavior has a significant effect on organizational culture.
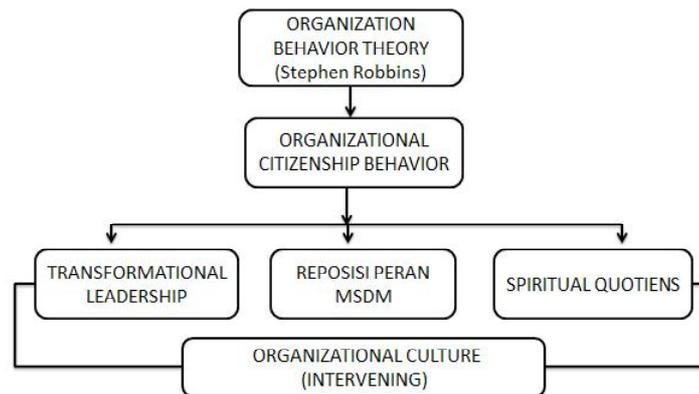

Figure 1   Theoretical Framework

METHOD

The research used was a quantitative approach. Its populations were all board of PCNU Cirebon from *syuriah*, *tanfidziah*, institution under the *tanfidziah* to Cirebon regional council (MWC). The population was 400 peoples. Sampling in this study using non-probability sampling which purposive sampling, specification of sampling was several boards that have certain positions such as a chief, secretary, and treasurer of each level. The sample of the study was 75 respondents. The primary data obtained by share questionnaires directly and through google form media.

Data analysis of the research using structural equation modeling (SEM). It carried out with variants based SEM approach or the popular name was "partial least square" (PLS). The data run by smartPLS 3.0 software. Partial least square is a structural equation model that analyzes variant base simultaneously able to examine the model measurement and structural model. PLS is a soft modeling analysis because it not assume the data has to have a certain scale of measurement. It means the quantity of sample allowed run below 100 items (Ghozali, 2014).
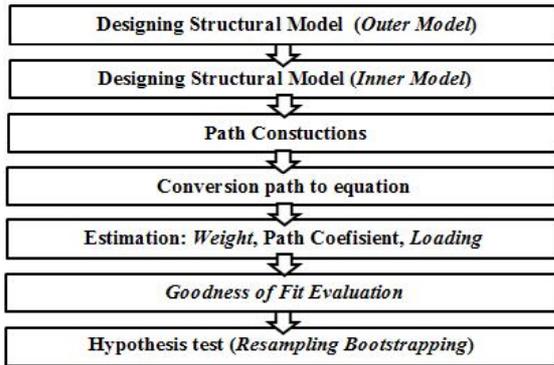
Source: Ghazali (2014)

*Figure 2   Steps of using smart PLS analysis can be described as follows:*

RESULTS

The data used in this study are primary data obtained by using a list of questionnaires that had been distributed through face-to-face processes and Google Form. In response to the questionnaires that we sent, 75 respondents were considered capable of representing all management in the organization because they have certain positions. The distribution of this questionnaire was carried out in Cirebon District within the PCNU Cirebon office which was addressed at Jl. Dewi Sartika Sumber Cirebon. The questionnaires were distributed from October 24 to November 10, 2019.

Outer Model

The researcher in this case only present new re-estimation / recalculate data after several indicators of each invalid have been removed such as RE1, SQ1, SQ2, SQ6, SQ7, SQ12, OC2, OC3, OC6, OC7, OC9, OC9, OC9 OC10, BO1, BO8, and BO9. The indicators in this study are reflexive. According to Ghozali (2014), although the construct reliability is low due to a few indicators, construct validity will not change if it eliminates the existing indicators.
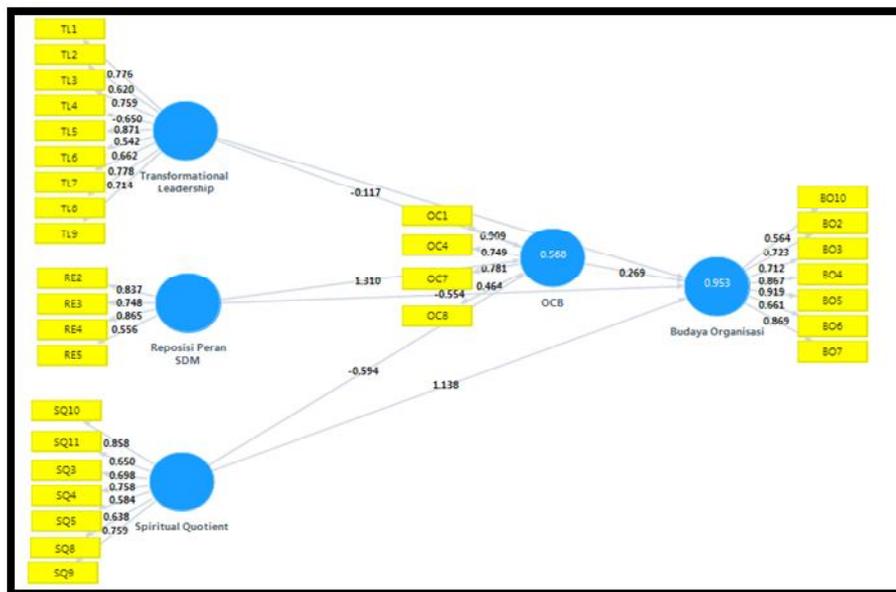
Source: Output PLS 3.0 2019

Figure 3   Calculation of Path Model

Convergent Validity

Convergent validity testing was also done by looking at the average variance extracted (AVE) value. A construct (variable) is said to fulfill convergent validity if it has an AVE value greater than 0.5.

Table 3 The Average of Variance Extracted

Variable	AVE
Transformational Leadership	0.510
HR Reposition	0.579
Spiritual Quotient	0.506
Organizational Citizenship Behavior	0.553
Organizational Culture	0.591

Source: Output PLS. 3.0 2019

Reliability Construct

Table 4 Reliability Construct

Variables	Composite	Cronbach
Transformational Leadership	0.854	0.763
HR Reposition	0.843	0.766
Spiritual Quotient	0.876	0.835
Organizational Citizenship Behavior	0.825	0.738
Organizational Culture	0.908	0.878

Source: Output PLS. 3.0 2019

The reliability test shows the level of consistency and stability of indicators in measuring research variables. To test the reliability construct, composite reliability values are used. A variable is said to meet the reliability construct if it has a composite reliability value greater than 0.7 and a Cronbach alpha value greater than 0.7

R Square

Table 5 R^2

Variables	R Square
Organizational Culture	0,953
Organizational Citizenship Behavior	0,568

Source: Output PLS. 3.0 2019

The R-Square value for Organizational Culture is 0.953, it means that the Organizational Culture variable in the Board of Directors in the Cirebon District PCNU can be explained by the variability of Transformational Leadership, Repositioning the role of HR and Spiritual Quotients by 95.3%, the remaining 4.7% is explained by other variables outside the model.

The R-Square value for Organizational Citizenship Behavior is 0.568, it means that the Organizational Citizenship Behavior (OCB) variable of Management in the PCNU Cirebon environment can be explained by the variability of Transformational Leadership, Repositioning the role of HR and Spiritual Quotients by 56.8%, the remaining 43.2 % is explained by other variables outside the model.

Inner Model

Hypothesis testing was done by looking at the t-statistics and the probability value (p-value) generated by the structural model (Inner Model).

The Table of the inner model as bellows:

Table 6 Inner Model

Causality Relationship	Path Coefficient	T-Statistics	P-Value	Result
Transformational Leadership $\rightarrow$ Organizational Culture	0,211	4,700	0,001	Significant
Transformational Leadership $\rightarrow$ OCB	-0,117	0,781	0,435	No Sig.
HR Reposition $\rightarrow$ Organizational Culture	-0,554	8,089	0,000	Significant
HR Reposition $\rightarrow$ OCB	1,310	6,556	0,000	Significant
Spiritual Quotient $\rightarrow$ Organizational Culture	1,138	14,318	0,000	Significant
Spiritual Quotient $\rightarrow$ OCB	-0,594	2,343	0,020	Significant
OCB $\rightarrow$ Organizational Culture	0,269	7,463	0,000	Significant

The results of the analysis on the Influence of Transformational Leadership on Organizational Culture show the value of t-count 4,700 > t-table 1.99 and the P-value of 0.001 < 0.05 and the path coefficient value of 0.211. This result shows that there is a significant and positive influence between Transformational leadership and organizational culture. These results mean that the higher the role of Transformational Leadership the higher the influence on the organizational culture in the PCNU environment in Cirebon Regency. Transformational Leadership on Organizational Citizenship Behavior (OCB) shows the t-test value of 0.781 <table 1.99 and a P-Value of 0.435> 0.05 and the value of the path coefficient of -0, 117. This result shows that there is no positive and significant influence between Transformational leadership and Organizational Citizenship Behavior (OCB). These results mean that the higher the role of Transformational Leadership has no influence on Organizational Citizenship Behavior (OCB) in the PCNU environment in Cirebon Regency. HR Role Reposition variable on Organizational Culture shows the value of t count 8.809 > t-table 1.99 and the P-value of 0.000 <0.05 and the path coefficient value of -0.554. This result shows that HR Role Reposition has a significant and negative effect on organizational culture. These results mean that the more lenient application of the HR Role Reposition will increasingly affect the organizational culture in the PCNU Cirebon District. HR Role Reposition variable on Organizational Citizenship Behavior (OCB) shows a t-test value of 6.556 > t-table 1.99 and a P-Value value of 0.000 <0.05 and a path coefficient of 1.310. This result shows that the HR Role Reposition has a significant and positive effect on Organizational Citizenship Behavior (OCB). These results mean that the higher application of HR Role Reposition increases the impact on Organizational Citizenship Behavior (OCB) in the PCNU Cirebon District. Spiritual Quotient on Organizational Culture shows the value of t-count 14.318> t-table 1.99 and the P-Value value of 0.000 <0.05 and the path coefficient value of 1.138. This result shows that the Spiritual Quotient has a significant and positive influence on organizational culture. These results mean that the higher the Spiri-

tual Quotient, the more influential the management will have on the organizational culture within the PCNU Cirebon District. Spiritual Quotient on Organizational Citizenship Behavior (OCB) shows an at-count of 2.334> t-table 1.99 and a P-Value of 0.020 <0.05 and a path coefficient of -0.594. This shows that Spiritual Quotient has a significant and negative effect on Organizational Citizenship Behavior (OCB). These results mean that the lower the Spiritual Quotient the committee will have an effect of increasing the influence on Organizational Citizenship Behavior (OCB). Organizational Citizenship Behavior (OCB) variables on Organizational Culture show the value of at-count of 7.463 > t-table 1.99 and the value of P-Value of 0.000 < 0.05 and the path coefficient value of 0.269. This result shows that Spiritual Quotient has a significant and positive influence on Organizational Citizenship Behavior (OCB). These results mean that the higher the Organizational Citizenship Behavior management will increase the influence on Organizational Culture in the PCNU environment in Cirebon Regency.

DISCUSSION

Most researchers analyze the influence of transformational leadership against organizational citizenship behavior concluded positive and significant results with the meaning that the increase in OCB would be heavily influenced by how much the role of his leadership. (As research conducted by Putrianty and Kurniady (2014) Pranoto (2014) & Perdana et al. (2019)) Organizational Citizenship Behavior is an individual contribution that exceeds the demand of roles in the workplace, behaviors of helping others, complying with rules and procedures at work (Sari, 2014)

The behavior practice of Organizational Citizenship Behavior according to the definition of Sari (2014), has become a very common thing among students, therefore the average distribution of the sampling is worth 3.436 which means moderate. In this case, PCNU officials represent students because the OCB pattern is formed by the patronage of the client between the Kyai and the students. Santri will be very obedient to *kyai* with all its rules on the grounds of religious doctrine (Soon, 2008)

Related to NU, KH. Hasyim Asy'ari Muasis (founder) of this organization also revealed a will that "whoever is supports to manage NU I certify they were my students, and they have been prayed to be *Husnul Khotimah*" became an Islamic student of *hadratussyaikh* (expression of scholars who memorized *Kutubussittah*) KH. Hasyim Asy'ari is a dream for all Islamic students in Indonesia with the hope of the blessings. The institutionally, NU has already constructed that whoever the leaders, the boards are ready to always contribute to the full contribution in the role or extra role.

The results of this research are supported by the results of research conducted by Lagomarsino and Cardona (2003) which reveals that there is no significant influence between transformational leadership variables with OCB because to be correlated is needed Organizational commitment variables will significantly impact. In this research, the author should include the variable of organizational commitments in the research so that it will be hypothesized to influence indirectly.

Research Generalization

This study was simultaneously unable to generalize organizational behavior in other community organizations because it has very different characteristics in terms of organizational culture, but partially the results of transformational leadership variables on organizational culture and repositioning the role of HR on organizational culture can provide the analytical equations. The latent variable of organizational citizenship behavior is not included as a comparison to generalize this study because the hypothesis will produce findings that are certainly different because the scope of OCB focuses is more on the micro context of human resource behavior in internal organizations.

Muhammadiyah is the axis of community organizations in Indonesia that can be used as a comparison in the object of this study, both in quantity and history. The organization founded by KH. Ahmad Dahlan has experienced several changes in the pattern of leadership from the background of intellectual scholars to the intellectual scholars themselves. Intellectual scholars who were in the man-

agement period of the KH. Ahmad Dahlan until the Management of KH. A.R Fachrudin were typical of charismatic leadership, while the intellectuals of the scholars who were in the era of KH.A.Azhar Basyir's MA leadership until the era of Prof. Dr. Din Samsudin leadership (now) with typical legal-rational leadership each had a different style of leadership that influenced the organization's programs and activities(Kosasih and Suwarno, 2010). In terms of organizational governance, Muhammadiyah is an organization that was first able to manage its resources as well as all assets they have and the data of the organization can be managed well and integrated from the center to the region so that they can be controlled by its central leadership, the application of repositioning the role of HR has already been done with placement HR at certain posts according to competence. The distribution of Muhammadiyah cadres empowerment is very structured starting from the regional center to the branches with the principle of advancing each other. Each level with their respective roles will work together to actualize each other's potential human resources (Rusliana, 2018)

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

The test result of Transformational Leadership on Organizational Culture shows a significant and positive influence in the PCNU environment in Cirebon Regency. These results mean that the higher the role of Transformational Leadership will increasingly influence the organizational culture in the PCNU environment in Cirebon Regency. PCNU with the complexity and diversity of its management will continue to be able to transform and advance the organization through its current leaders. PBNU Mustasyar Council KH. Ma'ufuf Amin said that jargon of fiqh rules "preserving existing traditions and adopting new traditions that are beneficial" is not enough nowadays, but it must be integrated with innovation. Because the development needs of the times increasingly require the public servants to balance it with the current context.

The test result of Transformational Leadership on Organizational Citizenship Behavior shows that there is no a significant and positive effect, so the higher role of Transformational Leadership has no influence on Organizational Citizenship Behavior (OCB) in the PCNU environment in Cirebon Regency. NU has institutionally instructed that whoever its leaders are, the management is ready to always be "*sam'an wa to'atan*" and to fully contribute in roles or extra roles. That is because NU still adheres to the patronage values of the *kyai* and *santri*.

The test result of Repositioning the Role of HR on Organizational Culture shows that the HR Role Repositioning has a significant and negative influence on organizational culture in the PCNU environment in Cirebon Regency. These results mean that the more lenient application of the HR Role Reposition will increasingly affect the organizational culture in the PCNU Cirebon District. Implementation of the HR repositioning strategy must be done slowly because when the leaders create a new platform, it must be digested by all management members. The platform in this case is the independent *dakwah*. Starting from the chairman's capital to create a company for the organization, so that it forms an entrepreneurial core in the organization such as Nu Mart, NU COIN, NU Clean, Wirabina NU, and NU toya. And of course, each institution makes its core business to not only accommodate the needs of the *Ummah* but also to accommodate the needs of sustainability of an independent organization.

The test result of Repositioning the Role of HR on Organizational Citizenship Behavior (OCB) shows that Repositioning of the Role of HR has a significant and positive influence on Organizational Citizenship Behavior (OCB) in the PCNU Cirebon District. These results mean that the higher application of HR Role Reposition increases the influence on Organizational Citizenship Behavior (OCB) in the PCNU Cirebon District. The repositioning to the role of HR has a positive and significant influence because the HRM strategy is very relevant to improving organizational citizenship behavior in the

PCNU environment, OCB is not only an individual asset that just flows but it requires awareness in managing it so that each individual can contribute to the maximum effort to the organization.

The test result shows that the Spiritual Quotient has a significant and positive influence on Organizational Culture. These results mean that the higher the Spiritual Quotient of the management members, the more influential it will have on the organizational culture in the PCNU Cirebon District. The management members in the PCNU Cirebon District who carry out this ideological missionary work program and vision are no doubt that they have a high spiritual quotient level, so it is very obvious that SQ has become a productive value for the transformation of this organizational culture.

The test result of Spiritual Quotient on Organizational Citizenship Behavior (OCB) shows that there is a significant negative influence on the Spiritual Quotient variable on Organizational Citizenship Behavior (OCB) in PCNU Cirebon District. These results mean that the lower the Spiritual Quotient the management will have the effect of increasing the influence on Organizational Citizenship Behavior (OCB) in the PCNU environment of the Cirebon Regency. Management members in the PCNU Cirebon should have a high commitment to the organization so that they can fully contribute to the progress of the organization and do not make their spiritual activities as an excuse to justify and redefine spirituality only to the extent of borders and values but to be applied as a basis for thinking and acting.

The test result shows that Organizational Citizenship Behavior (OCB) has a significant and positive influence on Organizational Culture in the PCNU Cirebon Regency. These results mean that the higher the Organizational Citizenship Behavior of the management members, it will increase the influence on Organizational Culture in the PCNU Cirebon Regency. Organizational culture is more likely to represent universally institutionalized HR behavior and attitudes, while OCB is more likely into the role of each individual, so the researcher of this study confirms that organizational citizenship

behavior in the PCNU Cirebon has an impact on the progress of organizational culture, this can be seen from the *Rabithoh Ma'ad Islamiyah* institution (RMI), the boarding school Association in PCNU Cirebon that continues doing an innovation program like scholarship for Islamic students for students who are less able to study at *pesantren*. Although the amount of available cash in this institution is insufficient, this institution approaches hearings with *pesantren* caregivers in the district area of Cirebon.

Recommendations

This research was conducted in a relatively short period so that other aspects could not be revealed clearly. Besides, we did not have a big amount of financing to cover the cost of a big study. This resulted in a condition where researchers of this study were not able to dig up data more broadly and deeply. For further research, it is recommended to take a research period of 6 to 12 months to get a more complete analysis result.

The scope of the research was only done at PCNU Cirebon, therefore, it is better if further research is carried out to institutions other than PCNU such as PWNU or PBNU which have different characteristics and uniqueness to compare.

REFERENCES

Bass, B. M. 1985. *Leadership: Good, better, best. Organizational Dynamics*. doi: 10.1016/0090-2616(85) 90028-2.

Bass, B. M. 1996. *New Paradigm of Transformational Leadership: An Inquiry Into Transformational Leadership*. El Sevier.

Ghozali, I. 2014. *Structural Equation Modeling Metode Alternatif dengan Partial Least Square (PLS)*.

Herminingsih, A. 2011. P*engaruh Kepemimpinan Transformasional Terhadap Budaya Organisasi*. Optimal: Jurnal Fakultas Ekonomi Universitas Islam '45' Bekasi, 5 (1).

HM, Muhdar. 2018. *The Effects of Spiritual Intelligence and Organizational Citizenship Behavior to Employees Performance: Study at Sharia Banks in Gorontalo Province*. Economica: Jurnal Ekonomi Islam, 9 (2), p. 179. doi: 10.21580/economica. 2018.9.2.2806.

Islam, S. 2018. *Oase Spiritual Pesantren Di Nusantara: Strategi Membangun Emotional Spiritual Quotient (Esq) Santri*. Jurnal Islam Nusantara, 2 (2), p. 245. doi: 10.33852/jurnalin.v2i2.102.

Juniartha, I., Wardana, I. and Putra, M. 2017. P*engaruh Kepemimpinan Transformasional Terhadap Organizational Citizenship Behavior Melalui Mediasi Kepercayaan Kepada Atasan dan Kepuasan Kerja (Studi pada Pegawai Tetap Balai Diklat Industri Kementerian Perindustrian Republik Indonesia)*. Buletin Studi Ekonomi, 21 (2), pp. 181–196.

Kartini, I. 2017. *Pengaruh Gaya Kepemimpinan Terhadap Organizational Citizenship Behavior (OCB) Di Politeknik Jakarta Kampus Jakarta Utara*. JURNAL LENTERA BISNIS. doi: 10.34127/jrlab. v6i1.168.

Kosasih, A. D. and Suwarno. 2010. *Pola Kepemimpinan Organisasi Muhammadiyah*. Islamadina, IX(1), pp. 30–46.

Kristiani, W., Matin, M. and Sugiarto, S. 2019. *The Effect of Organizational Culture and Perceived Organizational Support (POS) Towards Organizational Citizenship Behavior (OCB) Teacher SDK PENABUR Jakarta*. International Journal for Educational and Vocational Studies, 1 (6), pp. 528–532. doi: 10.29103/ijevs.v1i6.1680.

Lagomarsino, R. and Cardona, P. 2003. *Relationships Among Leadership, Organizational Citizenship Behaviot and OCB In Uruguayan Health Institutions*. 3 (02).

Linda Holbeche. 2001. *Aligning Human Resources and Business Strategy*. Available at: https://bit.ly/ 2suWciH.

Madjid, N. C. 1997. *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan*. pp. 1–73. Available at: www.muslims. net/KMNU.

Nadeak, B. 2016. *Pengaruh Budaya Organisasi terhadap Organizational Citizenship Behaviour (OCB) dosen di Universitas Kristen Indonesia (UKI)*. 5 (1), pp. 1–10.

Ndraha, T. 2003. *Budaya Organisasi*. Jakarta Rieneka Cipta.

Oemar, Y. 2013. *Pengaruh Budaya Organisasi, Kemampuan Kerja dan Komitmen Organisasi terhadap Organizational Citizenship Behavior (OCB) Pegawai pada BAPPEDA Kota Pekanbaru*. Jurnal Aplikasi Manajemen, 11 (66), pp. 65–76. doi: 1693-5241.

Perdana, G. G., Putra, Y. Y. and Padang, U. N. 2019. *Hubungan kepemimpinan transformasional dengan ocb pada pegawai dinas lingkungan hidup sumatera barat*. pp. 1–12.

Philip M. Podsakoff, Scott B. MacKenzie, Julie Beth Paine, and D. G. B. 2000. *Organizational Citizenship Behaviors: A Critical Review of the Theoretical and Empirical Literature and Suggestions for Future Research*. Journal of Management, 26 (3), pp. 513–563. doi: 10.1016/0009-2614(78)85552-3.

Pranoto, M. 2014. *Pengaruh Kepemimpinan Transformasional dan Komitmen Organisasi terhadap OCB di SMPN 9 Singkawang*. Universitas Terbuka.

Putrianty, A. D. and Kurniady, D. A. 2014. *Pengaruh Kepemimpinan Transformasional, Kepuasan Kerja Guru Terhadap OCB Guru TK Se- Kabupaten Kudus*. (1), pp. 1–11.

Rahma. 2014. *Gaya Kepemimpinan dan Komunikasi Organisasi*. Raja Grafindo Persada.

Riski, M. R., Rosliana, L. and Muzayannah, A. A. 2019. *Pengaruh Kepemimpinan Transformasional Terhadap Budaya Organisasi CV. Muse Entertainment Center Samarinda*. 6 (2), p. 103.

Robbins, S. P. 2002. *Organization Theory, Concepts and Cases*. Available at: https://books.google.co.id/books?id=ZaBtHQAACAAJ&dq=Stephen+Robbins+2002&hl=id&sa=X&ved=0ahUKEwi9w461gb7mAhV_73MBHVXQD3oQ6AEIPDAC.

Robbins, S. P. 2006. *Fundamentals of Organizational Behaviors*. Pearson Education Canada. Available at: https://bit.ly/2tqestZ.

Rusliana, I. 2018. *Soliditas Kader Muhammadiyah*. TribunNews.com. Available at: shorturl.at/m3578.

Sari, T. 2014. *Peranan organizational behavior (OCB): dalam meningkatkan kinerja karyawan*. Yogyakarta: Mitra Wacana Media. Available at: https://bit.ly/2FUjRME.

Schuler, R. S. and Jackson, S. E. 1996. *Human Resource Management: Positioning for the 21st Centur*. West Publishing Company.

Siders, M. A., George, G. and Dharwadkar, R. 2001. *The relationship of internal and external commitment foci to objective job performance measures*. Academy of Management Journal. doi: 10.2307/3069371.

Soon, K. Y. 2008. *Antara Tradisi dan Konflik: Kepolitikan Nahdlatul Ulama*. UI-Press.

Triyanto, A. 2009. *Organizational Citizenship Behavior (OCB) Dan Pengaruhnya Terhadap Keinginan Keluar dan Kepuasan Kerja Karyawan*. Jurnal Management, 7 (4), pp. 1–13.

Wispandono, M. 2009. *Reposisi Peran MSDM Untuk Mengefektifkan Praktik MSDM Di Organisasi Bisnis*. 3(2).

Yusof, J., Yaacob, H. F. and Abdul Rahman, S. A. 2018. *The Relationship of Workplace Spirituality on Organizational Citizenship Behaviour*. Sains Humanika, 10 (2), pp. 31–39. doi: 10.11113/sh.v10n2.1399.

Zohar, D. 2001. *Danah Zohar and Ian Marshall: SQ-Spiritual Intelligence, the ultimate intelligence PART I: WHAT IS SQ?*. Book Review.

Zohar, D. and Marshal, I. 2007. *SQ - Kecerdasan Spiritual*. Mizan Pustaka.