

The Influence of Organizational Culture of Involvement Work, Performance and Employee Welfare in Islamic Perspective on the Region Unit Luwu Province South Sulawesi

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Abstract

This study includes an explanatory is a model of research that aims to explain the position of the studied variables and the causal relationship between one variable with another variable (Anshori and Iswati, 2009:12) The variables are the object of study in this research is composed of four and in this article will discuss the findings of the variable "Organizational Culture and significant positive effect on Involvement Work, Welfare, and Performance". The study population was employees working in 33 SKPDs Luwu South Sulawesi Province with a total sample of 359 people. This study uses a quantitative approach, the principal instrument of data collection was through questionnaires, while the interviews, documentation and observation as a complement. Techniques of data analysis is a statistical technique used software approach to Smart PLS PLS (Partial Least Square).

Key Words: Organizational Culture, Work Engagement, Performance and Wellbeing.

1. Introduction

Related to organizational culture and relate directly to the performance variable. One of the expected outputs of the creation of a good organizational climate is to increase the productivity performance of members of the organization.

Performance is a picture of the level of achievement of the implementation of a task which is then compared to the results of the work to the standards set in realizing the goals and objectives of the organization (Dessler, 1997:54). Thus the performance of focusing on his work. Meanwhile, according to the Adiatma Siagian (2009:96), the performance is a universal concept which is the operational effectiveness of an organization, part of the organization and part of the work based on established standards and criteria. Performance is human behavior in an organization which meets the standards of conduct set out to achieve the desired results. Performance of an employee work performance both in quantity and quality. Performance can be either individual or group work performance (Ilyas in Adiatma, 2009:96). Organizational performance is the result of complex interactions and aggregation performance of a number of individuals in the organization.

1.1 Organizational culture in the Islamic Perspective

Culture in the Islamic perspective by Zainuddin and Mustaqim (2005:12) is "any values, ideas, and symbols based on Islamic norms that influence behavior, attitudes, beliefs, and habits of a person in the society". Concepts or ideas in line with the what is exemplified by Prophet Muhammad about the culture right time, where time is precious and should not be ignored.

In a hadith narrated by Imam Bayhaqi, which means that the Prophet said:

"Prepare five cases before the arrival of five cases, namely: 1. Past life before coming your dead, 2. Past your senses before it came time your pain, 3. Times busy your leisure before coming period, 4. Coming your youth before your old age, and 5. Past rich before coming poor period".

Building a good organizational culture, the role of a leader is the key to success. It is, as was done by the Prophet. Prophet success in building a conducive working atmosphere caused by his attitude very compassionate to others, as stated in the Al Qur'an Ali Imron [3]: 159, which reads:

Meaning:

"And due to the grace of Allah ye weak Gently apply to them. if only you get tough again be rude, they would abstain from all around you. Therefore apologies them, ask forgiveness for them, and meeting with them in the affair. Then when thou has made up her mind, then put thy trust in Allah. Truly Allah loves those who sole trust in Him ". (Translation Shihab, 2004)

1.2 Work involvement in Islamic Perspective

One of the essence and nature of the involvement of Islamic work is the way members of the organization live up to, understand, and feel how valuable time at work. Time is a major component of which is given by God to

everyone equally. Individuals who have a sense of responsibility towards his job, when the work is of considerable concern. A Muslim worker said, "time is the power, if we utilize the whole time, we're on the road luck."

Every Muslim employees who have a high work ethic will set goals, work plan and then evaluate the results of its work. So culture *prokartinasi* work can be eliminated. In running the day-to-day work, a Muslim employee who has job involvement in it also must have a sincere nature. Nature is what distinguishes between the concept of involvement in Islamic work with the conventional concept of job involvement. Intention drawn from Arabic has meaning clean, pure. Word *Sincere* can be aligned with " *sincere* " which means mood or expression of what is true that out of the deepest conscience. Thus, sincere words can be interpreted as an inner energy that will fortify itself from all forms of dirty. This is in accordance with the word of God in Al Qur'an al-Muddatstsir [74]: 5 which reads:

Meaning:

"... And leave, all the (deeds) vile " (DEPAG RI, 2008:1102)

According Sembiring (2012:81), that performance can also be said as a result of (*Output*) of a process (conversion) perpetrated by all components of the organization's resources (*Resources*), data and information, policies, and specific time that is used is referred to as input (*Input*). Feedback (*Feed-back*) a comment from consumers on *out put* distributed useful for change or improvement *input* next, so that the process is a cycle or system. The system can be described as follows:

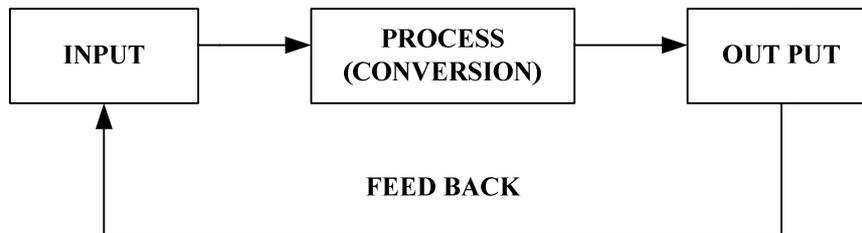


Image : Cycle feedback input - output

1.3 Performance in the Islamic Perspective

From the Islamic perspective, the notion of sense as a tool to understand the two terms of work, work that is born and its inner workings. Such cues can be captured from the word of God Al Qur'an al-Hajj [22]: 46 and Al Qur'an Yusuf [12]: 2, which reads:

Meaning:

So they do not ever walk the earth, so that the heart (mind) they can understand, they can hear ears? Actually it is not the eyes that are blind, but blind are the hearts which are in the breasts (Depag RI, 2008:602).

That is to say :

".. Verily, We have it down as an Arabic Qur'an, in order that you understand (Depag RI, 2008:411).

Labor birth and inner work, in the perspective of Islamic work ethics, including the work activities when done deliberately and not be separated from the motive of getting the material or non-material. Work is a direct way in order to meet the demands that are innate. Humans are created to work, so that it works is worship. There is no success, goodness, benefit or change from bad to good condition with the exception of work by each field. (P.48).

2. Method

2.1 Planning

This study use quantitative approach. Research data measured quantitatively by converting qualitative data into a visual analogue scale. Study hypothesized and tested through statistical techniques. Type of hypothesis is hypothesized relationship (associative). Based on the typology, this research is *exploratory* , This research conducted by way of explaining the symptoms caused by an object of research, testing and providing explanations or relationships between variables through hypothesis testing (Singarimbun and Effendi, 1995:50). This research

is the study of individual behavior in organizations through the survey, using a questionnaire and unit of analysis is the individual / employee. Research designed sample survey method. Survey research is an attempt to obtain observations clear explanations to a specific problem on a research study to take a generalization and generalizations where the level of accuracy obtained from a representative sample (Sugiyono 2001:63).

2.2 Population , Samples, Large samples and Sampling Techniques .

The population in this study is that all employees with civil servant status to work / put in 33 work units (SKPD) Luwu South Sulawesi province, while the sample is a number of employees or individuals who are representative of the population to be studied. The total population / employee in question is a sample of 3,470 people with 359 employees .

This study was conducted in South Sulawesi province Luwu with emphasis on the study of autonomous agency ranks Luwu government of South Sulawesi province in this case the Regional Working Units (SKPD), which consists of 2 Secretariat (Secretariat and Sekwan), Office 17, 8 Agency, Office 3, 12 and 6 Sub District. Chosen Luwu South Sulawesi province as a test site with certain considerations, among others, that Luwu besides having the dominant population is Muslim, still respect local wisdom, and as the pilot area development district of the city on the birth of the Law of the Republic of Indonesia Number 32 Year 1999 on Local Government, South Sulawesi Province Luwu also been adopting a kingdom long enough, so that such conditions are expected to support the success of this research.

The research was conducted for 6 months, from August 2012 to January 2013, with the phases of activity: data collection, data processing, interpretation of data, data analysis, consulting, and writing research reports. (p.135)

3. Discussion

Cultural influence of Islamic Organizations Working Against Islamic involvement.

Cultural influence coefficient of the Islamic Organization of Islamic Work Involvement 0.4477 with the value of $t_{\text{statistical}}$ 8.6833 at significance level of 1.96. The influence coefficients as seen in 5:13 indicates that the Islamic Cultural Organization positive and significant effect of the Islamic Work Involvement, meaning hypothesis 1 (H_1) Proven and accepted (H_0 rejected and H_a accepted). This means that the increase in the application of Islamic Cultural Organization, will be followed by an increase in Islamic Work Engagement, otherwise decline the application of Islamic Cultural Organization, will be followed by the decline of Islamic Work Engagement, assuming that other factors affecting the involvement of Islamic Work is considered constant. Policy implications of the results of this analysis, that work to increase the involvement of employees needed increase in the application of Islamic Culture by the Islamic Organization leader at each Regional Working Units (on education) Luwu of South Sulawesi province.

Results of testing hypothesis 1 (H_1) Above proves that the Muslim employee SKPDs Luwu South Sulawesi province has implemented Islamic Cultural Organization or has civilize Islamic values contained in al-Qur 'an and as-Sunnah and positive impact on the involvement of Islamic Labor officials on education Luwu Muslims in South Sulawesi province.

Respondents' perceptions of Islamic culture in organizations through the dimensions measuring a smile, greeting, friendship, helping others, honesty, discipline and time, is one of the parameters has been the creation of a conducive organizational climate in work environment SKPDs Luwu South Sulawesi province, so that employees feel the harmony between organizational culture with employee personality. The findings of this study support the theory (Nystrom, 1993:43) which states that the strength of an organization's culture is dependent on the approval of every member of the organization's norms and values which dominate interest. Furthermore Wallach (1983:29) states the importance of a match or harmony between organizations, needs and personality of the individual / employee in an organization, because the closer the employee needs to match the personality of organizational culture, the more happy employees to join / get involved in company with entailed good performance. (P.177)

4. Conclusion

Organization of Islamic culture significantly influence engagement with the Islamic work towards a positive relationship. From the results of this analysis suggested that the increased application of Islamic Cultural Organization, will be followed by an increase in the involvement of employees in the work of Islamic SKPDs Luwu of South Sulawesi Province, on the contrary decreased application of Islamic culture of the organization, will be followed by a decrease job involvement Islamic, with the assumption that the factors Another Islamic influence job involvement is considered constant. The results also prove that the Muslim employee at SKPDs Luwu South Sulawesi has cultivate Islamic values contained in al-Qur'an and as-Sunnah, but its application has not been perfect (fanatic).

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