

# Determining Factors of Organizational Commitments and Its Impact on The Performance of Indonesian Buddha Lecture

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**Abstract**—This study aims to test; (1) the effect of reward variables on organizational commitment; (2) the influence of leadership variables on organizational commitment; (3) the influence of organizational culture variables on organizational commitment; (4) the effect of reward variables on lecturer performance; (5) the influence of leadership variables on lecturer performance; (6) the influence of organizational culture variables on lecturer performance; (7) the effect of organizational commitment variables on lecturer performance; (8) examines the relevance of organizational commitment variables to be mediator variables of the reward, leadership and organizational culture variables to lecturer performance.

The design of this study uses quantitative quantitative methodology, the population of the study was 295 lecturers with a sample of 200 respondents, while the analysis used the analysis path. The sampling technique uses the Hary King nomogram model with an error level of 5%, a confidence interval of 95%, with a sample calculation of  $0.48 \times \text{total population} \times 1.195$ .

This study involved Indonesian Buddhist Religious Colleges with a population of 200 lecturers from 10 tertiary institutions. By using the Lisrel 8.80 path analysis the results are obtained: (1) there is a significant positive effect of the reward variable on organizational commitment by 14%; (2) there is a significant positive effect of leadership variable on organizational commitment by 30%; (3) there is a significant positive effect of organizational culture variables on organizational commitment by 30%; (4) there is a significant positive effect of reward on lecturer performance by 26% (5) there is a significant positive effect of leadership on lecturer performance by 44%; (6) there is a significant positive influence of organizational culture on lecturer performance by 48%; (7) there is no significant positive effect on organizational commitment to the performance of lecturers by 13%; (8) organizational commitment variable is very relevant to be the mediator variable of the reward, leadership, and organizational culture variables on the performance of lecturers of Buddhist Higher Education.

From these results it can be concluded that reward, leadership, and organizational culture have a positive influence on organizational commitment and reward, leadership, organizational culture and organizational commitment have a positive effect on lecturer performance. This research provides new

findings that (1) organizational culture can be one of the variables in improving the performance of lecturers at Buddhist Religious Colleges; (2) organizational commitment variable is very relevant in improving the performance of lecturers on campus. This research contributes the theory with the name "Buddhist model organizational culture" ie organizational culture variables become the dominant factor for lecturers in improving lecturer performance.

**Keywords:** Lecturer performance, reward, leadership, organizational culture, organizational commitment

## I. INTRUDUCTION

The Buddhist Religious College is one of the Religious Colleges under the Directorate General of Buddhist Community Guidance at the Ministry of Religion of the Republic of Indonesia, where universities that have a specialization prepare their graduates to be ready to work, not only in religious schools but also in public schools. In addition to his graduates as teachers of Buddhist education, he is also an instructor or enlightener of Buddhism and as a pandita or serving the Buddhist community in various religious ceremonies, such as marriage ceremonies, death ceremonies, birth ceremonies, and lectures at monasteries and prayer services.

In order to achieve the goals of education in the Indonesian Buddhist Religious Higher Education, the government has made various efforts, including: 1) facilitating the improvement of the curriculum in accordance with educational developments; 2) improving the quality of teaching and educational staff; 3) encourage the quality of research and community service for lecturers; 4) provide a budget to add and improve campus facilities and infrastructure. According to data from the Directorate General of Buddhist Community Guidance at the Ministry of Religion in 2018, there were 13 PTKB with details: 2 State PTKB (15.38%) and 11 private PTKB (84.62%). Existing study programs include: (1) Teacher Training (Dharmacarya), Counseling (Dharmaduta), Pandita (Kepanditaan), and since 2019 the state PTKB has opened general study programs, including tourism study programs, communication

science, Elementary School Teacher Education (PGSD), and Teacher Professional Education (PPG).

Within the Indonesian Buddhist Religious College there are still several phenomena that occur related to lecturer performance, including: (1) lecturer performance at PTKB in the field of education is still not optimal; (2) in the field of research, lecturers at PTKB have not been optimally implemented. This is evident from the quantity of research carried out, each year most of the lecturers carry out one research, and the scope of research is mostly still in a narrow scope, for example the scope of schools and monasteries. Not yet at the district, provincial or even national level; (3) in community service, in general, lecturers at PTKB in carrying out community service are still not maximal; (4) most of the Buddhist Religious Colleges have not given awards or rewards to lecturers, which results in weak motivation for lecturers in carrying out their duties which results in less than optimal performance; (5) The spirit of sacrifice or generosity of the lecturers towards the campus is still not optimal, it is indicated by the fact that if the salary or compensation is still low, the spirit of dedication is not optimal. This is not in line with Buddhist teachings that prioritize dedication to advance an institution or organization; (6) the leadership in the Indonesian Buddhist Religious College campus is still not optimal, it is proven that the leadership style is still largely not reflective of transformational leadership and tends to be authoritarian; (7) in general, the lecturers at the Indonesian Buddhist Religious College do not yet have a strong organizational culture to be able to advance their campuses. This can be seen from his involvement in working together without having to think about rewards. This does not reflect a Buddhist culture of self-sacrifice, a spirit of spirit to always work, loyalty or devotion to institutions, and the belief to think ahead (vision and mission). This is one of the obstacles for the advancement of the Buddhist Religious College.

[1] emphasizes that performance is a structure process, whereas according to [3] performance is a communication process. According to [1] in [27] performance is a structured process for better organizational performance by developing individual and group performance. Another case with [1]; [3] in [27] provides a limitation of the notion that performance is an ongoing communication process, carried out in collaboration between subordinates and their direct superiors which involves creating clear goals and understanding each other about the task, which must be done.

Rewards received by employees will make them feel valued by the institution and feel that the organization is really involved in their career

development (Dewhurst, 2010). [14] argues that rewards can be divided into two types, namely intrinsic rewards which can be in the form of positive values or employee satisfaction with themselves for completing work for which they are quite heavy, and extrinsic rewards which include direct rewards, indirect compensation and other benefits.

According to [13] "Leadership is a person's ability to effected others to work towards goals and objectives". Meanwhile, according to [26], "Leadership is the ability to direct followers to work together with efcation and diligently carry out the tasks assigned by their leader". According to [7], "Leadership is the ability to influence people who lead to the achievement of goals".

[24] organizational culture is the sharing of meanings by members that differentiate an organization from another. [10] in their book *Organization Behavior, Structure, Processes*, that "An organization is a coordinated unit consisting of at least two people who function to achieve a common goals".

William and Hazer (1986) *Organizational commitment* is the level of identification and tendency of individuals in the institution that is the workplace, where the characteristics of institutional commitment include one's compliance with the institution, willingness to use work on behalf of the institution, compatibility between employee goals and institutional goals. *Organizational commitment* is the relative strength of recognition of the involvement of an individual in a particular organization (Wayne, 1997).

## LITERATURE REVIEW

### Performance

According to [10]; [2] performance is the outcome of work related to organizational goals, such as quality, efficiency, and other effectiveness category. Robbins (2003: 187) argues that "performance is a task and a function of an act of mutuality between ability and motivation. If there are those who do not meet the performance standards it will affect them to be bad, in addition to enthusiasm, it is also necessary to consider the ability and skills to assess the work results of an employee". [25] "Performance is forming a very diverse range of fields, which have many differences in meaning depending on who is assessing, how to evaluate it, and what aspects are being assessed". [22] also defines the definition of "Performance is the effectiveness of enthusiasm and strength to do something". To complete one's work, one should have a certain level of ability.

Since the role of lecturers is very important in higher education activities, it is necessary to maintain

the quality of their performance. According to Armstrong (2000) the performance or performance "... somebody work achievement record". Furthermore, [15] said that performance, performance is a collection of behaviors shown by a worker, thus teacher performance is a product achieved by the lecturer in carrying out tasks that must be done for him and becomes the responsibility of the lecturer based on ability, experience, and seriousness within a certain period.

Based on the above understanding, it can be concluded that performance is the work performance or output or work results both in quantity and quality achieved by employees within a certain period of time in carrying out their work tasks in accordance with the responsibilities assigned by the company / institution to them. With regard to lecturers, lecturer performance is the work achieved by a lecturer, in accordance with their respective authorities and responsibilities in order to achieve educational goals legally, not violating the law and in accordance with norms or ethics.

#### Reward

[5] in [9] defines that reward is a form of money, either cash, non-cash or payment in the form of psychiatric given by the institution to employees as a reward for their given involvement. Reward has a positive effect on employee performance in the organization because it can increase their efficiency and effectiveness at work (Ajila & Abiola (2004) in [9]. Rewards not only include values such as salary, rewards, etc., but also other non-material elements, such as opportunities to carry out larger assignments, career advancement, opportunities for self-development, appropriate quality of life in institutions and so on. Others (Thompson: 2002) in [20]. Rewards consist of all elements of the institution, processes, rules and decision-making activities in terms of placement to provide rewards and benefits to employees in return for the participation that has been given to the organization (Puwanethiren: 2011). Based on the concept of reward, it can be concluded that reward is an appreciation or appreciation of the leader or institution for its employees for all work achievements that have been done which aim to provide self-confidence, work morale, and increase employee loyalty to an institution or leader.

#### Leadership

[12], "Leadership is an individual who is able to influence the behavior of others without having to rely on violence and can be accepted by others as a leader".

Wirjana and Supardo (2005: 16), there are two leadership theories, namely:

1. Charismatic leadership theory.  
Charismatic leaders have a very strong foresight or a clear sense of purpose, communicate that vision effectively, practice consistency and focus, and recognize their own strengths and weaknesses and exploit them.
2. Transformational leadership theory.  
Transformational leaders provide consideration that is individual, intellectual stimulation, and has charisma. Transformational leadership is built / developed from transactional leadership. Where transactional leadership provides guidance to followers towards predetermined goals by explaining the provisions of roles and duties.

[6] the type of leadership consists of 3 types, including:

1. Autocratic  
The word autocratic can be interpreted as an action according to one's own will, every result of the thought is considered correct, stubborn, or the feeling of other people being forced to accept their opinion. When this behavior or attitude is displayed by the leadership, what is called autocratic leadership or authoritarian leadership is born. Autocratic leaders assume that the back and forth of the organization depends only on him. Autocratic Leaders have other characteristics:
  1. Organizational workload is generally borne by the leadership.
  2. The leader considers subordinates only as implementers and they should not provide new ideas.
  3. Work with high discipline, study hard, and don't get tired.
  4. Determine their own policies and even if deliberation is only an offer.
  5. Trust in his subordinates is low, and even if it gives trust, he is full of doubts inside.
  6. Communication occurs in a closed and one-way manner.
  7. Correct and request completion of tasks at the present time.
2. Democratic  
The essence of democracy is openness and the desire to position work from, by, and to be together. This type of democratic leadership starts from the assumption that only with group strength, quality goals can be achieved. Democratic leaders try to involve more group members in advancing goals. Duties and

responsibilities are divided according to their respective fields. Following are the characteristics of democratic leadership, among others:

1. The workload of the organization is the joint responsibility of the organization's personnel.
  2. Subordinates, considered by the leadership as an executing component, and integrally must be given duties and responsibilities.
  3. Discipline, but flexible and in solving problems collectively.
  4. High trust in subordinates by not giving up the responsibility for supervision.
  5. Communication with subordinates is open and two-way.
3. Permissive

The word permissive can mean everything is permissive, completely affirmative, does not want to bother, does not act in the true sense of attitude, and apathy. Permissive leaders do not have strong characteristics, their attitude is permissive. Leaders who fall into this category usually take too much face on the pretext of wearing the individuals they face. Subordinates do not have a clear handle, the information received is confusing, and inconsistent. The characteristics are as follows:

1. No firm grip and low self-confidence.
2. Accept all suggestions.
3. Slow in making decisions.
4. Many "take face" to subordinates.
5. Friendly and does not hurt subordinates.

Based on the explanation about leadership above, it can be concluded that leadership is a person's way of leading an institution or institution to his subordinates with the style, characteristics, and types to influence him in carrying out his duties to achieve predetermined goals.

#### Organizational culture

Brown (1998) in [23] that organizational culture has several basic assumptions, namely: "(1) Culture varies in different organizations and the interpretation of actions in this culture is also diverse. Every organization has a different culture and each individual in the organization interprets that culture differently. Sometimes, cultural differences within the organization become the strength of other similar organizations; (2) Organizational culture is a form of beliefs, values, ways that can be learned to cope with and live in the organization, organizational culture has a tendency to be manifested by members of the organization [23]. Robbins in his book *Organizational Behavior* (1996) defines organizational culture as a shared meaning system adopted by organizational members that differentiates

one organization from another. [16] give an understanding that organizational culture is a form of assumption that is owned, secretly accepted by a group and determines how a group of people feels, thinks, and responds to their different environments. Organizational culture is based on a three-level building design, namely: (1) Basic assumptions, (2) Values, and (3) Artifact levels, Basic assumptions (Schein: 1991).

In the last discourse of the Buddha before he died (*Maha Parinibbana Sutta*), the Buddha said that in an organization such as the organization of a country there are ten teachings that must be considered so that organizations can progress, namely: (1) having a generous spirit (*dana*); (2) willing to observe precepts or morality (*sila*); (3) has a spirit of sacrifice (*pariccaga*); (4) have sincerity (*ajjava*); (5) in carrying out duties in the organization must be friendly (*maddava*); (6) not too demanding on organization or simplicity (*tapa*); (7) does not get angry easily (*akkodha*); (8) not to commit violence or cruelty (*avihimsa*); (9) in carrying out tasks must have patience (*khanti*); and (10) in carrying out work within the organization does not conflict with the truth (*avirodhana*). Of the ten teachings of the government, there are many experiences of the kings in the Buddhist era who practiced it and their people prospered, felt safe and comfortable and protected, and free from conflict and war.

Regarding organizational culture, Buddhist religious campus culture so that the Buddhist College can progress and develop both in quantity and quality, lecturers and in carrying out their duties adhere to the teachings of perfection (*paramita*) taught by the Buddha on various occasions and to different people-different. The teachings of perfection, namely: (1) a spirit of sacrifice or being willing to sacrifice for the advancement of Buddhism (*paricagga*), this must be done because the Buddhist Religious College campuses are different in character from the Public Universities, both in terms of budget, number of Buddhists and enthusiasts for enter into a student on the PTKB campus, as well as its management system. Without sacrifice from the lecturers, the progress and development of the campus in particular and Buddhism in general will experience difficulties. Sacrifice (*paricaga*) is a form of personal responsibility to the institution, involving oneself and the team to advance and develop the campus, and to comply with applicable regulations; (2) in carrying out their duties as a lecturer, a spirit of high loyalty or dedication to the organization (*bhakti*) must be embedded. In the Buddhist concept in this case is to serve sincerely and respect for the institution, not loyal to the individual. Because devotional form will manifest in a sacrificial form; (3) in carrying out their

duties as a lecturer, they must have a high spirit and never give up (virya). If as a lecturer at PTKB easily gives up and is pessimistic, it will be difficult to progress and develop. High enthusiasm for ideas that can advance the campus with all its creativity. Because the number of Buddhists and those interested in entering the Buddhist Religious College is very small, the lecturer must have the enthusiasm to provide understanding to the people properly. Closely associated with panna (wisdom) is viriya (activity or perseverance). Here viriya is not physical strength, although it is an advantage, but mental strength or character, which is much more important. It is defined as a persistent effort to work for the welfare of others, both in thought and in action. Certainly establishing himself in virtue, the Bodhisattva develops personal belief and makes it one of his main characteristics. The Viriya of a Bodhisattva is clearly mentioned in the Mahajanaka Jataka (No. 539) when his ship sank in the middle of the sea for seven days he struggled without giving up until he was finally saved; and (4) in carrying out their duties as a lecturer based on the belief that what is being done is a noble duty to teach the truth (saddha). As a lecturer at PTKB, you must have a strong belief based on goodness in serving and serving the people. Faith in Buddhism is not blind belief, but a belief based on proof (chipassiko), which is based on experience because it is preceded by causes, in this case real action (karma / kamma). Lecturers who have faith will always have a clear vision, mission, goals and programs in advancing and developing the institution. Based on the four perfection above as a manifestation of organizational culture, the lecturers' performance will be good and will be embedded in the soul by thinking "what I have given Buddhists through campus, not what I have got from campus".

From the explanation of the organizational culture theory above, it can be concluded that organizational culture is a system or pattern that regulates employee behavior in the form of deeply embedded values that are used to realize organizational goals. Organizational culture can also be interpreted as guidelines and patterns of employee behavior in working and acting in accordance with customs and organizational policies to achieve common goals.

#### Organizational Commitment

Kritner and Kinichi (2003: 274) state that organizational commitment reflects how a person recognizes himself with the organization and relates to the goals to be achieved. Organizational commitment is the level of trust and acceptance of workers towards organizational goals and a desire to

remain in the organization [17]. [11] in Santoso (2002) organizational commitment is the level of identification and involvement of individuals with and within an organization and do not want to have the desire to leave it.

Porter et al. (1973) limits the notion of organizational commitment as the uncertain strength of a person towards an organization and their participation in a particular organization, which is characterized by three psychological factors: (1) a strong willingness to remain part of a particular organization, (2) The desire to strive hard for the sake of the organization and (3) definite belief and acceptance of the values and goals of the organization.

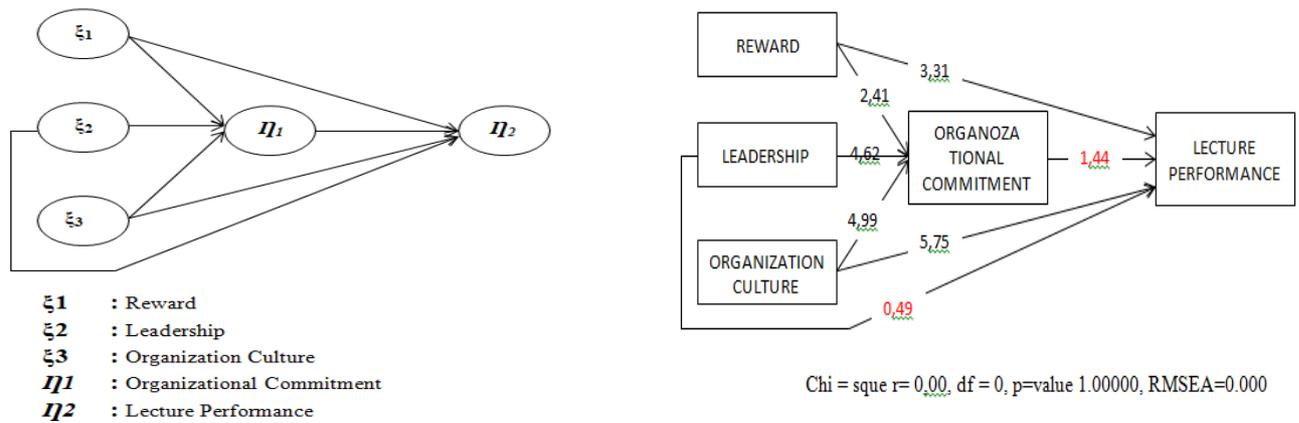
It can be concluded that organizational commitment is an attitude that reflects the feelings of employees towards the organization which is characterized by: (1) strong trust and acceptance of the goals and values of the organization; (2) willingness to strive for the achievement of organizational interests in relation to costs earned; (3) a strong desire to maintain a position as a member of the organization because of obligations and awareness.

## II. METHODS

The research design that is used as a guide in this research is quantitative positivity with the research step (design) of the structural equation model (Structural Equation Model). The design of this research is quantitative research through the Second Order Confirmatory Factor Analysis model approach, namely the model is determined in advance through theoretical studies.

The population in the study were all lecturers at the Indonesian Buddhist Religious College, both public and private, totaling 295 people, while the sample was 200 people. The sampling technique used the Harry King Nomogram. The sampling technique in this study was probability sampling, using proportionate stratified random sampling.

#### Conceptual Model



Gambar 2 : T-Value Model Path Analysis

III. RESULTS AND DISCUSSION

Reliability test

Case Processing Summary			
Cases		N	%
Valid		123	100.0
Excludeda		0	.0
Total		123	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Jumlah item	T tabel	Kesimpulan	Keterangan
0.875	124	0,281	Reliabel	Cah>t tabel

Results of Direct Effects Analysis and Mediator or Intervening Variables

Variabel endogen		vaiabel Endogen	direct influence	Influence No. Directly through org commitment	Total influence
Organ. Com	←	Reward	0,14 (14%)		0,14
Organ. Com	←	leadership	0,30 (30%)		0,30
Organ. Com	←	Organizational culture	0,30 (30%)		0,30
Performance	←	Organizational commitment	0,13 (13%)		0,13
performance	←	Reward	0,26 (26%)	0,036 (3,6%)	0,009
Performance	←	leadership	0,44 (44%)	0,13 (13%)	0,057
Performance	←	Organizational culture	0,48 (48%)	0,12 (12%)	0,6

Hypothesis 1:

There is a significant effect of reward, leadership, and organizational culture on organizational commitment in Indonesian Buddhist Religious Universities.

Whereas the P-value calculation results from the Lisrel 8.80 analysis resulted in the t value of  $2.41 > 1.96$ , so that  $H_0$  is rejected. This means that with an error rate of 5%, there is an effect of reward on organizational commitment, the influence of leadership on organizational commitment of  $4.62 > 1.96$ , and the influence of organizational culture on organizational commitment of  $4.99 > 1.96$  in Religious Colleges. Indonesian Buddhist.

Hypothesis 2:

There is a significant effect of reward, leadership, organizational culture, and organizational commitment on the performance of lecturers in Indonesian Buddhist Religious Universities.

Whereas the P-value calculation results from the Lisrel 8.80 analysis obtained the t value of  $3.31 > 1.97$ , so that  $H_0$  is rejected. This means that with an error rate of 5%, there is an effect of reward on lecturer performance, there is a non-significant effect of leadership on lecturer performance  $0.49 < 1.96$ , there is an effect of organizational culture on lecturer performance  $5.75 > 1.96$  in Higher Education. Indonesian Buddhist Religion.

Hypothesis 3:

There is a significant effect of reward, leadership, and organizational culture on lecturer performance through organizational commitment in Indonesian Buddhist Religious Universities. The effect of organizational commitment on lecturer performance is  $1.44 < 1.96$ .

Intervening Variable (Mediator).

1. The mediator variable for organizational commitment is perfectly relevant as an intervening to increase the effect of the reward variable on lecturer performance by  $3.47 > 1.96$
2. The mediator variable for organizational commitment is perfectly relevant as an intervening to increase the influence of the leadership variable on lecturer performance by  $6.65 > 1.96$
3. The mediator variable for organizational commitment is perfectly relevant as an intervening to increase the influence of organizational culture variables on lecturer performance of  $8.28 > 1.96$

#### IV. CONCLUSION

Based on the problem formulation, hypothesis, and discussion of the research findings, it can be concluded that reward, leadership, organizational

culture and organizational commitment have an effect on organizational commitment both simultaneously and partially, reward has an effect of 14%, leadership has an effect of 30% and organizational culture has an effect of 30. %.

In addition, reward, leadership and organizational culture also influence the performance of lecturers at the Indonesian Buddhist Religious College either simultaneously or partially. Reward has an effect of 26%, influential leadership is 44%, and organizational culture is influential by 48%.

Another result, reward, leadership and organizational culture affect the performance of lecturers at the Indonesian Buddhist Religious College through organizational commitment. Reward has an effect of 3.6%, influential leadership is 13%, and organizational culture is influential by 12%.

In this study, the one that has a positive and most significant influence is the variable of organizational culture, thus the performance of lecturers at the Indonesian Buddhist Religious College is strongly influenced by organizational culture. Therefore, organizational culture is a new finding in this study.

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