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The Influence of Spiritual Intelligence, Leadership, and Organizational Culture on Organizational Citizenship Behavior and Employees Performance (A Study on Islamic Banks in Makassar, South Sulawesi Province, Indonesia)

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Abstract:

This study aims to find out and analyze: (1) the influence of spiritual intelligence on OCB; (2) the influence of leadership on OCB; (3) the influence of organizational culture on OCB; (4) the influence of spiritual intelligence on employee performance; (5) the influence of leadership on employee performance; (6) the influence of organizational culture on employee performance; (7) the influence of OCB on employee performance; and (8) the influence of spiritual intelligence, leadership, organizational culture on employee performance through employee's OCB. The population included all employees of Islamic Bank in Makassar City. There were 178 samples determined by using Slovin formula. The samples were selected in two stages: proportional and purposive sampling. The data were analyzed by using Structural Equations Models (SEM) with the program of Analysis of Moment Structure (AMOS) version 22. The results show that: (1) spiritual intelligence has a positive and significant influence on OCB; (2) leadership has a positive and significant influence on OCB; (3) organizational culture has a positive and significant influence on OCB; (4) spiritual intelligence does not have significant influence on employee performance; (5) leadership has a positive and significant influence on employee performance; (6) organizational culture has a positive and significant influence on employee performance; (7) OCB has a positive and significant influence on employee performance; and (8) spiritual intelligence, leadership, and organizational culture have positive and significant influence on employee performance through OCB variable.

Keywords: *organizational citizenship behavior, employee performance, spiritual intelligence, leadership, organizational culture*

1. Introduction

One of the global strategic issues in human resource management is gaining attention these days is extra-role behavior commonly called organizational citizenship behavior (OCB). According to Organ (1988), OCB is defined as individual behavior that is discretionary not directly or explicitly recognized by the formal reward system, and in the aggregate will encourage organizations function more effectively. Organ Furthermore said that OCB is a company employee behavior that is intended to improve the effectiveness of corporate performance without neglecting the individual employee productivity goals.

Katz identified three employee behaviors that are important to the effectiveness of the organization, which is to enter and stay in the organization as an employee; perform specific roles as required; and tied in innovative activities and spontaneous or unplanned that is outside the role played by (Konovsky & Pugh, 1994). The third behavior is called with the OCB is behavior that is not directly or explicitly not to be in the formal system and the awarding organization. Such behavior is considered important because it is not defined by default, but influential in assessing the performance and effectiveness of the organization (Podsakoff & MacKenzie, 1997).

Employees who have OCB will have a high loyalty to the organization where he works, and by itself will feel comfortable and safe on the job. OCB-oriented behavior and the expected behavior reflects internalized values. The nature of the OCB is pragmatic

that can be applied to the management of the organization, particularly with regard to human resources. (Celnar, 1999; Farth et al., 1997; Folger & Skarlicky, 1999; Maekenzie et al., 1998; Moorman et al., 1998; Shapiro & Kirkman, 1999; Dent & Glover, 1999). Organizations will not work properly or can not survive without any member who acts as a good citizenship (Markoezy & Xin, 2004). Because OCB has a number of consequences such as rising income levels, customer satisfaction, service quality, and profitability (Bolino, 1999). However, some researchers are still looking at the other side of the OCB as a consequence of inhibiting the progress of an individual's career (Bergeron, 2005) and increase the level of stress and work-family conflict (Bolino & Turnley, 2003). In addition, for the work rigid and should always follow safety procedures to work, the OCB is not appropriate to be applied (Hunt, 2002). In spite of all these positive or negative consequences, OCB still able to contribute to the achievement of organizational effectiveness and performance. As stated by Robbins and Judge (2008), that the organization has employees who have a good OCB, will have a better performance than other organizations. In regard to research, OCB can be implemented in 5 forms of behavior, namely: altruism, sportsmanship, courtesy, civic virtue, conscientiousness.

Organ believe that OCB has a critical value for survival. He carefully shows that OCB can maximize the efficiency and productivity of the staff and the organization, which in turn will lead to the effective functioning of the organization (Rajabipour, 2010; Doostar et al., 2012). OCB phenomenon in relation to performance, has also been studied empirically, among others, by Khazaei et al., (2011); Rastgar et al. (2012); Mardiana et al., (2012); Harwiki (2013), found no significant relationship between OCB and performance. Khazaei et al., (2011) found partial OCB components significantly associated with performance. Performance is the use of resources effectively and efficiently to achieve results (Evan, 2006).

The importance of OCB as one of the factors that play an important role in improving the performance of employees and organizations make the practitioners and academics looking for new constructs, which are crucial influence OCB. Current topics considered by sociologists and psychologists are spiritual intelligence. Discussions Spiritual intelligence is considered as region of individuals and organizations and it is also incorporated into the territory of psychological and other humanities such as management (Sagharvani 2010). Spirituality is the main part that is often overlooked in human organization systems. Spirituality is defined as a high level of awareness that has the willingness to communicate with the concept of the supernatural (Pourkiani et al., 2010). People with high spiritual intelligence is a person in a state of consciousness experience and use of intellectual resources to solve problems and reflected the nature of humility, forgiveness, gratitude and sympathy (Nadaf, 2010). Spirituality lift people understand the issues and will lead them to the proper function (Vares et al., 2009). Spiritual intelligence according to Zohar and Marshall (2002) is the intelligence to deal with the issue of the meaning or value, namely the behavior and intelligence to put our lives in the context of a broader meaning and rich, the intelligence to assess that person's actions or way of life is more meaningful than others. Spiritual intelligence is the adaptive use of spiritual information to facilitate everyday problem solving for the achievement of goals (Emmons, 2000); associated with the inner life of mind and spirit (Vaughn, 2002; Chin et al., 2011); individual's ability to act with wisdom and compassion while maintaining inner and outer peace, regardless of the situation. (Wigglesworth, 2002; Susan et al., 2011).

In recent years, two variables that have a potential role to be considered in commercial discussions are spirituality and OCB. Empirically, several research suggests a positive relationship between spiritual intelligence with OCB (Doostar et al., 2012, Rastgar et al., 2012, Rashvand and Bahrevar, 2013) and employee performance (Muttuqiyathun, 2010; Sugiyanto & Sutanto, 2010; Rastgar et al., 2012). Doostar et al., (2012), explains that every component of spiritual intelligence as Critical Existential Thinking (CET), personal meaning production (PMP), transcendental awareness (TA) and Conscious state expansion (CSA) related to OCB. This component according Doostar, et. al. which makes employees look for meaningful work and create a favorable working environment to encourage creativity and talent to develop oneself. Similarly Rastgar et al., (2012) explains that the organization managers have to prepare the right atmosphere and increase the workplace spirituality if he wanted to involve employees OCB. Lastly, Rashvand and Bahrevar (2013), explains that intelligent people of the spirituality will be involved in extra-role behavior.

In addition to spiritual intelligence that may affect OCB and employee performance is leadership. Leadership is defined as a process and not a position. (Hughes et al., 1996). Leadership is a process whereby an individual influences other organizational members to work together to achieve organizational goals (Gibson, 1996). While the leadership in the perspective of the Qur'an is defined by four main characteristics: piety, ethics, humanity and balance; placed as the core ethics of business or economic system. According Beekun and Badawi, the main focus of the leaders must do good deeds to earn God's acceptance and that the Islamic leadership is concerned about the trust (Beekun & Badawi, 1999, in Suliman & Al Obaidhil, 2013). Therefore, the role of leadership is huge for the company's success in achieving its objectives. From them emerged new ideas and innovative in the development of the company. That is why, leaders tend to use the particular ways in which he considers the most effective, commonly known as leadership style (Yulk, 1998). Leadership style into the spotlight today is transformational and transactional leadership initiated by Burns (1978) and Bass (1985) which was later refined by Bernard M. Bass and Bruce J. Avolio. Transformational leadership according to Bass (1985) is to motivate followers to do more than expected, with (a) increasing the level of understanding of the followers of the usefulness and value of detailed objectives and ideal, (b) make the followers beat their own interests for the sake of the team or organization, and (c) moving the follower to meet the needs of the higher levels. While transactional leadership according to Burns (1978) is the relationship between the leader and subordinates is based on a series of bargaining activity between the two. Both of these leadership styles, in conjunction with the OCB and employee performance, by the researchers give different results depending.

Empirical studies show that one of the factors that influence OCB is positively transformational leadership (Budiyanto and Oetomo, 2011; Saeed et al., 2012; and Zacher et al., 2013) and transactional leadership (Podsakoff et al., 1990, Suliman & Al-Obaidi, 2013). While the link between leadership and employee performance according to (Maulizar et al., 2012, Piccolo & Colcuitt, 2006 and Setyaningdyah et al., 2013), there is a positive relationship. Different things that are found by Logomarsino and

Cardona (2003); Maharani et al., (2013) that transformational leadership has no significant effect on OCB. The phenomenon of the results of this study, provide information that the pros and cons of the relationship between leadership and OCB is still debatable, and that is why this construct be interesting to study.

Another factor was the focus of the study that may affect OCB and performance of employees in addition to spiritual intelligence and leadership is organizational culture. Understanding the concept of organizational culture is not an easy thing. The absence of consensus on the concept of organizational culture has caused some understanding of the varied and controversial. Linda Smircich (1983) in Sopiiah (2008) says that there are two camps with regard to organizational culture. The first stronghold of the view that "the organization is a culture." And the second camp argued that the "organization has culture." First camps assume that organizational culture is the result of culture. Therefore this stream emphasizes the importance of descriptive explanation on an organization. Instead, it provides a stream of the second factor contributing to the emphasis on culture in organizations and their implications for the organization, for example by performing managerial approach.

Not ignore the cultural debate about the above, this study attempts to understand the culture through the organization cultural theory approach of advanced by Edgar H. Schein. According to him, the organizational culture refers to a system of shared meaning, shared by members that distinguishes the organization to another organization. This concept rests on the basic understanding of the culture that is a pattern of basic assumptions invented, discovered or developed by a given group as learning to overcome the problem of adaptation and internal integration ekstrenal authorized and implemented (Schein, 1992). Organizational culture represents the character of an organization, who directs day-to-day employee in relation to work and make employees guidelines on how to behave and communicate in the organization, as well as guiding how the company hierarchy is built (Ribiere and Sitar, 2003; Shu-Mei Tseng, 2010). Empirical studies show that organizational culture is positively correlated with OCB (Erkutlu, 2010; Mohanty et al 2012; Hutahayan, et al, 2013; Harwiki, 2013) and employee performance (Koesmono, 2011; Harwiki, 2013; Shahzad et al., 2013). Hutahayan et al., (2013), explains that the value of higher organizational culture will lead to higher OCB. Organizational culture is the better looks of increased innovation, stability, respect, results orientation, attention to detail, team orientation, and competitive aggressiveness will lead to better OCB. The impact of the improvement will bring OCB altruism, consciousness, sportsmanship, courtesy and civic virtue employees high. Similarly Harwiki (2013), explains that the higher the organizational culture can lead to the onset of peak OCB. Therefore, the organizational culture must evolve to support the force employees to help others as a good cooperation. Harwiki further explained that the higher organizational culture will lead to a value higher employee performance as well. Shahzad et al., (2013) explains that a strong culture within the organization aims to enhance the commitment of employees to achieve organizational goals. It is very helpful to improve employee performance.

The phenomenon of spiritual intelligence, leadership, and organizational culture that has been described above, is believed to affect the formation of OCB employees and impact on employee performance of improvement at every level of the organization, including Islamic Bank in Makassar. This research study, it is very relevant and important to be applied in Islamic Banks, the main spiritual intelligence and OCB. Spiritual intelligence will develop well when supported Islamic values are strong, as well as OCB, in theory relevant to the values that are taught in Islam that the values of sincerity, Taawun, Ukhwah, Mujahadah. Efforts to improve the performance of the employee's Islamic banks, of course, will be strongly influenced by the behavior of its employees. Various views and efforts have been implemented to improve the employees performance of Islamic Bank, but in essence it is believed that it will not be separated and must begin with an attempt to establish a consistent spiritual intelligence. To see the influence of spiritual intelligence, leadership, organizational culture on OCB and employee performance analysis is carried out on Islamic Banks in Makassar city. Islamic banking was chosen as the research study, because of Islamic Banking is the Islamic organization in the practice and management activities applying the principles of sharia requirements with spiritual values. Milliman et. al. (2003) stated spiritual values historically derived from religious values.

Based on the above, an issue of concern: Is the spiritual intelligence a significant positive effect on OCB? Is the leadership a significant positive influence on OCB? Is the organizational culture a significant positive influence on OCB? Is the spiritual intelligence a significant positive influence on employee performance? Is the leadership a significant positive influence on employee performance? Is the organizational culture a significant positive influence on employee performance? Is the OCB a significant positive influence on employee performance? Is the spiritual intelligence, leadership, and organizational culture a significant positive influence on employee performance through OCB variable of Islamic Banks in Makassar? With regard to the formulation of this problem, this study aims to find out and analyze: the influence of spiritual intelligence on OCB; the influence of leadership on OCB; the influence of organizational culture on OCB; the influence of spiritual intelligence on employee performance; the influence of leadership on employee performance; the influence of organizational culture on employee performance; the influence of OCB on employee performance; and the influence of spiritual intelligence, leadership, organizational culture on employee performance through employee's OCB.

2. Literature Review

2.1. Organizational Citizenship Behavior (OCB)

One of the most studied topics in organizational behavior research in recent years is the OCB. The concept was introduced by Bateman & Organ in the 1980s and the latter enhanced and strengthened by a number of researchers such as Podsakoff and Mackenzie et.al, Jahangir et, al, and Rasgar, et al, and others. Organ (1988) defines OCB as behavior that is discretionary, not directly or explicitly recognized by the formal reward system and that in the aggregate increases the effective functioning of the organization. According Schnake (1991), pro-social behavior such as ethics help new employees to understand the internal workings of the organization, helping colleagues finish their work, attend meetings and volunteer to do things more than the

recipe work. This behavior is a behavior that can be associated with OCB (Rastgar et al., 2012). Typically, employees are often involved in OCB may not always be top performers, but they are the ones who are known 'extra work' or work above and beyond the role of the minimum effort required to do the job just satisfactory. Organizations will benefit from a boost employee to engage in OCB, because it has been proven to increase productivity, efficiency and customer satisfaction, and reduce costs and turnover rates and absenteeism (Podsakoff et al., 2009). Although OCB is a spontaneous initiative taken by the employee, OCB can be promoted in the workplace through employee motivation, as well as giving them the opportunity to display OCB; ie creating a work environment that not only allows, but the circumstances are conducive to support OCB. Therefore management should be educated about the OCB, and consider having OCB included in the performance evaluation in order to actively encourage among employees (Podsakoff, et al, 2009).

Researchers have different views on the dimensions of OCB. Organ (1988), put the five dimensions of OCB, namely: altruism, courtesy, conscientiousness, civic virtue, and sportsmanship. Smith, et al, (1983) conceptualize OCB into two dimensions, namely, altruism and generalized compliance. Furthermore, Organ (1990) include two additional dimensions: peacekeeping and cheerleading. Graham (1991) in his study, putting three dimensions of OCB, namely organizational obedience, organization commitment and organization participation. Based on the taxonomy of OCB dimensions of Organ (1988), Williams and Anderson (1991) proposed the concept of OCB into two parts, namely OCB-I (behavior directed at an individual, which consists of altruism and courtesy) and OCB-O (directed behavior organization, which consists of conscientiousness, civic virtue, sportsmanship). Oplatka (2006), proposed seven dimensions of OCB is helping, sportsmanship, organizational loyalty, organizational compliance, individual initiative, civic virtue and self-development (see Yadav & Punia, 2013; Chahal & Mehta, 2010). However, the dimensions of which are generally covered by the researchers are the five dimensions proposed by the organ, 1988, as used Padsakoff et al., (1990), namely: Altruism, Conscientiousness, Sportsmanship, and Courtesy civic virtue. Altruism exhibit behaviors that directly aimed at helping certain people. conscientiousness exhibit behaviors that provide a role far beyond the minimum level required. Demonstrate sportsmanship behavior involved when a person receives frustration without complaint. Courtesy exhibit behaviors take action to prevent the problem from that obtained by respecting the wishes and desires of others. Civic Virtue shows behavior that is designed to improve the behavior of a person's participation and support of the organization as a whole (Rashvand & Bahrevar, 2013).

2.2. Performance

Theory of performance according to Evan (2006) is the use of resources effectively and efficiently to achieve results. Effectiveness is defined as the level of results. These results are also referred to as achievements or level of success. While efficiency is defined as the ratio of output (outcome) with input (O/I). It illustrates the cost per activity to achieve a given outcome. Efficiency is the ratio of resources used (inputs) to achieve (outcomes or outputs), or O/I (Evan, 2006). Achieved by means of performance results of one's effort with his abilities in certain circumstances. Thus performance is result of relationship between effort, ability, and perceptual tasks charged (Timpe, 2002). James Griffin (2004) states the total performance is one of a collection of work within worker. Among the most common theory accepted performance comes from the work of John P. Campbell, (1990). From a psychological perspective, Campbell describes job performance as an individual level variable. That is, the performance is something that is done one person (Restgar et al., 2012). Job Performance consists of behaviors that people do in their jobs that are relevant to the goals of the organization. Campbell et al (1993) explains that job performance is not a consequence of the behavior, but the behavior itself. In other words, the performance consists of behaviors that employees can actually be involved in it that can be observed (Restgar et al., 2012). Yadap and Punja (2013) by quoting James Griffin (2004) states that performance is one of a total collection of work on the job. Thus, the performance can also be interpreted as the results achieved by the efforts of a person with the ability in certain circumstances. Armstrong (2004), the performance can be measured through: (1) quantity of work; (2) The quality of the work; (3) Timeliness. Mathis and Jackson (2006), the elements of performance are generally composed of five elements: (1) the quality of the results; (2) the quantity of outcomes; (3) timeliness; (4) presence; and (5) the ability to work together. Becker, et.al, (1996), in a study using six performance indicators, namely: (1) completing the work in a timely and effective manner, (2) perform high-quality work, (3) completing tasks in a satisfactory manner, (4) the quality of work, (5) the quantity of work, and (6) overall performance. Then he perfected it into: (1) the quality of work, (2) the quantity of work, (3) attitude, (4) cooperation, (5) communication, and (6) the overall performance. While according Wirawan (2009) one of the performance indicators is a personal trait that has to do with work. Someone has a lot of private properties inborn and acquired as an adult of experience in the job. Personal nature that assessed only the personal nature relating to the job, such as: appearance, attitude towards work, honest, intelligent, creativity and so on.

2.3. Spiritual Intelligence

Attention spiritual intelligence on the meaning and value of life that directs the activities and behavior in the context of a richer (Rastgar et al., 2012). Spiritual intelligence involves a set of capabilities that utilize spiritual resources (Emmons, 1999, 2000a, 2000b) in a manner similar to emotional intelligence, which defines a set of capabilities that utilize resources and emotional information (Mayer et al., 2004). Just as emotional intelligence is not the same as emotionality, spiritual intelligence is not the same as spirituality. While spirituality refers to the individual search for, and the elements of the experience, which is sacred, meaning, higher consciousness, and transcendence (Elkins et al., 1988; Friedman & MacDonald, 2002), spiritual intelligence placing greater emphasis the ability of interest in spiritual themes such as for predicting the function and adaptation and to produce valuable products or outcomes (Emmons, 1999, 2000a, 2000b). Therefore, spiritual intelligence of combining of spirituality construction and intelligence into the new construct of spiritual intelligence. According to Zohar and Marshall (2002) spiritual intelligence is the intelligence to deal with the issue of the meaning or value, the behavior and intelligence to put our lives

in the context of a broader meaning and rich, the intelligence to assess that person's actions or way of life is more meaningful than others. King and DeCicco (2009) spiritual intelligence researcher from Trent University in Peterborough, Ontario, Canada has defined spiritual intelligence as a mental capacity that is rooted in the non-material aspects of the transcendence of the facts and reality, in a statement, that spiritual intelligence is defined as a set of intellectual capacities that contribute to the awareness, integration, and application of adaptive nonmaterial and transcendent aspects of the existence of a person who directs the results of such profound existential reflections, increase in significance, recognition of the transcendent self, and mastery of spiritual condition.

Some research, the dimension that is often used as a measure of spiritual intelligence is among the seven dimensions introduced by Wolman (Rashvand & Bahrevar, 2013), namely: (1) Divinity: refers to the sense of the divine source of energy or phenomena. (2). Mindfulness: refers to the physical processes such as eating, exercise, etc. (3). Extra-sensory perception: Sixth sense refers to the people. (4). Community: refers to a social activity. (5). Intellect: refers to read and talk about spiritual subjects. (6). Trauma: refers to the illness and death of our loved ones. (7). Spirituality child: refers to the spiritual experience of childhood. Emmons (2000a) proposed five components to spiritual intelligence: (a) the ability to utilize spiritual resources to solve the problem, (b) the ability to enter a state of high consciousness, (c) the ability to invest everyday activities and is associated with a sense of sacred, (d) the capacity for transcendence of physical and material, and (e) the ability to be virtuous. While it, the model is formulated King & DeCicco, (2009) to measure spiritual intelligence are: first, Critical Existential Thinking (CET). This component involves the ability to critically reflect upon the meaning, purpose, and existential issues or other metaphysical (eg, reality, the universe, space, time, death). Secondly, Personal Meaning Production (PMP). This component is defined as the ability to construct personal meaning and purpose in all the physical and mental experience, including the ability to create and control life goals. As existential thinking, personal meaning is often described as a component of spirituality requires consideration in the model of spiritual intelligence. Third, Transcendental Awareness (TA). This component involves the ability to see the transcendent dimension of the self (ie, transcendent self), of others, and of the physical world (eg, non-materialism, interconnectedness) for normal, to build a state of consciousness. Fourth, Conscious state expansion (CSE). the ability to enter a higher level of consciousness; achieve an understanding of pure consciousness, cosmic, unity, to oneness; for example, through contemplation, meditation, prayer, ritual of worship.

2.4. Leadership

Leadership is a process where an individual influences a group to achieve a common goal (Northouse, 2013). This understanding is sharpened by Dubrin that leadership is the ability to instill confidence and the support of members of the organization to achieve organizational goals (Dubrin, A. J, 2001). Stogdill (Bertocci, 2009) in his book *Handbook of Leadership*, defines leadership as: . . . interaction between members or groups. Leaders are agents of change, those who act affects other people more than other people's actions affect them. Leadership occurs when one group member modifies the motivation or competencies of others in the group. Thus, by definition Stodgill, leadership involves the use of influence. It also implies that the impersonal relationships can involve leadership. This definition emphasizes the importance Stodgill become agents of change capable of affecting the behavior and performance of followers. Researchers James MacGregor Burns's leadership in 1978 wrote a book called *Leadership*. In the book the winner of the Pulitzer prizes this, Burns make important differences between the two types of leadership orientation: transformational and transactional. The difference seems to be simple. Some leaders of the "transact" with his followers to get things done, set expectations and goals and to recognize and reward when the task is completed. Transactions are usually based on the satisfaction of personal interests and the interests of his leader.

Transactional leadership applying a process of economic exchange is carried out between leaders and subordinates. In the transactions can talk about a way, quality of the work, reward system, and patterns of supervision. Therefore, the theory of transactional leadership intrinsically discuss reward systems, patterns, and the nature supervision for subordinates. Transactional leadership involves contingent reinforcement. Followers are motivated by promises, praise, and reward leaders or, they are corrected by negative feedback, reprimands, threats, or disciplinary action. The leaders react to whether the followers to do what the leader and follower have "the transaction". In both contingent reward leader behavior makes the task or they can consult with followers about what to do in exchange for gifts and implicit or explicit resource allocation desired. When the leader is involved in the management-by-exception active, they monitor the performance of followers and correct errors followers. When the leader is involved in the management-by-exception passive, they wait passively to errors followers who then called to be given attention before taking corrective action with negative feedback or reprimand. In addition to the two patterns, there is also a pattern of non-control transactions that are not binding but subordinates carry out their duties freely. The leader is only a symbol. This pattern is reflected in the leadership relationship aspect of *laissez-faire* (Bass and Steidlmeier, 2006). Transformational leadership according to Burns is the opposite of transactional leadership. Transformational leaders engage followers not just to get the achievement of something that has meaning, as a visionary change agent, but also to raise their morale to become leaders themselves (Avolio et al., 2004). Transformational leaders, on the other hand, is to stimulate and inspire followers to achieve extraordinary results and, in the process, develop their own leadership skills. Transformational leaders help followers grow and develop into a leader by responding to the needs of followers by empowering them and by aligning the goals and objectives of the followers, leaders, groups, and larger organizations. Much evidence suggests that transformational leadership can move followers to exceed expected performance, as well as causing high levels of satisfaction and commitment to the group and the organization of followers (Bass, 1985, 1998a in Bass and Reggio, 2006). Bass defines transformational leadership as "transformational leadership is a term of the leader's effect on followers". Bass (1990) and Shamir, House, and Arthur (1993) asserts that leaders transform followers followers by raising awareness of the value, results of operations, the importance of the completion of the task, the meaning of work, and morale purposes. Increasing awareness of one's followers need leaders who have vision, self-confidence, independence, and

strength within themselves. To achieve a particular vision of a transformational leader encourages subordinates to (1) self-importance to the organization; (2) a commitment to a shared vision; (3) expand and improve its needs.

2.5. Organizational Culture

Pratt and Beaulieu, (1992) organizational culture is perceived values shared by members of an organization (organizational subunits) are expressed in terms of attitude in organizational behavior. Study of organizational culture Schein (1999) states that organizational culture is "a pattern of basic Assumptions that a given group has external adaptation and internal integration, and that have worked well enough to be Considered valid, and therefore, to perceive, think, and feel in relation to Reviews those problems." The definition proposed by Luthans (1998), that organizational culture is the norms and values that guide the behavior of members of the organization. Each member will behave in accordance with the prevailing culture, in order to be accepted by the environment. Hopstede (Deresky, 2000), defines organizational culture as a whole pattern of thought, feeling and action from a social group that distinguishes with other social groups. Culture within the organization in the beginning can be traced back as early as 1930 by Hawthorne (Warner & Low, 1947) in the Western Electric Company in Chicago, Illinois. Since the 1980s organizational culture has become very visible in organizational research. A recent focus on the subject of the emergence of an attempt to explain why the US companies that have difficulty competing with organizations from countries with very different cultures, especially Japan. (Schein, 1990). From this line of research established that national culture can not explain all the differences. Instead researchers determined the need to distinguish between organizations in society, particularly in relation to organizational performance and effectiveness (Ouchi, 1983). Organizational culture has long been considered as a determinant of organizational effectiveness (Deal & Kennedy, 1982; Peters & Waterman, 1982; Schein, 1992; Ouchi, 1983). Some exceptions have emerged, including influential work by Kotter and Heskett (1992), who found a correlation between the index culture "strong" (ie., consistent values clearly identified) and long-term organizational performance. In addition, research conducted by Denison et al., (1995) have given insight and have demonstrated an empirical relationship between culture and organizational performance in a variety of contexts, using a variety of performance criteria. Many researchers have identified a relationship between organizational culture, organizational performance and change (Deal & Kennedy, 1982; Peters & Waterman, 1982; Ouchi, 1983).

Researchers think that increase, maintain or change the organizational culture helps in making the organization more competitive and help revitalize declining organization. However, organizational culture is still at a very controversial area of research between research organizations (Quinn & Spreitzer, 1991). Cultural history has been shaped and embedded within an organization and as a result are difficult to change (Atchison, 2002; Drucker, 1995; Hofstede et al, 1990; Narine & Persaud, 2003; Taylor, 2003). Culture affects communication skills and decision-making processes of the organization's members and affect the credibility (Cooke & Rousseau, 1988; Kowalezyk & Pawlish, 2002; Mycek, 2000). Cultural organizations also establish the level of socialization and organizational learning (Cooke & Rousseau, 1988). Kowalczyk & Pawlish (2002) correlation of cultural importance to competitive advantage, the ability to adapt, and the level of organizational innovation.

In the context of Islamic organizations, it is very important and it should be realized that a good organization with good leadership, must be accompanied and instilled with the values of each element of the organization is believed by both superiors and subordinates. Similarly, the Islamic management. Naturally values is Islam. Hafidhuddin & Tanjung (2003) in his book "Sharia management in practice", describes the foreign cultures in relation to the work culture of Islam. Foreign culture is not always negative and not always positive. Foreign culture to be adopted by the record is in line with Islam. Cultural appreciation for the time and accuracy to meet the promise, always regarded as western culture, but it is part of Islamic teachings. The work culture is a manifestation of Islamic Institutions work culture exemplified by the Prophet, peace be upon him by Hafidhuddin and Tanjung (2003) termed the culture "SIFAT" which stands Siddiq (Integrity), Istiqamah (Consistency), fathanah (professional), Amanah (responsibility) and Tablig (communication).

2.6. The Relationship of Spiritual Intelligence, Leadership, Organizational Culture with OCB and Employee Performance

Organizational citizenship behavior, initially conceptualized as an extra-role behaviors that are valued by the organization but not explicitly recognized by the formal reward system (Organ, 1988), and leader-member exchange (Graen & Scandura, 1987), has much to offer to the effective functioning of of new forms of organization. Katz identified three employee behaviors that are important to the effectiveness of the organization, which is to enter and stay in the organization as an employee; perform specific roles as required; and tied in innovative activities and spontaneous or unplanned that is outside the role played by (Konovsky & Pugh, 1994). The third behavior is called with the OCB is behavior that is not directly or explicitly not to be in the formal system and the awarding organization. Such behavior is considered important because it is not defined by default, but influential in assessing the performance and effectiveness of the organization (Podsakoff & MacKenzie, 1997). In beberpa research, including Khazaei et al., (2011) showed that there is a significant relationship between OCB components, and performance. This relationship was partially significantly between all components of OCB (conscientiousness, altruism, citizenship virtue, generosity, respect) and all the performance indices (job performance behaviors, development). However, conscientiousness and altruism components have the greatest relationship with performance. Robbins and Judge (2008), that the organization has employees who have a good OCB, will have a better performance than other organizations. Similarly findings Rastgar et al., (2012) found a significant positive effect of OCB on employee performance. When employees work harder than ever (extra-role behavior), work performance will also increase. Empirical evidence previously found that OCB has a significant impact on the assessment of managerial performance and managerial decisions (Allen & Rush, 1998; Conway, 1999; Kiker & Motowidlo, 1999; Lowery & Krilowicz, 1994; MacKenzie, Podsakoff, & Fetter, 1991, 1993; MacKenzie, Podsakoff, and Paine, 1999; Motowidlo & Van Scotter, 1994; Rotundo & Sacket, 2002; Werner, 1994).

The position of spiritual intelligence in shaping the behavior of OCB and performance of employees is very important because it contains some aspects of spiritual intelligence which is characteristic of high spiritual intelligence, namely: welcoming attitude, proximity, curiosity, creativity, construction, self-control, and religious. This intelligence is that we use not only to know the existing values, but also to creatively find new values. (Zohar & Marshall 2002). Meanwhile, the issue of measurement of spiritual intelligence has yet to have a similarity among the researchers. King & DeCicco (2009) spiritual intelligence researcher from Trent University in Peterborough, Ontario, Canada has formulated four basic spiritual intelligence capabilities that can be used as indicators of spiritual intelligence, namely: Critical Existential Thinking (CET): the ability to understand the nature of existence as well as matters non-existential things which are behind it; Personal Meaning Production (PMP): the ability to interpret physical and mental experience, including formulating the purpose of life; Transcendental Awareness (TA): the ability to understand the transcendent dimension of self, others, and the physical world in a non-materialistic understanding; Conscious State Expansion (CSE): the ability to enter a higher level of consciousness; achieve an understanding of pure consciousness, cosmic consciousness, unity, to oneness; for example, through contemplation, meditation, prayer, ritual worship.

Behind the distinction used indicator of spiritual intelligence researchers, it is empirically found the same results that a positive relationship between spiritual intelligence with OCB (Rastgar et al., 2012, Doostar et al., 2012, Rashvand & Bahrevar, 2013). Doostar et al., (2012), explains that every component of spiritual intelligence as CET, PMP, TA, and CSA related to OCB. This component according Doostar et al.,(2012) which makes employees look for meaningful work and create a favorable working environment to encourage creativity and talent to develop oneself. Similarly Rastgar et al., (2012) explains that the organization managers have to prepare the right atmosphere and increase the spirituality in the workplace where employees want to engage OCB behave. Lastly, Rashvand & Bahrevar (2013), explains that the intelligent people who will be involved in the spiritual extra-role behavior. SQ and performance The relationship, theoretically according to Tischler et al., (2002), that emotional intelligence and spiritual intelligence will provide for one's achievements. This discovery is very important as a basis for further research. This means that in addition to emotional intelligence is directly related to performance, spiritual intelligence is also directly related to performance. McGhee and Grant, in the perspective of socio-cultural factors that affect the achievement of spiritual intelligence organization. This is caused by spiritualism at work will bring improvements to the code of ethics and the person will also affect the culture in a company. Based on the literature, McGhee and Grant (2008) states that a person's spirituality will be marked with special characteristics and life of self-transcendence, relationship (interconnectedness), a sense of purpose and confidence is a major concern (Ultimate Concern). The properties and life called regulative ideal. Regulative ideal of moral values that will affect the spiritual essence. Moral values into the nature of good (virtue) and practical wisdom. These values will also affect the climate or culture of the company and will provide benefits for the achievement of the organization (Hanafi, 2010). Other hand, according to Karakas (2010), researchers such as Ashmos & Duchon, 2000; Garcia-Zamor, 2003; Giacalone & Jurkiewicz, 2003; Fry, 2005 argue that spirituality can be used to improve the performance of the organization; and research must demonstrate spirituality spirituality linked to productivity and profitability. In some empirical studies last five years, as Javanmard (2012), Malik et al., (2011), Pandey et al., (2009) showed an increase in performance/productivity as a result of spirituality in the workplace. In addition, spirituality has been shown to reduce stress, (Kumar & Pragadeeswaran, 2011), and lower depression (Miller et al., 2012). Even the cynical with spiritual attributes perform better than the less cynical.

There are four components of a higher order construct of transformational leadership (Avolio, 1999; Bass, 1998; Bernard M. Bass, Bruce J. Avolio, Dong I. Jung and Yair Berson, 2003; Burns, 1978 and Bass, 1985 in Piccolo & Colquitt, 2006) are as follows: the influence; Inspirational motivation; Intellectual stimulation; and individualized consideration. While transactional leadership components include management-by-exception active, management-by-exception passive and laissez-faire aspects. (Bass and Steidlmeier, 2006). Several studies today, including Setyaningdyah et al., (2013), one of the results of this study are transactional leadership significantly affects the performance of employees. Transactional leaders reward employees based on the goals to be achieved or expected, employees will perform better in the organization. Leadership style that can effectively contribute to the improvement of performance when new challenges arise. Have empirically demonstrated that transformational leadership is positively related to perceptions, attitudes and performance (Zhu et al., 2005 in Mahdinezhad et al., 2013). Research As-Sadeq & Khoury (2006) which adopts the concept of transformational and transactional leadership in efforts to study and explore the leadership styles used in the institutions of the Palestinian large-scale industry, transformational leadership theory states that transformational leadership is a leadership style that is most effective and efficient in any setting. Unfortunately, these findings also indicate that the majority of Palestinian industry leader utilizing the transactional leadership style, result, satisfaction, effectiveness, and efficiency is very low. Research Maulizar et al., (2012), who conducted research on the effect of transactional and transformational leadership on employee performance. The findings are simultaneously both the leadership styles have a significant effect on employee performance. And the dominant influence than transactional leadership with transformational leadership. This study also reinforces the findings Jimmieson & Zacher (2013); Saeed & Ahmad (2012); Boerner et al., (2007); Piccolo & Colquitt (2006) that the effect of transformational leadership on OCB and employee performance. And transformational leadership can improve employee performance through OCB stimulation.

Culture has the full force, effect on individuals and performance even in the work environment. Organizational culture represents the character of an organization, who directs day-to-day employee relations and employment guide them on how to behave and communicate in the organization, as well as guiding how the company hierarchy is built (Ribiere & Sitar, 2003; Shu-Mei Tseng, 2010). Mohanty & Rath (2012) found that there is a positive correlation between organizational culture and OCB in all organizations (Manufacturing, IT, Banking). These results also show a significant degree of correlation between organizational culture and OCB in the individual and the organization, and then all the dimensions of organizational culture consists of beliefs and norms, individual responsibility, structure, individual autonomy, tolerance of conflict, support and risk tolerance has a positive correlation with all dimensions of OCB consisting of altruism, sportsmanship, civic virtue, conscientiousness, and

courtesy. Similarly Harwiki (2013) study, which is one of the findings was a positive influence on organizational culture and employee performance OCB, the higher the organizational culture, can lead to OCB and higher employee performance. Several studies reinforce this research is Koeswono (2011); Shahzad et al., (2013); Harwiki (2013), one of the findings was a significant effect of organizational culture on employee performance. Awadh et al., (2013) conducted a review of relevant studies the relationship between organizational culture and performance. The result is organizational culture helps in the internalization of a relationship together can lead to the effective management of the organization.

2.7. Hypothesis

Based on the Relationship Among the variables, than compiled the following research hypothesis: H1: There is a significant positive effect of Spiritual intelligence on organizational citizenship behavior (OCB) employees of Islamic Banks in Makassar. H2: There is a significant positive effect of leadership on organizational citizenship behavior (OCB) employees of Islamic Banks in Makassar. H3: There is a significant positive effect of organizational culture on organizational citizenship behavior (OCB) employees of Islamic Banks in Makassar. H4: There is a significant positive effect of spiritual intelligence on employee performance of Islamic Banks in Makassar. H5: There is a significant positive effect of leadership on employee performance of Islamic Banks in Makassar. H6: There is a significant positive effect of organizational culture on employee performance of Islamic Banks in Makassar. H7: There is a significant positive effect of organizational citizenship behavior (OCB) on employee performance of Islamic Banks in Makassar. H8: There is a significant positive effect of Spiritual Intelligence, Leadership, and Cultural Organization is a significant positive effect on employee performance through organizational citizenship behavior (OCB) variable of Islamic Banks in Makassar.

3. Research Method

This research includes research explanations. Explanations are used to test the research hypothesis between hypothesized variables. The study population was all employees of Islamic Banks in Makassar which consists of Muamalat Bank, BSM, BSB, BNI Syariah and BRI Syariah with a population of 322 employees. To create a representative sample, the formula used Slovin (Umar, 2000). Thus obtained samples totaling 178 employees, ie 23 level supervisors and 155 staff/operational. The sampling technique used in this study was a stratified random sampling method. Data was collected by distributing questionnaires to 200 employees, which returns 183 and are processed only 178. Interviews were also conducted to get a clearer picture of the condition of the field.

Measurement of variables. There are 5 (five) variables used in this study include spiritual intelligence, Leadership, Organizational Culture, OCB, and performance. Spiritual intelligence is measured based on the proposed model of spiritual intelligence King and DeCicco (2009) is Personal Meaning Production (PMP); Transcendental Awareness (TA); Conscious State Expansion (CSE); Existential and Critical Thinking (CET). Leadership is measured based on the model of Bass & Avolio, 1994 is an ideal Influence, Inspirational Motivation, Intellectual Stimulation, the individuals Confederation, reward contingen, Active Control, Passive Control. Measured based on the concept of organizational culture Hafidhuddin and Tanjung (2003), namely Shiddiq (Integrity), Istiqamah (Consistency), Fathanah (Professional), Amanah (Responsibility), and Tabliq (Communication). OCB is measured based on five dimensions proposed Organ (1988), namely altruism, conscientiousness, sportsmanship, courtesy, and civic virtue. While the performance is measured by combining the indicators that have been used by Becker. et.al. 1996; Boerner, et.al, 2007; Wirawan, 2009, the quality of work, quantity of work, punctuality, initiative, cooperation, and personal characteristics associated with the job. Each dimension of the indicator variable using a Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Data analysis techniques in this study, using Structural Equation Modeling (SEM) analysis through software analysis moment of structures (AMOS. 21). The output of the analysis of the influence values obtained directly and indirectly. In order to test the validity and reliability of instruments tend to use the value of the correlation coefficient (r) at the significance level of 5% or 0.05 and Cronbach's alpha coefficient.

4. Results

4.1. Characteristics of Respondents

Characteristics of respondents giving an overview of the respondents surveyed. The majority of respondents in this study have been aged 23-30 years, 161 people or 90.45%. Characteristics of respondents by sex showed that the majority of respondents in this study were male, 95 people, or 53.37%. Characteristics of respondents by education shows that the majority of respondents in this study were undergraduate S.1 154 people or 86.52%. Working lives of the respondents indicate that the majority of respondents in this study have a service life of more than 1-3 years, 112 people or 62.92%.

4.2. Instrument Validity and Reliability

Testing the validity and reliability of research instrument for each variable, the results showed that all the correlation values of each indicator is under 0.05 (significant). Overall, therefore, the indicator has a valid question. While the Cronbach Alpha values obtained above 0.6 for all variables, so it can be concluded that the research instrument can be expressed realibel.

4.3. SEM Analysis

Structural equation model established to examine latent causal relationships between variables were tested by using SEM based on coverage with the AMOS analysis tool. Here are the results of a structural equation model analysis of SEM in the study after passing the validity test, reliability test, ateliers assumptions test, normality test and goodness of fit test.

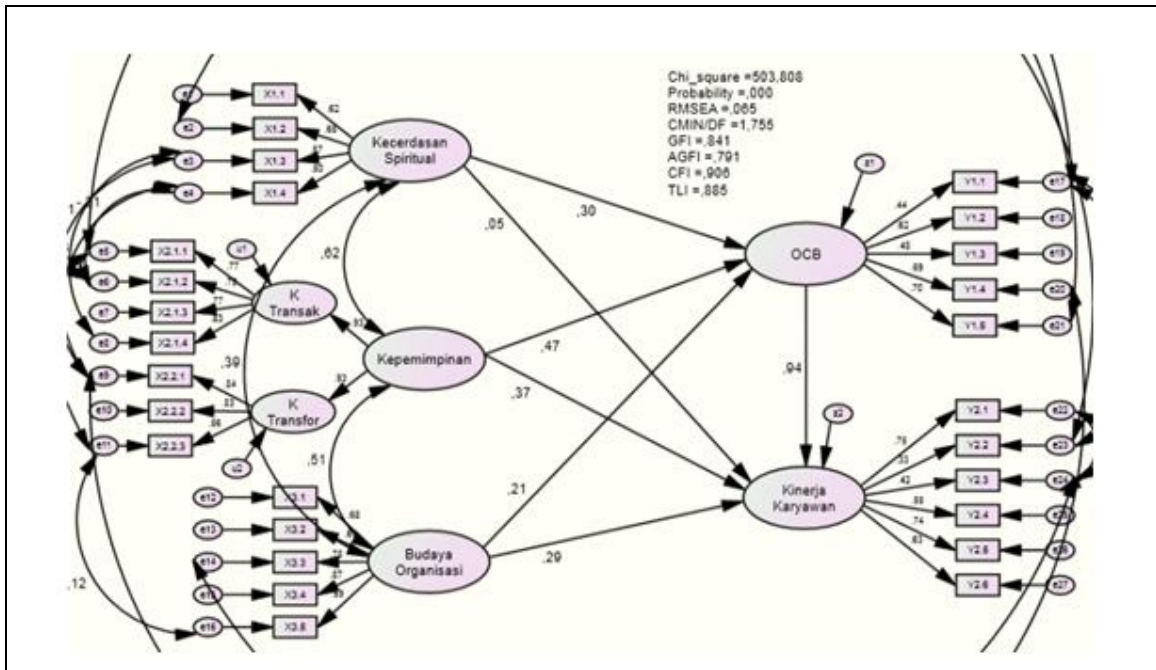


Figure 2: Structural Equation Model

The decision to answer the hypotheses about the influence among variables is done by taking into account the value of critical ratio (CR) of each lane. A variable is said to significantly affect other variables if the value of critical ratio (CR) on the line formed > t table ($\alpha = 5\%$). Hypothesis test results can be seen in table 1 as follows:

HIP	Independent Variable	Dependent Variable	Direct Effect			
			Standardize	CR	p-value	Information
H1	Spiritual Intelligence	OCB	0,300	2,528	0,011	Significant
H2	Leadership	OCB	0,473	3,820	0,000	Significant
H3	Organizational Culture	OCB	0,211	2,448	0,014	Significant
H4	Spiritual Intelligence	Employee Performance	0,047	0,357	0,721	No Significant
H5	Leadership	Employee Performance	0,365	2,450	0,014	Significant
H6	Organizational Culture	Employee Performance	0,291	2,902	0,004	Significant
H7	OCB	Employee Performance	0,943	4,722	0,000	Significant

Table 1: Hypothesis Test Results on Research Model
 Sources: Primary Data Processed

All models are hypothesized seven path, there are six significant paths and the paths were not significant. The interpretation of Table 1 can be explained as follows: (a) spiritual intelligence has a significant positive effect on OCB with $p = 0.011 < 0.05$ with a coefficient value of 0.300, this coefficient indicates that the better an employee spiritual intelligence of the OCB will get better anyway. (b) leadership has a significant positive effect on OCB with $p = 0.000 < 0.05$ with a coefficient value of 0.473, this coefficient shows that good leadership would make the better OCB. (c) the organization's culture has a significant positive effect on OCB with $p = 0.014 < 0.05$ with a coefficient value of 0.211, this coefficient indicates that the better the organizational culture within an organization it will create a better OCB. (d) spiritual intelligence has no significant positive effect on the performance of employees with $p = 0.721 > 0.05$ with a coefficient value of 0.047, this coefficient indicates that one's spiritual intelligence does not guarantee employees have good performance, however spiritual intelligence indirect effect on employee performance. It means should be mediated by OCB variable. This means that a person who has a good spiritual intelligence will make OCB increased so that the impact on employee performance improvement. (e) leadership has a significant positive effect on the employees performance with $p = 0.014 < 0.05$ with a coefficient value of 0.365, this coefficient indicates that the presence of a leader who has the transactional and transformational leadership style will make the employees performance that the better it. (f) organizational culture has a significant positive effect on the employees performance with $p = 0.004 < 0.05$ with a coefficient value of 0.291, this coefficient indicates that the better the organizational culture then the employees performance the better it. (g) OCB organization has a significant positive effect on the performance of employees with $p = 0.000 > 0.05$ with a coefficient value of 0.943, this means that the better the OCB then the employee's performance will be better.

Furthermore, in Table 2 shows the indirect effect is the effect of a variable to another variable through intervening variables. As Table 2 shows that: (a) the indirect effect of variables on the performance of the employee spiritual intelligence through OCB is 0.283. This indicates that spiritual intelligence can improve employee performance through improved employee OCB much as 0.283. (b) the indirect effect of leadership on employee performance variables through OCB is 0,446. This indicated that the leadership can improve employee performance through improved employee OCB at 0,446. (c) the indirect effect of the variable of organizational culture on employee performance through OCB is 0.199. This indicated that organizational culture can improve employee performance through improved employee OCB 0.199.

Independent Variable	Dependent Variable	Variabel Intervening	OCB Meditation	Total Effect
Spiritual Intelligence	Employee Performance	OCB	0,283	0,332
Leadership	Employee Performance	OCB	0,446	0,812
Organizational Culture	Employee Performance	OCB	0,199	0,487

Tabel 2: Examination of Mediation Effect of Variable OCB

Sources: Primary Data Processed

When the total effect of the three exogenous variables on the performance of the employee concerned, it is clearly seen that the dominating influence of leadership, followed by the influence of organizational culture, and the smallest effect demonstrated by spiritual intelligence. This fact indicates that the increase in the value of the employee's performance is dominated by the leadership. Attention to Islamic Banks sector in Makassar city is the business sector that balances product (money) with hospitality services to the customers, the employees who follow the rules of behavior such as OCB (Organ (1988) and an important leadership play a role to form the OCB by applying transformational and transactional at once (Bass, 1985)

5. Discussion and Conclusions

Empirical studies are consistent with this study are conducted by Doostar et al., (2012); Rastgar et al., (2012); Rashvand & Bahrevar (2013), which in principle to say that there is a significant positive relationship between spiritual intelligence and OCB. Doostar et al., (2012), reveals the relationship of each component of spiritual intelligence as Critical Existential Thinking (CET), Personal Meaning Production (PMP), Transcendental Awareness (TA) and Conscious State Expansion (CSA) on Organizational Citizenship Behavior (OCB). Therefore, according to Doostar, et. al. organizations are faced with a growing employees who are looking for meaningful work and create a favorable working environment to encourage creativity and talent to develop oneself. So on the one hand, such a new approach, in which the development of the field and a working environment that makes developing creativity and personal growth of employees. On the other hand, the change and development of employees with external and introspective approach to guiding employees in all functions and roles organization. Organizational citizenship behavior is the result of an introspective approach that connects a more spiritual environment. Rastgar, et. al. (2012) explains that the organization managers have to prepare the right atmosphere and increase the spirituality in the workplace where employees want to engage OCB behave. When employees see that the right circumstances provided in the workplace, they try harder than ever to achieve organizational goals. Similarly, when employees engage in OCB behaviors, they will inherently increase performance. Lastly, Rashvand & Bahrevar (2013), explains that that intelligent people will spiritually involved in extra-role behavior.

To answer the problem formulation and hypothesis 2 can be observed from the results of path analysis in Table 1 were obtained by testing the structural models suggest that leadership has a positive and significant influence on OCB. The results of this study showed good leadership will make the better OCB. This finding is consistent with studies among others Budiyanto and Oetomo (2011), Saeed et al., (2012), Zacher et al., (2013), which says that transformational leadership positively and significantly correlated with OCB. While Podsakoff et al., (1990), Suliman & Al-Obaidi (2013), transactional leadership positively and significantly correlated with OCB. This means that the findings of this study were to say that the leadership and significant positive effect on OCB strengthen the findings presented by the scientists above. Budiyanto and Oetomo (2011), explains that the leadership variables which include charisma, inspiration, intellectual stimulation, and individualized attention is positively and significantly related to OCB. Saeed et al., (2012) explained that transformational leaders encourage altruism, courtesy and conscientiousness on employees. So it can improve the behavior of the employee OCB. Transformational leaders motivate followers to work beyond expectations and significantly increase the display altruism and conscientiousness. Modern leadership theories such as transformational leadership to provide answers to the challenges of a competitive and innovation faced by the organization. Transformational leaders can facilitate this change during the process, by placing a value on the development of a vision by inspiring followers to pursue that vision. As a result, organizations have begun to incorporate the philosophy behind the model of transformational leadership in a management development program. Similarly Sacher et al., (2013), managed to prove the assumption that transformational leadership is built on the theory of Bas (1985), that the transformational leadership has positive and significant effect on OCB and sales productivity. OCB is an indicator of employee business conduct, while high sales productivity, as operationalized by selling behavior. Podsakoff et al (Saeed et al.. 2012) the results of this study showed a significant relationship between each of the factors of transformational leadership (including contingent reward behavior) and OCB. Suliman & Al-Obaidi (2013), explains that the subordinates showed submissive behavior help and behave when they see a charismatic or transformational leader. In addition to transformational leadership, transactional leadership and according to Suliman & Al-Obaidi (2013) showed a significant relationship with OCB. Similarly Podsakoff et al., (1990), Piliari et al., (1999), Mackenzie et al., (2001), which shows a direct relationship between transactional leadership and OCB.

To answer the problem formulation and hypothesis 3 can be observed from the results of path analysis in Table 1 were obtained by testing the structural model shows that organizational culture and a significant positive effect on OCB. This suggests that organizational culture is one factor that plays an important role in determining the low Tinggih an employee OCB. The better the organizational culture which is owned Islamic Banks in Makassar, will encourage the good behavior of OCB an employee in the organization. Conversely, if the organizational culture is not good, OCB employee behavior tends also not good. This finding is theoretically consistent with the view that a strong corporate culture has a considerable influence on the behavior of employees in this regard OCB (Robbins, 1998). Strong organizational culture as a vital trigger OCB (Organ, 1988). In a strong culture, core values of an organization or company are very deeply held and especially to all employees, the more employees who receive these values and the greater commitment to it, the stronger the corporate culture. This strong culture will form the cohesiveness, loyalty, and commitment to the company that ultimately OCB well formed. Empirical studies are consistent with this study are conducted by Mohanty et al., (2012); Hutahayan et al., (2013); Harwiki (2013), which in principle to say that the culture of the organization positively and significantly correlated with OCB. Mohanty & Rath (2012) found that there is a positive correlation between organizational culture and OCB in all organizations (Manufacturing, IT, Banking). These results also show a significant degree of correlation between organizational culture and individual OCB within the organization and subsequently all the dimensions of organizational culture has a positive correlation with all dimensions of OCB consisting of altruism, sportsmanship, Civic virtue, Conscientiousness, and courtesy. Hutahayan et al., (2013), found that organizational culture has a positive and significant influence on OCB. Values higher organizational culture will lead to higher OCB. The better the organizational culture as seen from the increased innovation, stability, respect, results orientation, attention to detail, team orientation, and competitive aggressiveness will lead to better OCB. The impact of improvements in OCB will appear on high altruism, awareness, sportsmanship, courtesy and civic virtue employees. Similarly Harwiki (2013) study, which is one of the findings was a positive influence on the organizational culture of OCB, the higher the organizational culture, can cause high OCB anyway.

To answer the problem formulation and hypothesis 4 can be observed from the results of path analysis in Table 1 were obtained by testing the structural model indicates that spiritual intelligence is no significant effect on the employees performance. These findings do not support the hypothesis 4 Therefore, empirically, in contrast to Muttaqiyathun (2010), Saragih (2009); Sugiyanto & Sutanto (2010) who found a significant effect spiritual intelligence with employee performance and Rastgar et al., (2012) found that spirituality in the workplace has a significant positive effect on organizational citizenship behavior and employees performance.

However, this study supports the finding that found by Dharmanegara et al., (2013) that the spiritual intelligence has no significant effect on employee performance. The rejection of this hypothesis due to three things. *First*, religiosity factor. The values of religiosity such as the OCB dimensions that are highly relevant to Islamic values have not been connected to form employee performance, consequently spiritual intelligence is not directly significant effect on the employees performance of Islamic Banks in Makassar City. This statement is relevant to Koenig et al., 2000, that religion is an organized system of beliefs, practices, rituals and symbols designed (a) to facilitate closeness to the sacred or transcendent (God, higher power, or ultimate truth / reality), and (b) to foster an understanding of one's relationship and responsibility to others in living together in a community. Spirituality is the personal quest for understanding answers to key questions about life, about meaning, and about relationship to the sacred or transcendent, which may (or may not) lead to or arise from the development of religious rituals and the formation of communities (Osman-Gani et al., 2012).

Second, The working period and employee age. The working period is still relatively inexperienced dominated the working period 1-3 years of age is still relatively easy ie age of 23-30 years (90.45%) is believed to have not mengenyang ins and outs of employment problems in the world full of competition and intrigue that has not lots of good intelligence level impaired intellectual, emotional, or spiritual, or in other words the level of intellectual, emotional intelligence and spiritual intelligence of employees remained stable as the causes that employee spiritual intelligence is not directly significant effect on employee performance. It is relevant to a statement Emmons, 2000a; Gackenbach, 1992;. Holmes et al, 1993;. Lehmann et al, 2001; Lovecky, 1998; Piechowski, 1998, that increased spiritual intelligence occurs with increasing age and experience (King & DeCicco, 2009). The longer employees work on an organization giving him the more opportunities to receive tasks that more challenging, greater autonomy, flexibility work, the level of extrinsic rewards and opportunities that higher positions or a higher position (Robbins, 2003). *Lastly*, so that no effect significant directly is intelligence spiritual believed to be highest levels of intelligence, used to generate the sense (meaning) and value. Referring to the theory of motivation that was mentioned Maslow, spiritual intelligence is related to the self-actualization or fulfillment of the purpose of life, which is the highest level of motivation. High spiritual intelligence is characterized by the growth and transformation in a person, then continued on to achieve a balanced life between career/ work and personal/family, as well as a sense of joy and satisfaction that is realized by generating a positive contribution to the surrounding environment. This fact is believed to have not been fully felt by the employees, as a result of spiritual intelligence does not significantly affect on employees performance of Islamic Banks in Makassar.

To answer the problem formulation and hypothesis 5 can be observed from the results of path analysis in Table 1 were obtained by testing the structural model shows that the leadership have a significant effect on employee performance. The results of this study are consistent with previous studies conducted by Pradeep & Prabhu (2011) who found that transformational leadership style, transactional, and laissez-faire are strongly correlated with the performance of employees, only correlations with transactional leadership style employee performance is lower than transformational. While laissez-faire leadership style has a negative relationship with employee performance. Similarly, research Locke (1997), who said that successful leaders provide examples to engage symbolic behavior that tells the followers what is expected of them, also informs what proper behavior. The findings of this study strengthen the study by Bass and Avolio (1993), that is known as transformational leadership "crawl". The first effect of an ideal: a leader is a leader who is admired by subordinates, both are inspirational motivation: the leader is able to

motivate subordinates to work with maximum capacity to achieve organizational goals, the third is intellectual stimulation: the leader must be able to create new ideas that will have an effect on the development of organization, and the fourth is individualized consideration: the leader must be able to listen to and meet the needs of subordinates, a leader in other words should not give full attention to his subordinates. The same is noted by Maulizar et al., (2012) and Setyaningdyah et al., (2013). Leadership significant effect on employee performance. Transactional leadership is more dominant effect than the transformational leadership. And transformational leadership can improve employee performance through stimulation of the OCB (Maulizar et al., 2012). Transactional leadership significantly affects the performance of employees. Transactional leaders reward employees based on the goals to be achieved or expected, employees will perform better in the organization (Setyaningdyah et al., 2013).

To answer the problem formulation and hypothesis 6 can be observed from the results of path analysis in Table 1 were obtained by testing the structural model shows that organizational culture and a significant positive effect on employee performance. The results of this study are consistent with previous studies conducted by Koesmono (2011); Harwiki (2013); Fakhar Shahzad et al., (2013). Koesmono (2011) found that organizational culture and a significant positive effect on employee performance. Based on these findings he concluded that the organization culture as a social glue and guidelines behavior was very needed by its existence on all parties can create maximum performance for the company. Harwiki (2013), in his research found that the direct effect of organizational culture on employee performance. He further argued that the higher organizational culture will lead to a value higher employee performance as well. Fakhar Shahzad et al., (2013) in his research found that that organizational culture has a significant positive impact on the employees performance. He explained that a strong culture within the organization steered to enhance the commitment of employees to achieve organizational goals. It is very helpful to improve employee performance. Where personal beliefs that are different from the values of the organization when an employee is included in the organization.

To answer the problem formulation and hypothesis 7 can be observed from the results of path analysis in Table 1 were obtained by testing the structural model indicates that OCB positive and significant effect on employee performance. The results of this study are consistent with some previous empirical studies, among others, Khazaei et al., (2011); Sugiyanto & Sutanto (2010); Rastgar et al., (2012); Harwiki (2013); Maharani et al., (2013).

Khazaei et al., (2011) find a positive and significant relationship between the OCB with employee performance. He explained that the two components of performance such as technical performance (which reflects the requirements and obligations), and performance of the content (which reflects uncertain events, such as team working and protection). Both of these components, not all of them relate directly to the performance of citizenship. Describe the performance of citizenship behaviors that are not directly connected with the activities of the task, but, for that reason, protection of textures and environmental organizations, social and psychology that became the basis of a facilitator to run the task. Sugiyanto & Sutanto (2010), the OCB and employee performance correlates positively and significantly because the OCB is viewed as one of the things that is critical to the success of the task which is strongly correlated to the performance, believed to because OCB is lubricating of social machine behavior that have roles more than duty formal one is girded by every individual employee. Rastgar et al., (2012), also found a positive and significant relationship between the OCB and Employee Performance. He explained that when employees engage in extra-role behavior, their performance will inherently increase. Without high employee performance, do not expect the OCB of employees. As already discussed, when employees try harder than ever (extra-role behavior), work performance will also increase. Harwiki (2013), found that the OCB has a positive impact on employee performance. The OCB is high, can lead to higher employee performance. Therefore, managers should further empower themselves to help their fellow workers carry out their tasks voluntarily, and implement a real positive attitude, encourage sportsmanship, altruism, conscientiousness, courtesy, and civic virtue employees. Maharani et al., (2013), said that the higher the OCB, the employee's performance is also higher.

The results showed the coefficient effect of spiritual intelligence variable on the employees performance of through OCB is positive. This indicates that when there is an increase in spiritual intelligence, then there will be an increase in OCB, and then also will improve employee performance. The results of the analysis of indirect spiritual intelligence variables on the performance of these employees, show a high consistency with the direct calculation of the effect of spiritual intelligence on OCB. In comparison, it appears that the influence coefficient of spiritual intelligence on the employees performance of through OCB relatively slightly larger (0.282) when compared with the influence coefficient of spiritual intelligence on the employees performance (0.05). So the relationship between spiritual intelligence and a stronger performance in relation indirectly rather than directly. Thus, the empirical results support that there is a positive relationship between spiritual intelligence and employee performance through the OCB as a mediator variable. This is in line with the view of Hanafi (2010) who argued that spiritual intelligence has a positive influence indirectly on performance with emotional intelligence as a mediator variable. Similarly, studies Osman-Gani et al., (2012) found no direct relationship between spirituality with employee performance where religion as a mediator variable. Vasconcelos (2009) suggests that religion is a broad subject that through the principle tend to to influence behavior, perception, and decisions of employees. According to observations of Vaughan (2002), if a person gets an extra spiritual intelligence every day, they will get more achievements in their lives.

Empirically, the results of the analysis of indirect leadership to employee performance variables, suggesting a high consistency with the calculation of the direct effect of leadership on OCB. In comparison, it appears that the influence coefficient leadership on employee performance through OCB relatively slightly larger (0.442) when compared with the coefficient of influence of leadership on employee performance (0.370). So the relationship between the leadership on employee performance is stronger in relation indirectly than direct. Thus, the empirical results support that there is a positive relationship between leadership and employee performance through the OCB as a mediator variable. This is consistent with the view Maulizar et al., (2012), who found that leadership styles simultaneously significant effect on employee performance. And transformational leadership can

improve employee performance through stimulation of OCB. Similarly research Cohen et al., (2012); Boerner et al., (2007) that in principle each found an indirect relationship between leadership to employee performance with OCB as a mediator variable. Empirically, the results of the analysis of indirect variable of organizational culture on employees' performance this variable, showed little consistency with the calculation of the direct influence of organizational culture on OCB. In comparison, it appears that the coefficient of influence of organizational culture on employee performance through OCB relatively slightly smaller (0.197) when compared with the coefficient of influence of organizational culture on employee performance (0.290). So the relationship between organizational culture and performance is stronger in direct than a indirect relationships. Thus, the empirical results support that there is a positive relationship between organizational culture and employee performance through the OCB as a mediator variable. This is consistent with the view Harwiki (2013) who found that organizational culture has a positive indirect effect on performance with OCB as a mediating variable. Similarly Darsana (2013) research, indicate that there is significant influence between organizational culture with the performance of employees with OCB as an intervening variable. And Chamdan Purnama. (2013), who found the influence of organizational culture through employee OCB on organizational performance. Conclusion. Based on the analysis and discussion that has been described previously, concluded the following matters as follows: Spiritual intelligence, leadership, organizational culture is a significant positive effect on employees OCB of Islamic Banks in Makassar. Leadership, and organizational culture is a significant positive effect on employee performance of Islamic Banks in Makassar. While spiritual intelligence is not a significant effect on employee performance of Islamic Banks in Makassar. OCB is a significant positive effect on employee performance of Islamic Banks in Makassar. Spiritual intelligence, leadership, organizational culture is a significant positive effect on employee performance through OCB variable of Islamic Banks in Makassar.

6. Implications, Limitations and Suggestions for Future Research

6.1. Research Implications

As already said that spiritual intelligence is one of the variables positive and significant effect on OCB and no significant effect on the performance of employees. Therefore, this study berimplikasi on: (1) further research needs to be done on the same substance in a wider coverage to help assess the extent of the phenomenon in other organizations in order to obtain a more comprehensive picture of the development of the role of the variable contribution of spiritual intelligence, leadership, OCB and organizational culture on employee performance of Islamic banking. (2) to decision-makers should consider how to maximize the potential of further spiritual intelligence of employees, leadership and organizational culture that can lead to employee OCB behaviors that ultimately have an impact on improving employee performance.

6.2. Limitations and Suggestions for Future Research

(1) from the aspect of methodology, limitations that can be observed at least in the research instrument. research instruments designed using a Likert scale with five response options that perception is self assessment. It is very vulnerable to the possibility of bias in the respondents' answers. Performance variables that should be measured based on actual quantitative data, it is measured based on the perception of respondents, although the measurement of performance based on the perception was carried out by many researchers in the field of management. (2) Islamic Banks which is the object of this research in which employees are relatively young age, and years of service are also still relatively easy, and scientific competence are not dominated Sharia sciences so feared respondents understanding of organizational culture sharia yet profound. (3) For the further research can examine the differences between intelligence, OCB and performance of employees based on age, years of service, scientific competence of employees and other data.

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