

**EFFECT OF WORK LIFE BALANCE, WORKPLACE  
SPIRITUALITY OF ORGANIZATIONAL CITIZENSHIP  
BEHAVIOR (OCB) THROUGH ORGANIZATIONAL  
COMMITMENT AS INTERVENING VARIABLES  
(STUDY ON TEACHER GENERATION Y IN ISLAMIC BOARDING  
SCHOOL DISTRICT WEST LOMBOK, INDONESIA)**

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**Abstract**

*Organizational Citizenship Behavior (OCB) is one of the important factors that can improve organizational effectiveness. This research aims to (1) analyze and know the effect of work life balance and workplace spirituality on OCB; (2) analyze and know the effect of work-life balance and spirituality in the workplace on organizational commitment; (3) analyze and know the effect of organizational commitment to OCB; (4) analyze and know the effect of work life balance and workplace spirituality on OCB through organizational commitment as intervening variable. This research is a quantitative research with explanatory and causal approach. The population in this study was 363 people. Sample criteria are teachers born in 1980-2000 so that the research sample obtained as many as 190 people. The sampling technique uses simple random*

sampling. The data collection tool uses questionnaires. Data analysis techniques in research using analysis PLS (Partial Least Square) with SmartPLS 3.0 program. The results showed that (1) work life balance had no significant positive effect on OCB and organizational commitment; (2) workplace spirituality has a significant positive effect on OCB and organizational commitment; (3) organizational commitment has a significant positive effect on OCB; (4) organizational commitment as partial mediation on the influence of work life balance on OCB; and (5) organizational commitment as partial mediation on the influence of workplace spirituality on OCB.

*Keywords: Work Life Balance, Workplace Spirituality, Organizational Commitment, OCB Organizational Citizenship Behavior*

## INTRODUCTION

Education is an important tool in developing cognitive and thought processes including improving human wisdom. Since the beginning of the history of human civilization, knowledge, truth, goodness and beauty have been the result of education (Noddings, 2003 in Poohongthong, et al., 2014). Education has a close relationship with the development of Human Resources (HR) and become an important part in continuing quality life. Teachers as the most important asset in the world of education has been a public concern in recent years. Today the teaching profession is getting more attention especially after the certification of teachers. High teacher performance will encourage the emergence of *Organizational Citizenship Behavior* (OCB), ie behavior beyond what has been standardized by the company (Kreitner & Kinicki, 2004). According to Dubin (2000) in Poohongthong, et al (2014) OCB is an act of employees willing to perform their roles that can lead to the effectiveness and efficiency of the organization. Poohongthong, et al (2014) cites the opinion Pongatichad (2006) states that the constant changes in the population, economy, and society that affect the balance of working life of individuals today become an interesting problem. Work-life balance is the ability of individuals to manage and define their daily lives to get the ratio of working time, family time, time of friend, and the right time for oneself (Wongthongdee, 2009). According to Friedman & Greenhaus, (2000); The State Services Commission, (2005) in Poohongthong, et al (2014) has a work-life balance, employees will have a feeling of safety and satisfaction, including OCB and workforce. As a teacher in a boarding school, a teacher often has multiple roles, because in addition to being a teacher, for example, a person also has a role in his family, in his environment and others.

Results of research conducted by Poohongthong, et al (2014) prove that work life balance correlates positively and significantly OCB to teachers in Northern Thailand. This means that when employees have achieved a balance in working and personal life then the employee will be light in doing OCB. Furthermore, the same research results shown by Prasetio (2016) that work life balance has a positive effect on OCB on BRI employees Bandung Regional Office. The results of different research shown by Durahman (2016) that the level of work life balance has no significant effect on the level of OCB on employees of PT. Buma Apparel Industry Subang. In this study found that employees are not able to divide the work time with family time.

Other factors that affect OCB are workplace spirituality and organizational commitment. Podsakoff, et al. (2000) explains that the higher the workplace spirituality of employees in the workplace is likely to have behavior outside the work (OCB). Research on spirituality at work is done by Kazemipour et al. (2012) found that workplace spirituality has a positive effect on OCB on nurses at Kerman-Iran hospitals. Further research was conducted by Ahmadi, et al. (2013) in Iran found results that workplace spirituality is linearly significant to OCB. Further research from Nasurdin, et al. (2013) proves that the dimensions of spirituality in the workplace, meaningful life and work goals have a significant influence on OCB. Similar research results from Sufya (2015) that spirituality in the workplace meaningful life dimensions and work goals have a significant influence on OCB on employees of Perum Bulog Jakarta.

According to Organ, et al. (2006) in Titisari (2014) the increase in OCB is influenced by internal factors that come from within the employees themselves namely organizational commitment. Research conducted by Danendra and Mujati (2016) proves that organizational commitment has a positive and significant impact on OCB on PT. Harapan Baru Tirta Megah Jaya Denpasar Utara. Positive and significant influence this means that if employees have a commitment and a sense of kinship to the organization of the company OCB will increase. The same research results are proved by Utami, et al (2016); Anam and Sunaryo (2017); found organizational commitment results have a significant effect on OCB. When employees have committed in the organization, it will be light in doing OCB behavior.

A study conducted by Norton (2009) found that there is a positive correlation between affective commitment and work life balance in employees in Australia. Sethi (2014) also proved by the results of research that there is a positive relationship between work life balance and organizational commitment to female employees in Commercial and Private Banks in India. Sethi (2014) explains that by maintaining a better work life balance, it will lead to better organizational commitment. The results of different research shown by Farha, et al (2017) that there is no positive and significant influence of the work life balance variable to organizational commitment. The results of different studies are also evidenced by Novelia, et al (2013) that

there is no significant relationship between work / life balance and organizational commitment to female employees in company X in Jakarta.

Subsequent research on workplace spirituality against organizational commitment was undertaken by Rego, et al (2008), and Kistyanto and Inkai (2013) who found that workplace spirituality had a significant and positive impact on organizational commitment. Further research by Budiono, et al (2014) showed that spirituality in the workplace positively influenced the organizational commitment of nurses of Islamic Hospital Unisma Malang. The study conducted by Damping (2004) found that the increasing spirituality of a person stronger their commitment to their work. The higher and stronger an employee's commitment to the work and the organization in his works, the more positive the attitude will be shown in the face of organizational change.

Empirical study was conducted on Y generation teachers at Islamic boarding school of West Lombok regency. Considering the district of West Lombok is a district that has the distribution of Islamic boarding school quite a lot compared with other districts / cities in the province of Nusa Tenggara Barat. The increasing number of Islamic boarding school from year to year indicates the need for teachers. Where, young teachers or *millenials* teachers dominate the teacher work force in Islamic boarding schools. Generation Y is the dominant labor force filling human resource needs at this time. With limited availability conditions, human resource management is essential so that corporate organizations can ensure the sustainability of these human resources in filling in an effective working environment (Oktariani, et al 2017).

Y generation teachers are the labor force who expect a balanced work life. Y generation teachers or *millennials* are the teacher groups born from 1980 to the end of 2000 (De Meuse, et al, 2010). Erickson (2008) states that the Y generation attach importance to work life balance, wanting the flexibility of time in work. The interview result of the writer that some Y generation teachers are stay in Islamic boarding school. This makes work-life balance research on Y-generation teachers performed. Being a teacher is a job that has multiple roles and even multiple functions. Teachers are required not only as educators, but also as moral guardians for their students, thus involving the inner touch. This makes research on spirituality in the workplace quite relevant to do given the job as a teacher who is always in touch with humanity issues.

Based on Recapitulation Data of Religious Education and Religious Division of the Office of the Ministry of Religious Affairs of West Lombok Regency in the Lesson Year 2015/2016 the number of Islamic boarding schools in West Lombok regency as much as 69 Islamic boarding schools with the number of teachers dominated by generation Y and several generations X of 2,731 people. Considering the abundance of the Islamic boarding schools mentioned above, the

authors restrict this research to the location of the region, where the East is represented by Islamic boarding schools Nurul Haramain (Narmada District); Western region is represented by Islamic boarding schools Nurul Hakim (Kediri District); the northern region is represented by Islamic boarding schools Al-Aziziyah (Gunung Sari District); and the South is represented by Islamic boarding schools Manbaul 'Ulum (Gerung District).

Based on the above description, the authors are interested in analyzing "The Effect of Work Life Balance, Spirituality in the Workplace on Organizational Citizenship Behavior (OCB) Through Organizational Commitment as Intervening Variable".

### **Research Purposes**

- 1) To know and analyze the effect of work life balance on OCB;
- 2) To knowing and analyze the influence of spirituality in the workplace on OCB;
- 3) To know and analyze the effect of work life balance on organizational commitment;
- 4) To knowing and analyze the influence of spirituality in the workplace on organizational commitment;
- 5) To know and analyze the effect of organizational commitment to OCB;
- 6) To know and analyze the effect of work life balance on OCB through organizational commitment as intervening variable;
- 7) To knowing and analyze the influence of spirituality in the workplace on OCB through organizational commitment as a variable.

## **LITERATURE REVIEW**

### **Work Life Balance**

A work-life balance is how one is able to balance work demands with personal and family needs (Schermerhorn & Osborn 2005). Singh and Khanna (2011) describe work life balance as a broad concept that involves setting the right priorities between "work" (career and ambition) on one side and "life" (happiness, leisure, family, and spiritual development) on the other.

Fisher (2001) explains that work / life balance is a source of stress for work that has four major issues: time, behavior, strain, and energy. The balance of work and off-the-job life occurs when individuals are able to balance time, energy and energy for the life of a job, without sacrificing life outside of work. If not able to balance, then what happens is work life imbalance. According to Fisher-McAuley, et al. (2003) that there are three dimensions of work life balance, namely: (1) work interference with personal life (WIPL). This reflects the extent to which an individual's work may interfere with his or her personal life; (2) personal life interference with work (PLIW). This reflects the extent to which individual personal life interferes with the life of

his work; and (3) work / personal life enhancement (WPLE) or enhancement of work / personal life. This reflects the extent to which individual personal life can improve work performance in the workplace. Where WPLE covers work for improving personal life as well as personal life for work.

Fisher (2001) argues that work life / balance is a work stressor that has four important components: (1) time, how much time is spent on work compared to the time spent on other activities outside of work; (2) action to achieve the desired objectives. It is based on one's belief that he is capable of achieving what he wants in his work and his personal goals; (3) strain, which is included in this component is anxiety, stress, loss of vital personal activity, and difficulty maintaining attention; (4) the energy used to achieve the expected objectives. Energy is a limited source in human beings, so that when there is a lack of energy to perform work activities or outside work will increase stress.

The importance of work life balance programs within an organization can increase employee commitment and loyalty. According to Lazar, et al. (2010) in Pangemanan, et al (2017) the benefits of the work life balance program are:

- 1) For corporate organizations: reducing absenteeism and delays, increasing productivity, employee commitment and loyalty, increasing customer retention, and decreasing employee turnover;
- 2) For employees: increasing job satisfaction, increasing job security, increasing control over work life environment, decreasing job stress level, increasing physical and mental health.

### **Workplace Spirituality**

Spirituality at Work Robbins and Judge (2008) describe spirituality in the workplace as an awareness that people who have an inner life grow and are grown by meaningful work that takes place in the context of a community. According to Ashmos and Duchon (2000) systematically defines that spirituality in the workplace is the self-understanding of the individual as a spiritual being whose soul requires maintenance in the workplace with all the value that is in itself; experience the sense of purpose and meaningful in his work; as well as experiencing feelings of interconnectedness with other people and communities in which individuals work.

Discussions about spirituality in the workplace are becoming known and discussed in recent years. According to Robbins (2006) spirituality in the workplace is part of the organizational culture. Further Robbins (2006) explains that spirituality in the workplace does not involve organized religious activities, nor does it concern divinity or theology. Spirituality in the workplace is more said to recognize that people who work in a corporate organization have

an inner life that grows because of the meaningfulness of work for their lives. It is emphasized that spirituality in the workplace is not about religion, although people sometimes express their religious beliefs in the workplace. Spirituality in the workplace can be interpreted as an employee creating and interpreting work more than just a place to earn income, but rather the extent to which the employee can contribute to his organization in line with the fulfillment of his inner needs (Helmy, 2016). The view according to Ashmos and Duchon (2000), spirituality in the workplace is divided into three dimensions as follows:

1) Inner Life;

Duchon and Plowman (2005) suggest that an important dimension of spirituality in the workplace is the idea that employees have spiritual needs (the inner need) and not only have physical, emotional, and cognitive needs. These needs are not left at home when they come to work;

2) Meaning and Purpose of Work;

Spirituality in the workplace involves more meaningful work, the relationship between the soul and work, how an employee gets the attention that nurturing the soul at work can have a good impact on business continuity.

3) Feelings Connected With the Community;

Spirituality in the workplace involves not only how to express the needs of the soul by seeking meaningful work, but how life can connect with others. Being part of a community is an important part of spiritual development (Sufya, 2015).

### **Organizational Commitment**

Arishanti (2009) explains organizational commitment is trust and strong acceptance of organizational values, willingness to work hard, and maintain membership in the organization concerned, which means there is a strong desire of members to remain in the organization or the existence of a psychological bond organization. According to Mowday et al. (1982) organizational commitment can be seen in employees who serve organizations according to their work and work wholeheartedly for the benefit of the organization and they will retain their membership in the organization.

Robbins and Judge (2007) explain that there are three dimensions of organizational commitment, namely: (1) affective commitment / effective commitment, ie emotional feeling for the organization and belief in its values; (2) continuance commitment, ie the perceived economic value if it persists within the organization rather than leaving the organization; and (3) normative commitment, namely the obligation to remain in the organization for ethical and moral reasons.

Organizational commitment can be affected by several factors. Sopiah (2008) suggests, there are six factors that affect organizational commitment, among others: (1) Consciousness Factor; (2) Rule Factors; (3) Organizational Factors; (4) Revenue Factor; (5) Skill Ability Factor; and (6) Facilities Facility Factors.

### **Organizational Citizenship Behavior (OCB)**

According to Organ (1988), OCB refers to the universal behaviors that employees display such as care, support, help, discretionary and behavior outside of formal duties. In particular, the OCB has been defined as, "discretionary individual behavior, not directly or explicitly recognized by formal reward systems, and that in aggregates promotes effective functioning of the organization" (Organ, 1988). In addition, the term "discretionary", suggests that citizenship behavior is not specified in formal job descriptions. Having a high citizenship behavior such as concern or help is an individual choice. Generally, having a low OCB level or reluctance to show off OCB can not lead to punishment.

Robbins (2003) describes the OCB as a discretionary behavior that is not part of the formal employment requirements of an employee, nevertheless it promotes effective functioning of the organization. According to Organ et al, (1988) the OCB dimensions are as follows:

- 1) Altruism; this dimension leads to the aid giver who is not a duty to bear.
- 2) Conscientiousness; this dimension involves voluntary creative and innovative actions to improve its ability to perform tasks to improve organizational performance, help people get things done, volunteer to take responsibility, and motivate other employees to do the same.
- 3) Sportmanship; dimensions of behavior that tolerate less than ideal circumstances within the organization without raising objections.
- 4) Courtesy; maintain good relationships with colleagues to avoid interpersonal problems.
- 5) Civic virtue; This dimension leads to the responsibility given to an individual organization to improve the quality of work that occupied.

OCB is important in the organization. So please be aware of the determining factors of OCB. Organ (2006) in Titisari (2014) suggests that the increase in OCB is influenced by two main factors:

- 1) Internal factors derived from the employees themselves, among others, is job satisfaction, organizational commitment, personality, employee morale, motivation, and so forth;
- 2) External factors that come from outside employees, including leadership style, trust in leadership, organizational culture, and so forth.



## RESEARCH METHOD

This research is a quantitative research, with explanatory and causal approach. Where the influence between variables sought by using statistical calculations, while explanatory analysis is used when explaining each variable in the study (Silalahi, 2015). This research was conducted in four boarding schools of West Lombok Regency, namely (1) Islamic boarding schools Nurul Haramain (Narmada District); (2) Islamic boarding schools Nurul Hakim (Kediri District); (3) Islamic boarding schools Al-Aziziyah (Gunung Sari District); and (4) Islamic boarding schools Manbaul 'Ulum (Gerung District). The population in this research is all Y generation teachers in four areas of boarding school of West Lombok Regency as many as 363 people. Sample criteria are teachers born in 1980 - 2000. Based on the total population of teachers 363 people, then by using Slovin formula with the level of trust 0.05 obtained sample of 190 people. Questionnaires were distributed as many as 220 questionnaires and questionnaires that can be processed are 182 questionnaires.

### Research Variables

- 1) Organizational Citizenship Behavior (OCB) variable (Y) measured using Organizational Citizenship Behavior Scale (OCBS) from Podsakoff, et al. (1990) quoted from Sufya (2015). The indicators used to measure teachers' OCB generation Y is (1) Altruism (to volunteer and solve problems co-worker associated with his work); (2) Conscientiousness (compiled / neat and dutyfullness / thorough / in accordance with the requirements); (3) Sportmanship (tolerance and willing to sacrifice); (4) Courtesy (respect for others and caring for others); and (5) Civic virtue (following changes in organizations and initiatives);
- 2) Work life balance variable (X1) is measured using indicators developed by Fisher-McAuley, et al. (2003) quoted from Hayman (2005). The indicators used to measure the work life balance of Y-generation teachers are (1) Work interference with personal life (WIPL) or disruption of work with personal life (the magnitude of interference from work on personal life); (2) Personal life interference with work (PLIW) or personal life-related distractions (the amount of personal life-related disruption to work); (3) Work / personal life enhancement (WPLE) or enhancement of work / personal life (level of harmony between work and personal life);
- 3) The variables of spirituality in the workplace (X2) are measured using indicators developed by Ashmos and Duchon (2000). The indicators used to measure spirituality in the workplace of Y-generation teachers are (1) Inner Life (an understanding of divine power and a part of one's own identity); (2) Meaning and Purpose Work (understand the

- meaning of his work and the relationship between the soul with work); (3) Feelings Connected to the Community (life can connect with others);
- 4) Organizational commitment variable (Z) is measured using indicators developed by Meyer and Allen (1997) cited from Rego et al. (2008). The indicators used to measure the organizational commitment of Y-generation teachers are (1) Affective commitment (happy to work in the organization, talk about the positive about the organization, and ownership of the organization); (2) Normative commitment (switching to another organization, loyalty in work); (3) Continuance commitment (limited choice if out of the organization and the amount of personal sacrifice to be borne out of the organization).

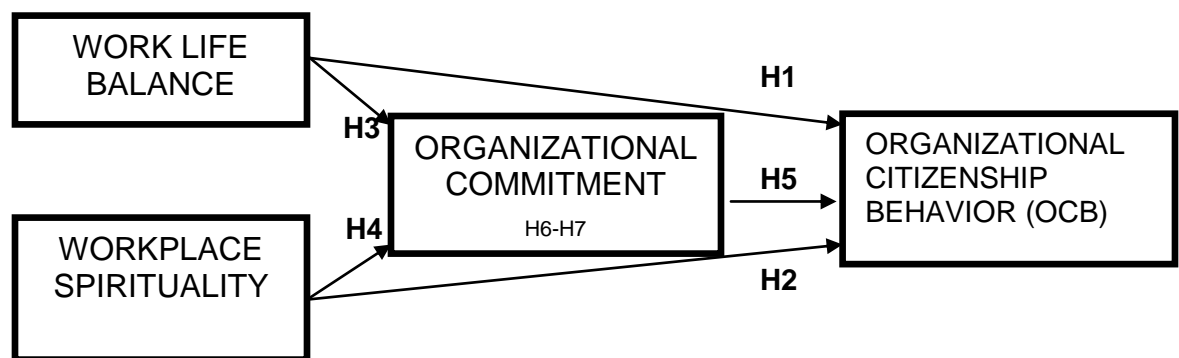


Figure 1 Hypotheses Model

### Data collection and analysis

Weighting each variable uses a five-level scale (Likert scale), which consists of strongly agree, agree, quite agree, disagree, and strongly disagree. The result of validity test and reliability of research instrument using data processing with SPSS (Statistical Product and Service Solution) software version 20 for windows. The result of validity test instrument indicates that all items of the research variable are valid because the value of r count is greater than 0.30. While the results of instrument reliability test showed that the overall research variable is reliable because it has a value of Cronbach's Alpha more than 0.6. The data analysis in this study using PLS (Partial Least Square) with SmartPLS 3.0 program.

### Research hypotheses

The research hypothesis formulated in this research are:

- 1) H1: Work life balance has a significant positive effect on OCB on teacher Y generation
- 2) H2: Spirituality in the workplace has a significant effect on OCB Y-generation teachers
- 3) H3: Work life balance has a significant effect on organizational commitment on teacher Y generation

- 4) H4: Spirituality in the workplace has a significant effect on organizational commitment on teacher Y generation
- 5) H5: Organizational commitment has a significant effect on OCB on on teacher Y generation
- 6) H6: Work life balance has a significant effect on OCB through organizational commitment as intervening variable in teacher Y generation
- 7) H7: Workplace spirituality has a significant effect on OCB through organizational commitment as an intervening variable in teacher Y-generation

## RESULTS AND DISCUSSION

### Organizational Citizenship Behavior Variable (OCB)

The OCB variable component is represented by a 20 item statement consisting of 5 indicators. Where each indicator is represented by 4 item statement. Data distribution of respondents' answers to OCB indicates the OCB level of teacher Y generation on high criteria. This is evident in table 1:

Table 1 Distribution of Respondents Against OCB

No	Item Statement	Average	Criteria
1.	I help the work of colleagues who are not present at the office	3.55	High
2.	I help co-workers who have a heavy workload	3.69	High
3.	I direct new teachers (adaptations of people, places and times) even though they are not needed	3.70	High
4.	I volunteer to do the things that are needed	3.88	High
5.	My presence in the workplace is more than the norm rules set by the Islamic boarding school foundations	3.68	High
6.	I do not take additional breaks	3.40	High Enough
7.	I obey the rules of the boarding school foundation even though no one is paying attention	4.42	Very High
8.	I am one of the most conscientious teachers	3.41	High
9.	I spend a lot of time complaining about small things	4.11	High
10.	I focus on what is considered wrong, rather than the positive side	3.95	High
11.	I make "trivial matters seem important"	3.93	High
12.	I am a man who still has a lot of mistakes in need of advice	2.07	Low
13.	I am acting to try to prevent problems with other teachers	4.17	High
14.	I am not abusing the rights of others	4.33	Very High

15.	I consider the impact of my actions on co-workers	4.29	Very High
16.	I avoid any problems with colleagues	4.43	Very High
17.	I read and followed information about the boarding school foundations, warnings and so on	4.32	Very High
18.	I attend meetings that are not mandatory, but are considered important	3.71	High
19.	I keep abreast of changes in the organization	3.76	High
20.	I do things outside the job, but help the image of Islamic boarding school	4.06	High
Average		3.84	High

Table 1...

### Work Life Balance Variable

The measurement of work life balance variables is represented by a 15 item statement consisting of 3 indicators. Data distribution of respondents' answers to work life balance shows the level of work life balance Y generation teachers on the criteria quite balanced. This can be seen in the table below:

Table 2 Distribution of Respondents Against Work Life Balance

No	Item Statement	Average	Criteria
1	Personal life suffers because of work	1.98	Not balanced
2	Job makes personal life difficult	1.87	Not balanced
3	Neglect personal needs because of work	2.58	Not balanced
4	Put personal life on hold for work	2.45	Not balanced
5	Miss personal activities because of work	2.14	Not balanced
6	Struggle to juggle work and non-work	4.13	Balanced
7	Happy with the amount of time for non-work activities (reversed)	1.97	Not balanced
8	Personal life drains me of energy for work	2.56	Not balanced
9	Too tired to be effective at work	2.93	Quite Balanced
10	My work suffers because of my personal life	2.09	Not balanced
11	Hard to work because of personal matters	2.80	Quite Balanced
12	Personal life gives me energy for my job	3.92	Balanced
13	Job gives me energy to pursue personal activities	3.89	Balanced
14	Better mood at work because of personal life	3.84	Balanced
15	Better mood because of my job	3.53	Balanced
Average		2.85	Quite Balanced

### Workplace Spirituality Variable

The measurement of spirituality variables in the workplace is reflected by 21 (statement items consisting of 3 indicators Data distribution of respondents 'responses to spirituality in the workplace on appropriate criteria. Following data distribution of respondents' answers.

Table 3 Distribution of Respondents Against Workplace Spirituality

No	Item Statement	Average	Criteria
1.	I experience joy and sorrow in my work	4.11	Corresponding
2.	I'm sure other people also experience joy and sorrow in working	4.12	Corresponding
3.	My spirit energizes my work	4.23	Very Corresponding
4.	The work I do relates to what I feel / thinks is important in my life	4.02	Corresponding
5.	I look forward to coming to work almost daily	3.53	Corresponding
6.	I see the relationship between my work and social welfare is greater than the community in which I work	3.30	Quite Corresponding
7.	I know how to give personal meaning to work	3.79	Corresponding
8.	I feel part of a community where I work (Islamic boarding school)	4.22	Very Corresponding
9.	My boss helps to encourage / develop my person	4.10	Corresponding
10.	I have had a lot of experience in work that has an impact on my personal development	3.92	Corresponding
11.	I will discuss with colleagues when I face fear	4.10	Corresponding
12.	When I have concerns, I tell the right person	3.97	Corresponding
13.	At work, I work together to resolve conflict in a positive way	4.24	Very Corresponding
14.	I am judged fairly in this islmic boarding school	3.96	Corresponding
15.	I dare to take risks at work	3.59	Corresponding
16.	I respect myself for whom I work	4.13	Corresponding
17.	I feel full of hope in living my life	4.23	Very Corresponding
18.	Spiritual values influence me in making decisions	4.35	Very Corresponding
19.	I consider myself to be a spiritual person	3.37	Quite Corresponding
20.	Praying is very important in my life	4.77	Very Corresponding
21.	I care about the spiritual health of my colleagues	3.99	Corresponding
Average		4.00	Corresponding

### Organizational Commitment Variable

The component of the organizational commitment variable statement is reflected by an 11 item statement consisting of 3 indicators. Data distribution of respondents' answers to organizational commitment on high criteria. This is shown in the following table:

Table 4 Distribution of Respondents Against Organizational Commitment

No	Item Statement	Average	Criteria
1.	I am proud to tell others that I am part of this organization Islamic boarding school	4.09	High
2.	I have a strong affection for this organization Islamic boarding school	4.09	High
3.	I feel like "part of the family" at my organization Islamic boarding school	4.35	Very High
4.	I remain in this organization because I feel that it would not be easy to enter into another organization.	3.63	High
5.	I believe that I have just a few options to consider leaving this organization	3.34	High Enough
6.	I remain in this organization Islamic boarding school because I feel that I have few opportunities in other organizations	2.96	High Enough
7.	I do not leave this organization due to the losses that I would incur in that case	3.05	High Enough
8.	Even if it were to my advantage, it would not be right to leave my organization Islamic boarding school now	3.66	High
9.	I would not leave my organization Islamic boarding school right now because I have a sense of obligation to the people in it	4.03	High
10.	I feel I owe a great deal to my organization Islamic boarding	3.79	High
11.	If I got another offer for a better job elsewhere, I would not feel it was right to leave my organization Islamic boarding	3.60	High
Average		3.69	High

Based on the hypothesis that has been formulated, the analysis of inferential statistical data using the PLS (Partial Least Square) with SmartPLS 3.0 program, ranging from testing the measurement model or external model to validate the research model that is the test of

construct validity (convergent and discriminant validity), and consistency testing internal (construct reliability); structural model or inner models are in place to predict causal relationships between variables. Based on the evaluation of measurement model (outer model) that is discriminant validity test and composite reliability showed that all research variables declared valid with value  $\sqrt{AVE} > 0,5$  and composite reliability ( $CR > 0,7$ ).

Table 5 Value of Square Root of Average Variance Extract (AVE) and Composite Reliability (CR) Latent Variable Research

Variable	AVE	$\sqrt{AVE}$	Composite Reliability	Explanation
<i>Work Life Balance</i> (X1)	0,709	0,842	0,904	Valid & Reliable
Workplace Spirituality (X2)	0,276	0,525	0,880	Valid & Reliable
Organizational Commitment (Z)	0,407	0,637	0,868	Valid & Reliable
<i>Organizational Citizenship Behavior</i> (Y)	0,301	0,548	0,833	Valid & Reliable

Source : Data that have been processed by using SmartPLS 3.0

Structural model testing (inner model) is done to predict the causal relationship between variables or hypothesis testing, see significance value, and R-Square research model.

Table 6 R-Square Dependent Variable

Dependent Variable	R Square
Organizational Commitment (Z)	0,350
<i>Organizational Citizenship Behavior</i> (Y)	0,417

The R-Square value is used to calculate Q-square test in order to predictive relevance. A Q-square value greater than zero indicates that the model has predictive relevance, while a Q-square value less than zero indicates a model lacking predictive relevance. Q-square value has a value with the range  $0 < Q^2 < 1$ , where, the Q-square number is getting closer to the number one then the model is getting better. The formula to get the Q-square value is :

$$Q^2 = 1 - (1 - R_1^2) (1 - R_2^2) \dots (1 - R_p^2)$$

The value of Q-square in this research is known :

$$Q^2 = 1 - (1 - 0,350^2) (1 - 0,417^2) = 0,275$$

Based on the above calculation, we get the value of Q-square = 0,275 or 27,5% for work life balance and spirituality at work as independent variable that give influence to OCB through organizational commitment as intervening variable. This means that the research model has

predictive relevance because it has a value greater than zero, so it can be declared feasible to be used in prediction. The results of this calculation also gives the meaning that there are still 72.5% other variables that can affect the OCB in the Y-generation teachers in the boarding school of West Lombok regency. These other variables include personal characteristics, employee morale, motivation, leadership style, and organizational culture.

Further testing the research hypothesis by looking at the coefficient of the path, the value of T-statistics and p-value significant ( $\alpha = 0.05$ ). Testing of path coefficient according to Hartono in Jogiyanto (2011), the size of significance of hypothesis support can be used comparison of T-table and T-statistics. If the T-statistics value is higher than the T-table value, then the hypothesis is supported. For a 95 percent confidence level (alpha 5%), the T-table value for the two-tailed hypothesis is  $\geq 1.96$  and for the one-tailed hypothesis is  $\geq 1.64$ .

Table 7 Structural Model (Inner Model)

Relationship Between Variables	Path Coefficient	T-Statistics	P-Values	Conclusion
<i>Work Life Balance (X1) → Organizational Citizenship Behavior (Y)</i>	0,122	1,691	0,091	Not Significant
Workplace Spirituality (X2) → <i>Organizational Citizenship Behavior (Y)</i>	0,385	4,541	0,000	Significant
<i>Work Life Balance (X1) → Organizational Commitment (Z)</i>	0,032	0,371	0,711	Not Significant
Workplace Spirituality (X2) → <i>Organizational Commitment (Z)</i>	0,580	7,330	0,000	Significant
Organizational Commitment (Z) → <i>Organizational Citizenship Behavior (Y)</i>	0,279	3,706	0,000	Significant
<i>Work Life Balance (X1) → Organizational Commitment (Z) → Organizational Citizenship Behavior (Y)</i>	0.009			<i>Partial Mediation</i>
Workplace Spirituality (X2) → <i>Organizational Commitment (Z) → Organizational Citizenship Behavior (Y)</i>	0.162			<i>Partial Mediation</i>

## Discussion of Research Results

### 1) The influence of Work Life Balance on OCB

Based on table 7, work life balance has no significant effect on OCB (coefficient = 0,122, T-Statistic = 1,691, and p-value = 0,091 > 0,05), so hypothesis 1 which stated work life balance



have significant effect to OCB declared rejected . When viewed from the distribution of respondents' answers, Y generation teachers have a balanced work life balance. This means that if the work life balance of a Y generation teacher is balanced or unbalanced, then the teacher will still display extra role behaviors or OCB. This is because first, the principle embedded in a teacher that work or teach is worship. Second, work as a teacher is a noble job, an unsung hero. Third, being a teacher in a boarding school is a gift. Because it will shape the sincere behavior of teachers in work, will foster understanding of religion, and instil a sense of responsibility.

Hypothesis 1 is not in line with the results of research conducted by Poohongthong, et al (2014) on teachers in Northern Thailand and Prasetio (2016) at BRI employees of Bandung Regional Office who found that work life balance had a significant positive effect on OCB. However, the results of this study support the results of research conducted by Durahman (2016) that the level of work life balance has no significant effect on the level of OCB on employees of PT. Buma Apparel Industry Subang.

## 2) The Influence of Workplace Spirituality to OCB

According to table 7, workplace spirituality has a significant positive effect on OCB (coefficient = 0.385, T-Statistic = 4,541, and p-value = 0,000 <0.05), so hypothesis 2 that expresses spirituality in the workplace has a significant effect on OCB acceptable. When viewed from the distribution of respondents' answers, Y generation teachers are able to create perceptions of spirituality in the workplace with appropriate criteria. That is, if a teacher has a perception of spirituality in the workplace, able to live life in the workplace, interpret the purpose of working and have feelings connected with colleagues, the higher the extra behavior performed.

Understanding of spirituality in the workplace makes one feel equal and enables them to live in a fear-free environment that is sharper in intuition and creativity and a sense of ownership of the organization in which they operate (Yogatama & Widyarini, 2015). Sharp intuition and creative and innovative acts volunteered by Y-teacher teachers will help contribute to the OCB. Teachers who have a perception of spirituality in the workplace will always show the extra role behaviors expressed through the altruism dimension, (mutual help), the expression of the inner life that feels the serenity, the satisfaction of the heart and the blessing of working in the boarding school environment. Expression of tranquility, inner satisfaction and blessing will encourage the emergence of OCB behavior. Because OCB behavior involves the help of mutual help (altruism) or in the language of al-quran "*at-ta'aawun*". In addition to helpful behavior, the OCB is also a "volunteer" for extra tasks, obedient and obedient to workplace rules

(conscientiousness), tolerance (sportmanship), keeping the ties of silaturahmi with colleagues and others (courtesy) and continue to follow developments in the organization (civic virtue).

The results of this study on hypothesis 2 support the results of research conducted by Kazempour, et al. (2012) in Kerman-Iran, Ahmadi, et al. (2013) in Iran, Nasuridin, et al. (2013) and Sufya's (2015) study found that the higher one's perception of spirituality in the workplace, the higher the OCB level will be displayed.

### 3) The Effect of Work Life Balance on Organizational Commitment

Based on table 7, the result of testing of coefficient of work life balance on organizational commitment has positive effect not significant. The coefficient value shows 0,032, T-Statistic = 0,371, and p-value = 0,711 > 0,05, so hypothesis 3 that stated work life balance have significant effect to organizational commitment declined. That is, if the work life balance of a teacher generation Y Islamic boarding school West Lombok balanced or unbalanced, then the teacher will still have a commitment to the organization. Based on the data distribution of respondents' answers, Y generation teachers have a balanced work life balance and a high level of organizational commitment. This does not support the results of Suryadi's (2015) research on the characteristics of Y generation. In his research, Suryadi (2015) found that the negative characteristics of Y generation include low commitment and loyalty. While the organizational commitment of Y generation teachers in Islamic boarding school West Lombok at a high level. The result of work life balance research has no significant effect on organizational commitment supporting the result of research conducted by Farha, et al (2017) which suggests that the view of each individual about the work life balance he lived differed from one individual to another. The same results are proved by Novelia, et al (2013) that there is no significant relationship between work / life balance and organizational commitment to female employees in company X in Jakarta.

The results of this insignificant study are due to several reasons, firstly, the principle embedded in a teacher that work or teaching is worship. Second, being a teacher at the boarding school is as an effort to run alma mater as alumni. Thirdly, the religious understanding of Y-teachers who have attended religious education will encourage them to have a high organizational commitment to the boarding school organization. Because by continuing to teach and practice the knowledge they have, it will increase personal knowledge and become useful human beings. Fourth, each individual has different personal characteristics, has different problem solving mechanisms, and has different duties, responsibilities and responsibilities. So that will affect the self-management and commitment of a person to the organization.

#### 4) The Influence of Spirituality in the Workplace Against Organizational Commitment

Based on table 7, the coefficient value of spirituality parameter in the workplace on organizational commitment shows the coefficient value 0,580, T-Statistic = 7,330, and p-value  $0.000 < 0,05$ , so hypothesis 4 that stated spirituality in work have significant effect acceptable . This means that if Y-generation teachers are able to create a perception of spirituality in the workplace, the higher their organizational commitment, but if Y-teacher is unable to create the perception of spirituality in the workplace, then the organizational commitment level will be low. Being a teacher at a boarding school implies the importance of maintaining a spiritual climate in the workplace. Maintaining a climate of spirituality in the workplace can be done by improving understanding of power of Lord, Allah Al'alamiin, improving intentions in work, because everything we do is dependent on intent. If the intention to work (teaching) is as a form of charity jariah and educate the life of the child of the nation, then the meaning and purpose of working for life can be achieved. Based on the data of the respondents' answers, Y generation teachers have a spirituality in the workplace in accordance with high affective commitment.

Attitudes and behaviors of teachers that reflect the attitude of inner experience in life, based on the awareness of the existence of Allah, the Lord of the Universe will make life meaningful. Besides, by looking at the meaning and purpose of work, as well as the purpose of life, as a worship, it will make that in fact this life has a far-reaching meaning, that is the afterlife. Awareness of the importance of creating spirituality in the workplace will see that satisfaction in life and work is not just a matter of mere matter (meaning that material things are valued but not sought as end of spiritual pursuits). Thus life becomes more meaningful which in turn will bring organizational commitment that will lead to the willingness of teachers to spend time and energy for the benefit of school (Arifin & Imron, 2017).

Higher workplace spirituality from Y-generation teachers will increase organizational commitment. Rego, et al. (2008) concluded that when a person has a spirituality in the workplace, they feel more affectively attached to the organization of the workplace, having loyalty to the organization. So that affective commitment of employees can be improved through greater attention to spirituality in the workplace.

The research findings of spirituality in the workplace have a significant positive significance to this organizational commitment to support the results of previous research conducted by Budiono, et al (2014) on Nurses Islamic Hospital Unisma Malang, Rego, et al (2008), and Kistyanto and Inkai (2013). Rego, et al (2008) states that the application of spirituality in the workplace will stimulate employees to form a more positive perception of the organization. This opinion is reinforced by the statement of Damping (2004) which states that the increasing spirituality of a person, the stronger will be their commitment to the organization

and work. As explained earlier that the higher and stronger one's organizational commitment, the stronger and more positive is the attitude shown in the face of organizational change.

#### 5) The Influence of Organizational Commitment to OCB

Based on the table 7, the result of the parameter coefficient test of organizational commitment to OCB shows the coefficient value of 0.279, T-Statistic = 3,706, and p-value = 0,000 <0.05, so hypothesis 5 which expresses organizational commitment has significant effect on OCB is acceptable. This means that if a person has a commitment to an organization it will encourage him to perform extra role behaviors. In other words, the higher the commitment of one's organization, the higher the OCB will be displayed.

Based on the results of interviews, the average Y generation teacher respondents are alumni from each Islamic boarding school. So it has an emotional power with Islamic boarding school organization, thereby encouraging every generation Y teacher to be obedient and obedient to the foundation's rule, feel proud to be a member of Islamic boarding school organization, and feel responsible for maintaining the continuity of Islamic boarding school organization. In addition, the existence of moral obligations, a sense of debt to the organization to encourage someone to remain and provide the best in the organization, and also Y generation teachers survive to be members of the organization because they feel need (need to) as an effort to meet economic needs.

The results of this study support the theory and results of previous research conducted by Utami, et al (2016) in Sukoharjo, Danendra and Mujiati (2016) on employees of PT. Harapan Baru Tirta Megah Jaya North Denpasar, Anam and Sunaryo (2017) to the employees of Foundation Mima Nurul Huda Jember regency, who found that organizational commitment has a positive and significant influence on OCB. This means that the higher the organizational commitment of a Y-generation teacher, the higher the OCB will be. The level of organizational commitment is a factor that can shape the OCB. Therefore, if you want a Y generation teacher to have a high OCB, then the organization can use a human resources strategy or policy that leads to strengthening organizational commitment.

#### 6) The Effect of Work Life Balance on OCB Through Organizational Commitment

Hypothesis 6 states that work-life balance has a significant effect on OCB through organizational commitment. The result of the test of the magnitude of the indirect effect is obtained through the multiplication of path coefficient (*beta*) between the direct influence of work life balance on organizational commitment with coefficient value (0,032) and with direct influence of organizational commitment to OCB with coefficient value (0,279).

*Work Life Balance (X1) → Organizational Commitment (Z) → Organizational Citizenship Behavior (Y) = (0,032 x 0,279) = 0,009*

Comparison of indirect effect of work life balance to OCB through organizational commitment as intervening variable, with direct influence between work life balance to OCB obtained result 0,009 < 0,122. Thus it can be concluded that organizational commitment serves as a partial mediation between work life balance against OCB. This means that work life balance is not able to influence OCB significantly in Y generation teachers in Islamic boarding school West Lombok regency without going through organizational commitment variables.

The teacher's perception of work life balance does not determine the organizational commitment and OCB behaviors shown. Balanced or unbalanced work life and outside the work of a Y-generation teacher, it will still have a high organizational commitment, which ultimately encourages to perform extra role behaviors. The principle embedded in a teacher that work or teaching is worship and noble work, in accordance with the slogan of the Ministry of Religion as the *madrasah* master of "*Sincere Charity*". Being a teacher is a form of worship of charity "*jariyah*". The view of each individual on the work life balance that lived different from one individual to another individual. Where, teachers are already familiar with existing circumstances, so do not feel that the conditions of their work environment have greatly supported their life balance and ultimately affect the level of organizational commitment.

Work life balance is one indicator of organizational commitment (Farha, et al 2017). This means that an employee if you already have a balance between the work life with personal life will be more committed to work in the organization. Thus, the need for intervening variables of organizational commitment to work life balance in order to influence OCB.

Teachers with high organizational commitment will tend to have a sense of loyalty, obedience to the organization, which is indicated by the nature of "*وَأَطِيعُوا أَمْرًا*" which means "*We hear and we obey*". With a high teacher commitment it will encourage him to show case OCB behaviors that can ultimately help improve the effectiveness and efficiency of organizational functions.

#### 7) The Influence of Workplace Spirituality to OCB Through Organizational Commitment

The final hypothesis states that spirituality in the workplace has a significant effect on OCB through organizational commitment. The result of the test is the indirect effect obtained through the multiplication of the path coefficient (*beta*) between the direct influence of spirituality in the workplace on organizational commitment (0,580) and with direct influence of organizational commitment to OCB (0.279).

*Workplace Spirituality (X2) → Organizational Commitment (Z) → Organizational Citizenship Behavior (Y) = (0,580 x 0,279) = 0,162*

Comparison of indirect influence of workplace spirituality on OCB through organizational commitment as intervening variable, with direct influence between workplace spirituality toward OCB with result of  $0.162 < 0.385$ . Thus, it can be concluded that organizational commitment serves as a partial mediation between workplace spirituality towards OCB. This means that spirituality in the workplace has a significant effect on OCB even without the intervening variable of organizational commitment.

Damping (2004) states that the increasing spirituality in one's workplace, the stronger will be their commitment to the organization and its work. As explained earlier that the higher and stronger one's organizational commitment, the stronger and more positive is the attitude shown in the face of organizational change. Having a strong organizational commitment will encourage someone to show OCB behaviors. OCB is an extra role behavior, beyond what is standardized, so that if not done it will not be sanctioned in the organization, nor is it a reward system. So this OCB is like a "*sunnah*" case, which when done will get good, and if not done, get nothing. However, Y generation teachers believe that by performing extra role behaviors will help improve organizational performance and reward value on the Allah Side.

## CONCLUSION

Based on the above description, can be drawn some conclusions as follows:

- 1) Work life balance has no significant positive effect on OCB and organizational commitment;
- 2) Spirituality in the workplace has a significant positive effect on OCB and organizational commitment;
- 3) Organizational commitment has a significant positive effect on OCB;
- 4) OCB is influenced by work life through organizational commitment as partial mediation;
- 5) Spirituality in the workplace has a significant positive effect on OCB through organizational commitment as partial mediation because spirituality in the workplace will grow with a calm working environment, thereby promoting the commitment of the teacher organization that can ultimately encourage the emergence of OCB.

## LIMITATIONS OF RESEARCH

- 1) Factors affecting OCB in this study consisted only of work life balance, workplace spirituality, and organizational commitment. Meanwhile, there are many other factors that can affect the OCB;

- 2) The sample in this study is limited to Y-teacher teachers (teachers born in 1980-2000) in boarding school of West Lombok regency, limited only to teachers of Madrasah Tsanawiyah (junior high school) and Madrasah 'Aliyah (senior high school);
- 3) The variables used in this study do not represent internal factors and external factors that affect OCB. So it is advisable for further researchers to examine the relationship between variables more deeply with a wide and varied coverage.

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