

Using Organizational Culture, Leadership and Personal Values to Improve *Ihsan* Behavior at Masyithoh Hospital

Handayanto¹, Eka Afnan Troena², Mintarti Rahayu³, Solimun⁴

¹Doctoral Program of Management Science of Economics and Business Faculty, University of Brawijaya, Indonesia

²Lecturer of Management Science of Economic and Business Faculty, University of Brawijaya, Indonesia

³Lecturer of Management Science of Economic and Business Faculty, University of Brawijaya, Indonesia

⁴ Lecturer of Statistic in Mathematic And Natural Science Faculty (MIPA), University of Brawijaya, Indonesia

ABSTRACT: For Muslims, *ihsan* behavior is highly recommended by the Prophet Muhammad. *Ihsan* behavior literally means to do well, or to do my best. To be able to compete in providing services to patient, nurse of Masyithoh Hospital should able to provide services based on *ihsan* behavior. This study aims was to examine the effect of organizational culture on leadership, personal values and *ihsan* behavior at Masyithoh Hospital, Bangil. Nurses who became study population were 66 people. This study uses saturated sample. Saturation sampling technique is used with consideration of a study population is relatively small and all respondents were able to answer all the questionnaires distributed. Data was analyzed by GSCA (Generalized Structured Component Analysis). Research results showed that: (1) organizational culture affect positively but not significantly to *ihsan* behavior. This means that better organizational culture at Hospital Masyithoh can improve *ihsan* behavior of nurses, although at insignificant levels. (2) Capable leadership affect on organization culture. This means that existence of leadership is directly related to organizational culture of Masyithoh Hospital, leaders able to understand culture that grew in Masyithoh Hospital. (3) Leadership is not able to affect *ihsan* behavior. This means that existence of leadership is not directly related to *ihsan* behavior in Masyithoh Hospital, a leader has not been able to create in ways that foster *ihsan* behavior at Masyithoh Hospital. (4) Personal values affect on organization culture. This means that existence of personal value is directly related to organizational culture at Masyithoh Hospital. Human values are consistent with cultural values that built at Masyithoh Hospital in order to improve *ihsan* behavior exhibited by nurses. These results demonstrated the personal value variables showed no significant effect on *ihsan* behavior. This is because personal values of individual nurses are still diverse having not been able to reflect Islamic values.

KEYWORDS: Organizational Culture, Leadership, Personal values, *Ihsan* Behavioral, Masyithoh Hospital

I. INTRODUCTION

For Muslims, *ihsan* behavior is highly recommended by the Prophet Muhammad. *Ihsan* behavior literally means to do well, or to do my best. In modern language *ihsan* behavior is difficult to search for synonyms. Departing from international journals, researchers start from benevolent that understood as a doctrine or concept that supports a good work ethic. This perspective explains *ihsan* behavior as work optimization and charity, and carries out duties in accordance with good performance and high quality (Ismail 2011: 185). Ibrahim (2006) stated *ihsan* behavior also contains animal or universe goodness. *Ihsan* behavior is defined as (1) doing things such as working perfectly according to SOP, (2) repay goodness with more goodness, (2) reply ugliness with less ugliness, (3) reduce optimally unpleasant consequences such as preventing the patient to pain, (4) as optimal solution when justice can not be realized, (5) as logical consequence rather than faith, (6) as an investment in future success such as succumbing to patient, making the patient satisfaction, ease the burden on patient. In this case Islam requires doing *ihsan* (Rahardjo, 2006). Organizational culture has been become interesting phenomenon to practitioners and theoreticians around the world for at least two decades (Ogbonna and Harris, 1998). Conceptualization of organizational culture is difficult because there is little agreement on what is meant of concept, how it should be observed and measured, and how it relates to psychological theories of industrial organization and simpler. Increasingly popular of concept makes organization culture more difficult to be defined, starting from a value statement to general behavior patterns, such as organizational culture (Schein, 2004). Robbins (2011) stated that concept of organizational culture is really a new phenomenon in last two decades. However, traditional organization culture has been observed and measured directly. During the late 1950s and 1960s, organizational culture began to differentiate itself from industrial psychology and more emphasis on groups working within entire organization as well as the norms and beliefs that separate between these groups.

When attention to understanding the relationship between organization and organization grew, concept of anthropology and sociology began to affect concept of organizational culture (Schein, 2004). Culture can be realized from values, rituals, heroes and symbols. This value can not be observed but realized in alternative behavior (Hofstede, et al., 1990). Embodiment of culture can be attributed to Schein that distinguishes the elements of culture by treating the basic assumptions as essence. Artifacts are most tangible level of culture and creation, value is a conscious desire, affective, or the will, and the underlying assumptions (Schein, 2004: 25). Importance of linking management practices with underlying assumptions and beliefs, interrelations of organizational culture, management practices, performance, and effectiveness was displayed by cultural models of Denison (1990).

If culture is not in line with leadership, organization will face difficulties. Therefore, it should be clearer the view of leadership and Cultural Organization (Tohidi and Jabbari, 2012). Leadership as one functions of management is something that is very fundamental to achieve organizational goals. With a very heavy atmosphere, leadership is forced to deal with various issues such as the structure and order, coalition, power, and environmental conditions of organization. Most of Islamic hospital leaders were forced to influence and creating values from other Islam teachings. A good leader is a leader who has a personal value.

Personal value is most important capital in leadership. Without personal value, a leader only works on basis of power and will not be able to perform its role effectively. He will not be able to fulfill its responsibilities well. Several mechanisms have been proposed to form a personal value. Johnson (2004) stated that there are four processes that shape personal values, namely (1) the assumptions and beliefs, (2) moral development, (3) development of consciousness, and (4) structural composite.

Value is something intrinsic, without end, and confidence in individual's life. It is defined as a mental representation of needs and is used by individuals as a basis for decisions and conflict resolution, determine and modify the regulatory relationships between individuals, organizations and society. There are two types of values namely individual values and objective values (Rokeach, 1973). Individual values termed as personal values, personal values in Islam was known as individual and personal values and personal values in Islam always use the value system that are required by the Quran and the Hadith of Prophet.

Effect of organizational culture is very large on organization's leadership style (Giberson, Resick, Dickson, Mathelson, Randal and Clark, 2009). Giberson, Resick, Dickson, Mathelson, Randal and Clark (2009) confirm this in his research to shows that value greatly affects the personality of a leader. Explanatory analysis shows that some CEO personal values related to organizational culture. Temple of research results (1995) also confirmed that effectiveness and strength of leadership is very influential in building personal value. Also, Branzei, Vertinsky and Camp (2007) showed that collectivist organization cultures, such as in Asian countries including Indonesia (Hofstede, 1998), less use of dispositional and more emphasis on situational.

Organizational culture affect on of leaders in bringing about *ihsan* behavior (Schein, 2004; Branzei, 2007; Ellinger, 2012). Leadership can become a patron who determines the progress made in Nahdlatul Ulama (Islamic scientist revival). When we look back in years when Nahdlatul Ulama was led by Gus Dur, with a transformational leadership style that is full of charisma, effect and progress are very large. Even, Gus Dur was elected as the President of Republic of Indonesia. Leadership effect is also felt in organization under the auspices of Nahdlatul Ulama, such as Masyithoh Hospital, Bangil.

This research was carried out to fill research gap that has not been studied previously. Inconsistency results of previous research are an avenue to be filled of this research. Giberson, Resick, Dickson, Mathelson, Randal and Clark (2009) examined how organizational culture affects on leadership. Temple (1995) examined how leaders build artifacts for value creation. This is not emphasized how behavior can be affect by personal values generated. Therefore the use of *ihsan* behavior in this study may become research novelty that needs to be further investigated. Branzei, Vertinsky and Camp (2007) have included *ihsan* behavior (benevolent) in examining how culture influences individualist behavior. However they did not examine how *ihsan* behavior is affected by personal values, as done in this study.

This study novelty is integrated study of effect of organizational culture, leadership, and personal values to affect *ihsan* behavior Masyithoh Hospital in Bangil. Previous studies have examined the effect of organizational culture on leadership (Giberson, Resick, Dickson, Mathelson, Randal and Clark (2009) and personal values (Temple, 1995), also the effect of organizational culture on *ihsan* behavior / benevolent (Branzei, Vertinsky and Camp, 2007) However there has been no integrated study that examines the effect of organizational culture on *ihsan* behavior, personal values, and leadership. Personal values and leadership also affect on *ihsan* behavior specifically in context of Islamic hospital. Moreover, this study novelty lies in marriage of West indicators and Islam indicator. West indicator of Organizational Culture (Denison, 1997), Leadership

(Yrie, Hartman and Galle, 1990) and Personal Value (Lages and Fernandes, 2005) was analyzed to know their impact *Ihsan* Behavior of Islamic indicator (Quran: 28, 77).

II. THEORY AND RESEARCH HYPOTHESIS

Hypothesis is defined as logical expected relationship between two or more variables are expressed in form of a statement that can be tested (Sekaran, 2006: 135). Thus, hypothesis is a temporary answer to problems of research until proven through data collected. Hypothesis is compiled based on framework and conceptual framework of study. Hypothesis is formulated from underlying theory and supported empirical research. Hypothesis was developed by linking organizational culture, leadership, personal values and behaviors *Ihsan*. Schein (1990) defines culture as pattern of basic assumptions invented, discovered and developed by a particular group when learning to overcome problems of external adaptation and internal integration that works well and valid, therefore it is taught to new members as the correct way to understand, connect and feel in relation to those problems. During the early 1980s organizational culture is presented as a universal solution to solve any problems organization. However, given that complexity and intrigue, organizational culture concept has been increasingly confusing executives and researchers instead of giving them enlightenment (Ogbonna and Harris, 1998). Different studies on organizational culture emphasize significance of components of culture (Harris and Ogbonna, 1997). While acknowledging that culture has a different level, conception of Schein (1990) focused on unconscious and its underlying assumptions. On contrary, Martin and Siehl (1983) stated that a greater understanding can be gained by specific value study. However, organizational culture is associated with how much *ihsan* behavior appears in organization. Branzei, Vertinsky and Camp (2007) showed that individualistic country show culture based on integrity and ability perception, while the choice of organizational culture in collectivist country depends on interaction between potential partners. These findings suggest that in cross-cultural meetings, sign adapted to cultural expectations trustor will increase production. Therefore, the hypothesis can be stated as follows:

H1. Organizational culture directly has positive effect on *ihsan* behavior.

Greiner (1982) describes the process of cultural change as a gray area that still has not been properly investigated. Wang, Xin and Tsui (2011) add that CEO's behavior tasks- focused directly related to company performance. CEO focused behavior relationships was related to employee behavior, and through this behavior is then related to company performance. Giberson, Resick, Dickson, Mathelson, Randal and Clark (2009) conducted a study with title "Organizational Leadership and Culture: Linking CEO to Culture Characteristic Value." This study aims to empirically examine the theoretical assertions about the relationship between organizational culture and organizational culture of leadership that emerge in organization. This study results support the relationship between CEO personality and cultural values. Schein (2004) provide specific advice to develop and transform culture based on theoretical relationships between the leadership characteristics and organizational culture. Empirical studies support to assumption that there is a fundamental relationship between the leadership characteristics with organizational culture values, which may indicate that underlying process. Therefore, the hypothesis can be stated as follows:

H2. Organizational culture directly has positive effect on leadership.

Sosik (2005) himself states that value of traditional, collectivistic work, self-reliance, and self-development is positively related to charismatic leadership, which predicts extra effort and OCB of subordinate. OCB itself is one indicator that indicates an employee has *ihsan* behavior. Rubin, Bommer and Bachrach (2010) showed that behavior of leaders who use rewards and punishments is able to generate trust and OCB compared with non-contingent leadership behaviors. Different relationships that occur between leaders and subordinates reflect how much leadership and subordinates can help each other and work together. Previous studies showed that formation of these different relationships is something that is universal in unit of work (Liden, Sparrowe and Wayne, 1997). Wang, Xin and Tsui (2011) conducted a study with title of "CEO leadership behaviors, organizational performance, and employees' attitudes." This study aims to examine the relationship between CEO leadership behavior, firm performance and behavior of employees in sample 125 companies in China. Hypothesis was tested on a sample of 739 managers and supervisors of their mediators. Through factor analysis, it developed six dimensions of CEO leadership behaviors, with three dimensions focus on relationship and three dimensions focus tasks relationship. Inferential analysis techniques with Structural Equation Model (SEM) were used to test the research hypothesis. Results of SEM analysis showed that CEO's behavior-focused tasks directly related to company performance. CEO behavior with relationships focus was related to employee behavior, and through this behavior is then related to company performance. Therefore, the hypothesis can be stated as follows:

H3. Leadership has direct positive effect on *ihsan* behavior.

Giberson, Resick, Dickson, Mathelson, Randal and Clark (2009) also mention that value also has a personal relationship with cultural values. Explanatory analysis shows that some CEO Personal values related to organizational culture. Schein (2004) provide specific advice to develop and transform culture based on theoretical relationships between the leadership characteristics and organizational culture. Empirical studies support to assumption that there is a fundamental relationship between leadership characteristics with organizational culture values, which may indicate that underlying process. To examine personal values, then Lages and Fernandes (2005) developed a SERPVAL as a measurement instrument. Branzei, Vertinsky and Camp (2007) conducted a study with title of "Culture-contingent signs of trust in emergent relationships." This study aims to develop a model of culture-contingent in establishing a new trust relationship by comparing belief in unknown than in collectivist and individualist organization culture. It is suspected that effectiveness of dispositional and contextual signs vary significantly depending on organization culture. Research results showed that collectivist organizational culture is less likely to use sign dispositional and more emphasis on situational than individualist cultures. This difference encourages paths development of different beliefs. Individualist cultures showed confidence is based on perception of integrity and ability capability, while the choice of organizational culture collectivist of benevolent behavior depends on interaction between potential partners. These findings suggest that in cross-cultural meetings, sign is adapted to cultural trustor to increase production.

Lages and Fernandes (2005) developed a scale that measures personal values relating to use of services: Personal Service Scale value (SERVPAL). Two empirical studies of user services indicate that this scale is multi-dimensional. This scale consists of three-dimensional service delivering value to (1) peaceful life, (2) social recognition, and (3) social integration. Research findings indicate that three-dimensional SERVPAL positively and significantly related to satisfaction. Moreover, while the service value to social integration was associated only with loyalty, service value to peaceful live (SVPL) was associated with loyalty. Grigoruta (1998) adds that religion can be a source of differences in culture and values. Vacation, practice, and different belief structures and must be taken into account when trying to establish organizational culture in global situation. Therefore, the hypothesis can be stated as follows:

H4. Organizational culture has direct positive effect on personal values

Wu, Hu and Jiang (2012) conducted a study with title "Is subordinate's loyalty is a precondition of supervisor's benevolent leadership? The moderating effects of supervisor's altruistic on personality and perceived organizational support". This study aims to examine the relationship between the supervisor and subordinate loyalty behavior of Chinese charity organizations. This study also investigated the relationship of two moderators namely supervisors altruistic personality and the perception of organizational support (POS). Using survey research, data was collected from supervisor and subordinate company of Taiwan and produces 167 valid observations. Research results showed that SLL (subordinate loyalty to leader) is positive and significant. However, relationship becomes insignificant in altruistic personality (personal value) to supervisor *ihsan* behavior. Here, when the supervisor has a high level of altruistic personality or POS, SLL association with *ihsan* leadership behavior becomes weaker. Development of value may become a function of maturity when the individual consciousness grow, mature and relationship has experience with incident. It implies the existence of intuitive. Here, people life, have experience and relationships that have a direct effect on development of personal value. As a result, personal value has the capacity to change and evolve (Johnson, 2002: 23). Ajzen (2001) stated that initial assumptions and beliefs are for the personal values that helped shape attitudes. This is the key theory of Ajzen (2001) of planned behavior in which attitude, subjective norm, perceived behavioral control desire and constructed as factors to effect behavior. Therefore, the hypothesis can be stated as follows:

H5. Personal value has direct positive effect on *ihsan* behavior.

III. RESEARCH METHODOLOGY

This is an explanatory research that consists of: identification and formulation of problem, conducting studies and theories or concepts related to problem in question, the preparation of a theoretical framework or conceptual framework for the formulation of research hypothesis, and testing hypothesis for verification (Solimun, 2012: 2). Study location is Masyithoh Hospital in Bangil Sub district, Pasuruan District, Indonesia. Study sample was 66 nurses. Samples criterion are minimum education is D3, had been working for at least one year. Data collection was May 15th to June 20th 2013. Data was collected using a questionnaire that measured using a Likert scale, starting from 1 = strongly disagree to 5 = strongly agree. To test the hypothesis, a structural equation model was used to test statistical analysis with GSCA software that developed by Heungsung Hwang et al. (2004). GSCA able to provide the clarity and the amount of effect or relationship between the study variables (Augusty, 2005) which is very useful for researchers in an effort to explore in depth the relationship between organizational culture, personal value, and leadership on *ihsan* behavior. Tanenhaus (2008) in Solimun (2012) says GSCA is a component-based SEM method.

It is very important and can be used to calculate the score and can also be applied to very small samples. Computer software is used GeSCA program for Windows.

IV. RESULTS AND DISCUSSION

General Description of Masyithoh Hospital

Masyithoh Hospitals is located at Ahmad Yani 6-7 Bangil Pasuruan. Masyithoh Hospitals grew from 1965 through the centers of Islamic social welfare organizations. It continued with fund raising activities of members and benefactors to make Maternal and Child Health Center at 1966, and become Maternity Hospital in 1969 and become Maternity Hospital through formal licensing at 1982. Masyithoh Hospital develop family planning service that accompanies development of hospital facilities in 1986, then grow become Children's and Maternity Hospital in 1989 and at 2002 become Islamic Hospital.

Hypothesis Testing

Structural models testing by GSCA was conducted based on each path to know direct effect of path coefficients, along with value of Critical Ratio (CR) and p-value for each indicator. The relationship was significant if value of CR > 1.96 and p-value < 0.05. Structural model is evaluated by looking at relationship path coefficients between the latent variables. Structural model testing was performed after the model relationship was built in accordance with data observed and goodness of fit and model of overalls. It is done to determine the relationship between the variables in this study. Based on conceptual framework, relationship models and hypothesis testing can be done to test the direct effect path coefficients. Hypothesis testing result can be shown in table 1 below.

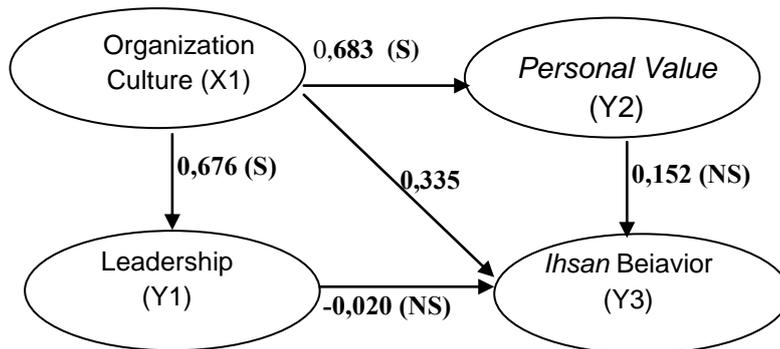
Table 1: Results of Hypothesis Testing

No	Relationship	Path Coefficient	CR	P value	Description
1	Organizational Culture → <i>Ihsan</i> Behavior	0.335	1.24	0.2202	Insignificant
2	Organizational Culture → Leadership	0.676	10.36*	0.0000	Significant
3	Leadership --- <i>Ihsan</i> Behavior	-0.020	0.1	0.9207	Insignificant
4	Organizational Culture → <i>Personal value</i>	0.683	9.4*	0.0000	Significant
5	<i>Personal value</i> --- <i>Ihsan</i> Behavior	0.152	0.72	0.4746	Insignificant

Source: Primary Data Processed in 2013

More details on calculation can be presented in figure below.

Figure 1. Results of Analysis



Note:

S = Significant

NS = non-significant

Results of hypothesis testing can be presented as follows. First hypothesis H1 stated that organizational culture directly affect *ihsan* behavior. Testing the direct effect of organizational culture on *ihsan* behavior generates path coefficients of 0.335 with value of critical ratio (CR) of 1.24. Because the value of CR < 1.96, it means there is no significant direct effect between organizational culture on *ihsan* behavior. Path coefficient is positive. It indicates a positive relationship between the two. This implies that organization culture improvement can improve *ihsan* behavior, although at insignificant level. This result means that hypothesis H1 is rejected.

Organizational culture is very important to note every organization primarily in a service organization, in order to create Achievement work habits. This study of organizational culture directly affect on *ihsan* behavior. Formation of a good organizational culture is expected to create good work habits and *ihsan* behavior in works. Organizational culture has positive but not significant effect on *ihsan* behavior. This means that better organizational culture will make *ihsan* behavior becomes better, although at a level that is not significant. These findings support the research Ellinger et al. (2012). Dennison (1990) explained that organizational culture includes four main dimensions: involvement, consistency, adaptability and mission. Involvement dimensions using indicators of empowerment, team orientation, and capability development. By using Fishbein models, it can be said that culture itself is not important, but how culture influences attitudes, intentions and behaviors Fishbein, M. & Ajzen, I. (1975). *Ihsan* behavior is based on Scripture of Qur'an (28: 77). Contemporary cultural values on each element do not express the sincerity value, while sincerity (Aedi, 2011; Ismail, 2011) is great importance to Islam cultural values.

The second hypothesis states that organizational culture affect on leadership. Analysis result produces path coefficients of 0.676 with value of critical ratio (CR) of 10.36. CR value > 1.96 means that there is a significant direct effect between organizational cultures on leadership. Path coefficient is positive. It indicates a positive relationship between the two. This implies that better organizational culture can improve leadership, significant at 95% confidence level. This result means that hypothesis H2 is accepted at a probability value (p-value) 0.0000. The results are consistent with research Temple (1995). Denison stated there is a relationship between organizational culture and leadership development to achieve organizational effectiveness (Denison, [http:// www.denisonconsulting.com](http://www.denisonconsulting.com)). It reinforced by Mehta and Krishnan (2004) that work culture has an effect on model of leadership. Yrie, Hartman and Galle (1999) stated that LMX leadership consists of indicators of coordination and expression. The third hypothesis states that leadership has direct effect on *ihsan* behavior. Analysis result produces path coefficients of -0.022 with a value of critical ratio (CR) of 0.1. CR value < 1.96 means that there is no significant direct effect between leadership style and *ihsan* behavior. Because leadership does not have significant direct effect on *ihsan* behavior. This study show leadership does not able to affect *ihsan* behavior at significance level of 95% at probability value (p-value) 0.9207. Therefore, third hypothesis of this study was rejected.

This study results support the research of Easterly and William (2011) with title of Benevolent Autocrats. Who conducted the research by distinguishing between strong and weak leadership. Research results show that leadership strongly correlated with *ihsan* behavior (benevolent). This means that weak leadership behavior has a negative relationship with *ihsan* behavior. Effect of leadership behavior related to charity, contrary to research study Wang, Xin and Tsui (2011) which states that CEO's leadership has positive effect on

ihsan behavior of employee. Study of Wang, Tsui and Xin explained that charismatic leadership relates to high performance positive and *ihsan* behavior of employees.

This study shows the LMX negative and not significant. However Duchon and Plowman in (Fry, 2005) states that leadership relates to workplace spirituality. Relationship between leadership and spirituality and religiosity in workplace is not always significant. Dubin (in Fry, 2005) describes that there is a clear consistency between the values of spiritual with practical and effective leadership. Spiritual ideals values such as honesty, simplicity, and integrity are almost always exist on practice of effective leadership. The fourth hypothesis states that organizational culture directly affect on personal value. Analysis result generates path coefficient value of 0.683 with critical ratio (CR) of 7.04. CR value <1.96 means that there is a significant direct effect between organizational culture and personal value. Path coefficient is positive, indicating a positive relationship between the two. This implies better organizational culture can improve personal value, significant at 95% confidence level. This result means that hypothesis H4 is accepted at a probability value (p-value) 0.0000.

This study consistent with Giberson, Resick, Dickson, Mathelson, Randal and Clark (2009) which states that organizational culture has positive effect on personal value. In addition, Grigoruta (1998) show that Romanian managers must be sensitive to global differences in providing education to ensure that effective cultural educational efforts with personal touches value of employees. Bellou (2008) also identifies that dimensions of organizational culture in hospitals Greece became the basis for the formation of personal values of employees. Lages and Vernandes (2005) states that personal value indicator consists of service value to live peaceful (SVPL), service value to social recognition (SVSR) and service value to social integration (SVSI). The fifth hypothesis states that personal values directly affect on *ihsan* behavior. Analysis result generates a path coefficient of 0.152 with value of critical ratio (CR) of 0.72, CR value <1.96. It means that there is no significant direct effect between personal values on *ihsan* behavior at 95% confidence level with a probability value (p-value) 0.4746. Therefore, research hypothesis 5 was rejected.

The results of this study support the research of Wu, Hu and Jiang (2012) with title is "subordinate's loyalty is a precondition of supervisor's benevolent leadership? The moderating effects of supervisor's altruistic personality and perceived organizational support". When the supervisor has a high level of altruistic personality or POS, SLL association with *ihsan* behavior becomes weaker. So leaders with personal values have a negative relationship to *ihsan* behavior. Ajzen (2001) in Theory of Planned Behavior (TPB) states that trust is initial step for personal values to shape attitude. Planned behavior with attitude, subjective norm, and perceived behavioral control desire was constructed as a factor affecting behavior. Ajzen's theory has not been proven at research in Masyithoh hospital. Possible reason is because factors associated with individual control, namely perceived behavioral control (PBC). At any given time people have a motive to conduct a behavioral goal, but behavior is aimed at first to be different and behavior of people lack of confidence or control over their own behavior (Miller, 2005, p.127). It is reinforced by the Quran that Islam regards every human being has a different potential, up to every person required to fulfill their religious orders in accordance with level of each ability (QS.6: 152). We do not impose on anyone.... but according to his ability.... (Qur'an, Al-An'am). Individual is smallest element of a society in formation of personal values as a Muslim. In order to create personal value as individual, and as a people, such differences can not be denied. In fact Islam recognizes the element of diversity (heterogeneity) and homogeneity (similarity).

V. CONCLUSIONS AND RECOMMENDATIONS

Conclusion

Based on research objectives, hypothesis testing results, discussion, and research contributions that have been described in previous chapters, conclusions that can be obtained is presented below.

- [1] This study result proves that organizational culture has positively effect but does not significantly effect on *ihsan* behavior. This means that better organizational culture at Hospital Masyithoh can improve *ihsan* behavior of nurses in RS Masyithoh, although at insignificant meaningful levels.
- [2] Organizational culture can affect leadership. This means that existence of leadership is directly related to organizational culture of Masyithoh Hospital. Leaders are able to understand culture that grew in RS Masyithoh. It is one of capital to create *ihsan* behavior Masyithoh Hospital.
- [3] Leadership does not able to affect *ihsan* behavior. This means that existence of leadership is not directly related to *ihsan* behavior in Masyithoh Hospital, a leader has not been able to create ways that foster *ihsan* behavior in Masyithoh Hospital.
- [4] Organizational culture can affect personal values. This means that existence of personal value is directly related to organizational culture of Masyithoh Hospital. Human values can increase *ihsan* behavior of nurses.

- [5] Personal value does not able to affect *ihsan* behavior. This means that existence of personal value is not directly related to *ihsan* behavior in Masyithoh Hospital. Values espoused by nurses shows obstacles factors associated with individual control, namely perceived behavioral control (PBC).

Suggestion : Based on research conclusions, following suggestions can be given of results of this research. Masyithoh Hospitals should create the right organizational culture so as to create *ihsan* on employee behavior. *Ihsan* behavior is very important in service sector hospitals due to kindness of a nurse will give high satisfaction to patients and their families. LMX leadership should be re-examined at Hospital Masyithoh. It is based on results of a negative effect on *ihsan* behavior. To improve *ihsan* behavior of nurse, leader role should strong, to be able to create ways that improve *ihsan* behavior in Masyithoh Hospital. Service Value of peaceful live (SVPL), Service value to social recognition (SVSR), and Service value to social integration (SVSI) should not be applied in RS Masyithoh. It is based on results of a negative effect on *ihsan* behavior. To improve behavior of nurse's charity, Islamic-based personal value may be more appropriate. Although culture, leadership, and personal value is not significant, but its effect on *ihsan* behavior is still positive, thus still relevant to create culture, leadership, and human values that further improve *ihsan* behavior. These results pave the way for further research on organizational culture, leadership, personal values, and *ihsan* behaviors are based on Islamic concept. Researchers should start with culture, leadership and personal values with Islamic human values. Research subjects should wider, more varied subcultures-that can describe other subcultures that exist in hospital. It also needs to study the ways of culture or core values affect on behavior in workplace, especially *ihsan* behavior.

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