



## The Influence of Religiosity and Mutual Cooperation on Organizational Commitment

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### Abstrak

Penelitian ini bertujuan untuk menganalisis pengaruh religiusitas dan gotong royong terhadap komitmen organisasional dosen, serta peran gotong royong sebagai mediasi dari religiusitas dan melihat kualitas model yang dibentuk. Desain penelitian kuantitatif dengan metode survei digunakan untuk mengumpulkan data dari 163 dosen di 13 Sekolah Tinggi Ilmu Kesehatan di Jakarta. Analisis data dilakukan menggunakan *Partial Least Square-Structural Equation Modeling* (PLS-SEM). Hasil penelitian menunjukkan bahwa gotong royong dan religiusitas memiliki pengaruh langsung signifikan terhadap komitmen organisasional dosen. Selain itu, religiusitas juga berpengaruh tidak langsung melalui gotong royong. Temuan ini menegaskan pentingnya nilai gotong royong dalam menciptakan lingkungan kerja yang harmonis, mendukung kolaborasi, memfasilitasi pertumbuhan profesional, dan membangun budaya organisasi yang inklusif. Implikasi praktis dari penelitian ini adalah bahwa manajemen institusi pendidikan tinggi dapat merancang program untuk meningkatkan komitmen organisasional dosen dengan fokus pada gotong royong dan religiusitas.

**Kata Kunci: Komitmen Organisasional, Gotong Royong, Religiusitas, Pendidikan Tinggi.**

### Abstract

*This study aims to analyze the influence of religiosity and mutual cooperation on lecturers' organizational commitment, as well as the role of mutual cooperation as a mediator of religiosity, and to assess the quality of the model formed. A quantitative research design with a survey method was used to collect data from 163 lecturers at 13 Health Sciences Colleges in Jakarta. Data analysis was performed using Partial Least Square-Structural Equation Modeling (PLS-SEM). The results show that mutual cooperation and religiosity have a significant direct influence on lecturers' organizational commitment. Additionally, religiosity also has an indirect effect through mutual cooperation. These findings underscore the importance of mutual cooperation in creating a harmonious work environment, supporting collaboration, facilitating professional growth, and building an inclusive organizational culture. The practical implications of this study suggest that higher education institution management can design programs to enhance lecturers' organizational commitment by focusing on mutual cooperation and religiosity.*

**Keywords:** *Organizational Commitment, Mutual Cooperation, Religiosity, Higher Education.*

## Introduction

In social Human resource development, especially in the higher education sector, is increasingly becoming the main focus when facing the dynamics and complexity of an ever-changing environment. In the educational environment, the role of lecturers is central to achieving the goals and mission of the institution and has a significant influence on the quality of education and student learning experiences. One key aspect in understanding lecturers' contributions to the institution is understanding organizational commitment.

Faculty organizational commitment reflects the extent to which they are bound, involved, and identified with the goals, values, and norms of the institutions where they work. The higher the level of organizational commitment of lecturers, the more likely they are to contribute positively to achieving institutional goals. Organizational commitment is not only about loyalty but also about active contribution to achieving organizational goals. Organizational commitment is how strongly an individual is connected and involved in an organization. Too many rigid rules can stifle creativity and resistance to change. It is essential to focus on strategic direction and involve employees in decision-making, and organizational values should provide freedom within a broad framework.

Mowday et al. (1982) state that organizational commitment is the relative strength of an individual's identification and involvement in a particular organization. This involves believing in and accepting the organization's goals and values, a willingness to exert considerable effort, and a desire to maintain membership. Factors such as congruence

of values, personal needs, and individual socialization play an essential role in developing new employee commitment. Organizational socialization, including training, orientation, and mentorship, also significantly influences new employee commitment. New employees' high expectations may also be related to their initial commitment to the workplace. However, ongoing commitment may be more influenced by actual work experience.

Mutual Cooperation, a cultural value firmly embedded in Indonesian society, is relevant in organizational contexts, including higher education institutions. Implementing this value can strengthen lecturers' emotional ties and commitment to the institution. Mutual cooperation is a crucial element that can strengthen lecturers' organizational commitment. By creating a harmonious work environment, supporting collaboration in solving problems, facilitating professional growth, and building an inclusive and adaptive organizational culture, mutual cooperation is essential in ensuring that lecturers remain engaged and committed to achieving institutional goals. Implementing the values of mutual cooperation in the daily work of lecturers improves individual and team performance. It contributes to achieving the vision and mission of higher education institutions.

Furthermore, Rijanti (2021) shows that it significantly affects organizational commitment research; Hawdon (2007) also shows that Religiosity positively influences Mutual Cooperation. In other words, Mutual Cooperation can act as a link between Religiosity and Organizational Commitment. Religiosity is how a person connects himself to his religion and his commitment to following religious rules.

This influences social behavior and the performance of religious obligations. Religiosity is divided into belief, practice, and fear of retribution (Setiawan et al. 2021). Masrurroh et al. (2021) state that Religiosity is a person's actions that relate to the broader community to develop creativity in devotion (worship) to Allah alone. According to Falikah (2021), Religiosity is often associated with the embodiment of a person's or group's beliefs or religion, both in the form of appreciation and practice of its teachings. Religiosity can be said to be a religious value that enters human beings, so it plays a significant role in efforts to develop human character. Religiosity is generally reflected in the practice of faith, sharia, and morals, such as faith, Islam, and Ihsan. If a person has all these elements, he is genuinely religious.

This research refers to Meyer & Allen (1997) and Marin (2023), which states that individuals with a solid commitment to the organization tend to work harder and do their jobs better than those with a weak commitment. Marin's (2023) research highlights the importance of organizational commitment to improving employee performance and reducing turnover intentions, absenteeism, and hostile behavior toward the organization. Through this research, empirical evidence can be found that supports the role of mutual cooperation as an influencing factor and also as a mediation of the religiosity variable on lecturers' organizational commitment. Furthermore, this research adopts the theoretical model Colquitt et al. (2015) recommended. The model explains that individual outcome factors are categorized as dependent variables, individual characteristic factors as independent variables, and group mechanism factors as intervening or mediating variables. This research designs a framework where Organizational

Commitment as an individual outcome factor is identified as the dependent variable. In contrast, Religiosity as an individual characteristic factor and mutual cooperation as a group mechanism factor are identified as intervening variables.

## Literature Review

### 1. Organizational Commitment

Hellriegel & John W. Slocum (2011) define organizational commitment as an employee's substantial involvement and identification with the organization. They say that employees who stay long tend to have higher commitment. Colquitt et al. (2015) divide commitment into three types: affective, sustainable, and normative, each having influencing factors. Meyer & Allen (1997) stated that organizational commitment is a psychological state that characterizes an employee's relationship with the organization and has implications for the decision to continue membership. There are three commitment components: affective, sustainable, and normative.

- a. Affective commitment shows an employee's emotional attachment to the organization, where employees want to remain in the organization because they feel emotionally attached.
- b. Continuance commitment is related to awareness of the costs associated with leaving the organization so that employees remain there because they feel the need to do so.
- c. Normative commitment reflects a feeling of obligation to remain with the organization. Employees with normative solid commitment feel that they must remain with the organization. These three components do not stand alone but are interrelated. For example, an employee may feel emotionally attached to the organization and obligated to stay.

According to various studies, commitment to the organization is crucial

in influencing employee loyalty and performance. Armstrong (2006) states that training, career planning, performance management, work-life balance policies, and job design can increase organizational commitment. Furthermore, Langton et al. (2016), Idrus (2016), Yusuf & Syarif (2018), Robbins & Judge (2016), and Lubis & Jaya (2019) also agree that organizational commitment reflects strong loyalty and involvement in the company, and can influence performance and attendance. Employee. So, organizational commitment includes identifying the company's values and goals and being serious about achieving these goals. Thus, it can be concluded that organizational commitment is essential in influencing employee behavior and performance, as reflected in loyalty, pride, concern, and seriousness at work.

## **2. Religiosity**

Religiosity is a religious dimension that includes a person's beliefs, values, and spiritual practices. According to Yusuf Bilyarta Mangunwijaya in Harariyadi et al. (2020), Religiosity is the internalization of religious values reflected in daily behavior, including the work environment. El-Menouar (2014) proposed six indicators of Islamic Religiosity: belief, ritual, devotion, experience, knowledge, and consequences. In the Islamic context, rituals are an essential part of Religiosity, including observances of the Shari'ah, such as prayer, fasting, almsgiving, and the Hajj. Religious practice also includes spiritual experiences, understanding of religious teachings, and consequences in daily behavior by Islamic teachings. Ratnawati et al. (2002) found that Religiosity is a person's effort to maintain the quality and intensity of his or her religion, with two attitudes towards religious appreciation: authentic and religious. Religiosity is categorized into faith, obedience, submission, willingness,

acceptance, patience, respect, and harmony. Religiosity is also related to character development and devotion to Allah.

Suhardin & Hayadin (2017) define Religiosity as the practice of religious teachings, theology, rituals, and ethics in social life. Meanwhile, according to Ahmad and Fikriyah (2020), the dimensions of Religiosity in Islam include belief, religious practice, experience, knowledge, and practice. This reflects an individual's close relationship with religion (2020). Religiosity refers to an individual's attachment to religious teachings and the internalization and appreciation of these teachings in daily life, with indicators of Islam, Faith, and Ikhsan. According to Sahlan (2012), Religiosity or Religiosity is not always the same as religion. Religion refers more to the institution of devotion to God in its official, juridical, regulatory, and legal aspects. At the same time, Religiosity or Religiosity emphasizes aspects contained in the depths of one's conscience.

According to Gratitude (2004), Religiosity is an individual's effort to achieve perfection before God. This includes strengthening religious beliefs and encouraging individuals to increase their Religiosity in all their actions. Paryontry (2021) adds that Religiosity reflects how individuals can internalize their religious values within themselves, resulting in civilized thought patterns, behavior, and attitudes. This helps individuals deal well with cultural changes and avoid damaging behavior. Religiosity also positively transforms individuals' lives, influencing how they behave, act, and think about religion. Gay Hendricks and Kate Ludeman in Agustian (2003) mention eight visible religious attitudes in carrying out duties, including Honesty, Justice, benefit to others, humility, efficient work, forward vision, high discipline, and balance. Majid (2010) detailed important personal

religious values, including faith, Islam, Ihsan, piety, sincerity, tawakkal, Gratitude, and patience. Among fellow human beings, the values that need to be considered, according to Majid (2010), are friendship, brotherhood, equality, fairness, kindness, humility, true to promises, open-mindedness, trustworthiness, officer, thrifty, and generosity.

More about the factors that create Religiosity, Ahmed (2020) shows that interactions between parents and children during childhood, the relationship between parents and the adolescent's religious identity status, self-reflection, and the influence of friends and teachers influence a person's level of Religiosity. Previous research conducted & Galifanova (2020) shows that intrinsic and extrinsic Religiosity significantly influence continuity commitment, while normative commitment is only positively influenced by intrinsic Religiosity.

### 3. Mutual cooperation

Mutual cooperation is a precious concept in Indonesian culture, reflecting the spirit of cooperation, mutual assistance, and togetherness in working on tasks or projects. This is an essential pillar in building and strengthening social relations. Mutual cooperation is carried out to clean the environment, improve infrastructure, or help others in emergencies, which helps strengthen relationships between residents, increase a sense of togetherness, and strengthen social ties. Soekarno's speech in 1945 described the concept of mutual cooperation as a dynamic ideology beyond the concept of kinship. Mutual cooperation involves breaking bones together, sweating together, and fighting to help together, aiming for the interests and happiness of all.

Mutual cooperation is a culture that has become an integral part of the social

life of Indonesian society, passed down from generation to generation. This involves group cooperation in achieving common goals through consensus and joint deliberation. Mutual cooperation is born from awareness, conviction, and enthusiasm to work and bear the consequences of working together without thinking about personal gain but for mutual happiness. In the concept of mutual cooperation, each individual contributes according to their respective abilities, and each person receives a share of the results based on their contribution. It contains moral values such as sincerity, willingness, togetherness, tolerance, and trust. Mutual cooperation is a dynamic ideology that describes joint efforts, joint charity, or mutual assistance. This contains values such as awareness of spiritual and physical work, divinity, deliberation, consensus, kinship, justice, and tolerance. These values are the philosophical foundation of Pancasila and are the principles of the life of Indonesian society.

Mutual cooperation is a cultural value system closely related to society's social and cultural life. As a form of cooperation to achieve specific goals, mutual cooperation is interpreted as a principle of reciprocity that creates social order in society. This cooperation involves a desire to give and receive, resulting in social order. Mutual cooperation can be mutual assistance or community service based on spontaneity or social obligation. At the cultural system level, mutual cooperation reflects harmony, loyalty, conformity, and togetherness.

Mutual cooperation is the cooperation of a group of people to achieve positive goals through deliberation and consensus. Based on a spirit of sincerity, willingness, and togetherness, mutual cooperation shows social interaction with non-economic backgrounds. This reflects values such as

divinity, deliberation, kinship, justice, and tolerance in the Indonesian way of life. Mutual cooperation is community cooperation in completing a task by helping each other. This is in line with the values of Pancasila, especially Indonesian Unity and Social Justice for All Indonesian People. Mutual cooperation includes social interactions to help others with a common goal based on willingness, sincerity, togetherness, trust, and tolerance.

Mutual cooperation is a joint activity that is embodied in the values of Pancasila, especially Indonesian Unity. Mutual cooperation contains values such as togetherness, kinship, justice, volunteerism, responsibility, mutual assistance, socialization, the active role of each individual, as well as Unity and oneness. Suryohadiprojo (2016) and Hatta in Dewantara (2017) state that a mutual cooperation society lives in harmony with the philosophy of diversity in Unity, namely togetherness and kinship. Mutual cooperation is one of the five elements of democracy initiated by Hatta, where there is an effort to solve everything together. Deep Driyarkara Dewantara (2017) states that mutual cooperation is the way of life for the Indonesian people, relying on the recognition of others, togetherness, cooperation for justice, and deliberation.

The values of mutual cooperation include dependence on others, togetherness, deliberation, cooperation, openness, and honesty (Sindu Galba, 2013). These values include togetherness, kinship, mutual respect, economic values, social concern or feeling, and discipline (Munawaroh, 2013), (Firdaus, 2013). Mutual cooperation also contains moral values such as sincere participation, togetherness, helping each other, volunteerism, good relations, and environmental adaptation. Research conducted by Olivia et al. (2016) demonstrates the value of mutual

cooperation in strengthening community solidarity. Mutual cooperation in Naga village covers various aspects of daily life, from agriculture house repairs to traditional ceremonies and death. The values of cooperation include solidarity, togetherness, mutual assistance, community service, tolerance, happiness, and sadness.

**Method**

This research uses a quantitative research design with survey methods. Questionnaires are used to gather data from a sample of health sciences high school lecturers in Jakarta. The population of this study consisted of 374 lecturers from 13 health science colleges in Jakarta. A sample of 163 lecturers was selected using the Slovin Formula at a significance level of 0.05. Samples from each school were taken using proportional random sampling techniques.

Next, the questionnaire was used as an instrument to collect data on Lecturer Organizational Commitment, Religiosity, and Mutual Cooperation. All items of each questionnaire were checked for validity coefficients (i.e., correlation of item scores with the total score of each variable) using the Pearson Product-Moment Correlation formula at a significance level of 0.05 (Nolan & Heinzen, 2012). Several items were eliminated, and only valid items were used in this research.

**Table 1 Questionnaire Item Analysis**

Questionnaire	Number of Initial Question Items	Invalid Question Items	Valid Question Items
Organizational Commitment	51	5	46
Religiosity	55	4	51
Mutual cooperation	48	3	45

Research data was analyzed by applying the Partial Least Square-Structural Equation Modeling (PLS-SEM) procedure (Hair et al., 2022). The direct and indirect influence coefficients between variables were analyzed by PLS-SEM to determine the direct and indirect influence of Work Motivation, Tolerance, and Mutual Cooperation on Lecturer Organizational Commitment. Next, a model quality analysis was carried out using the R Square (R2), f Square (f2), Q Square (Q2) criteria, Goodness of Fit analysis, and PLS Predict analysis and finally IPMA analysis was carried out to determine strategic steps in increasing Organizational Commitment.

**Results and Discussion**

**A. Descriptive Statistics**

Descriptive statistics aims to describe, summarize, and present data to make it easier to understand. It also provides basic information for further analysis, identifies patterns or trends, facilitates communication of results, and supports data-based decision-making.

**Table 2. Descriptive Statistics**

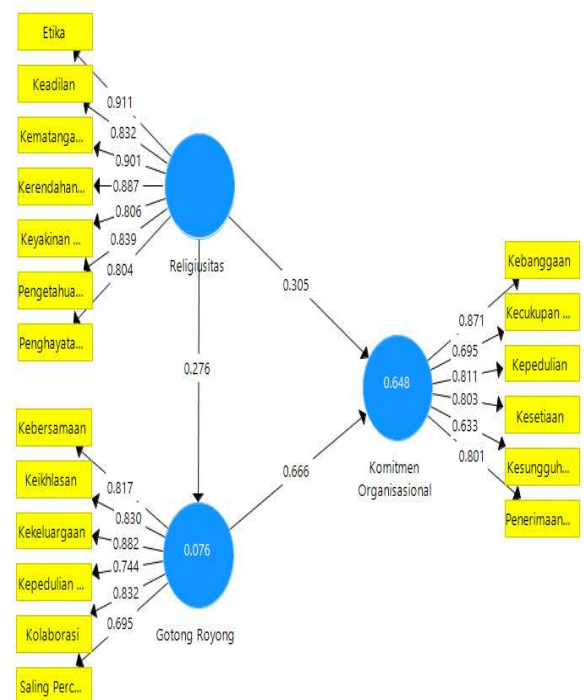
No	Variable	Mean	Elementary School
1	Organizational Commitment	181.58	19.96
2	Religiosity	213.71	23.36
3	Mutual cooperation	183.96	19.90

Based on the data presented, the average score for the variables in this study is as follows: Organizational Commitment reached 181.58 with a standard deviation (SD) of 19.96, and Religiosity had an

average score of 213.71 with an SD of 23.36. Mutual cooperation has an average score of 183.96 with an SD of 19.90. These values show a reasonably high level of consistency, indicated by a relatively low standard deviation. This shows that respondents tend to respond uniformly to questions in the questionnaire.

**B. Outer Model Analysis**

The measurement type in the research framework model is the reflective type, where in the reflective type measurement the criteria assessed are convergent validity, namely Outer Loading, Average Variance Extracted (AVE), Validity Discriminant is Fornell Larcker, and Reliability is Composite Reliability (CR). Criteria for Outer Loading Value > 0.7; AVE > 0.5; CR > 0.7 (Hair et al., 2022); (Ghozali, 2021).



**Figure 1. PLS Algorithm**

**Table 3. Outer Loading**

Indicator	Outer Loading
Ethics	0.911
Justice	0.832
Pride	0.871
Togetherness	0.817
Income Sufficiency	0.695
Sincerity	0.830
Kinship	0.882
Social Maturity	0.901
Concern	0.811
Concern for Others	0.744
Modesty	0.887
Faithfulness	0.803
Seriousness in Work	0.633
Confidence and Faith	0.806
Collaboration	0.832
Acceptance of Values and Norms	0.801
Religious Knowledge	0.839
Religious Appreciation and Practice	0.804
Mutual trust	0.695

From table 3 above, it is known that there are 3 indicators that were eliminated because the outer loading value was <0.7, namely Income Sufficiency, seriousness in

work, and Mutual Trust. Furthermore, after the 3 indicators above were eliminated and the algorithm was iterated, it turned out that there was still 1 indicator whose outer loading value was still <0.7, namely concern for others, so this indicator was eliminated and then the algorithm was repeated again, the final result being the Composite Reliability (CR) value.

**Table 4. CR and AVE Values**

Variable	Composite Reliability (CR)	Average Variance Extracted (AVE)
Mutual cooperation	0.933	0.777
Organizational Commitment	0.905	0.705
Religiosity	0.950	0.731

**Table 5 Fornell Lacker Values**

Variable	Mutual cooperation	Organizational Commitment	Religiosity
Mutual cooperation	0.881		
Organizational Commitment	0.689	0.840	
Religiosity	0.250	0.441	0.855

All outer model criteria, including Outer Loading, AVE, reliability, Composite Reliability, and Fornell-Larcker Criterion,



are met and meet the requirements so that inner model analysis can be carried out.

**C. Inner Model Analysis**

The results of the inner model using PLS-SEM are presented in Figure 2.

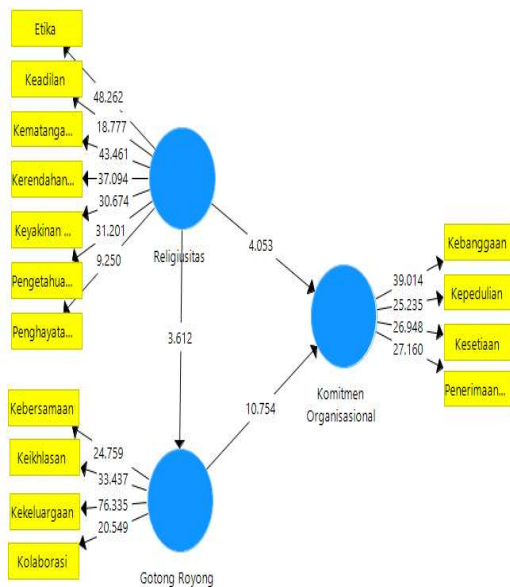


Figure 2. PLS Bosstrapping

**Table 6. Results of Inner VIF Values**

Variable	Mutual cooperation	Organizational Commitment
Mutual cooperation		1,067
Religiosity	1,000	1,067

From table 6 above, it is known that the Inner VIF value is <3 so that there is no multicollinearity between the variables. This means that each variable provides unique information independently of the dependent variable without producing interpretation problems or biased estimates. So the model can be relied on in analyzing and predicting the dependent variable.

**D. Model Quality Analysis**

The following table shows the results of model quality analysis using SmartPLS as follows:

**Table 7. R Square (R2) and Q Square (Q2) Values**

	R Square	Q <sup>2</sup>
Organizational Commitment	0.552	0.380
Mutual cooperation	0.063	0.046

**Table 8. Value of f Square (f2)**

Variable	Mutual cooperation	Organizational Commitment
Mutual cooperation		0.797
Religiosity	0.067	0.172

**Table 9. Goodness of Fit Value**

	Saturated Model	Estimated Model
SRMR	0.072	0.072

**Table 10. Pls Predicts**

Indicator	RMSE	MAE
Collaboration	0.992	0.755
Togetherness	0.983	0.809
Kinship	0.992	0.765
Sincerity	0.992	0.719
Pride	0.930	0.714
Concern	0.902	0.710
Faithfulness	0.976	0.764
Acceptance of Values and Norms	0.962	0.709

**Table 11. Linear Model**

Indicator	RMSE	MAE
Collaboration	0.994	0.764
Togetherness	0.984	0.803
Kinship	0.990	0.778
Sincerity	1,018	0.758
Pride	0.933	0.730
Concern	0.952	0.722
Faithfulness	0.962	0.765
Acceptance of Values and Norms	0.946	0.716

The results of the analysis of the quality of the structural model reveal several important findings. First, the R Square (R<sup>2</sup>) value shows that the variables religiosity and mutual cooperation together have a substantial influence on organizational commitment, although the influence of religiosity on mutual cooperation is low. Second, effect size analysis (f<sup>2</sup>) measures the relative impact of independent variables on organizational commitment, where mutual cooperation has a large effect with a value of 0.797 (> 0.35) and religiosity has a medium effect with a value of 0.172 (> 0.15). Third, predictive relevance (Q<sup>2</sup>) shows good predictive ability (Q<sup>2</sup> > 0) for organizational commitment with a value of 0.380 and for mutual cooperation of 0.046. Fourth, the suitability of the model (goodness of fit) is shown by the SRMR value of 0.072 which meets the criteria (SRMR < 1), indicating that this model is in accordance with the empirical data. Finally, PLS Predict analysis shows that the PLS model has better predictive ability than the linear model (LM), with a Q<sup>2</sup>\_predict value > 0 and the RMSE and MAE values from PLS Predict which are 63% smaller than the RMSE and MAE values from the linear model.

**D. Hypothesis Testing**

**Table 12. Direct Effect**

Direct Line	Path Coefficient	T Statistics	P Values
Mutual cooperation → Organizational Commitment	0.617	10,53	0,00
Religiosity → Mutual cooperation	0.250	3,473	0,00
Religiosity → Organizational Commitment	0.287	3,944	0,00

**Table 13. Indirect Effects**

Indirect Path	Path Coefficient	T Statistics	P Values
Religiosity → Mutual cooperation → Organizational Commitment	0.154	3,31	0,0

From the table above it is known that the religiosity and mutual cooperation variables have a direct effect on organizational commitment, apart from that the religiosity variable also has a direct effect on the mutual cooperation variable, while religiosity has an indirect effect on organizational commitment through mutual cooperation.

The first hypothesis shows that religiosity has a positive direct influence on organizational commitment, with a path coefficient value of 0.250, T statistic 3.73 (> 1.96), and P value 0.000 (< 0.05). This means that H<sub>0</sub> is rejected, in accordance with research by Farrukh et al. (2016) who found a positive influence of affective and normative commitment on religiosity. Religious lecturers tend to be more committed because they see work as a

moral and spiritual responsibility. The second hypothesis states that mutual cooperation also has a positive direct influence on lecturers' organizational commitment, with a path coefficient value of 0.617 and a P value of 0.000 ( $< 0.05$ ), rejecting H<sub>0</sub>. Firmanto & Kistyanto's (2013) research supports this finding, showing that a family work culture increases affective commitment. Mutual cooperation creates a positive work environment, increasing lecturer satisfaction, sense of belonging, solidarity and loyalty. The third hypothesis shows that religiosity has a positive effect on organizational commitment through mutual cooperation, with a path coefficient of 0.154 and a P value of 0.000 ( $< 0.05$ ), so H<sub>0</sub> is rejected.

Religiosity can influence lecturers' organizational commitment through the mutual cooperation variable because of the complex interaction between religious values, collective behavior and a harmonious work environment. Many religious teachings teach the importance of working together and helping others, so lecturers who have a high level of religiosity tend to bring these values into the work environment, encouraging the practice of mutual cooperation. Religious values that emphasize togetherness and solidarity make religious lecturers more likely to participate in mutual cooperation activities. This collaborative work environment increases lecturers' job satisfaction and sense of belonging to the organization, which in turn strengthens their commitment. Apart from that, cooperation and mutual cooperation increase work efficiency and effectiveness, so that lecturers who see positive results from cooperation will be more motivated and committed. Mutual cooperation activities also strengthen interpersonal relationships and provide strong emotional support, which increases lecturers' well-being and commitment to the

organization. Thus, religiosity that encourages mutual cooperation helps create a harmonious and supportive work environment, thereby strengthening lecturers' organizational commitment.

### Conclusion

The results of the data analysis showed a high level of consistency among respondents, indicating a uniform response to the questionnaire. The analyzed model is reliable, free from multicollinearity, and has a strong predictive ability. Significant findings show that religiosity and mutual cooperation directly and significantly influence organizational commitment. Apart from that, religiosity also indirectly influences organizational commitment through mutual cooperation.

The practical implication of these findings is that the management of health sciences colleges in Jakarta can utilize this information to design programs to increase lecturer organizational commitment with a focus on mutual cooperation and religiosity. However, this study has limitations regarding the generalizability of the findings and the possibility of other factors needing to be considered. Future research is recommended to involve broader samples or different contexts and consider additional factors that can influence lecturers' organizational commitment.

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