SELF-EFFICACY, RELIGIOSITY, AND ORGANIZATIONAL CITIZENSHIP BEHAVIOR IN POLICE HUMAN RESOURCES BUREAU

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ABSTRAK

Dalam transformasi budaya kepolisian, fokus pada struktur birokratis dan kesejahteraan petugas sangat penting. Penelitian ini menunjukkan hubungan vital antara upaya organisasi, peningkatan kesejahteraan, dan misi reformasi budaya dalam Kepolisian Nasional. Implementasi sistem gaji baru menjadi pusat transformasi ini sebagai penghalang terhadap godaan materi dan kolusi. Dengan menggunakan teknik SEM PLS dan didukung oleh perangkat lunak SMART PLS 2.0.M3, penelitian ini mengungkapkan efek moderasi yang signifikan. Komitmen organisasi membentuk dampak self-efficacy pada perilaku kewarganegaraan organisasi, sambil juga memoderasi pengaruh religiositas pada perilaku yang sama. Temuan ini memberikan wawasan berharga bagi diskursus reformasi budaya kepolisian, memberikan dasar untuk pengambilan keputusan dan pengembangan kebijakan yang berinformasi di lembaga penegak hukum.

Kata Kunci: *Self Efficacy, Religiosity, Organization Citizenship Behavior, Organizational Commitmen*

ABSTRACT

In the pursuit of transforming police culture, it is imperative to focus on bureaucratic structures and the well-being of officers. This research underscores the vital connection between organizational efforts, welfare enhancement, and the overarching mission of cultural reform within the National Police. Central to this transformation is the implementation of a new salary system designed as a deterrent against material temptations and collusion. Employing Variance-based Structural Equation Modeling (SEM) techniques, specifically SEM PLS (Partial Least Square), and supported by SMART PLS 2.0.M3 software, the study reveals significant moderation effects. Organizational commitment proves instrumental in shaping the impact of self-efficacy on organizational citizenship behavior, while also moderating the influence of religiosity on the same behavior. These findings contribute valuable insights to the ongoing discourse on police culture reform, offering a foundation for informed decision-making and policy development within law enforcement agencies.

INTRODUCTION

Human resources are the driving force behind any organization, making them the most valuable asset in every company or agency. To thrive in today's increasingly competitive landscape, organizations must continually prioritize, protect, nurture, and develop their human resources (Noe et al., 2006). The efficiency and effectiveness of workers, in particular, play a pivotal role in an organization's growth and survival. Human resources are indispensable when it comes to deploying funds, generating high-quality products, managing finances, and adopting technology. The level of technological sophistication within an organization is often dictated by the strategic presence of human resources (HR) (Duggal et al., 2023).

The strategic importance of HR in management is evident as it serves as the key to the success of various activities aimed at achieving organizational goals (Ali et al., 2019). Leaders must not only understand the potential of their members/employees but also design specific formulations applied to existing HR (London et al., 2019). Through the right design scheme, Human Resource Management (HRM) is expected to improve employee performance effectively and efficiently, thereby enhancing the overall quality of work. Self-efficacy is a fundamental requirement for human resources in the workplace (Kusumah et al., 2021). According to Gusriko Hardianto's 2014 journal, self-efficacy is the conviction that one can accomplish tasks or navigate difficult circumstances. As per Bandura, self-efficacy influences individuals' thoughts, motivations, and actions by shaping their ideas about their capacity to perform at a certain level. Self-efficacy is the conviction that one can act in a way that leads to the accomplishment of a predefined objective, exert effective control over circumstances, and get over a challenge. Self-efficacy is an individual's opinion of themselves or their degree of confidence (Miao et al., 2017).

Paying attention to members' self-efficacy and leadership style is crucial for improving performance and job satisfaction. Self-efficacy influences an individual's ability to motivate themselves and complete tasks, while leadership style enhances members' work attitudes, creativity, and enthusiasm (Lathabhavan & H. L, 2023). Understanding members' behavior is essential in determining a leadership style that ensures smooth implementation of work and enhances members' comfort. Indonesia, ranked fourth globally in population, is a nation with diverse races, cultures, and faiths that uphold religious values (Nadeem et al., 2018). The main religion is Islam, followed by five non-Islamic faiths: Christianity, Confucianism, Hinduism, Buddhism, and Catholicism. These ideals serve as standards for religious societies, offering encouragement in daily existence. Religiosity, defined as having knowledge, experience,

or the capacity to apply fundamental Islamic principles, significantly influences individuals' behaviors.

A person's personality, a relatively constant trait affecting adaptability as an employee, is crucial to understanding behavioral tendencies. Increasing staff engagement towards achieving company goals is vital for a firm's success (Senevirathna et al., 2023). Organizational Citizenship Behavior (OCB), an employee behavior beyond job requirements, benefits the business alongside organizational commitment. OCB is defined as the voluntary actions of individuals that enhance organizational effectiveness and efficiency without formal recognition. Organizational commitment, a significant factor influencing performance, reflects workers' loyalty and identification with the organization (Ayu Putu Widani Sugianingrat et al., 2019). Members with high commitment levels exhibit a strong belief in the organization's goals and values, a strong will to work for the organization, and a desire to remain dedicated members. This commitment, linked to the organization at an emotional level, contributes to members' enthusiasm for work and overall performance improvement (Lin et al., 2022).

In the context of the police, as part of the government, efforts to organize and improve the welfare of police officers are fundamental for changing police culture. The introduction of a new salary system is hoped to prevent material temptation and collusion among National Police members. However, public complaints about the National Police's performance, especially the Riau Islands Regional Police, raise concerns. A study by Vellynda (2022) indicates a strong correlation between OCB and religiosity among participants. Panca Teknik Banjarmasin contributed significantly to this relationship, emphasizing the impact of religious beliefs and organizational dedication on OCB. In conclusion, understanding and optimizing human resources, considering factors such as self-efficacy, leadership style, and organizational commitment, are crucial for organizational success. This research aims to contribute valuable insights to the discourse on effective HRM strategies, especially within the challenging context of law enforcement.

LITERATURE REVIEW
Self Efficiacy

In this context, Bandura (1986) defines self-efficacy as follows: Self-efficacy is a person's conviction that they can perform at a planned level; this conviction is shaped by significant life events and is trained. According to Yarar (2012), self-efficacy is the measure of an individual's ability to plan and execute the tasks required to meet predefined goals. The concept of self-efficacy is still developing. The following is how Bandura (1986) defines self-efficacy: Self-efficacy is the conviction that one can plan and execute a sequence of acts considered required to accomplish a desired outcome.

In the meanwhile, self-efficacy is defined by Baron and Byrne (2003) as an individual's assessment of their capacity and competence to complete a task, meet objectives, and get over challenges. Consistent with the aforementioned notion, Alwisol

(2014) explains that Self-Efficacy is an individual's assessment of their own capacity to perform in specific circumstances. Self-efficacy is associated with the conviction that one is capable of performing the intended tasks (Loh et al., 2023).

It is clear from the preceding explanation that self-efficacy refers to a person's confidence in their ability to overcome different obstacles in life. A person requires confidence and hard work to attain their goals in order for them to turn out as planned. In general, one's views about what can be accomplished with their skills—no matter how great—are more closely linked to self-efficacy than to their skill set (Gong et al., 2023). Self-Sufficiency. The term "self" refers to a component of personality structure, while the word "efficacy" indicates self-evaluation, or the ability to perform good or terrible deeds, right or wrong, or the ability to complete a task as necessary. The foundation of self-efficacy theory is Bandura's social-cognitive theory, which holds that an individual's performance or accomplishments are determined by the interplay of their environment, behavior, and personal characteristics (such as beliefs and thoughts) (Irwansyah, 2013)

One facet of self-knowledge that matters most in day-to-day living is self-efficacy. This is due to the fact that self-efficacy affects people's decisions about the steps they will take to accomplish a goal, including their assessments of the many obstacles they may encounter (Hirschi & Spurk, 2021). Self-efficacy is a particular conviction that results in a particular task rather than a broad belief in oneself. One way to conceptualize self-efficacy is as an individual's belief in their own capacity to plan and execute activities in particular circumstances. Self-efficacy is the conviction that one can muster the will, mental resources, and sequence of activities required to meet the challenges of a given circumstance. Self-efficacy also refers to an individual's ability to manage their surroundings, which can support them in overcoming obstacles.

According to Bandura, (1986) explained that Self-Efficacy in individuals consists of three dimensions, namely: (1) Magnitude dimension is a dimension related to the level of task difficulty. If someone is faced with tasks arranged according to the level of difficulty, their expectations will fall on tasks that are easy, medium and difficult. This will be adjusted to the limits of perceived ability to meet the behavioral demands required for each level. People who have high Self-Efficacy tend to choose to do tasks that are difficult rather than easy ones. (2) Generality dimension, Generality explains an individual's confidence to complete certain tasks completely and well. Here, each individual has different beliefs according to different tasks. The scope of the tasks carried out can be different and depends on the degree of activity, abilities expressed in terms of behavior, thoughts and emotions, the quality of the situation presented and the nature of the individual in their behavior directly when completing the task. The higher the ability you have, the higher your SelfEfficacy will be, and vice versa. (3) Strength dimension, the strength dimension is related to the degree of individual stability in his beliefs. This dimension is related to the magnitude dimension where the higher the level of difficulty of the task faced, the weaker the confidence felt to complete it.

It has been demonstrated that "Self efficacy is considered to help explain phenomena as diverse as behavioral changes, levels of physiological stress reactions, self-regulation of stubborn behavior, and striving towards goals" in connection to managing stress. According to Bandura (Swanepoel, 2015), this is the reason why self-efficacy is crucial when taking positive stress into account in the classroom. Although they are not the same, hope and self-efficacy are connected. Self-efficacy differs widely across individuals in many ways, which affects what students do when they are learning.

According to this study, students' self-efficacy is defined as their belief in their capacity to perform the tasks required of them throughout learning activities. The size dimension, strength dimension, and generality dimension are the three components of self-efficacy. The three aspects of self-efficacy—the strength, generality, and level dimensions—are referred to by the self-efficacy indicator. Brown et al (2005) formulated several indicators of self efficacy, namely: (1) Confident that he can complete a certain task, an individual believes that he is capable of completing a certain task, where the individual himself determines what task (target) must be completed. (2) Confident that they can motivate themselves to take the actions necessary to complete the task, individuals are able to grow motivation in themselves to be able to choose and carry out the actions needed to complete the task. (3) Confident that he is capable of trying hard, persistent and persistent. There is a strong effort from the individual to complete the assigned tasks using all the resources at his disposal. (4) Believe that you are able to face obstacles and difficulties. Individuals are able to survive when facing difficulties and obstacles that arise and are able to recover from failure. (5) Confident that you can complete tasks that have a wide or narrow (specific) range. Individuals believe that they can complete any task, regardless of whether it is broad or specific

Religiusitas

According to Dendy Sugiono (2008), religiosity comes from the Latin word religio, Dendy Sugiono (2008) claims that the term religiosity originates from the Latin religio, whose root is religure, which meaning to tie. Religion, according to the Big Indonesian Dictionary, is the conviction that there is a supernatural force superior to people, or believe in God. Anggasari makes a distinction between the terms religiosity and religion. While religiosity refers to aspects experienced by individuals, religion refers to formal aspects related to the laws and duties that must be followed and carried out by its adherents. All of this serves to bind an individual or group of individuals in a relationship with God, other people, and the natural surroundings. Lindridge stated that religiosity can be measured by the presence of religious institutions and the importance of religion in daily life. (Firmansyah, 2010)

According to Jalaludin Rahmat, religiosity is religiousness, namely a condition that exists within a person which encourages him to behave in accordance with the level of his devotion to religion. Meanwhile, Zakiah Daradjat believes that religiosity is a complex

system of beliefs and attitudes and ceremonies that connect individuals from one existence or to something that is religious. (Zakiah Daradjat, 2007)

A person is referred to as religious when they possess a total unity of aspects, rather than only pretending to be religious. which include religious conduct (religious morality), religious knowledge, religious beliefs, and religious social attitudes. In Islam, religiosity is often expressed via faith, Islam, and ihsan, or through the experiences of aqidah, sharia, and morality. A person is really religious if they possess each of these qualities. Glock and Stark (1966) stressed that religiosity is a representation of the religious dimensions present in human beings, which include the dimensions of belief, worship, knowledge, experience, and appreciation.

Belief Dimensions pertaining to the essential tenets of religious doctrine. Put differently, this dimension denotes an individual's degree of conviction on the veracity of core teachings. The aspect of belief relates to trust in angels, the Last Day, the Book, the Messenger, Allah, Qadha, and Qadar. Muhammadiyah holds that having faith is more than just confessing it; it also has to be demonstrated by the actions that come with it, such as believing, giving up, paying attention and obeying, going along with the flow, not feeling burdened, and not making a choice. In contrast, Ahlu Sunnah Wal Jama'ah, or NU, defines faith as including words, acts, and I'tiqad (belief).

Worship's Dimensions Incorporate and connect to several actions. The term "behavior" here refers to specific conduct that has been established by the teachings of the Islamic faith, including actions that must be taken at all times, such as reading the Al-Qur'an, offering alms, fasting, and making charitable contributions. The Appreciation Dimension To what extent does an individual experience and feel religiously? A few instances include realizing that one feels near to Allah, terrified of Allah, and certain that Allah has heard one's prayer. Knowledge Dimensions A person's knowledge is correlated with their religion's teachings. Both formal and informal schooling can be used to acquire this information. As an illustration

Organizational Citizenship Behavior

According to Sloat in Soegandhi et al. (2013), there are two types of behavioral roles that a member must fulfill: in-role and extra-role. Extra-role conduct includes providing the National Police Agency with benefits that go beyond what is anticipated. Members of this category are typically viewed as social beings with the capacity to empathize with others and their surroundings, as well as to match their values with those of the community. Organizational citizenship behavior (OCB) is another term for this additional role activity. According to Ahdiyana (2009), extra-role behavior (OCB) is commonly characterised as conduct that beyond formal duties and is unrelated to direct remuneration. This implies that an individual with a high OCB will not get financial compensation or specific incentives, as OCB is mostly determined by social conduct.

According to Bolino et al. (2003), organizations will work more efficiently if members contribute in ways other than what is required of them. Employees in high-

performing companies exhibit higher overall company behavior (OCB) than employees in low-performing companies. It will thus be simpler to support the National Police Agency's efficient operation and achievement of its objectives when a member of the organization has a high OCB, or the ability to work additional hours outside the scope of their job description. The National Police Agency values Organizational Citizenship Behavior (OCB), which is a helpful attitude that is constructive in nature and is not directly correlated with individual productivity (Satwika & Himam, 2014).In today's dynamic world of work, where tasks are increasingly carried out in teams and require flexibility, organizations need members who have OCB behavior, such as helping other individuals in the team, volunteering to do extra work, avoiding conflicts with colleagues, obeying regulations, and tolerate work burdens and interruptions at any time (Robbins & Judge, 2015).

According to the definition given above, organizational citizenship behavior is defined as behavior within the organization exhibited by members who go above and beyond the call of duty, performing extra duties outside of their job description out of a voluntary and personal choice, showing concern for their fellow officers, adhering to National Police Agency rules, showing tolerance for less-than-ideal circumstances, avoiding conflict with coworkers, and actively supporting the agency's goals.

The National Police Agency benefits from members who go above and beyond the call of duty to enhance the functioning of the organization. Higher performance ratings are given to members who exhibit OCB, such as lending a helpful hand or coming up with creative ideas (Luthan, Satria, & Ilmainir, 2016). According to Organ (2005) OCB is a voluntary behavior of individuals (in this case members) that is not directly related to the reward system but contributes to organizational effectiveness. In other words, OCB is a member's behavior not because of the demands of his duties but rather based on his volunteerism.According to Enhart, OCB is defined as behavior that enhances social values and maintains a psychological environment that supports work outcomes.

Johns stated that OCB has the characteristics of voluntary behavior (extra-role behavior) which is not included in the job description, spontaneous behavior/without targets or orders from someone, behavior that is helpful, and behavior that is not easily visible and assessed through performance evaluation.

OCB provides an effective influence on the organization. OCB can influence individuals in improving performance and increase managerial evaluation of overall performance (MacKenzie, Podsakoff, & Fetter, 1991). When working, nurses not only work according to what has been determined (intra-role) but can also sometimes do other things outside their work (extra-role). OCB can improve organizational performance by increasing managerial productivity. This is done by using resources in a productive manner, helping to coordinate the work of both individuals and groups, and enabling the organization to adapt to environmental changes (Abdurachman & Siswati, 2017).

OCB is defined by (Mangkunegara, 2015) as the voluntary actions of people (in this example, employees) that enhance organizational effectiveness but are not directly tied

to rewards. To put it another way, an employee's conduct that results from his volunteerism rather than the needs of his job is known as OCB. According to (Rita Susanti & Supra Wimbarti, 2012), OCB refers to behavior meant to benefit coworkers, supervisors, or the organization. This behavior includes things like supporting coworkers, attempting to boost morale at work, volunteering for tasks that are not part of the job description, speaking well of the organization to outsiders, and suggesting improvements to the way the organization operates. According to Oplatka (2009, p. 380) in his study, OCB refers to several elements such as voluntary, going beyond what is necessary, formal task behavior, behavior based on personal choice; behavior directed towards other people or the organization and avoiding behavior that is harmful to the organization. Beheshtifar and Hesani (2013, p. 215) define OCB as a set of discretionary work behaviors that exceed one's job requirements. They are often described as behavior that goes beyond the call of duty.

Obedience, loyalty, and participation are the three basic components of civic behavior that are generally discussed. Citizenship in the broadest sense is defined by obedience and loyalty, hence participation is fundamental to citizenship behavior. When it comes to participation, the three main domains of interest are the national (government), communal (local life), and organizational (workplace). In the meanwhile, OCB is conceptualized by Graham (1991) in (Paramita, 2012) using political philosophy and contemporary political theory. Graham suggested three types of organizational citizenship behavior (OCB) based on this theoretical framework. These are as follows: (1) Obedience, which refers to members' readiness to accept and follow organizational policies and procedures. (2) Loyalty refers to a member's readiness to put the organization's success and survival ahead of their own personal interests. (3) The readiness of members to actively improve every facet of organizational life is referred to as participation.

In the meanwhile, Spector (1997) claimed in (Robbins, 2016a) that a member's OCB is mostly determined by their level of satisfaction with the quality of their work life. According to Organ (1995) and Sloat (1999) in (Ticoalu, 2015), there are a number of variables that affect OCB. These include, the environment and culture of the organization, character and state of mind, gratitude for organizational assistance perceived, perception of the caliber of interactions and relationships between superiors and subordinates, work duration; and gender.

Members who are prepared to go above and beyond the call of duty and deliver performance that surpasses expectations are essential to the success of any company. Flexibility is crucial in today's dynamic workplace, where activities are frequently completed in teams. Members who are willing to carry out duties not specified in their job description are desirable to organizations. According to Ristian (2013), organizational citizenship behavior (OCB) is a helpful attitude that members of an organization display. It is constructive in character, valued by the National Police Agency, and unrelated to individual productivity. An additional definition of organizational citizenship behavior

(OCB) is conduct that goes above and beyond official duties and is unrelated to direct remuneration.

Organizational citizenship behavior, according to Internal Organs (Ristiana, 2013), is a type of conduct that is an individual's initiative and decision, unrelated to the formal incentive structure of the company, but when combined, it improves organizational effectiveness. This indicates that the conduct is not covered by the member's job description or requirements, so that failure to exhibit it will not result in repercussions. As per Internal Organs (Ristiana, 2013), the Organizational citizenship behavior (OCB) element is comprised of five aspects, which are as (1) altruism, or actions that alleviate the burden of labor for specific persons within an organization. (2) Courtesy, which is assisting colleagues in avoiding work-related issues by offering guidance and information and showing consideration for their requirements. (3) Sportsmanship, which is the ability to tolerate unfavorable circumstances at work without raising a fuss. (4) Civic virtue, or taking an interest in organizational matters and being concerned about the organization's continued existence. (5) Conscientiousness, or carrying out actions that are advantageous to the business, such adhering to internal policies.

Organizational Commitment

Organizational commitment, according to Indra Kharis (2010), is the state in which an individual supports an organization's objectives and want to stay a member of that organization. High job participation, then, equates to support for a certain work. Organizational commitment, according to Griffin (2021) is a mindset that expresses how much a person understands and values his or her organization. A highly committed person will probably consider himself to be an actual member of the organization.

Organizational commitment, according to Kreitner and Kinicki in Putu and I Wayan (2017), is the decision to take action on behalf of oneself, another person, group, or organization. According to the aforementioned viewpoints, an individual's psychological state that is associated with a strong belief in, trust in, and acceptance of the organization's goals and values, a strong willingness to work for the organization, and the extent to which he continues to want to be a member of the organization is known as organizational commitment.

States that organizational commitment has three aspects, which are as (1) An emotional attachment to the organization and a conviction in its principles are known as affective commitment (Saleem et al., 2019). For instance, a member's engagement with animals may motivate him to actively support his police agency. (2) Ongoing Dedication sustaining the perceived financial benefit of staying in an organization as opposed to leaving is known as commitment. For instance, a member can be loyal to his work because he receives a good salary and they feel that leaving the Police Service will ruin the family. (3) dedication to norms, the duty to stay in an organization for moral and ethical grounds is known as normative commitment. For instance, a member in charge of a fresh project

can decide to remain with his company because he believes that by quitting, he would put someone in a terrible situation.

Others have proposed signs of organizational commitment in general. Shaleh (2018: 51) states that there are three indicators of organizational commitment, which are as follows: (1) The members' will, which is their desire to work toward achieving the organization's goals. (2) Member loyalty refers to the desire of members to keep their membership in order to stay involved with the organization. (3) There is a sense of member pride inside the organization, which is shown by members' feelings of pride at joining and their perception that the organization has shaped their lives.
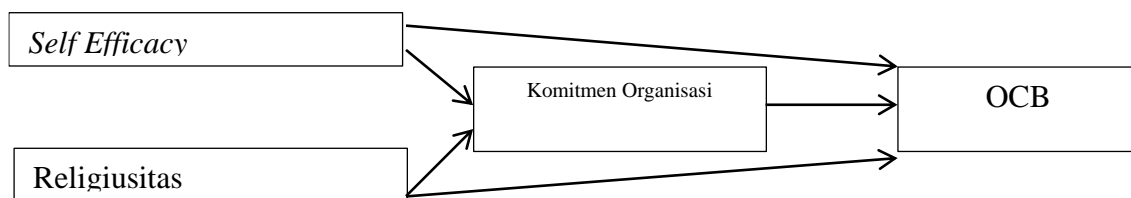

Figure 1. Conceptual Framework

RESEARCH METHODS

This research undertakes a sophisticated quantitative methodology, characterized by a meticulous approach to data collection and analysis, firmly rooted in statistical principles. Quantitative research, as employed in this study, is not merely a methodical tool; it represents a comprehensive analytical framework designed to scrutinize and interpret intricate relationships within a structured paradigm. The underlying philosophy aligns with positivism, emphasizing empirical observation and the objective measurement of phenomena. The primary objective is to subject predetermined hypotheses to rigorous testing, enabling a systematic investigation into the intricate dynamics of the researched phenomena. This methodological choice is deliberate, aiming to achieve a nuanced understanding that transcends superficial observations.

In the realm of sampling techniques, the study adopts a purposeful approach, often utilizing random methodologies. This intentional randomness ensures that the selected participants represent the broader population, enhancing the external validity of the study's findings. The meticulousness in sampling design is paramount, as it serves as the cornerstone for making broader inferences and generalizations. Complementing the quantitative rigor, associative research is seamlessly integrated, adding a layer of complexity to the analytical framework. Hypothesis testing becomes the keystone for unraveling the causal intricacies between variables. According to Sugiyono (2012), associative research, as applied in this study, involves a nuanced exploration into how two or more factors interrelate, unraveling their reciprocal influence on each other.

This methodological depth is not merely a procedural choice; it is a conscious effort to transcend the limitations of surface-level analysis. By delving into the intricate web of

relationships, this study seeks to contribute substantively to the broader discourse in the field.

RESULT

Path Coeffecient

Seeing the significance of the influence between constructs can be seen from the path coefficient. The sign in the path coefficient must be in accordance with the hypothesized theory, to assess the significance of the path coefficient it can be seen from the t test (critical ratio) obtained from the bootstrapping process (resampling method).

R-Square

Table 1

R-Square

	R-square	R-square adjusted
Organization Commitment	0.856	0.852
OCB	0.989	0.988

Source: Smart PLS 4, 2023

The conclusion from testing the r-square value on Organization citizenship behavior is that the Adjusted R-Square for the path model using the moderator variable is 0.988. This means that the ability of the variables self efficacy, religiosity, innovation with moderation of organizational commitment in explaining organizational citizenship behavior is 98.8%. Thus, the model is classified as substantial.

Direct Effect

The purpose of direct effect analysis is useful for testing the hypothesis of the direct influence of a variable that influences (exogenous) on the variable that is influenced (endogenous) (Juliandi, 2018). Probability/significance value (P-Value):

a) If the P-Values < 0.05, then it is significant.

b) If the P-Values value is > 0.05, then it is not significant.

Tabel 2
Direct Effect

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (|O/STDEV|)	P values
Organization Commitment -> OCB	0.215	0.204	0.058	3.718	0.000
Religiosity -> Organization Commitment	-0.255	-0.260	0.124	2.065	0.019
Religiosity -> OCB	0.428	0.437	0.080	5.341	0.000
Self Efficacy -> Organization Commitment	1.160	1.168	0.115	10.108	0.000
Self Efficacy -> OCB	0.384	0.384	0.096	4.018	0.000

Source : Smart PLS 4, 2023

Table 3
Indirect Effect

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (|O/STDEV|)	P values
Religiosity -> Organization Commitment -> OCB	-0.055	-0.053	0.029	1.877	0.030
Self Efficacy -> Organization Commitment -> OCB	0.249	0.238	0.069	3.609	0.000

Sumber : Smart PLS 4, 2023
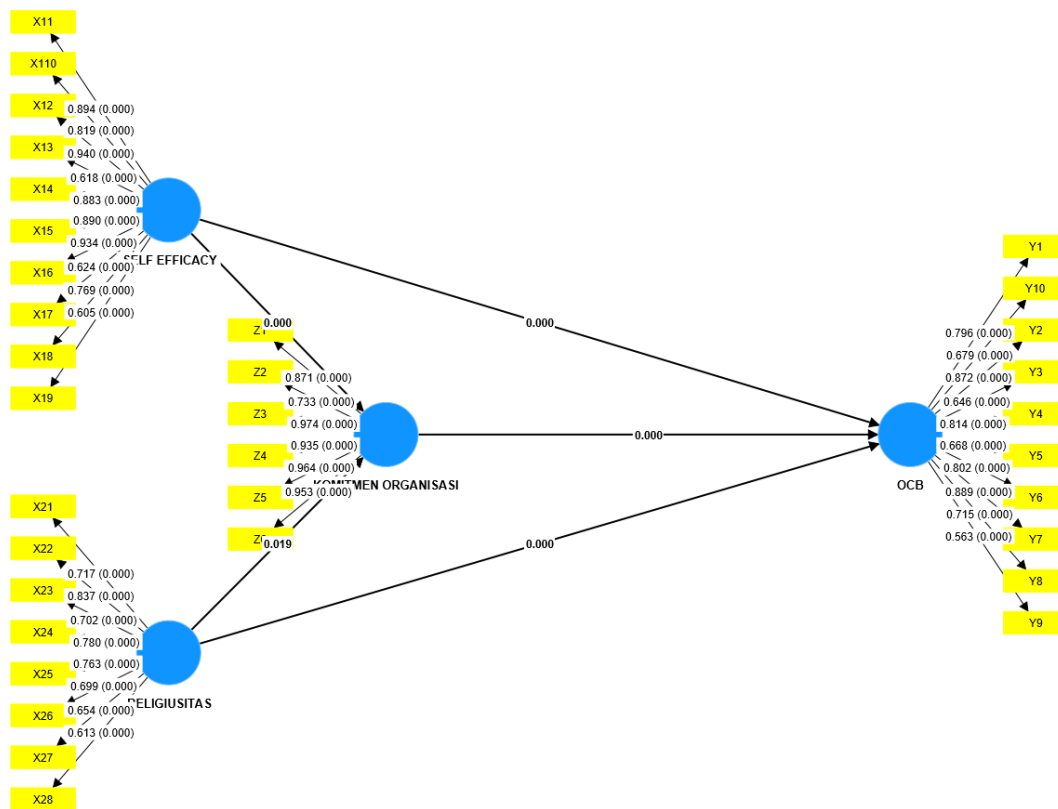
Picture 1 Output of Smart PLS

Sumber : Smart PLS 4, 2023

The conclusion from the direct effect values in the table above is as follows: (1) Self efficacy on organizational commitment: Path coefficient = 10.108> T-Table = 1.982 with p value 0.000 < 0.05, meaning that the influence of X on Z is significant. (2) Religiosity towards organizational commitment: Path coefficient = 2.065 > T-Table = 1.982 with p value 0.019 < 0.05, meaning that the influence of X on Z is significant. (3) Self efficacy towards Organization citizenship behavior: Path coefficient = 4.018 > T-Table = 1.982 with p value 0.000 < 0.05, meaning that the influence of X on Y is significant. (4) Religiosity towards Organization citizenship behavior: Path coefficient = 5.341 > T-Table = 1.982 with p value 0.000 < 0.05, meaning that the influence of X on Y is significant. (5) Organizational commitment to organizational citizenship behavior: Path coefficient = 3.718 > T-Table = 1.982 with p value 0.000 < 0.05, meaning that the influence of X on Y is significant. (6) Self efficacy*Organizational commitment to Organizational citizenship behavior: Path coefficient = 3.609 > T-Table = 1.982, meaning that the mediating variable (organizational commitment) mediates the influence of an endogenous variable (self efficacy) on the exogenous variable (Organizational citizenship behavior). (7) Religiosity*Organizational Commitment to Organizational Citizenship Behavior: Path coefficient = 1.877 > T-Table = 1.982, meaning that the moderator variable (Organizational Commitment) moderates the influence of an endogenous variable (Religiosity) on the exogenous variable (Organizational Citizenship Behavior).

Discussion

The Influence of Self-efficacy on Organizational Commitment of the KEPRI Police Human Resources Bureau Work Unit. Based on the research results, it can be seen that efficacy influences organizational commitment with path coefficient = 10.108> T-Table = 1.982 with p value 0.000 < 0.05. One of the reasons why members remain in the organization is because of the self-confidence of organizational members that they will be able to carry out the organizational tasks given to them and because there are forms of responsibility that must be carried out. With the member's confidence in themselves, the member will continue to carry out their various duties and choose to remain in the organization they join.

The Influence of Religiosity on Organizational Commitment of the KEPRI Police Human Resources Bureau Work Unit. The research results prove that religiosity has an effect on organizational commitment with path coefficient = 2.065 > T-table = 1.982 with p value 0.019 < 0.05 members as employees in the organization. Organizational commitment can be influenced by several factors, namely religiosity (Rozikan & Zakiy, 2019), job characteristics, personal characteristics (Oktorita et al., 2015) and work experience (Ma'rufi & Anam, 2019). There are many factors that shape employee behavior and good attitudes, including religiosity. The commitment possessed by employees is used as a sign of religiosity in the world of work. There is a belief that the view of religiosity can encourage employees to have good work attitudes, be able to resolve stress and create better work ethics (Nurshilasari & Rijanti, 2021). According to Nurshilsari, employee religiosity will improve work attitudes in the form of commitment to remain with the company (Nurshilasari & Rijanti, 2021). Ancok & Suroso (2011) explain that religiosity is seen as readiness for religion which encourages a person to behave according to the rules of the Islamic religion. Religious individuals carry out activities or carry out any rules, so in doing so they are ordered to intend to worship Allah. Religiosity is a belief system that proves an individual's role in describing an achievement which refers to individual behavior and attitudes (Wardianto et al., 2019). As in the research of Prabowo et al. (2019) explained that there is a significant positive influence between religiosity and organizational commitment among Sharia banking employees in Medan. The aspect of the religiosity scale according to Ancok & Suroso, (2011) consists of 3 dimensions, namely, the dimension of Islamic faith, the dimension of sharia worship and the dimension of morals.

The Influence of Self-efficacy on Organizational Citizenship Behavior in the Human Resources Bureau Unit of the KEPRI Regional Police Department. The research results prove Self-efficacy towards Organizational citizenship behavior: Path coefficient = 4.018 > T-Table = 1.982 with p value 0.000 < 0.05, meaning that the influence of X on Y is significant. Self-efficacy is a person's belief in carrying out a behavior in a certain situation, how strong the individual is able to survive when facing difficulties or failure and how success or failure in a particular task will affect future work. An individual's

self-efficacy results from previous experiences. , observing other people's behavior (success/failure experienced), the results of conversations with other individuals in the form of enthusiasm or dropping performance and finally the role of emotions during the experience process which influences employee job satisfaction. Organizational Citizenship Behavior (OCB) is an employee's behavior who are willing to do things outside their formal duties for the organization without getting more compensation to support the company to remain competent and achieve success.

There is an influence of religiosity on organizational citizenship behavior of the KEPRI Police Human Resources Bureau Work Unit. The results of the research prove that Religiosity towards Organization citizenship behavior: Path coefficient = 5.341 > T-Table = 1.982 with a p value of 0.000 < 0.05, meaning that the influence of X on Y is significant. Religiosity can be interpreted as a person's appreciation of various religious values. Understanding is related to a person's belief in his religion, both spoken and done. This belief is then proven in real life in daily behavior (Aviyah & Farid, 2014). Religiosity is about knowledge, belief, worship and aqidah, as well as appreciation of the religion one believes in (Nashori, Mucharam, & Ru'iya, 2002). Religiosity can be concluded that religiosity is the appreciation of religious values related to a person's belief in their religion which is spoken or practiced every day.

Glock & Stark (in Wahyudin, Pradisti, & Wulandari, 2018) explain that the dimensions of religiosity consist of ritual dimensions (shariah), ideological dimensions (aqidah), intellectual (science), experience or appreciation (experiential), consequential (practice). Thouless (1974) stated that several factors that can influence religiosity are social factors, Psycho Idea factors, experience, needs factors, and thought process factors. Religion with its values can influence individuals to think and behave well towards fellow humans and all creatures, intend to improve themselves wherever they are, and be responsible for all their behavior. It is recommended for human resource managers to appreciate, treat and create a comfortable and conducive environment for employees so that they can work optimally and develop and help achieve organizational goals (Elmi & Murhanip, 2019).

There is an influence of organizational commitment on Organization citizenship behavior of the KEPRI Police Human Resources Bureau Work Unit. The research results prove organizational commitment to organizational citizenship behavior: Path coefficient = 3.718 > T-Table = 1.982 with p value 0.000 < 0.05, meaning that the influence of X on Y is significant. Commitment is a variable that is widely known to be closely related to Organizational Citizenship Behavior (OCB) (Organ, 2003). Employees who have high organizational commitment will not only carry out tasks that are their obligations, but will voluntarily do things that can be classified as extra effort. OCB is a willingness to carry out tasks beyond the main task or a willingness to carry out tasks outside the formal tasks or roles that have been determined without any formal request or reward from the organization. If employees in an organization have OCB, then efforts to control employees decrease, because employees can control their own behavior or are able to

choose the best behavior for the interests of their organization.

The influence of self-efficacy, organizational commitment on organizational citizenship behavior of the KEPRI Police Human Resources Bureau Work Unit. The research results prove Self efficacy*Organizational commitment to Organization citizenship behavior: Path coefficient = 3.609 > T-Table = 1.982, meaning that the mediating variable (organizational commitment) mediates the influence of an endogenous variable (self efficacy) on the exogenous variable (Organizational citizenship behavior).

The influence of religiosity, organizational commitment on organizational citizenship behavior of the KEPRI Police Human Resources Bureau Work Unit. The research results prove that Religiosity*Organizational Commitment on Organizational Citizenship Behavior: Path coefficient = 1.877 > T-Table = 1.982, meaning that the moderator variable (Organizational Commitment) moderates the influence of an endogenous variable (Religiosity) on the exogenous variable (Organizational Citizenship Behavior).

CONCLUSIONS AND RECOMMENDATIONS
Conclusions

Conclusions are written critically, logically and honestly based on the facts of the research results. Based on the results of the research data analysis above, a conclusion can be made in this research is the influence of self-efficacy on organizational commitment has a path coefficient meaning that the influence of self-efficacy on organizational commitment is significant. The influence of religiosity on organizational commitment has a path coefficient meaning that the influence of religiosity on organizational commitment is significant. The influence of self-efficacy on organizational citizenship behavior has a path coefficient meaning that the influence of self-efficacy on organizational citizenship behavior is significant. The influence of Religiosity on Organizational citizenship behavior has a path coefficient meaning that the influence of Religiosity on Organizational citizenship behavior is significant. The influence of organizational commitment on Organization citizenship behavior on Path coefficient meaning that the influence of Organizational Commitment on Organization citizenship behavior is significant. Self efficacy, organizational commitment to Organizational citizenship behavior Path coefficient meaning that the moderator variable (organizational commitment) moderates the influence of an endogenous variable (self efficacy) on the exogenous variable (Organizational citizenship behavior). Religiosity, organizational commitment to organizational citizenship behavior: Path coefficient meaning that the moderator variable (Organizational Commitment) moderates the influence of an endogenous variable (Religiosity) on the exogenous variable (Organizational citizenship behavior).

Suggestions

It is recommended that the KEPRI Regional Police Human Resources Work Unit should be able to work with strong commitment and with the encouragement of awareness to be able to carry out tasks well and correctly in accordance with the regulations that apply to the service. For other researchers who want to know more about OCB so they can continue to explore other factors that can influence OCB, so that later research will be useful for the progress of the agency.

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