

The Role of Self-regulation and Religiosity on Transformational Leadership: Study on Board of Karang Taruna Organizations in Purwokerto, Indonesia

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Abstract— Karang Taruna as youth organization established in order to self-actualization and transformational teenagers in the community, is strongly associated with how religiosity and self-regulation of its members. By that case, researchers interested in studying the role of religiosity and self-regulation on transformational leadership of board of Karang Taruna organizations. Quantitative research study was classified based on the type of data and data analysis procedures. The independent variables in this study are: religiosity and self-regulation, while the dependent variable in this study is: transformational leadership. The subjects in this study were 40 boards of Karang Taruna organizations in Purwokerto. Hypothesis testing with regression analysis. Conclusions from this research are: (1) self-regulation has a significant role on transformational leadership, (2) religiosity does not have a significant role on transformational leadership, and (3) religiosity and self-regulation simultaneously contribute to transformational leadership.

Keywords—self-regulation, religiosity, transformational leadership

I. INTRODUCTION

THE role of youth for society and country is very important. Youth consisting of adolescents and adults is a phase in which the human being is in the productive age. Many youth movement in an organizations, one of the youth organizations is Karang Taruna organizations, a formal community-based organization in Indonesia.

Karang Taruna as a “social based organization container development of the younger generation that grew and developed on the basis of awareness and social responsibility of, by and for the people, especially the younger generation rural areas/villages or indigenous communities equal and mainly engaged in social welfare” [1].

In the region of Purwokerto, Central Java Province, Indonesia, the number of Karang Taruna organization based

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on the latest data of 2010 census , there are some 61 youth registered with the details as follows:

TABLE I.
DATA OF KARANG TARUNA ORGANIZATION IN PURWOKERTO

District	Stagnan	Growing	Good	Model
South Purwokerto	1	6	-	-
West Purwokerto	4	3	-	-
East Purwokerto	4	2	-	-
North Purwokerto	5	1	1	1

Source: Biro Pusat Statistik. 2010

Based on preliminary studies, through interviews to some teens and community leaders in Purwokerto showed that the Karang Taruna organization as youth organization is still needed by communities, because they can actively participate in goverments programs and actualizing themselves for their social environment. Then, the board of the Karang Taruna organization must have effective leadership in Indonesia's diverse society and regional nature in leading youth organization, that is transformational leadership, which in this case is described leader of controlling the behavior of its members in the form of the psychological contract between the leader with subordinates. [2] asserts that leadership style is one of the determinants of work satisfaction of its members.

Leaders must be able to manage themselves in order to carry out its leadership role, because before they lead others, they should be able to lead himself. The ability to manage and direct how to thought, feelings, and action are termed as self-regulation.

While the self-regulation alone is not enough, the necessary religiosity as a religious gesture, which means there is an element of religious internalization into oneself, where religiosity as a system arises, values, beliefs and behaviors are institutionalized systems that are all focused on the problems experienced as the most meaningful [3]. So, it is necessary to do research on the role of religiosity and self-regulation on transformational leadership, in this case that the board of Karang Taruna organizations in Purwokerto, Indonesia.

Based on the above, the problem statement in this research is: the role of self-regulation and religiosity on transformational leadership of board of Karang Taruna organizations in Purwokerto, Indonesia?

II. LITERATURE REVIEW

A. Transformational Leadership

In general, leadership is expressed as an attempt to influence members of the group so that they are more willing to donate their ability to achieve group goals. Emphasized by [4] that the leadership as a form of persuasion, the art of directing a group of specific people, usually through 'human relations' and the right motivation, so without any fear they would cooperate and toil to understand and reach all what the goals of the organization.

One theory emphasizes a change in the most comprehensive and leadership is associated with the theory of transformational and transactional leadership. According to [5], the initial idea of the transformational and transactional leadership style was developed by James Mac Gregor Burns who apply them in a political context, further refined and introduced into the organizational context by Bernard Bass.

Experts theorist of transformational leadership stated that transformational leadership is more proactive than transactional leadership in terms of motivating subordinates to achieve better performance [6]. There are three ways a transformational leaders motivate their employees, those are: (1) encourage employees to be more aware of the significance of the results of operations; (2) encourage employees to put the interests of the group; and (3) increase the need for higher employee such as self-esteem and self-actualization.

Transformational leader expects subordinates in the equivalent behavior psychological contract between the leader with subordinates. Bass [7] suggests that there are four characteristics of transformational leadership, namely:

- a. Individual stimulation.
- b. Individual consideration.
- c. Inspirational motivation.
- d. Idealized influence.

Related to the effect of transformational leadership style on the behavior of subordinates, [5] suggests that transformational leadership style is a key factor that affects the attitudes, perceptions, and behavior of follower where an increase in confidence in the leader, motivation, work satisfaction and can reduce the number of conflicts which often occurs in an organization.

B. Self-Regulation

[8] as the originator of social cognitive theory that suggests the notion of self-regulation as the ability to control their own behavior and one of the prime movers of the human personality, as long as the individual is able to make the ability to control the process of psychology and behavior then he can effectively adapt to its environment. Furthermore, Syriac [9] states that self-regulation is not a mental abilities such as intelligence or academic ability, but the process of directing individual to change its mental abilities become skilled in some form of activity.

The authors agree with [10] argued that self-regulation can be understood as the use of a process which activates thoughts, behaviors, and affective that is continuously in an effort to achieve personal goals that have been set.

In theory essentially, in terms of self-regulation described as: "that is guided by metacognition (thinking about one's

thinking), strategic action (planning, monitoring, and evaluating personal progress against a standard), and motivation" [11]. Aspects of self-management was expanded by some researchers to be applied in the move, according to the third aspect [9], they are: metacognition, motivation and active behavior. The third aspect of the individual when used appropriately according to the needs and conditions will be optimal self-management support.

Based on social cognitive perspective [10]; [11], self-regulation process is described in three phases rotation:

- a. Forethought phase or planning, relates to the processes that influence which precedes the effort to act, and also includes the process in determining the steps to achieve the goals he has set;
- b. Phase performance or volitional control, includes the processes that occur during a person acts in an effort to achieve the goals set in the previous phase; and
- c. Phase self-reflection, includes the process that occurs after someone make efforts to achieve the goals that have been set, and the influence of the response (feedback) on experiences which later will affect the forethought phase in setting goals and the steps that must be implemented.

The third phase is continuously repeated and form a cycle, because feedback from previous behavior used to make adjustments in the next attempt. The adjustment is necessary because of personal factors, behavior, and environment are constantly changing during the process of learning and behavior.

Meanwhile, according to [12] self-regulation is the ability to control one's own behavior, which is embodied in a system of regulation with the stages as follows: self-observation, judgment process, and self-reaction. Stages mentioned above is then used as an indicator of self-regulation by [10] with the following modifications: (1) setting standards and goals; (2) self-observation; (3) self-judgment; and (4) self-reaction.

C. Religiosity

There are three terms that each of these words have the differences in the religious sense, religiosity and religious. [13] define the terms of the English language. Religion is derived from the word religion as a form of a noun meaning the religion or belief that there is something above the natural power of humans. Religiosity is derived from the religious religiosity with regard to religion or religious nature inherent in a person.

Religiosity is an aspect that has been internalized by individuals in the liver, vibration personal conscience and personal attitudes [14]. It is also disclosed by [15] about the religiosity that religious attitudes which means there is an element of religious internalization into oneself, where religiosity is "signage systems, values, beliefs and behaviors are institutionalized systems that are all focused on the problems experienced as The most meaningful" [3].

Aspects of religiosity according to the [13] religiosity consists in five aspects:

- a. Iman, concerning belief and relationship between man with God, angels, prophets, and so forth;

- b. Islam, concerning frequency and intensity of worship that have been established, such as prayer, fasting and charity;
- c. Ihsan, concerning experiences and feelings about the presence of god, fear to breaking the god's rules and others;
- d. Knowledge, concerning one's knowledge of religion; and
- e. Charitable, concerning behavior in public life, such as helping others, to defend the weak, work, and so on.

According to Glock and modified by [3] that there are five dimensions of religiosity, there are:

- a. Ideological or religious belief. Ideological dimension refers to the degree of belief or faith in someone the truth of religion, particularly against religion that are fundamental and dogmatic.
- b. Ritualistic or religious practice. Ritualistic dimension or worship it refers to how a person's level of compliance in working activities are ordered by their religious rituals. Practices religious rituals by individuals include two things: (1) ritual, is where a religious person would perform religious activities ordered by the religion which he believed to carry it out, and (2) loyalty, is where someone who inwardly has provisions to always execute predetermined rules in religion by increasing the frequency and intensity of the worship.
- c. Experiential or religious feeling. Dimensional experience shows how far a person's level of sensitivity in feeling and experiencing feelings or religious experiences. This dimension relates to the experience gained and the individual felt during the run are believed religion. Spiritual experiences will enrich the mind of someone that is able to strengthen themselves when dealing with various kinds of challenge in life.
- d. Intellectual or religious knowledge. This dimension indicate a person's level of knowledge and understanding about religion, especially that contained in the scriptures or guidelines religion.
- e. Consequential or religious effect. Consequential dimension refers to the level of someone in the act that is motivated by the religion or how much a person is able to apply the guidelines of religion in everyday life behavior. This dimension is how far the effects of one's spiritual significance. If one's level of the faith and devotion is high, it will affect a person in dealing with his problems in life.

III. METHODOLOGY

This research focused on the influence of self-regulation and religiosity on transformational leadership. This research use causal research as a study design. Causal research is research that aims to prove a causal relationship or relationships influence and are influenced of the variables studied [16]. This research classified quantitative research based on the type of data and procedures to analyze the data. Quantitative research is research that uses research design based on statistical procedures or other means of quantification to measure the research variables [17].

The independent variables in this research are: self-regulation and religiosity. The dependent variable in this study are: transformational leadership. Research subjects are boards of Karang Taruna organizations in Purwokerto, Central Java, Indonesia. The research use the boards of the organization amounted of 40 boards of Karang Taruna organizations.

Data collection using the scales are: Self-regulation Scale, Religiosity Scale, and Transformational Leadership Scale. Researchers used data retrieval method with scale, which is a design study that asks others express/respond about themselves in the range of options [18].

To test the hypothesis researchers use multiple regression analysis, which is in the process of data analysis calculations of researchers using the program SPSS for Windows Release 17.00

IV. FINDINGS AND DISCUSSIONS

Findings

Based on calculations of the structure of the flow analysis, then provide information obektif as follows:

1. R or the correlation coefficient
Rated R describes the relationship between the level of religiosity (X_1) and self-regulation (X_2) with transformational leadership (Y). From the results of the analysis obtained correlation coefficient values X_1 to Y equal to .459, meaning that there is a relationship between religiosity and transformational leadership at 45.9%. Also obtained a correlation coefficient of .838 X_2 to Y, meaning that there is a relationship between self-regulation with transformational leadership 83.8%.
2. Linear Model Test

TABLE II.
TABLE OF ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2931.380	2	1465.690	49.706	.000 ^a
	Residual	1091.020	37	29.487		
	Total	4022.400	39			

a. Predictors: (Constant), Self-regulasi, Religiosity

b. Dependent Variable: Transformational Leadership

Obtained F_{count} of the ANOVA table above is equal to 49 706. While the F_{table} at the 5% significance level that is equal to 3.25. From the above results it can be seen that the $F_{count} > F_{table}$ ($49\ 706 > 3.25$), it was concluded that the linear models, $Y = a + bX$ own right and can be used. It can be seen that the probability value is $.000 < 0.05$, it means that the model is accepted or it can be concluded that the form of the linear equation $Y = a + bX$ own right.

3. Hypothesis Testing

TABLE III.
TABLE OF COEFFICIENT

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	15.297	9.251		1.654	.107
Religiosity	.139	.072	.178	1.932	.061
Self-regulation	.817	.097	.773	8.405	.000

- a. Hypothesis 1: "self-regulation does not have a significant role on transformational leadership"
Judging from the coefficient table above, the results of the calculation of the effect of self-regulation (X_2) on transformational leadership (Y) is obtained t calculate equal to 8.405. With the calculated t table of 2.024, then $t > t_{table}$, with the conclusion H_0 is rejected, it means that the significant effect of self-regulation towards transformational leadership.
- b. Hypothesis 2: "religiosity does not have a significant role on transformational leadership"
Judging from the coefficient table above, the results of the calculation of the influence of religiosity (X_1) to transformational leadership (Y) is obtained t calculate equal to 1.932. Meanwhile t-table with a significance level of .05 and a degree of free $N-2 = 40-2 = 38$ where done in two sides (two-tailed) at t get a table $(1/2 .05; 38) = 2.024$. Because $t < t_{table}$, then H_0 is accepted, it means that religiosity did not affect significantly (not significant) towards transformational leadership.
- c. Hypothesis 3: "religiosity and self-regulation have no significant role on transformational leadership"

TABLE IV
MODEL SUMMARY

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.854 ^a	.729	.714	5.430

The coefficient of determination explained how variations Y caused by X_1 and X_2 simultaneously. Judging from the coefficient table above, can read the value of R square (R_2) of .729 means that the contributions of religiosity and simultaneously self-regulation that directly affect transformational leadership that is $R_2 = 72.9\%$, while the remaining 60.7% is influenced by other factors outside the equation that can not be described in this study.

Discussions

The test results showed that the correlation between self-regulation with transformational leadership showed a positive, because the two variables with a correlation of .459, but the hypothesis test to prove if religiosity no significant effect or not directly affect transformational leadership. It turns out the role of religiosity did not role significantly (not significant) on transformational leadership, because $t < t_{table}$, which means that H_0 is accepted, it means that religiosity did not significant role on transformational leadership. In the context of the organization, leaders in an organization who has religiosity do not always have the ability and willingness to lead and manage the youth organization. To lead well in a community - based organization, is more requires the ability of self-regulation rather than religiosity. This is because in rural areas (where Karang Taruna located), regulated interpersonal approach is more capable to inspire and direct members, consisting of youths.

When examined more deeply, religiosity associated with normative aspects, such as discipline, there is a positive correlation between variable X or the level of religiosity with discipline Students at MTs Teras Boyolali in 2010 [19]. However, not all related to the leadership associated with religiosity, partly also because of the subjective well-being factors, such as aspects of leadership. [20] states that students who are active in various activities (academic and non-academic followed outside the faculty and the university, and leisure activities) have a higher subjective well-being than students who are not active in various activities. Well, subjective well-being is more mainstream than religiosity, because some people subjectively separates the aspects religiosity with normative acts, such as the desire and willingness to take the lead in organizing transformational concept.

Hypothesis testing also proves if self-regulation directly affects transformational leadership. In the context of how a board or leader which has the self-regulation tends to direct himself an activist of the youth organization for leading and managing youth organizations to the efforts of its members to want to move and work for the organization. The correlation between the two variables with a coefficient of .838 natural when self-regulation contributes to the transformational leadership then showed a positive and significant effects.

In its application on a board of organization will regulate youth by activating thoughts, feelings, and behaviors in order to achieve personal and organizational objectives [20] that have been established to serve and transform the environment or social support in running the program. The self-regulation of leader or board of Karang Taruna organization directs himself toward a higher goal that are not only as self-actualization and community service, but as worship too. It is congruence with the research before [20] that transformational leadership is correlated with integrity and self-efficacy.

Overall this study has not explore the factors which may have contributed to the effect of transformational leadership, especially in the non-profit organization. The role of self-regulation and religiosity simultaneously and directly affects large on transformational leadership, reached 72.9%, showed that the use of two variables as a test of antecedent variables of transformational leadership is appropriate, and shows there is still a role other factors beyond the variables that are discussed in this study is 27,1%.

V.CONCLUSION

Based of findings and discussions, conclusions of this research is there is significant role of religiosity and self-regulation that contribute simultaneously on transformational leadership. But, there is a difference in effect between the two variables are independent of transformational leadership , where self-regulation has a significant role in transformational leadership , while religiosity lacking a significant role. It is meant to lead community-based organizations such as Youth , the necessary self-regulation than religiosity . This may also be due to self-regulation is more visible while religiosity is more impersonal and invisible.This is because in rural areas where Karang Taruna organizations located, regulated

interpersonal approach is more capable to inspire and direct members, consisting of youths.

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