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## **The Influence of Spiritual Capital and Reward toward the Lecturers' Performances of Muhammadiyah University, North Sumatera**

Faisal R. Dongoran<sup>a\*</sup>, Rosmala Dewi<sup>b</sup>, Djanius Djamin<sup>c</sup>, Haikal Rahman<sup>d</sup>

<sup>a</sup>Lecturer Universitas Muhamadiyah Sumatera Utara, Jalan. Kapt. Mukhtar Basri No.3, Medan, Indonesia

<sup>b,c,d</sup>Lecturer Universitas Negeri Medan, Jalan. Willem Iskandar pasr V Medan Estate, 20222, Indonesia

<sup>a</sup>Email : [frdongoran@gmail.com](mailto:frdongoran@gmail.com); [faisalrahman@umsu.ac.id](mailto:faisalrahman@umsu.ac.id)

<sup>b</sup>Email: [ros\\_dw@gmail.com](mailto:ros_dw@gmail.com)

### **Abstract**

This research done to investigate the influence of spiritual capital (SC) and reward toward the lecturers' performances of Muhammadiyah University at North Sumatera or called by UMSU (Universitas Muhammadiyah Sumatera Utara). The subjects of research are lecturers of UMSU with the samples are 183 lecturers, taken by proportional random sampling and the data analysis is taken by multiple linear regression by using SPSS Application v.20. The result of study obtained that the variable between the spiritual capital and rewards partially given positive and significant influence toward the lecturers' performance of UMSU. This study is also found that the variable of spiritual capital give more influence that is 0,249 than reward that is 0,225 toward the lecturers' performance of UMSU.

**Keyword:** Spiritual Capital; Rewards; Lecturers' Performances.

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\* Corresponding author.

## **I. Introduction**

University as a unit of formal education provider, which has roles and strategies position in achieving educational goal, in the implementation is needed some improvement efforts continuously in improving of each education components to create the qualified human resources.

In Indonesian law number 14 of 2005 about teachers and lecturers written that Lecturers are professional educators and scientists with main tasks are transforming, developing, and disseminating knowledge, technology and art through education, research, and devotion to the society [1], which aims to implement the national education system and to make the goals of national education, such as developing potential learners to become human beings who believe and be cautious to the God, noble, healthy, knowledgeable, capable, creative, independent, and being a democratic and responsible citizen [2].

However, what is governed by the law still cannot be applied yet by educators especially by lecturers, considering so many phenomena of lecturers' performance which is not relevant with their main works. Of course, this case will give bad effect for the education and teaching learning process, low quality of graduate, and poor organizational performance/educational institution (university).

Efferi in [3] noted that pointed out some criticisms that are often asked about the quality of university lecturers in Indonesia those are (1) the interest of some lecturers to keep reading and doing scientific research in their scientific field has decreased. They seem have been satisfied with their degree of doctor or Ph.D they achieved. They are not busy anymore with scientific research that is their main task to contribute new things in their scientific field. Even if they do a research, it is usually not meant to find new things or contribute something useful to the community, but only to raise their position of employee and some materials, (2) not a few lecturers who assume that their main task is only to give knowledge or assign scientific research to the students. They often forgot that they are educator in large broadest sense. On their shoulders bears the responsibility that goes beyond the walls of the campus, which is to educate students, both in the scientific, mental, way of thinking, behavior, etc., and (3) many lecturers who goes from their main tasks as educator by some ways to cover their mistakes. For example, by applying "scientific despotism" for not being able to cope with critical dialogue with the students, run away from the main topic of learning because of not mastering the material, or giving assignments and then letting the students discuss by themselves with reason to train students to discuss in the classroom, for examples the attitudes of going from their task of teaching because lack of teaching learning in the classroom.

Muhammadiyah University of North Sumatera or called by UMSU is one of private college in Medan City and as a unit of formal education providers of course also has a role and strategic function in supporting the achievement of national education goals like other universities, as the motto UMSU as a superior university, smart and trusted and has mission in improving national civilization by developing knowledge, technology, and human resource based on Islamic and Muhammadiyah way. So that, how is the role of the UMSU University in realizing the goal of national education, of course it has very related with the performances of all the lecturers there. And the performance will be reflection for UMSU University.

Based on the observation from some sources found that the lecturers' performance of UMSU University still do not indicate the ideal work or low performance. There are some reasons of why the university still has low performance, such as: a) lecturers are often do not attend and come late to teach in the class, b) lecturers are very rare to revise or update the curriculum, c) in general, lecturers do not return the tasks of student work, d) submission of exam results is still too late, e) not optimal use of teaching aids in lectures where lecturers still tend to use conventional method or teacher center learning, and it happens almost for all subject, f) still low research activities and community service conducted by lecturers, plus the existence of various cases of inappropriate behavior undertaken by a lecturer as a teacher and educator.

The questions here, do all the lecturers of UMSU University understand about the performance? And how can every lecturer improve their performance? Surely, these questions really needs to be addressed considering the existence of UMSU today as one of the largest private university, the best, and accredited in Medan [4].

In the concept, the definition of performance is the positive behavior of lecturers who contribute to achieve organizational goals / institutions (university). As the concept of performance defined by Colquitt and his colleagues in [5] as *"the value of the set of employee behaviors that contribute, either positively or negatively, to organizational goal accomplishment"*. Therefore, if UMSU lecturers have understood what is meant by performance, it is expected that all lecturers can apply it in their daily work. If the performance of lecturers are good, it will gives impact on increasing productivity so that overall of organizational goals (University) can be realized into a high and sustainable organizational performance.

According to the authors in [6], concluded that performance has three dimensions, they are task behavior, moral behavior, and opposing behavior, while Murphy which quoted by [7] says that performance consists of four dimensions: task-oriented behavior, interpersonal oriented behavior, time-less behavior, and destructive behavior. Meanwhile, Miner in [8] have argued that performance is a suitability of group and individual behavior with behavior expected by the organization. Other definition, Griffin in [9] have argued too, that performance is the totality of behaviors that relate to the work which is organization expects to display. Similarly, In [10] have suggested that performance is related to knowledge of the job, goal setting, and competence with respect to the job. Knowledge of work is determined by cognitive ability and work experience. As an estuary of a series of activities, a person's performance indicates his level of competence, ability, or professionalism. Thus, a person is said to have a good performance if they always show positive behaviors that support the achievement of organizational goals.

In this case, the lecturers' performance of UMSU University also must be ideal in carry out the three dharma of college, comply with all applicable rules and always be a figure in college life to achieve UMSU graduation who are superior, intelligent, and trusted.

In life human is very difficult to predict its nature and behavior because it can change at any time. Sometimes good, and sometime also many people are bad and envious of other human beings and God's creatures. It is much influenced how religious level and spiritual understanding they have. It means every human being has a belief in something that they assume as great or noble. This belief is called a spiritual that has a control for

humans in action. In another sense, the spiritual can also be called the norm that governs people in behaving and acting.

Spiritual comes from the Latin word 'Spiritus', which means 'something that gives life or vitality to a system'[11]. The same thing is also put forward by Berdyaev and his colleagues in [12] notes that spirituality comes from the Latin word spiritus, which means breath of life. In many historical moments, and in different cultural contexts, the word spiritus has synonyms of wisdom, intelligence, capacity to think, and the soul or the power of nonphysical life.

The term spiritual refers to the values and basic meanings underlying our life, both worldly and enduring, whether consciously or unconsciously increasing our commitment to those values and meanings. The term spirituality does have the connotation of religious values in the sense that the basic values and meanings that a person possesses reflect the things he deems to be sacred, which has the most fundamental importance [13].

Spirituality in that sense refers to beliefs and practices based on the belief that there is a transcendent dimension in life. Spirituality describes the relationship between man and God and the various virtues that result from that relationship. Such virtues are believed to be real in achieving the principles of life and goodness in life [14]. In this context, the spiritual is meant as a meaning, value, and fundamental purpose [15].

As a new paradigm, *Spiritual Capital* (SC) requires us to change our mindset fundamentally about the philosophical and practical foundations of the business. Spiritual capital is not non-capitalist, but Spiritual Capital suggests to add moral and social dimension for capitalism. Spiritual capital itself is not a material wealth, but it proposes the possibility of profit, perhaps a greater advantage when doing business in the context of broad meaning and value. Spiritual capital can produce profits derived from and added to the human psyche and the welfare of mankind generally [16].

Therefore, the Spiritual can be interpreted as consciousness that will deliver the individual not only recognize the values, but also creatively find new values in the activities of his life (work). With the existence of Spiritual capital the individual refers to the basic capital he has to work and strive not solely for financial and material gain, because there are more long-term expected dimension through the optimization of spiritual capital. Indeed, the success of each individual cannot be separated from efforts to change the work culture so as not to be mere material-oriented (capitalism).

In general, Spiritual capital can be interpreted to refer to aspects of social capital related to religion and / or spirituality. On the one hand, then SC may be part of social capital. Therefore, Zohar in [17] noted that stresses that when speaking of spiritual capital or spiritual intelligence required in building spiritual capital, it is important to understand that the spiritual is not something related to religion or theological belief system certain. But the spiritual element that exists in human beings makes people search for ways that are fundamentally better to do. And this spiritual element makes people want life and effort to have meaning. In a more specific phrase, the Zohar defines Spiritual Capital as a treasure of knowledge and spiritual prowess for a person or culture in the context of fundamental meanings, values, and objectives [18].

Based on these descriptions, it can be defined that the Spiritual capital lecturer is a treasure of knowledge and skills about the meaning, values, and fundamental objectives that exist in a lecturer that can be applied by each individual lecturer in his life, especially in the task and function as academic functional personnel. The reflection of the Spiritual Capital in each individual lecturer is the increased awareness of broader social responsibility within the organization, namely the realization that the faculty / university is part of the wider community so that the lecturer must be willing to develop real responsibility towards the community as a whole thus generating a high motivation in looking a life and doing every activities as educators, and no longer just look at the material side (financial) work but make the work as part of worship, and more meaningful.

Sociologically, every day in human actions there is a causal relationship, where in doing a human action is driven by something that is expected called by appreciation. Although it is not always revealed in real terms, but according to Nasution in [19] noted that everyone is doing something because of the desire to gain satisfaction based on the balance between the cost and the rewards earned.

Reward is income in the form of money, direct or indirect goods received by employees in return for services rendered by the enterprise [20]. Rewarding is one of the efforts undertaken by human resource management to improve employee performance as a reward for their work. This is similar to Rivai in [21] noted that compensation is something that employees receive as their service contribution to the company. This means that every individual who has a good performance in work is entitled to get a salary or reward according to their duties and responsibilities given. As well a lecturer as an individual, the effort they undertake is of course also aimed to obtain an award, so they have a spirit and high work motivation in carrying out and implementing their tasks or tri dharma which have implications to improve the quality of education. The exposure interprets that the reward has an important meaning in encouraging every individual (lecturer) in the work. The statement is similar with Pidarta in [22] noted that welfare should not be neglected by the government, not in place only emphasize the task alone, welfare also need special attention. Family life of educators often makes them uneasy at work. If this happens, it will affect the way they work, especially new appointed teachers / lecturers with very little salary. The rewards that given to the lecturer can be financial or non-financial income, either directly or indirectly received by the lecturer as a substitute for their performance of the institution (University) so that they feel appreciated. Although rewards are not the only factors affecting individual satisfaction, rewards are believed to be one of the key factors in generating individual satisfaction especially for lecturers which will motivate them to improve their work productivity of course.

## **2. Theory**

### ***2.1 Performance***

Performance has a large meaning, not just declare as the result of work, but also how the work process takes place. Armstrong and his colleagues in [23] notes that suggested performance is something that has been achieved by a person or organization. But to understand the performance, the process to produce performance also needs to be considered because the process is part of the performance itself. On the other hand Brumback in [24] defined that performance as an accumulation of behaviors and outcomes. According to Brumback behavior

should be distinguished from the results. In the performance appraisal, which is judged not only the result, but the behavior must also be valued separately because the behavior itself is actually a product. According to Brumback behavior is the result of a person's mental and physical efforts that arise during the activity process. Based on this definition, the lecturer's performance is not just see what has been produced, but how the process (behavior) that occurs in the achievement of results is important to understand. The authors in [25] have been provided a more concrete definition that performance is a set of values of employee behavior that contribute positively or negatively to achieve organizational goals. This definition of performance has three dimensions they are task behavior, moral behavior, and opposing behavior. Task behavior is the behavior of employees who are directly involved in transforming the source of the organization in virtue, service or organization production. Task behavior includes routine tasks and updates. Moral behavior is the activity of volunteerism of employees, whether there is a reward or no rewards, still contributing to the organization to improve the overall quality of the workplace. For example, working beyond formal tasks, trying without expecting rewards, and loving the workplace very much. The opposing behavior is the employee's behavior by deliberately blocking the achievement of the goal. For example, sabotage, theft, waste of resources, corruption, gossip (telling something uncertain about the organization), harassment, or do a cruel treatment. To get optimal lecturer work, there are many factors influence it, including internal and external factors. This context is stated by Arikunto in [26] noted that the performance of teachers (lecturers) is influenced by two factors: (1) internal factors, namely attitude, interest, intelligence, motivation, and personality, (2) external factors, such as facilities and infrastructure, incentives or salaries, working atmosphere, and work environment (campus). The above factors also determine the activities of lecturers in analyzing the needs and priority scale undertaken by a lecturer on his performance. As Dhakidae's opinion in [27] noted that "performance" will color the behavior of individuals in work and perform when he performs their respective roles. This behavior is the work creativity shown by the lecturer and bring the impact to the performance. The higher creativity will be the higher performance of lecturers. This statement similar with the opinion of Sahertian in [28] noted that people who work with high creativity will get better performance, it is different with people who have a low level of creativity. Thus the performance undertaken by the lecturer is expected can be realized in every behavior, and helps to plan and implement programs of education activities (tri dharma) more precisely and well.

## ***2.2 Spiritual Capital***

In general, Spiritual capital can be interpreted to refer to aspects of social capital related to religion and / or spirituality. On the other hand, SC may be part of social capital. Therefore, Zohar (2005) [29] stresses that when speaking of spiritual capital or spiritual intelligence required in building spiritual capital, it is important to understand that the spiritual is not something related to religion or theological belief system certain. But the spiritual element that exists in human beings makes people search for ways that are fundamentally better to do. And this spiritual element makes people want life and effort to have meaning. In a more specific phrase, the Zohar defines Spiritual Capital as a treasure of knowledge and spiritual prowess for a person or culture in the context of fundamental meanings, values, and objectives [30].

## ***2.3 Rewards***

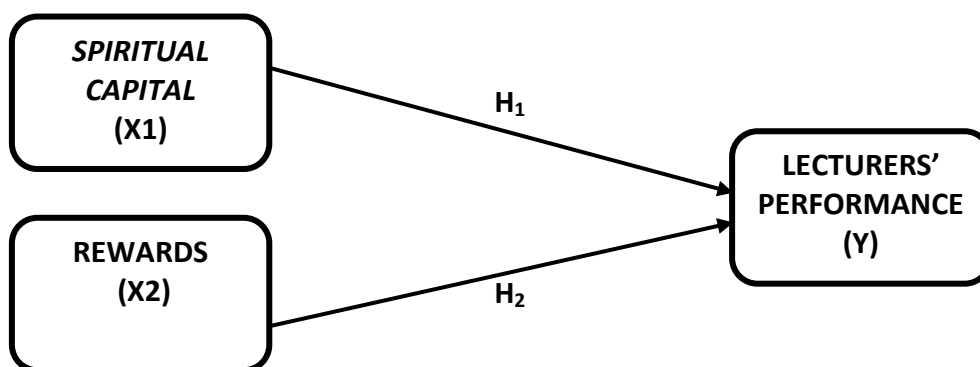
According to Panggabean in [31] noted that compensation/reward is any form of appreciation given to employees as return for the contributions they provide to the organization. While Handoko in [32] noted that the rewards are the giving to employees with payment as compensation for work performed and as a motivator for the implementation of activities in the future. According to Sihotang in [33] noted that "Compensation is the overall arrangement of reward for employees and managers both in the form of financial and goods and services received by each employee". And according to Sikula in Mangkunegara in [34] said that: "Compensation is something to be considered as comparable. In employment, a prize of money is the compensation given to employees as a reward for their service ". Winard in [35] has been described how the opinion of experts on rewards, such as Maslow's hierarchy of needs theory, McClelland's theory, Herzberg's two-factor theory, expectation theory, and the theory that rewards are:

- a. Salary / wages is a unique reward that can meet the different needs,
- b. It is an important source as feedback of performance either for the group or individual which has high achievement
- c. The main salary can prevent someone from dissatisfaction feel, if there are additional rewards specifically for the work performed properly, it can make someone feel satisfaction and increase their work motivation.
- d. It is a good motivator to improve performance, if managed properly.

Therefore, to make the salary be a truly motivationally for the receiver (lecturers), so it must be given (1) based on desired work behavior and specific, and (2) equitably.

### 3. Framework of Thinking

Based on the theory study and thinking framework, so the paradigm and theoretical model of this study as in Figure 1 below.



**Figure 1:** Conceptual Framework

Notes:

X1 = *Spiritual capital (SC)*

X2 = Reward

Y = Performance

#### 4. Research Hypothesis

Based on the above framework of thinking, it can be formulated hypothesis as follows:

- 1) Spiritual capital (X1) has a positive and significant effect toward the performance of Lecturer (Y) at Muhammadiyah University of North Sumatra
- 2) The reward (X2) has a positive and significant effect toward the performance (Y) at Muhammadiyah University of North Sumatra.

#### 5. Research Method

##### 5.1 Place and time of research

This research was conducted at Muhammadiyah University of North Sumatera which is domiciled in Medan city, and the research time was conducted from April until July 2017.

##### 5.2 Sample Research

The sample in this study is part of the population taken by Proportional Random Sampling based on [36] formula which aims to determine the sample size of a population can be calculated and used together, namely:

$$n = \frac{N}{1+(N(e)^2)}$$

Where: n = total of sample                      e = error (error that is still tolerated is taken 5%).

N = total of population

Referring to the formula, then the number of samples in this study are 183. Then, to determine the allocation of sample members in each work unit (faculty) used proportional random sampling with the equation:

$$ni = \frac{Ni}{N} \times n$$

Where:



$n_i$  = sample size from stratum to  $i$

$N_i$  = population on stratum to  $i$

$N$  = population in the sample unit

$n$  = number of samples specified

From the formula then the distribution of the number of samples in each faculty are as follow:

**Table 1:** Distribution Sample of Research

No.	Unit	Population Numbers	Sample Numbers
1.	Faculty of IslamicStudies	$(182/335) \times 27$	15
2.	Faculty of Teacher Training and Education	$(182/335) \times 73$	40
3.	Faculty of Engineering	$(182/335) \times 33$	18
4.	Faculty of Agriculture	$(182/335) \times 30$	16
5.	Faculty of Economics	$(182/335) \times 63$	34
6.	Faculty of Social and Political Science	$(182/335) \times 33$	18
7.	Faculty of Law	$(182/335) \times 36$	20
8	Faculty of Medic	$(182/335) \times 40$	22
Total			183

Source: *Directorat Data of UMSU in 2015, Processed Data.*

## 6. Results and Discussion

### 6.1 Data Description

The data of this study include three variables: Spiritual Capital (X1), Reward (X2), and Lecturer performance (Y). From the examination that has been done to the data, all incoming data qualify to be processed and analyzed.

Briefly it can be stated that the description of this data reveals information about total score, highest score, lowest score, average, range, and standard deviation.

The following (Table 2) shows the statistical calculations of the five variables data

**Table 2:** Statistics

<b>Statistics</b>				
		Spiritual Capital	Rewards	Lecturer Performance
N	Valid	183	183	183
	Missing	0	0	0
Mean		222,75	96,01	103,52
Median		224,00	97,00	102,00
Mode		233a	92	101
Std. Deviation		16,229	13,225	14,066
Variance		263,387	174,890	197,855
Range		53	47	52
Minimum		193	70	80
Maximum		246	117	132
Sum		40763	17570	18945
1. Multiple modes exist. The smallest value is shown				

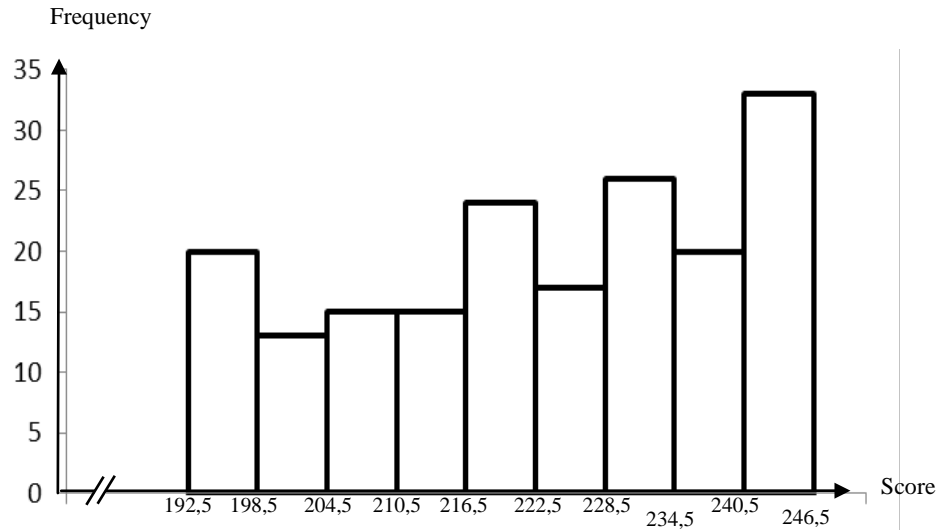
### 6.2 Variable Data of Spiritual Capital (X1)

Based on the item statement of the Spiritual capital variable the data obtained that the lowest score is 193, the highest is 246, the average is 222.75, the standard deviation is 16.22, the median is 224, and the mode is 233. The distribution of this data indicates that the average score, the median and mode are not much different, it indicates that the distribution of data tends to be normally distributed. In accordance with the basic statistical calculation results, the data are classified using the Starges rule into eight interval classes. To obtain a clear picture of the distribution of Spiritual Capital score, it can be seen in table 3 below.

**Table 3:** Frequency Distribution Score of Spiritual capital (X1)

No	Interval Class	f Absolute	F.Relative
1	193-198	20	10,9%
2	199-204	13	7,1%
3	205-210	15	8,2%
4	211-216	15	8,2%
5	217-222	24	13,1%
6	223-228	17	9,3%
7	229-234	26	14,2%
8	235-240	20	10,9%
9	241-246	33	18,0%
<b>Total</b>		<b>183</b>	<b>100%</b>

The table 3 above shows that the distribution of Spiritual Capital (X1) is 87 people or (47.5%) for low average, 17 people (9.3%) for middle average and 79 people (43 , 2%) high average. Based on the data above, Spiritual capital (X1) is generally below average. Furthermore, the histogram graph is presented as below:



**Figure 2:** The Histogram graphic of Spiritual Capital (X1)

The concentration data of the spiritual capital on the histogram above shows that the mean, median, and mode are relative same. Then the median and mode values has the same interval class on the left of the mean value. So, from the data it can be concluded that the concentration of Spiritual Capital (X1) variable tends to right.

The results of the tendency test for the spiritual capital variables are shown in Table 4 as below:

**Table 4:** The level of the Tendency Test for The Spiritual Capital Variables

Interval	F.Observation	F.Relative	Category
$\geq 284$	0	0,00%	Excellent
213 s/d 284	132	72,13%	Good
142 s/d 213	51	27,87%	Bad
$\leq 142$	0	0,00%	Very Bad
<b>Total</b>	<b>183</b>	<b>100%</b>	

Based on the data in Table 4, it can be explained that the spiritual capital variable is not categorized very good, while the good category is obtained 72,13%, bad category 27,87% and none is categorized very bad. Thus it can be concluded that the spiritual capital in this study tend to be good as evidenced by 72.13% of the respondents fall into good category.

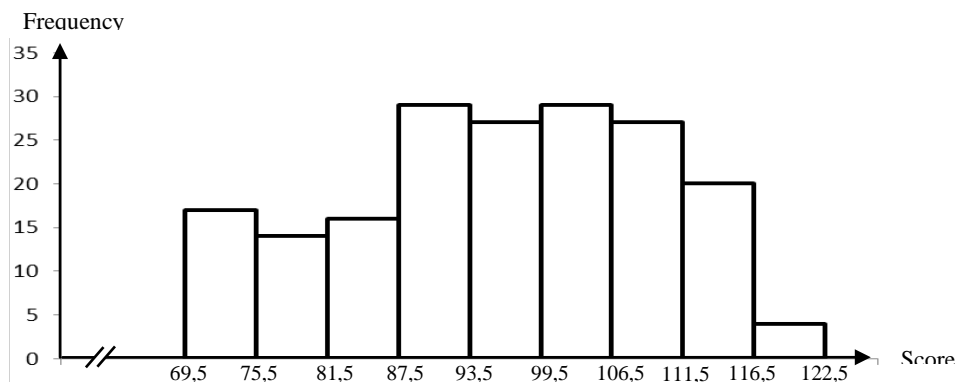
**6.3 Data Variable of Rewards (X2)**

Based on the items of the variable reward statements from the data obtained the lowest score is 70 and the highest is 117. Average is 96.01, standard deviation 13.22, median 97 and mode 92. The distribution of this data indicates that the average score, median and mode are not much different, it indicates that the distribution of data tends to be normally distributed. In accordance with the basic statistical calculation results, the data are classified using Sturges rules into eight class intervals. To get more explanation of the distribution of reward variable scores, it can be seen in table 5 as below.

**Table 5:** The Frequency Distribution of Reward Score

No	Interval Class	F. Absolute	F.Relative
1	70-75	17	9,3%
2	76-81	14	7,7%
3	82-87	16	8,7%
4	88-93	29	15,8%
5	94-99	27	14,8%
6	100-105	29	15,8%
7	106-111	27	14,8%
8	112-116	20	10,9%
9	117-122	4	2,2%
<b>Total</b>		<b>183</b>	<b>100%</b>

The table above shows the distribution of rewards scores. It obtained for 76 people (41.5%) were in low interval class average, 27 people (14.8%) were in middle interval class average and 89 people (43.7%) were in high average. Based on the above data, the reward score is generally low average score. Furthermore, the histogram graph is presented in Figure 3 as below:



**Figure 3:** The Histogram of Reward Data(X2)

The histogram of figure 3 shows that the variable concentration data of the reward shows that the mean, median, and relative values are the same. Then the median and mode values are in the same interval class on the left of

the mean value. From the data it is concluded that the concentration of reward variables is leaning to the right. The results of the tendency test for variable reward are shown in table 6 as below:

**Table 6:** The Level Tendency of Reward Variable

<b>Interval</b>	<b>F.Observation</b>	<b>F.Relative</b>	<b>Category</b>
$\geq 112$	22	12,02%	Excellent
84 s/d 112	118	64,48%	Good
56 s/d 84	43	23,50%	Bad
$\leq 56$	0	0,00%	Very Bad
<b>Total</b>	<b>183</b>	<b>100%</b>	

Based on the data in table 6, it can explained that for excellent category reward variable is obtained 12,02%, good category is 64,48%, bad category is 23,50% and none for very bad category. Thus, it can be concluded that the rewards in this study tend to be good as evidenced by 64.48% of respondents fall into good category.

#### **6.4 Data of the Lecturer Performance Variables**

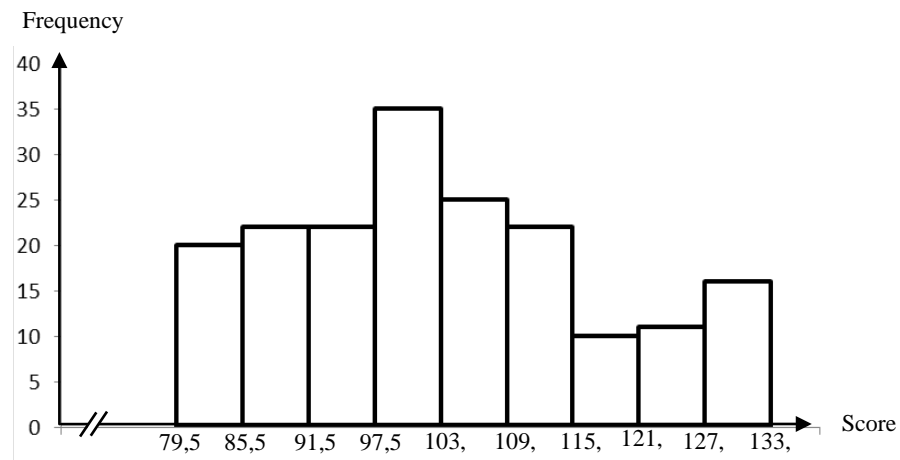
Based on the statement of Lecturer performance variable, the lowest score is 80 and the highest is 132, the average is 103.52, standard deviation is 14.06, median 102, and mode 101. The distribution of this data indicates that the mean score, median and modes are not much different, it indicates that the distribution of data tends to be normally distributed. In accordance with the basic statistical calculation results, the data are classified using Sturges rules into eight class intervals. To obtain more clear explanation about the distribution of Lecturer performance variable scores, it can be seen in table 7 as below.

**Table 7:** The Frequency Distribution of the Lecturer Performance Score

<b>No</b>	<b>Kelas Interval</b>	<b>f Absolut</b>	<b>F.Relatif</b>
1	80-85	20	10,9%
2	86-91	22	12,0%
3	92-97	22	12,0%
4	98-103	35	19,1%
5	104-109	25	13,7%
6	110-115	22	12,0%
7	116-121	10	5,5%
8	122-127	11	6,0%
9	128-133	16	8,7%
<b>Jumlah</b>		<b>183</b>	<b>100%</b>

The table above shows the distribution of Lecturer's performance score. It obtained for 99 people (54.1%) are in low interval class average, 25 people (13.7%) are in middle interval class average and 59 people (32.2%) are in

high average. Based on the data above, the performance of Lecturers is generally obtained high average score or categorized well. Furthermore, the histogram graph is presented in figure 4 as below:



**Figure 4:** The Histogram of the Lecturer Performances Data (X5)

The Histogram in figure 4 indicates that the Lecturer's performance variable concentration data shows that the mean, median, and mode are relative same. Then the median and mode values are in the same interval class on the left of the mean value. From the data, it can be concluded that the concentration variable of Lecturer performance is leaning to the right. The tendency result of Lecturer Performance variable is shown in the table 8 as below.

**Table 8:** The Tendency Level of Lecturer Performance Variable

Interval	F.Observation	F.Relative	Category
$\geq 124$	21	11,48%	Excellent
93 s/d 124	115	62,84%	Good
62 s/d 93	47	25,68%	Bad
$\leq 62$	0	0,00%	Very Bad
<b>Total</b>	<b>183</b>	<b>100%</b>	

Based on the data in table 8, it can be described for the lecturer's performance variable of excellent category is 11.48%, good category is 62.84%, bad category is 25.68% and none score for the very bad category. Thus it can be concluded that the performance of lecturers in this study tend to be good.

## 7. The Result of Hypothesis Test

Testing hypothesis aims to determine the direction of the relationship of independent variables to the dependent variable. The results of multiple regression testing can be seen in table 9 as below:

**Table 9:** The Result of Data Analysis

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	21.215	4.800		4.419	.000
	Spiritual Capital	.371	.080	.249	4.652	.000
	Reward	.442	.111	.225	3.992	.000

a. Dependent Variable: Lecturers' Performance

Source: Attachment of Output SPSS

### 7.1 The Influence of Spiritual Capital toward Lecturer Performance

Based on the table of hypothesis test results the influence of Spiritual Capital toward Lecturer Performance obtained significance value 0,000 (Sig. <0.05) then H0 rejected. This means that Spiritual Capital has a positive and significant impact toward Lecturers' Performance at Muhammadiyah University of North Sumatra.

### 7.2 Effect of Reward toward Lecturers' Performance

Based on the results on table of hypothesis test, the effect of Reward toward Lecturers' Performance obtained significance value 0,000 (Sig. <0.05) then H0 rejected. This means that the rewards have a significant effect toward Lecturers' Performance at Muhammadiyah University of North Sumatra.

### Coefficient of Determination

Statistical test for the third substructural coefficient of determination can be seen in table 10 as below:

**Table 10: Coefficient of Determination**

Model	R	R Square	Adjusted Square	R Std. Error of the Estimate
1	.616a	.414	.367	4.13509

a. Predictors: (Constant), Reward, Spiritual Capital

b. Dependent Variable: Lecturer Performance

Source: Attachment of SPSS Output

Table 7 shows that the value of R Square is 0,414 or 41,4% which means that percentage of the influence of independent variable (Spiritual capital and Return) to Lecturer Performance is equal to the value of coefficient

of determination or 41,4%. While the remaining 58.6% is influenced or explained by other variables not included in this research model.

## **8. Discussion**

### **8. Discussion**

#### ***8.1 The Spiritual Capital gives the Positive and Significant Influence to the Lecturer Performance***

Based on the results of hypothesis testing obtained a significant path coefficient between Spiritual Capital (X1) with Lecturer Performance (Y), which is equal to  $0.2492 = 0.062$ . This indicates that every increase of Spiritual Capital variable one unit, it will increase the Lecturer Performance variable to 0.062. The value of this coefficient is categorized as middle value. This finding also confirms that Spiritual Capital directly determines Lecturer Performance level is 6.2%, and empirically proves that Spiritual Capital also influences how lecturer's behavior in work (performance).

The results of this study are relevant to Tepeci's opinion in [37] noted that the effectiveness of an organization can only be determined by members of the organization (people), namely how the capacity of its members (people perform) in the seriousness of work (job performance) which is extensively explained that besides organizational commitment and job satisfaction affect job performance there are also variables that directly influence the individual values and spiritual capital.

The explanation shows that lecturers as individuals with competent, organized, systematic, self-disciplined and achievement-oriented are descriptions of high individual values, it also tend to have better job performance [38]. And the existence of spiritual values (Spiritual Capital) which is utilized in individual work activities finally will also make the individual performance better, the performance is directed to the objectives legally, not violate the law, and in accordance with the norm or ethics. This is because Spiritual Capital is able to change low motivation (material / money) towards high motivation (exploration of strength from nature, self-control and higher devotion) [39].

Lecturers with performance influenced by spiritual values (Spiritual Capital) are individuals referring to beliefs and practices based on the belief that there is a transcendent dimension in life. Such beliefs have linked feelings of fundamental goals, meanings, and feelings of being connected to others that are the way how to find the meaning and the goal of life personally and universal in which the application can be practiced anywhere, one of them in the workplace. With the existence of Spiritual Capital, the individual lecturer refers to the basic capital it has to work and strive not solely for financial and material gain, as there is a more long-term dimension expected through the optimization of Spiritual Capital. Indeed, the success of each individual cannot be separated from efforts to change the work culture so as not to be mere material-oriented (capitalism). The spiritual intelligence that is integrated into every activity will teach people to express and give meaning to each action, so that it seeks to perform well.

Thus the individual value (value of the individual) in the application is never separated from the characteristics or capacities underlying a person who reacts and integrates with other people or the harmony of feelings with the thoughts confronted with the environment [40]. And the individual who finds the meaning of his great life in



work, the individual who feels called on the job, and experiences higher job satisfaction [41].

### ***8.2 Rewards / Compensation has a direct effect on Lecturer Performance***

Based on the results of testing the eighth hypothesis obtained a significant path coefficient between Rewards / Compensation (X2) with Lecturer Performance (X5), which is equal to  $0.2252 = 0.050$ . This indicates that any increase of Rewards / compensation of one variable will increase the lecturer's Performance variable by 0,050. The value of this coefficient is categorized as middle value. This finding also confirms that the Compensation directly determines Lecturer's Performance level of 5%, and empirically proves that the Rewards / Compensation also influences how the lecturer's behavior in work (performance).

The results of this study are in line with Rivai (2009: 78) who argued that compensation is an important factor to develop employee morale and employee motivation in order to work competitively to improve individual performance within the organization [42].

As stated in the previous chapter II, sociologically in everyday human actions there is a causal relationship, where in doing a human action is driven by something that is expected is appreciation. Although it is not always revealed in real terms, but according to Nasution in [43] noted that everyone is doing something, based on the desire to obtain satisfaction based on the balance between the cost and the rewards it earns. That is, performance is the work of behavior [44].

This sense of performance links between work with behavior. As a behavior, performance is a human activity that is directed at the implementation of the tasks of the organization charged to it.

Winardi in [45] has been described how the views of experts on rewards, such as Maslow's hierarchy of needs theory, McClelland's theory, Herzberg's two-factor theory, expectation theory, and the theory of justice that the rewards / compensation are:

- Salary / wages is a unique reward that can meet the needs of different,
- Salary is an important thing as a source of performance feedback to group and individual that has high achievement.
- The main salary or salary can prevent the occurrence of dissatisfaction and if there are additional rewards specifically for the work performed properly, it can lead to satisfaction and increase work motivation.
- Salary is a good motivator to improve performance, if managed properly.

The view of the expert gives an understanding that besides the salary received by each individual (lecturer) in the work there are also allowance salary given such as; position allowance, family welfare allowance, allowance to excess teaching hours, allowance for intensive research, allowance of promotions and other allowances, so that they have a high spirit and motivation in carrying out their three darma (three responsibilities of educators) that implicates for improving the quality of their performance.

## **9. Conclusions**

1. Spiritual capital has a direct positive effect on the performance of lecturers of Muhammadiyah University of North Sumatra. It means, the stronger the Spiritual capital of the lecturer, the higher the lecturer's performance.
2. Rewards/Compensation also has a direct positive effect on the performance of lecturers University of Muhammadiyah North Sumatra. It means that, the better the reward / compensation the lecturer received, the higher the lecturer's performance done.
3. The influence of Spiritual Capital variable and Reward on Lecturer Performance is still categorized as middle or average value (tend to be good), so it takes more effort from the university to improve to reach up to very good category.
4. Spirituality of UMSU lecturers in general is good but not yet fully integrated (utilized) in every performance.

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