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**2**  
**THE ROLE OF BANJAR CULTURE IN IMPROVING ORGANIZATIONAL PERFORMANCE THROUGH THE DEVELOPMENT OF BUSINESS UNIT CENTER TOWARDS SELF-RELIANCE CIVIL SOCIETY ORGANIZATION IN THE MUNICIPALITY OF BANJARMASIN - SOUTH KALIMANTAN**

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**ABSTRACT**

*This research aims to shove Civil Society Organizations (CSOs) as Non-Profit Organization to be self-reliance in their funding, by applying Banjar culture to improve organizational performance. It targets the development of Central Business Unit as a mean towards CSOs independency.*

*Test of quality data excluded two data sources as outlier data with the result 34 data that normally distributed for instrument analysis. Validity testing output for Banjar Culture provides instruments with r-value above r-table of 0.3891 with its reliability score of 0.792. Meanwhile, the validity testing output for CSOs performance provides instruments with r-value above r-table of 0.4187 with its reliability score of 0.885. The simple regression proofed the model is not significant to explain the role of Banjar Culture in improving CSOs performance; in line with the accepted hypothesis null statement (Application of Banjar culture will not improve CSOs performance significantly). This research suggest for specific sample of population in assessing culture, especially at community organization or organization which are specialized in culture as well, because the culture live in personal context, not in the professional context. In addition, applying local cultures does not against the value of professionalism as long as they are the cultural values that promote the best interest for all and uphold partnership than individualistic.*

Keywords: Banjar Culture, CSOs Performance, local culture

**INTRODUCTION**

The government's efforts in enacting and ratifying the amendment of the Bill on Societal Organization (*RUU Ormas*) number 8 in the year of 1985 is angling pros and cons among civil society organization. The growing refusals of the Bill are sets off by several reasons, such as: the apprehension of congregate prohibition to reveal their aspiration and opinion in written or spoken manner; there are negative perception toward civil society organization that their existence incline to be dysfunctional rather than holding the pass to the community interest. Civil society organizations viewed as a problem maker as they are judge for being not objective since external resources fund their activities. It grows the hesitation that they are not carrying out the community interest as they are but endeavor their sponsor's interest. Other resentment to the Bill is the doubt of its capacity to accommodate the diversity of civil society organization in the country. However, the government considers it necessary

to control the large number of civil society organizations existed, as there were 65.557 registered organizations (Ministry of Home Affairs in al Hamzah, 2013) with membership capacity ranging from minimum to millions. It necessities related to the civil society organization activities and characteristics that each of their program must always interconnect to society.

CSO's/ NPO's independency largely depends to several aspects such as the basic philosophy, financial, and practical political traction. Especially in the reformation era today, there is many CSO's independence eroded by leaving idealism towards pragmatism. They are gets caught in the traction of practical political interests, either explicitly or implicitly. This kind of traction is often encouraged by the financial aspects. CSO's affiliate with and are involved to bear unhealthy practical politics interest and some of them are fully depends on the abroad funding. In such conditions, only stand alone professional attitude to define them as a good and respectable organization. To make it happen, it takes independence and idealism that is free from the mentality of *inlandeer*.<sup>10</sup> The state should provide the nationalistic political education in the development of self-reliance and professionalism for CSOs as the form of responsibility for state management to the public. In Banjarmasin, the municipality capital of South Kalimantan Province, there is 26 registered CSOs that legitimating themselves in Government Office for National and Political Unity (*Kesbangpol*) from total 126-listed organization. The 36 CSOs declared themselves engaged in the field religious, cultural, environmental, and other public interest as the basic requirement from the government. The tracking of randomly picked CSOs finds that there are CSOs that only live just to receiving any financial assistance with the minimum social activities and sometime there are failures in address search to find their listed address. Their address does no longer exist or there is no such kind of address. This circumstance is quite alarming, because people sell societal value for money that mainly caused by their inability of generating funds independently. Under the cultural perception, CSOs communities live in a strong Banjar cultural environment that is firmly rooted. We see it as resources to improve the organizational quality. Therefore, this study focuses on empowering civil society organizations to be self-reliance by utilizing Banjar culture to improve their organizational performance.

## LITERATURE REVIEW

### The Banjar Socio-Cultural Values: The General Characteristics

Among numerous tribes in Indonesia, Banjar tribe is one of the tribe that uphold their traditional cultural concept that by Daud (2000) expressed in two main characteristics. The first characteristic is the believe that to live is to face the challenge, by working to be prosperous. These believe lived under the strong religious value that provides boundaries to stand on one's last legs in work. In consequences, people limiting their hard work until they perceive their life is quite prosperous. Moreover, when it was quite prosperous, people tend to start living a more relaxed by pursuing the practices of religion. In the end, some communities affirm that life is for charity worship. The last characteristic is quire controversial to the religious values by having a traditional view. There are two common traditional view stated, they still believe in magic - still cannot accept the rational view that

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<sup>10</sup> Slave mentality, since the country have been colonized for about 350 years

requires them to break away from the magical belief, and they cannot rely on the honesty. Thus, on various occasions and circumstances, people still turned to the magical effort and guided by the belief that "it's ok for a bit dishonest". Beside those two general characteristics, there is also non-material culture of the Banjar ethnicity that is abstract and pervasive in the pattern of attitude, mindset, feelings and many aspects in daily life which in regional languages known as conception of *bubuhan*, *papadaan*, *gawi sabumi*, and *kayuh baimbai* (Subiyakto, 2010).

*Bubuhan* is the term and mention for a certain clan or family members. *Bubuhan* system expressed as a function of the collective life of the community since the time of royal Banjar, characterized with more targeted measures to collective families who adopted and maintained as a tradition in social life. It can simply state that the *bubuhan* is a family bond - based on the similarity of descendants and ancestors. The main principal for this cultural concept is support each other, help each other and work together as long as there is a common ancestor. For example, in the old days during the colonial era, two *bubuhan* will unite through marriage to strengthen them against colonialism. In advance, the concept of *bubuhan* is no longer base on the similarity of ancestry, but on shared interests.

The second cultural concept is *papadaan*. It is a term and mention for fellow being, the expansion of *bubuhan* cultural concept - which be likened that *papadaan* contain of a lot sets of *bubuhan*. The value contained in the concept of *papadaan* is a peaceful way between *bubuhan*, because of its broad flexibility spectrum. As a cultural element of Banjar culture, *papadaan* have a high value of solidarity, proactive and productive, which tends to contradict with cultural concept of *bubuhan* that more narrow, egocentric and group individualistic.

The third cultural concept is *gawi sabumi*. This term is synonymous with mutual assistance. This is a good point, but philosophy in this the cultural concept is the mutual activities creates reliance on others, described with a group of people that working odd jobs to make things done. Impact of this cultural concept is the imbalance workload, because the job is well done but the quality of the process is quite poor. We need to consider that not every job are well be done by mutual assistance.

The last cultural concept is *kayuh baimbai*. It literary meaning is rowing together and perceived as partnership. This cultural concept contain values to work together in order to achieve certain goals, thus it has a target to achieve and have a clear planning and clear task distribution. Broadly speaking, this conception contains the values of harmony, mutual respect, mutual trust, mutual help and mutual aid. It is simply say that live is to serve.

### **CSOs Organizational Performance**

As non-profit organization, CSOs enjoy considerable autonomy in defining the mission, set goals, and develop strategies to achieve its goals. In addition, non-profit organizations receive tax exemptions, and their donors receive tax deduction. The tax deduction that represents a loss of government revenue and it considered as a form of tax subsidies. Implicitly declares that within a certain range the non-profit organizations uses the public funds. This condition drives society concerned to ensure the accountability of non-profit organizations - that they are responsible for the entrusted resources, and uses it to pursue their social mission.

There are three main mechanisms for non-profit organizations to be remaining accountable. They are the role of law; self-regulation (in the presence of: standards and accreditation as the third party recognition of its competence); and the disclosure, the

observable upholds the non-profit behaviour to be seen by donors, media and other relevant parties (Uk.sagepub.com, 2008). Civil society organizations is an organization formed by community members, Indonesian citizens voluntarily on the basis of similarity of activity, profession, function, religion, and belief in God Almighty, to participate in the development in order to achieve national objectives within the Unitary State of the Republic Indonesia which in accordance to Pancasila. It is stated in Part I, General Provisions: Article 1 of Act Number 8 in 1985 about Civic Organization (Jabar.kemenag.go.id., 2014). Updated act that triggers the controversy define that Civil society organizations is an organization an organization founded and formed by a voluntary society based on common aspiration, desire, needs, interests, activities, and goals to participate in development in order to achieve the purpose of the Unitary Republic of Indonesia based on Pancasila (icnl.org., 2014). Thus, the act establishes the civil society organization objectives. The stated objectives emphasizes at several reason for the CSOs existence. One of the objectives for establishes CSOs is to lever community participation and empowerment. Moreover, they also provide services to the society; maintain the religious value and belief in God Almighty; preserve and maintaining norms, values, morals, ethics, and cultural life within the community; conserve natural resources and the environment; developing social solidarity, mutual help, and tolerance in society; establish, maintain, and strengthen national unity; and comprehend the goal of the state.

The flourish interest to find out the role of culture to variety variable seems new get into its edge. Chrisman, Chua, and Steier (2002) empirical study involving region, urbanization, nativity, ethnic mix, and family involvement in examining culture dimension. They were interested in finding culture's role in shaping perception toward organizational performance. Research conclusions implicitly stated that culture has no influence toward perceptions. They suggest testing it in other location and other culture. This research try to find out how culture - as means - in lever organizational performance.

### Research Hypothesis

H<sub>0</sub> Application of Banjar culture will not improve CSOs performance significantly

H<sub>a</sub> Application of Banjar culture will improve CSOs performance significantly

## RESEARCH METHOD

In finding the role of Banjar culture in improving CSOs performance, developed questionnaire aimed to gather primary data to be analyze. Development of questionnaires items is passing through several phases briefly as this below rationalization.

### Banjar Culture as Independent Variable

According to Subiyakto (2010), indicators for Banjar Culture consist of four below cultural concept to build up questionnaire items. First indicator: cultural concept of *bubuhan* is use to make available several items. They are: Similar interest; Shared goal; Similar opinion; Sense of superiority; Mastery in life; Being actor in neighbourhood; Finding solution in their own way; Acting as their own way; Establishing the best decision according to their own belief. The second indicator: cultural concept of *papadaan* is use to make available several items as: Agreement to things that consider as important; Shared objective; Shared belief; Live in harmony along with the values in good manner; Betterment of self-conduct first; being egalitarian; Acting in line with its purposes; Being effective; and Being efficient. The third indicator for cultural concept of *gawi sabumi* is use to make available several items. They

are: Comprehend the job's responsibility; Acknowledge the purposes of doing things; Doing their best in working available tasks existed; Just do thing as they are; Avoid of being see as jobless people; the Fourth indicator: cultural concept of *kayuh baimbai* is use to make available several items. They are: Clear organizational vision; Clarity of mission; Clarity of program's purposes; Clarity of objective; Clarity of action; Well job distribution; Concern for individual capacity in task distribution; and Always have a person in charge for every activities.

### **CSOs Performance as Dependent Variable**

According to Wibisono (2011), there are five indicators in figure up CSOs performance.

The first indicator: the suggestion and community feedback is use to make available these questionnaire items: Community suggestion to CSOs and CSOs feedback to community. The second indicator: outreach is use to make available these questionnaire items: Relationship to society and Society's assessment to CSOs output. The third indicator: community and other CSOs support is use to these questionnaire items: Community support and Other CSOs support. The fourth indicator: Partnership to other CSOs and to local government is use to make available these questionnaire items: Relationship among CSOs and Relationship to local government. The fifth indicator: Press-covering is use to make available items: CSOs relationship to local newspaper media and CSOs relationship to local TV media.

### **Respondents Characteristic**

Distributed questionnaire generates primary data that to be examining to describe respondent individual characteristic and to detect whether there are outliers – the not normal distributed data. The respondent individual characteristic describes as follow:

- 1) Among 36 respondents there are 55.56% male and the rest of it are female. The slight distinction shows that there is still male dominance in operating CSOs for reasons. Assumed that females are valued as domestic manager, their orientation is more string to household activities especially for wives. Without their husband's blessing and permission, even though they insist to join a certain CSOs, they will burden with the unbalance CSOs – life. It is the eastern perspective toward women that sometime that still well maintained. For the next individual characteristic, not every respondent fill the blanks about their individual information. It is occurring in provide information about their age.
- 2) There are 30 respondents willingly filled the blanks about their age. From those willingly respondents, it found that they are in ages of 41-50 years old. It can be assumes that be the CSOs members is an effort of pursuing a certain target, because in those range of ages, people are already bear a certain responsibility. Being CSOs member is not their primary activities perhaps – but to support them. They are able to plan and maintain its balance so both activities are not predatory to one another.
- 3) Respondent's educational information shows that there are two respondents are leaving it blank. There are more than 50% of respondents are above high school educated. They are diplomas, bachelors, masters, and even doctoral degree. Under these circumstances, the high level of education provide positive expectation for professional CSOs and well maintained organization in pursuing social goals.
- 4) For membership period, all respondents are willingly to provide the information. One period of membership is equal to 5 years. Among 36 respondents, 33.33% are newbie,

while the rest is about 3 years until more than 9 years of membership period – equal to 6 years to more than 15 years. The newbie assume to be more practical than idealistic. They are more pragmatic than idealistic.

**Descriptive Statistic for Primary Data**

The result from descriptive statistical analysis as we can see in Table 1 provides information that:

- 1) Among 36 respondents, the average score for Banjar Culture is 3.7019, with Deviation Standard of 0.54530. This result shows a small variations since the score for Deviation Standard is below 20% of mean ( $0.54530 < 0.740389$ ). Full agreement of the questionnaire item positive statement represent in average score of 4. The value of 3.7 represent the hesitant of respondent to the situation provide in the questionnaire items which mean they are not fully agree that they apply Banjar Culture in their CSOs activities, that they are not fully apply the cultural concept of *bubuhan*, *papadaan*, *gawi sabumi*, and *kayuh baimbai*.
- 2) Meanwhile, the average score for CSOs performance is 4.20 with Deviation Standard of 0.415 that is illustrate a small variation since the score for Deviation Standard is also below 20% of mean ( $0.415 < 0.839833$ ). The average score of 4 represent an agreement about positive statement in measuring CSOs performance, that they are: take and receive the suggestion and community feedback; provide positive outreach; receive community and other CSOs; make partnership to other CSOs and to local government; and they press-covered.

**TABLE 1. DESCRIPTIVE STATISTIC**

	N	Minimum	Maximum	Mean	Std. Deviation
BanjarCulture	36	1.00	4.58	3.7019	.54530
performance	36	3	5	4.20	.415
Valid N (listwise)	36				

Source: primary data processing in 2013

- 3) To provide a good primary data for the next analysis, outlier data is required to be detecting for exclusion. Resulted z-score form analyses must be in range of -1.96 to +1.95 for level of significance 5%. As illustrate in Table 2,

**TABLE 2. Z-SCORE**

Resp number	Zbud	Zkin	Resp number	Zbud	Zkin
1	1.06	1.93	14	0.90	-0.26
2	-0.35	0.60	15	-0.04	-0.26
3	0.20	0.17	16	-0.06	-0.91
4	0.33	0.99	17	-0.63	-0.48
5	-0.06	-0.50	18	-0.50	-0.26
6	-0.17	-0.48	19	-0.26	-0.05
7	0.29	-0.91	20	-0.59	-0.48
8	-0.44	-0.48	21	0.01	-0.12
9	-0.22	0.60	22	0.80	1.28
10	-0.17	-0.48	23	-0.06	-0.48
11	-0.06	-1.56	24	-0.10	1.28
12	1.61	-0.70	25	0.56	-1.68
13	1.15	0.60	26	0.82	-0.26

14	0.90	-0.26	27	0.27	1.93
15	-0.04	-0.26	28	0.11	1.06
16	-0.06	-0.91	29	0.00	0.00
17	-0.63	-0.48	<b>30</b>	<b>-4.95</b>	<b>1.93</b>
18	-0.50	-0.26	<b>31</b>	<b>-0.43</b>	<b>-2.24</b>
19	-0.26	-0.05	32	0.60	-0.48
20	-0.59	-0.48	33	0.36	1.50
21	0.01	-0.12	34	0.55	0.17
22	0.80	1.28	35	-0.17	-0.48
23	-0.06	-0.48	36	-0.37	-0.48

Source: primary data processing in 2013

Between 36 respondents, there are 2 outlier data came from 2 respondent number 30 for Banjar Culture with z score -4.95 and respondent number 31 with z-score -2.24 that both score are out of required range. Those data will exclude from validity testing.

### Validity and Reliability Test

#### Validity Reliability Test for Banjar Culture Instrument

This test performed to determine the validity of a measuring instrument. Determining r-table score for  $df = 33 - 2 = 31$  with level of significance 5% draws interpolation since 31 is not listed in r-table. Interpolation conducted by averaging r-table score for df 30 and df 35 as:  $(0.349 + 0.325) : 2 = +0.337$ . Thus, r calculation must be positive and its score is more than r-table to meet the validity criteria. Resulted that valid data acquired in third validity round test and 21 items are not qualified.

**TABLE 3. R-TABLE/ CORRECTED ITEM TOTAL CORRELATION**  
Valid in 3<sup>rd</sup> round  
Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
A8	43.2294	21.474	.390	.789
B1	41.8382	22.473	.340	.792
B7	41.4147	23.475	.576	.769
B9	41.3441	24.260	.539	.775
C3	41.3500	23.932	.528	.773
C4	41.6912	22.437	.469	.773
C5	43.1265	21.243	.523	.767
C6	43.4324	21.917	.387	.787
D4	41.1618	24.658	.419	.781
D6	41.4029	23.197	.521	.770
D7	41.3500	23.314	.529	.770
D9	41.1971	24.529	.464	.779

Source: primary data processing in 2013

Since all data already meet the validity criteria, then the analysis continue to the reliability analysis. R-table score for  $df = 12 - 2 = 10$  with level of significance 5% resulted in r-table



score for 0.3981. The resulted Cronbach alpha of 0.720 (in table 4) puts the rest of item meet its reliability criteria.

**11**  
**TABLE 4. RELIABILITY SCORE**  
**Reliability Statistics**

Cronbach's Alpha	N of Items
.792	12

Source: primary data processing in 2013

**Validity and Reliability Test for CSOs Performance Instrument**

R- Table score for this instrument found under  $df = 11 - 2 = 9$  with the r-table score of 0.4187 under level of significance 5%. Resulted that valid data acquired in third validity round test and 3 items are not qualified.

**7**  
**TABLE 5. VALID DATA FOR CSOS PERFORMANCE**  
**Item-Total Statistics**

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Y1	33.8265	10.767	.573	.877
YB1	33.7676	10.700	.668	.870
YB2	33.9324	10.806	.632	.873
YC1	34.2618	10.652	.473	.889
YC2	34.2029	10.274	.519	.886
YD1	33.9324	10.370	.791	.861
YD2	33.9059	10.078	.702	.866
YE1	33.9265	10.219	.740	.864
YE2	33.8676	10.444	.756	.864

Source: primary data processing in 2013

Since all data already meet the validity criteria, then the analysis continue to the reliability analysis. R-table score for  $df = 9 - 2 = 7$  with level of significance 5% resulted in r-table score for 0.4187. The resulted Cronbach alpha of 0.885 (in table 6) puts the rest of item meet its reliability criteria.

**12**  
**TABLE 6. RELIABILITY CSOS PERFORMANCE INSTRUMENT**  
**Reliability Statistics**

Cronbach's Alpha	N of Items
.885	9

Source: primary data processing in 2013

**Simple Regression Model**

**TABLE 8 MODEL SMMARY**  
**Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.072 <sup>a</sup>	.005	-.024	.45832

a. Predictors: (Constant), BB

Source: primary data processing in 2013

Input for regression analysis in determining effect of Banjar Culture toward CSOs performance is the Reliable data. Processing data for simple regression resulted in correlation coefficient value (R) is 0.072 is considered as very low. It is show the very weak relationship among research variable. Determination coefficient (R<sup>2</sup>) tells how good the regression model is, formed by independent and dependent interactions in value of 0.005. It tells that Banjar Culture affecting CSOs performance only in 1%. It is an extremely low – that is almost has no influence at all.

**TABLE 8. LINEARITY OF REGRESSION**

9

ANOVA<sup>b</sup>

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.037	1	.037	.177	.677 <sup>a</sup>
	Residual	7.142	34	.210		
17	Total	7.179	35			

a. Predictors: (Constant), BanjarCulture

b. Dependent Variable: CSOsPerformance

Source: primary data processing in 2013

Determining Linearity of the regression was by the significant value, (F-test) that is requires below 0.05. With the significant value above 0.05, it is 0.677 (Table 8) the regression model build from research data is not significant. The linear regression model does not meet the linearity criteria. This mean that the regression model cannot be utilize to predict the role of Banjar Culture to CSOs performance. There are certainly other variables possessing the significant role to lever CSOs performance – and that is not the local culture even in the reality it shows their significant influence.

**TABLE 9. MODEL FOR REGRESSION**

10

Coefficients<sup>a</sup>

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	4.427	.465		9.521	.000
	BanjarCult	-.052	.123	-.072	-.420	.677

a. Dependent Variable: Kin

Source : Processed primer data, 2013

Resulted constant and Unstandardized Coefficient B forms below regression model:

$$Y_{CSOsPerf} = 4.427 - 0.052_{BanjarCulture} + e$$

The constant value of +4.427 means: without Banjar Culture, CSOs performance is already positive. The relationship among variables is negative (from B<sub>BanjarCulture</sub> of -0.052) that interpreted as increasing Banjar Culture will lowering CSOs Performance or lowering Banjar Culture will increasing CSOs Performance.

### **Hypothesis Testing**

Analysis deliver the t-count value of -0.420 compare to t-table value 1.89458 (from  $df = 9 - 2 = 7$ ). It turn the t-count is smaller that t-table value, thus  $H_0$  is accepted that the Application of Banjar culture will not improve CSOs performance significantly.

### **Implication in the Result of the Study**

#### **Theoretical Implication**

The previous study by Chrisman, Chua, and Steier (2002) found that culture has no significant effect to perception toward business performance and they were suggesting doing investigation in other culture and in other region. The finding in this research is get along with their finding that culture has no significant influence to organizational performance (the CSOs performance).

#### **Managerial Implication**

People lives within their own values rooted from their basic culture, thus it become their personality, which differentiate them to other culture. When CSOs are not yet self-reliable, they always wait for external donation, which is susceptible to be pragmatic because its donors interest. Assume the CSOs no longer uphold their idealism or at least well maintain its reason for existence for social purposes as determine in the Act for Civil Organization. Afterwards, there is nothing wrong with applying their local culture; in this case is Banjar Culture, professionally.

## **CONSLUSION**

### **Result**

The research conducted that promoting the role of Banjar Culture to be advantage CSOs performance finds that in CSOs on Banjarmasin - the application of Banjar culture does not improve CSOs performance significantly by accepting  $H_0$ . Thus, it will not provide enough support in developing the strategic business unit for them to be the self-reliance CSOs. Even though in daily activities, the Banjar cultures clear observable in its application.

### **Suggestion**

There is an open door for them for being elective to practicing the relevant values of Banjar culture to increase their organizational performance, such as the cultural value of *papadaan* and *kayuh baimbai*. The culture value of *papadaan* is promoting the best interest for all and the other one is promoting partnership than being individualistic with upholds a high value of solidarity, proactive and productive,

Culture is more limited to whom they believe its norms. In assessing culture as variable, we think it will be better if focusing in specific population live in the same context of culture who brought together into a certain community organization specializes in culture, not in general community organization.

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