The Effect of Organizational Culture, Leadership, Personal values , and *Ihsan* behavior on Masyithoh Islam Hospital.

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ABSTRACT : *Ihsan behavior (benevolent) was highly recommended by Prophet Muhammad to Islam followers. Ihsan Behavior literally means to do good thing, or to do my best. In context at Masyithoh Islam hospital, nurses can to provide services based on Ihsan behavior. This article aims to describe the relationship of organizational culture on leadership, personal values and Ihsan behavior in Masyitoh Islam Hospital. It can be explained that: (1) organizational culture is related to Ihsan behavior. This means that better organizational culture in Masyithoh Islam Hospital can make better nurse Ihsan behavior. (2) Organizational culture relates to leadership. This means that leadership directly relates to organizational culture in Masyithoh Islam Hospital (3) Leadership is not able to affect Ihsan behavior. This means leadership is not directly related to Ihsan Behavior in Masyithoh Islam Hospital. (4) Organization culture is affect on personal values. This means personal value is directly related to organizational culture in Masyithoh Islam Hospital. Personal values are in accordance with cultural values that built Masyithoh Bangil hospital to improve Ihsan behavior of nurses. Research results show that personal value variables does not have significant effect on Ihsan behavior. This is possibly because of personal values of nurses are still diverse and overall nurses have not been able to reflect Islamic values .*

KEYWORDS: *organizational culture, Leadership, Personal values, Ihsan Behavior, Masyithoh Islam Hospital*

I. INTRODUCTION

Service companies as hospitals need *Ihsan* behavior that become a determinant of success or failure. Many employee behavior at hospital, mainly nurses, does not show Islamic behavior despite they work within Islamic organization. Islam not only teaches its followers to worship alone, but also teaches to do good in of working even achievement. This is proved from the meaning of word Islam itself, which contains three meanings: safety, peace, and prosperity. "To achieve this welfare, Islam strongly encourages his people to work best with achievement" (Buchari, 2009).K.H. Ali Yafie states the word "*amal*" is still often defined as an act of nature or meaning sacred rituals, such as prayers, charity, and donation and so on. As a result, daily work such as trade, farming, carpentry or employee in an office or factory is not covered by *amal*. Islam emphasizes its adherents to work with full accuracy, passionate and diligent. Precision in Islamic is known as "Ihsan will ensure quality work " (Buchari, 2009). Islamic work ethic is derived from Islamic belief system as pillar of faith. Islam work ethic concept are (1) work is a translation of *Aqeedah* (islamic law), (2) based on work of science, and (3) work to imitate the divine nature and to follow His guidance (Asifudin, 2004).Man was created just for worship Him in any form activities. Therefore, Muslims must always obtain acquiesce of Allah, and to do good deeds sincerely for Allah only. It is consistent with Al-Kahfi: 110

" Say, I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone." "

Work is process of liberation and affirmation for human, no exception for nurses in hospitals. Hospital is one form of service that can be provided by government or private. The government itself continues to strive to provide hospital services to community as well as possible. However, the lack of resources makes government can not able to serve all society needs rightly (Fiery, 2008). This creates an opportunity for private sector to establish a hospital. As one Islamic organization with widespread throughout Indonesia, Nahdlatul Ulama (NU) felt compelled to share the social services to society in field of health. Across Indonesia, NU has a lot of setting up a hospital to serve patients.Patients in present era not only want cure from hospital, but more than that, they also need special services based on their individual needs. Hospital should be able to capture differences and needs of service users while helping to meet the various needs. Behavior that promotes the

interests of others can help relieve the body from excessive stress feelings. Good works, creates a feeling of happy self, this will stimulate the body's production of morphine on brain, and are directly related to formation of antibodies in immune system. An experiment by David McClelland asked a number of young men watching a movie about the efforts of social workers to help the poor in Calcutta, India. Blood levels of respondents tested twice, before and after watching film. Levels of Immunoglobulin as a type antibodies experienced a significant rise. As in Quran (Al - Qasas: 77) states:

".... And do good thing (to others) as Allah has done good to you..... "

Hospital establishment is pioneered by NU not only in big cities such as Jakarta or Surabaya, but also in smaller district, such as in Malang, Jember or Pasuruan. Masyithoh Islam Hospital at Bangil City is one of hospitals within NU Pasuruan umbrella. Hospital development at Masyithoh showed significant improvement. It is inseparable from the work of Islamic culture were applied in Masyithoh Islam Hospital.Schein (2004) states there are two basic organizational culture, namely to ensure the life and adaptation to external environment, and to ensure internal integration. Problems of external adaptation countermeasures basically determine the style in which some of system should be able to cope with environmental change. There is a link between cultural models to one another, also frequently occur mixed between contemporary and Islamic culture. Like most Islam hospitals today, Islamic only become artefacts, while values and assumptions are mixed between contemporary and Islamic culture, even difficult to distinguish its practice.Culture that not consistent with leadership will makes organization face difficulties. Therefore, it should be noted clearer view of leadership and Cultural Organization (Tohidi and Jabbari, 2012). Leadership is one functions of management that very fundamental in achieving organizational goals. At heavy atmosphere, leadership is forced to confront several of issues such as structure and order, coalition, power, and environmental conditions of organization. Most of leaders of Islamic hospital was forced to influence and creating values that not consistent with Islam teachings. A good leader is a leader who has a personal value.

Personal value is the most important capital in leadership. Without personal value, a leader simply works on basis of power and will not be able to perform its role effectively. He will not be able to fulfill its responsibilities well. Several mechanisms have been proposed to create a personal value. Johnson (2004) states there are four processes that shape personal values : (1) assumptions and beliefs, (2) moral development, (3) the development of consciousness, and (4) structural combination.Organizational culture, personal values and leadership greatly influences nurses *Ihsan* behavior (Schein, 2004; Branzei, 2007; Ellinger, 2012). Leadership can be a patron for nurses who determine the progress made in NU. When we look back in years when NU was led by Gus Dur (ex Indonesian president), transformational leader style with full of charisma, he affect and creating enormous progress. Leadership effect is also felt in organization under the Nahdlatul Ulama umbrella, such as Masyithoh Islam Hospital at Bangil.Based on background mentioned above, this study will describe the effect of organizational culture, leadership and personal values on *Ihsan* behavior at Masyithoh Islam Hospital.

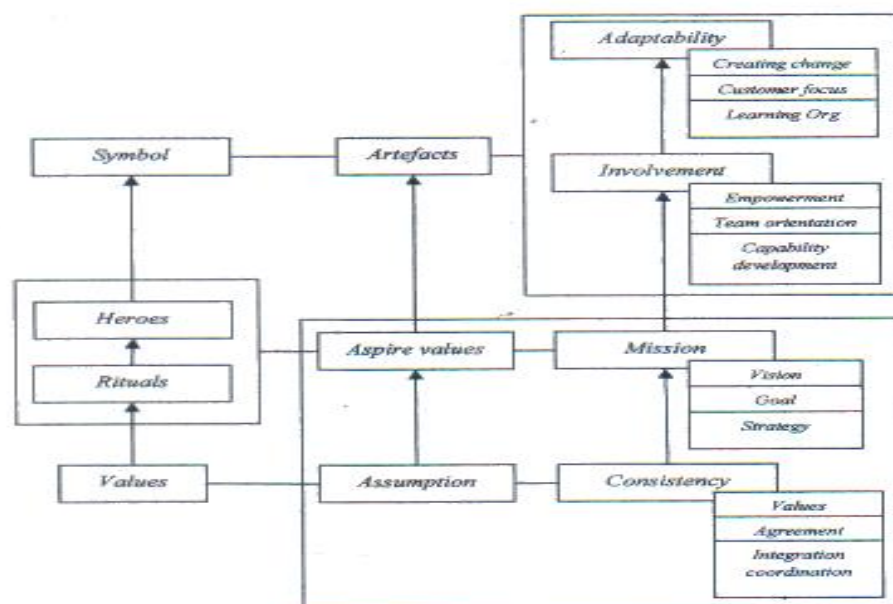## II. THEORETICAL STUDY

Organizational Culture

Organizational culture has emerged as a phenomenon that concerned by to practitioners and theoreticians around the world for at least two decades (Ogbonna and Harris, 1998). In Indonesia, one of experts who develop persistent enough organizational culture is Ndraha (2003) who said that organizational culture in Indonesia known since the 1980s, when private sector have opportunity to develop the non-oil sector enterprises. Then in 1990s, there is a lot of conversation about the need for new values, culture conflict, maintaining Indonesia culture, and developing new values .Organizational culture conceptualization is a difficult task, due to fact that there is little agreement on what is meant by the concept, how it should be observed and measured, and how these concepts relate to psychological theories of industrial organization and more traditional. More popular concept of organization labeling complicates this condition, from value statement of common behavior patterns, such as organizational culture (Schein, 1990). During early 1980s, organizational culture is presented as a universal solution to solve any problems organization. Nevertheless submitted that complexity and intricacy of organizational culture concept has been increasingly confusing executives and researchers instead of giving them enlightenment (Ogbonna and Harris, 1998).Schein (1990) defines culture as pattern of basic assumptions invented, discovered and developed by a particular group when learning to overcome problems of external adaptation and internal integration that works well and valid. Therefore, it teaches new members correct way to understand, connect and feel in relation to those problems. Schwartz and Davis (1981) suggests that culture is a pattern of beliefs and expectations that distributed by members of organization that creates norms that powerfully shape the behavior of individuals and groups within organization.

Denison (1997) present following as definition of organizational culture. Organizational culture provides the basis for values , beliefs and principles that serve as foundation for organization's management system, as well as a set of management practices and behaviors that demonstrate and reinforce the basic principles. The principles and practice are durable because they have meaning for organizational members.

According to Robbins (2011), culture concept is really a new phenomenon which has been used in last two decades. However, organization climate has become a traditional with respect to fact that this can be observed and measured directly (Schneider, 1975). During late 1950s and 1960s, field of organizational psychology began to differentiate itself from an industrial to an increased emphasis on working group and the whole organization and pattern of norms and beliefs that split between these groups. When attention to understanding relationship between organization and organization grew, concept of anthropology and sociology began to affect this field (Schein, 1990).However, culture concept only emerged when researchers found he felt the need to explain pattern of organizational behavior and the level of stability in behavior of groups and organizations that are not highlighted previously (Ouchi 1981). A group of trained sociologist from Chicago University conveys persuasively that one can not fully understand the dynamics of organization unless that person understands the importance of local interpretive structure and ritualized practices (Schein, 1971). Although researchers rarely talk about organization culture, their study clearly cultural oriented, and their work is strongly influenced by a number of academics and then adopts the term explicitly (Barle, Meyer and Gash, 1988). One of authors who still have an affect on cultural aspects of organization now is McGregor. He is the first to demonstrate practical application of his findings about corporate culture from Hawthorne studies (McGregor, 1960). Argyris (1964) present a strong case to reduce number of organizational control. He said that pressure exerted against human organizations is often defeated by goals of effectiveness and efficiency of organization. Likert (1961) emphasized the need for corporate culture and shows that there is a significant correlation between employee attitudes with performance.

However, not until the 1970 this idea began to create interest explicitly and sustainable. During this period, organizational behavior term reprinted and introduced into two different streams. The first stream is writing of consultants and researchers who publish their ideas in journals and books that are intended primarily to audiences of managers and other practitioners (Drucker, 1973). Authors said that if managers pay attention to organizational norms, values and ideals, as well as symbolic aspects of management, they will find a powerful tool to improve organizational effectiveness. At same time, a second group of researchers hold a symposium that started from theoretical and academic outlets and publishing on topic of organizational culture and symbolism (Dandridge, Mitroff and Joyce, 1980). They are based on writings of anthropologists and symbolic interactionist to convey that organization should be understood as having ontologism system that constructed from social meanings.

Figure 1. Linkages between Organizational Culture Model from Hofstede, Schein and Denison

Source: Hofstede (2001:11), Schein (2009: 21), Dennison (1997)

Theory of organizational culture is dominated by three experts, namely Hofstede, Schein and Denison. Based on description given above about organizational culture from three opinions of organization culture experts, it can be synthesized into diagram in Figure 1. Hofstede states cultural are manifested values that include a comprehensive concept of ritual, heroes, and symbols. It demonstrated through a pattern of behavior, concept, document, such as a code of ethics, and rituals that appear in organization so that members of organization give meaning and purpose to familiarize them with rules of internal behavior organization (Ferrell, Fraedrich, and Ferrell, 2011: 181). The system is at core of cultural values, value is not seen until these values become behaviors.As shown by Figure 1, essentially model of organizational culture was developed from time to time and have a relation to one another. These linkages include beliefs, values, and norms. Confidence is manifested into a statement of purpose, mission, vision and strategy that is believed to be achieved. This statement should be achieved through a real process that is practiced in company. Schein cultural level can be seen is level of assumptions, values , and artifacts, and that can not be seen is assumptions. It can be explained that organizational culture is a set of values , norms, ethics, rules, and real form binding on organization members to form a pattern of behavior, thought, relationships between members of organization, and between organizations and community.

Strong organizational culture reflects the company and employee ability to adapt each other, have a high consensus in holding values , ethics, norms, and company's vision and mission. Denison develop a model of organizational culture that makes a correlation only between organizational culture and performance measures such as rate of return on investment, sales growth, quality, innovation and employee satisfaction. Culture model that developed by Denison includes adaptability and involvement dimension with association to level Schein's artifacts and Hofstede's symbols, and dimension of mission and consistence does not have correlation with values and basic assumptions of Schein, and also values , rituals, and heroes of Hofstede.All explanations above are contemporary organizational culture; organizational culture while Islam assumptions, values , and artifacts based on Islamic law is derived from the Quran and the *Sunnah* of Prophet Almighty. System of values that embraced to create RS Masyithoh culture is mixed between Islamic values and contemporary values. After described organization culture, it will be explained leadership in following section.

Leadership

Leadership is one management functions that very fundamental to achieve organizational goals. With a very heavy atmosphere, leadership is forced to confront several of issues such as structure and order, coalition, power, and environmental conditions of organization. Adversely, leadership can become a tool that easily complete the outstanding issues regarding what is befall an organization. In this case, leadership can play a role in protecting some of issues in organization such as distribution of power into effective action, lack of a wide various resources, procedure is considered bad and so on. Those problems are more fundamental organization. Thus, central role of leadership in an organization is very important, the leadership dimensions that are complex need to be understood and studied in depth and coordinated, so the leadership role can be carried out effectively and efficiently. Stogdil in Wahyosumidjos (1995: 17) states that leadership are traits, personal behavior, effect to others, interaction patterns, cooperative relationship between role, position of an administrative office, and the perception of others about legitimacy influence. Tannembaum, Weshler & Massarik (1961) in Wahyosumidjo (1995: 17) argues that "Leadership is interpersonal effect that exercised in a situation, and directed, trough the communication process, toward the attainment goal specified ".

Sham said that leadership is overall action to affect people, in a joint effort to achieve purpose, or with a more complete definition can be said that leadership is the process to provide an easy way (facilities) to people's work in a formal organization in order to achieve its intended purpose (Soetopo & Soemanto, 1982: 2). Leadership is all effort, work and activities through certain processes to bring people / followers to participate actively in achieving objectives set along with it.Based on opinion above, it can be concluded that leadership is a person's ability to control, mobilize, affect, show the way, foster people to achieve particular purpose with excellent results in implementation of education and uphold humanity to achieve leadership effectiveness.Leader-Member Exchange (LMX) is a theory to couple pairing between leadership and the members. LMX literature provides the theoretical basis to assess leader-subordinate relationships and how leadership relationship is created. LMX demonstrate leadership attention to process of relationship, as shown by several models and theories. Before LMX, theory of Vertical Dyad Linkage (VDL) was presented by Hollander (1958) to emphasize that state leaders will receive awards from subordinates because of perceived competence and in accordance with norms and group characteristics. The hope is to obtain a resource that can be used by leaders to affect attitudes and behavior of subordinates. In this case, the subordinate is a very important part in conceptualizing process of leadership effect and exchanges that occur between leaders and subordinates.

Followers have an active role in dealing with leaders, looking at leadership as a resource and provide leadership authority to achieve goal that beneficial to subordinates. In some ways, this idea is in line with contemporary idea of social capital.Leader-member exchange theory (LMX) becomes leadership model in associated with perspective of relationship between leaders and subordinates. Basically, LMX focuses on two-way relationship between leaders and subordinates. The quality of leadership and subordinate relationship will vary from one group to another group. Conceptualization of LMX describes how leaders develop different exchange relationships with each of their subordinates. This exchange is defined as a transaction between leaders and subordinates that mutually affect and encourage the development of deeper social relationships between leaders and subordinates (Hollander, 1978).Role theory contributed greatly to create LMX theory. Role theory describes how leaders can build relationships based on type of each member of group arising from the formation of roles between them. Different relationships that occur between leaders and subordinates reflect how much leadership and subordinates can help each other and cooperate. Previous studies showed that formation of these different relationships is something that is universal in work unit (Liden, Sparrowe and Wayne, 1997). The differences that occur is categorized into ingroup and outgroup. Subordinate of each group has a different relationship with leadership and expectations that tend to produce different results on part subordinates or leaders (Hrivnak, 2009).

In leader and outgroup subordinate relationships (low LMX), members generally have a relationship that is based on economic exchanges and formal. They only do a limited relationship where economic exchange is determined by contract of employment. As a result, efforts of leaders and subordinates are particularly limited in formal job description or what is attached to an existing role within organization. In addition, subordinate has a relationship with leadership of their ingroup. Ingroup relationships lead to higher levels in accountability, effect and access to resources. However, ingroup members are also required to work harder, more committed and more loyal to leadership (Hrivnak, 2009).Better relationship between subordinate-leaders better LMX is associated with better performance because ingroup members receive the support, resources and greater operational authority (Wing, 2007). High LMX quality become attention of many researchers and its relationship to a various organizational variables has been much discussed in LMX literature. Particularly, studies have been conducted on how relationship between LMX with various attitudes and behaviors construct including a commitment, job satisfaction, organizational citizenship behavior (OCB) or performance evaluation (Hrivnak, 2009). LMX itself includes several things, among them the Coordination and Expression (Yrie, Hartman and Galle, 1999). Coordination itself is divided into several indicators, namely:

[1] Ask for advice if there are problems.
[2] Explaining change in employment.
[3] Tells rules clearly.
[4] Provide praise when good work is done.

Meanwhile, the expression itself is divided into two indicators to measure expression:
a. Questioning superior instruction when an error occurs.
b. Tells fault instruction.

Personal value

Rokeach (1973) and Schwartz (1992) conducted extensive research to determine the nature of personal value. Each researcher conveys different but similar definitions. Rokeach (1973) defines values as "enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence". Within this definition, Rokeach (1973) explains that personal value is directed to final state (destination terminal) or modes of behavior (instrumental values). Each value type contains 18 different values (Robbins, 2011: 180). Furthermore, he stressed that value can be directed to value of an object or principle that is used to guide behavior (values) as criterion (Johnson, 2002: 19; Illies and Reiter - Palmon, 2008: 253).Schwartz (1992: 2) defines values as "desirable goals varying in importance that serve as guiding principles in people's lives". Value is desired destination with different interests which serves as guiding principles for one's life. The second definition is more favored than the other because the definition has been validated empirically. However, definition of Schwartz (1992) are the most obvious, and used as part of basic theoretical research. The model of Schwartz (including management of personal value) has been validated in several of cross-cultural situations (Johnson, 2002: 19).

Personal values in Islam can be seen from the personal value per person and personal value in community. Personal values include individual characteristic of a person in attitudes and behavior, as well as its intellectual capabilities. Because there is an element of personal values held, then individual will display their respective mark.

Therefore, there will be a difference between one's personal values with other Muslim. By the nature of this difference is recognized existence. Islam considers every human being has a different potential, up to every person required to fulfill their religious orders in accordance with their respective ability levels (QS.6: 152).Even if individual is smallest element of a society, then certainly in formation of Muslim personal values as a people will be difficult to meet. Based on that statement, personal value in an attempt to form a Muslim either individually, or as a people, always there are differences. In fact, there is an element of diversity (heterogeneity) and homogeneity (sameness).Although as each individual has different personal value, but in formation of personal values as a people Muslim, the difference needs to be combined. Source that become basic and purpose are revelation. The basis is Al - Quran and Hadith, while the objectives are to become faithful servant of God (QS.51: 56). While the service is based on demands to worship to God that one: "That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him" (QS.6: 102).

This revelation is a statement reference to create Muslim personal values. This reference contains statement that every Muslim must show optimal submission to God. Therefore, Muslims refer to same compliance attitude formation that expected same for everyone same. This is the meaning of personal values as a people Muslim.Formation of Muslim personal value is intact, thorough, focused and balanced. This concept tends to become a reason to give opportunity for accusations that Islamic educational philosophy are apologists (siding and justify themselves). Other causes are too broad in scope, too far objectives, until considered difficult to apply in an educational system.Formation of Muslim personal value as an individual is formation of personal values that are directed to improve and develop of basic factors (congenital) and instructional factors (environment), with reference to Islamic values. Basic factors of development and enhanced with guidance and habituation to think, act and behave according to norms of Islam. Muslim community) is called an *umat*. Individual is an element of people's lives. So to create unified view of life in each individual, household, are expected to affect the attitudes and outlook on life in community, nation, and race. The establishment of guidelines to realize that relationship consists of three kinds of business, namely: (1) provide motivation to do good, (2) forbidding to devil and, (3) faith in God. To meet the three requirements, personal value formation is done in stages, in accordance with scope and areas into their respective environments.

Ihsan behavior
Human behavior is a function of interaction between individual and the environment. Individuals bring into organizational the structure, capabilities, beliefs, personal, award needs and past experiences. Nadler et al (in Toha, 2003: 34) says that behavior is a function of interaction between an individual and his environment. Behavior is a reaction or response to person or object stimulus. According to Chief, Bogardus, Lapierre, Mead, and Gordon, behavior is a form of readiness to react to an object in certain ways. It can be said that it is a potential tendency to react in a certain way when individuals are exposed to a stimulus that calls for a response. According to Louis Thurstone, Likert Rensis, and Charles Osgood behavior is a form of evaluation or feeling reaction of person's attitude towards an object.Sauber (2003) explains, "When 'spirit' is left outside of the workplace, it seems reasonable to think that the very essence of who we are is not present at work". Therefore, era of spiritual enlightenment in company and workplace is called megatrends, a quantum in today's business world. Not only a milestone in rise of corporation and to work towards a better, but also becomes new hope to improve morals, ethics, values , creativity, productivity, and attitude of individuals to work at corporate level. This is the main reason for 61 % of 41 large companies in Indonesia to state that spirituality is very important for company and 27 % say important (Sufficiency Research, 2007).Behavior according to science of psychology split into two, namely (1) cognitive psychology that tries to give an explanation of what is in human mind. (2) Behaviorism, which considers what is in mind as a black box, so that explanations relying on relationship between environmental variables, namely in form of stimulus and response (Gudono, 2012: 54).Behavior theory was developed by Skinner (1938) in his book "The Behavior of Organisms" to describes two different kinds of behavior, namely (1) respondent behavior of reflex action, and (2) operant behavior is behavior that occurs because of learning process, in which the perpetrator acted to get Desired consequence. The majority of adult action is operant behavior. Modern behavioral experts feel that cognitive variables can be taught (Luthans, 2005).

Ihsan behavior literally means to do well, or to do my best. In modern language, Ihsan behavior is begins from the assumption that Ihsan behavior is understood as a doctrine or concept that supports a good work ethic. In this perspective, behavior need to optimize work and do good deeds, work, and carry out duties in accordance with performance and high quality (Ismail, 2011: 185).Western scientists define Benevolent (*Ihsan* behavior) as: "Crudely, assumption that agents will try to help one another whenever they are asked" (Wooldridge and Jennings, 1995). Benevolent is a form of thinking that someone will try to help others whenever needed when they asked for help. *Ihsan* behavior is mentioned in Qur'an with all the changes and the pattern is repeated 72 times in various letters and verses.

The term *Ihsan* behavior contains two meanings. First, give pleasure to others. Second, do work the best (seriously). *Ihsan* behavioral manifestations can be done with best knowledge or doing something as good as possible (Ismail, 2011: 338-339).The faithful were ordered to do *Ihsan* behavior, as God has done good deeds to humans. Allah says in Qur'an (28: 77) "And ye do well (to others) as Allah has done well to you." That in fact you worship Allah as if you see Him. But if you can not, rest assured that Allah always look at you " (HR.Bukhari). This is the culmination of application and pillars of faith Islam pillars and its philosophy contained therein. Attitude which is based on *Ihsan* behavior will give output and welfare benefits in the world, in barzah, and the here after (Ronosulistyo, 2012: 38).Qur'an relates *Ihsan* behavior to two main objectives. First, *Ihsan* associated praying, believes that best shows are sincere worship. The latter is understood by the Prophet Muhammad as worshiping God with sincerity (Ismail, 2011: 185). So *Ihsan* teaches us three things. First, we have to work or do something as good as possible (optimal). Secondly, we have to improvise the knowledge and skills associated with task so that it can work optimally. When we should abstain from working carelessly or uncontrollably because that is not in accordance with security and Islam.

According to Ibrahim in Rahardjo (2006), concept of *Ihsan* also contains human treatment in form of good for others, even to animals. Better treatment for others, such as first and foremost is a good treatment to mother and father, then the relatives, the orphans, and the poor (al - Baqara, 83; Al - Ahqaf, 15). Examples of good treatment of animals are to sharpen a knife used to slaughter (narrated by Muslim). Of course in this context *Ihsan* command is mandatory commands, not suggestions.
Therefore *Ihsan* can be interpreted:
[1] Doing something perfectly (perfect).
[2] Replying better goodness, ugliness with ugliness reply less.
[3] Treating objects as optimal as possible by reducing inconvenient effect.
[4] As optimal way out when justice can not be realized.
[5] As a logical consequence of faith.
[6] As future investment success.

III. DISCUSSION
The relationship between organizational culture, leadership, personal values and *Ihsan* behavior.
Culture manifestation can be divided into four categories, namely symbols, heroes, rituals and values. Symbols are words, gestures, pictures or objects that carry a special meaning within a culture. Heroes are persons, living or dead, real or imagination, which has a highly valued characteristic in culture and serves as a model of behavior (Wilkins 1984). Rituals are collective activities that are technically superstition but socially important in a culture, and it can be considered to be made on their behalf. Hofstede (1990) describes this similar to layers of leather goods: from the outermost superficial symbols to a deeper ritual. Symbols, heroes and rituals can be delivered under their practice as real. This value can not be observed, but it is realized in alternative behaviors (Hofstede, et al. 1990). This culture manifestation can be attributed to cultural level of Schein.Schein (2004: 25) distinguishes three levels of culture. First is Artifacts. The most obvious is the level of cultural artifacts and creations, consisting of physical environment and social set up. At this level, researchers can examine the physical space, output technology, the written and spoken language, artistic production and overt behavior of group. Artifact easy to observe but difficult to describe, how they are related and whether the pattern of deeper reflection (Schein, 2004). Second is value. It is a conscious desire, affective, or will, and showing something important for people (Mattesson and Ivancevich, 1996). Values gradually began a process of cognitive transformation into trust and eventually assumption. When they become assumptions, they are unconscious and become a habit when done automatically and unconsciously. However, many values remain conscious and presented explicitly because they serve as a moral function to guides group members concerning how to handle certain situations (Schein, 2004). Three is assumption. Basic assumptions guide behavior and tell the people how to perceive, think and feel about the work, performance goals, human relations and performance of colleagues (Ivancevich and Matteson 1996). The basic assumption it is implemented where people feel a slight variation in unit of culture (Schein, 2004). Three levels of culture of Schein then developed by Denison.

Denison and Mishra (1995) examine model that developed by Denison model and empirically studied in Russia (Fei and Denison, 2003), namely: (1) Involvement, namely organization ability to build human capability, ownership, and responsibility. (2) Consistency, namely concern to cultural values and systems that robust. (3) Adaptability, namely company's ability to translate demand business environment into action. (4) Mission, namely defining a meaningful long-term direction for organization.Schein (2004) provide specific advice to develop and change culture of theoretical relationship between the characteristics based on leadership and organizational culture. Empirical results support fundamental assumption the relationship between leadership characteristics and organizational culture values, which may indicate that underlying process.

LMX leadership itself includes several things; among them are Coordination and Expression (Yrie, Hartman and Galle, 1999). In addition, culture also determines personal value.Researchers empirically make theoretical assertions about the relationship between organizational culture and leadership that emerge in organizations (Giberson, Resick, Dickson, Mathelson, Randal and Clark, 2009). LMX is associated with better performance because ingroup members receive support, resources and greater operational authority (Wing, 2007). Brown (1995) explains culture in process of decisions making. When complex decisions are taken, organizational culture may help to narrow the range of options. Culture also a powerful tool to control organization shape with values , beliefs, attitudes, and in particular basic assumptions. Schein (1985) stated that organizational culture ensure the life and adaptation to external environment, and to ensure internal integration.

SERPVAL scale is a multi - item instrument to measure service personal values. This research aims to develop a scale that measures personal valuesrelated to services usage: Personal Service Scale value (SERVPAL) Lages and Fernandes (2005). One of most powerful ways to understand the personal value is to understand the values and value systems. Value Scale Personal Service (SERVPAL) is a multi-dimensional scale developed by Lages and Fernandes (2005) from the Rokeach Value Scale (RVS) (1973). It comprises three measurement scales, namely: (1) service value to peaceful live (SVPL), (2) service value to social recognition (SVSR), and (3) service value to social integration (SVSI). Personal values and leadership behaviors affect organization culture. According to Robbins (2011) work behavior is people behavior in their work environment that can actualize him through the work attitude, attitude taken by workers to determine what they will be done. It shows capability of workplace behavior and workers attitudes where they show the action in carrying out the tasks in workplace. *Ihsan* behavioral manifestations can be done with best knowledge or doing something as good as possible (Ismail, 2011: 338-339).*Ihsan* behavior literally means to do good things, or to do a doctrine or concept that supports a good work ethic. Faithful people were ordered to do *Ihsan* behavior, as God has done good deeds to humans. Allah says in Qur'an (28: 77) " And ye do good (to others) as Allah has been good to you ". According to Ibrahim, *Ihsan* can be interpreted as follows: (1) Doing something perfectly, (2) Replying goodness with a better goodness, replying ugliness with less ugliness, (3) Treating object by f reducing optimally unhappy effect, (4) As a way out when optimal justice can not be realized, (5) As a logical consequence of faith, (6) As a future investment success (Rahardjo, 2006).

Research Model
Denison (1997) stated that organizational culture provides a basis for values, beliefs and principles that serve as foundation for organization's management system, as well as a set of management practices and behaviors that demonstrate and reinforce the basic principles. This principles and practices are durable because they have meaning for organizational members. According to Robbins (2011), concept of organizational culture is really a new phenomenon within last two decades. Many researchers have conducted research on organizational culture in association with leadership (Gibberson, 2010), personal values (Temple, 1995; Bellou, 2008; Grigorita, 1998) or *Ihsan* behavioral (Branzei, 2007; Ellinger, 2012).Research is also be done to research effect of leadership on *Ihsan* Behavior (Rubin, Bommer and Bachrach, 2010; Wang, Wang and Katherine, 2011) and the affect of personal values on *Ihsan* behavior (Luis, 2005; Sosik, 2005). The researchers did a separate study and no one has done integrated research about effect of organizational culture, leadership, and personal values on *Ihsan* behavior.Organizational culture research conducted to date by looking at direct effect of independent variables such as leadership (Gibberson, 2010), personal values (Temple, 1995; Bellou, 2008; Grigorita, 1998) or behavioral *Ihsan* (Branzei, 2007; Ellinger, 2012). Special to study of organizational culture on behavior *Ihsan*, which uses the basic concepts of Islam, until now has not been done, either by examining direct affect of organizational culture on *Ihsan* Behavior, personal values , leadership and LMX. This condition makes the researcher is interested to make a model the affect of organizational culture on *Ihsan* Behavior, personal values , and leadership. Departing from grand theory of behavioral (Robbins, 2011), researchers examined the affect of organizational culture, leadership, LMX, and personal values on nurse *Ihsan* behavior at Masyithoh Islam Hospital in Bangil Pasuruan. More details of such affect can be presented in figure below.
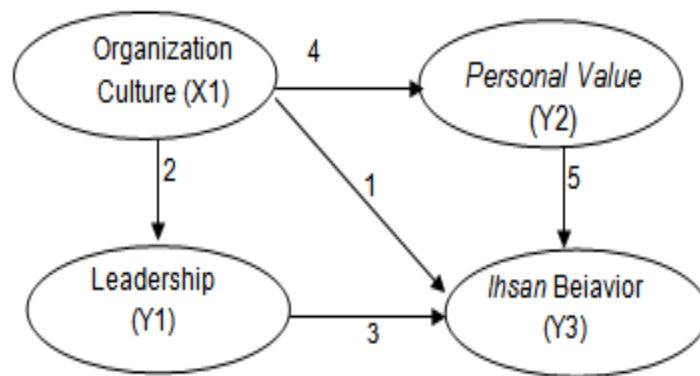
Figure 1. Models the Relations between organizational culture, leadership, personal values and *Ihsan* behavior.

Relationships between variables are indicated by numbers 1 through 5 that based on research results of researchers. More details about researchers who examine relationship between variables are described by the figure below based on number above.

[1]   Branzei, Vertinsky and Camp (2007); Ellinger et al. (2012), Wu, Hu dan Jiang (2012), Ellingeretal (2012),Sosik (2005), Grigoruta (1998), Bellou (2008).
[2]   Schmmoeler, (2010), Giberson, Resick, Dickson, Mathelson, Randal and Clark (2009).
[3]   Wang, Tsui and Xin (2011); , Easterly (2011), Sosik (2005).
[4]   Grigoruta (1998); Bellou (2008) Giberson, Resick, Dickson, Mathelson, Randal and Clark (2009).
[5]   Wu, Hu, Jiang (2012), Branzei, Vertinsky and Camp (2007).

IV. CONCLUSIONS AND RECOMMENDATIONS

Based on explanation above and associated with *Ihsan* behavioral in Masyitoh Islam hospital, then the conclusion can be presented as follows:

[1]   Organizational culture positively affect on *Ihsan* but not significant behavior. This means that better organizational culture in Masyithoh Islam Hospital, the better *Ihsan* behavior exhibited by nurses at Masyithoh Islam Hospital, , although at insignificant levels.
[2]   Organizational culture affects leadership. This means that leadership is directly related to organizational culture in Masyithoh Islam Hospital, leaders able to understand culture that grew in RS Masyithoh. This is one of capital to create *Ihsan* behavior at Masyithoh Islam Hospital in order to improve the *Ihsan* behavior of nurses.
[3]   Leadership is not able to affect *Ihsan* behavior. This means that leadership is not directly related to *Ihsan* Behavior in Masyithoh Islam Hospital, leaders have not been able to create in ways that foster nurses *Ihsan* behavior in Masyithoh Islam Hospital
[4]   Organizational culture can affect on personal values. This means that existence of personal value is directly related to organizational culture in Masyithoh Islam Hospital. Personal values already stay within cultural of Masyithoh Islam Hospital to improve the nurse *Ihsan* behavior.
[5]   Personalized value is not able to affect *Ihsan* behavior. This means that personal value is not directly related to *Ihsan* Behavior in Masyithoh Islam Hospital. The values espoused by *nurses become* obstacles namely factors associated with individual control, namely perceived behavioral control (PBC). This is because the personal values of individual nurses are still diverse and overall nurses have not been able to reflect Islamic values .

This theoretical study pave the way for further research on organizational culture, leadership, personal values and *Ihsan* behaviors that based on concept of Islam. Subsequent researchers should start with culture, leadership and personal values with Islamic values. The wider study subjects wider, the wider subcultures - that can describe other subcultures in hospital. It should be also examined the role of inhibitory factor or individual control, namely perceived behavioral control (PBC) developed by Ajzen with his Theory of Planned Behavior (TPB). It also needs to be research effect of culture or core values behavior in workplace, especially *Ihsan* behavior.

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