

# Islamic Work ethic, Its Implementation on the Job Satisfaction, and Organizational Commitment

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## Abstract

*Work Ethics had been a valuable role to modify employee behavior. Islamic work ethics came from Islamic values. Whilst the previous study of work ethics focused on Protestant work ethics concept. This paper suggests a way to determine the effect of Islamic work ethics on organizational commitment directly and indirectly. Intervening variable was Job satisfaction. Islamic work ethics influenced organizational commitment both directly and indirectly. However, Islamic work ethics would increase organizational commitment effectively through job satisfaction. The total effect of Islamic work ethics on organizational commitment indirectly was lower than direct effect. Hence, the leader should assess teachers and employees job satisfaction annually.*

**Keywords:** Islamic work ethics, job satisfaction, organizational commitment

## Abstrak

*Etika kerja memiliki peran penting dalam merubah perilaku karyawan. Etika kerja islam berasal dari nilai-nilai Islam. Sedangkan, etika kerja yang seringkali dijadikan obyek kajian berorientasi pada konsep etika kerja protestan. Penelitian ini bertujuan untuk menentukan pengaruh dari etika kerja Islam pada komitmen organisasi secara langsung dan secara tidak langsung. Kepuasan kerja berfungsi sebagai variabel intervening. Etika kerja Islam mempengaruhi komitmen organisasi baik secara langsung maupun secara tidak langsung. Sedangkan, etika kerja Islam dapat meningkatkan komitmen organisasi secara lebih efektif melalui variabel kepuasan kerja. Pengaruh total dari etika kerja Islam terhadap komitmen organisasi secara tidak langsung lebih kecil dibanding pengaruh langsungnya. Oleh karena itu, kepala sekolah seharusnya melakukan penilaian terhadap kepuasan kerja guru dan karyawannya secara terus menerus.*

**Kata kunci:** Etika kerja Islam, kepuasan kerja, komitmen organisasi

## INTRODUCTION

Study on work ethics has received serious attention among researchers. Work ethics reflects an important role in the working attitudes. Farsi et al. (2015) states that it is one of components which reflect one's working attitude and determines employee career achievement. Several studies illustrate the important role of work ethics upon the working attitudes of employee. Sparrow, Chadrakumara, and Parera (2010) show the role of work ethics towards the citizenship behavior of employee. Work ethic plays positive influence on the organizational commitment and job satisfaction (Oliver, 2000; Elizur and Koslowsky, 2001).

The implication of work ethics reflecting individual attitude towards his work to achieve organizational success has been widely investigated. Researches on work ethics are widely conducted, but they mostly focus on the Protestant work ethics as what German economic sociologist, Max Weber, defined in 1958. Protestant work ethics developed by Max Weber. Weber is deemed to be the founder of the idea of Protestant work ethics in the West. He states that an individual has a duty to work, and affirms the relationship between Protestant and the development of modern capitalism. The Protestant principles of work ethic are different from those of Islam. However, Kalemci and Dumen (2011) find no difference in the work ethics of employees with different religions in Turkey. This is in line with the researches of Chushemir and Koberg (1988), Ma (1986), and Ray (1982) which show that religious affiliation differences do not affect work ethics. However, Aygun, Arslan, and Guney (2008) show difference on religious perception of work ethics.

Islamic Work ethics derived from the Quran and hadith of Prophet Muhammad SAW. It is made based on four principles: effort, competition, transparency, and morally responsible behavior (Ali, 2001). They promote job satisfaction and organizational commitment (Yousef, 2001; Rokhman, 2010). Khan et al. (2013) shows that Islamic work ethic influences organizational commitment. Although many studies show the high influence of Islamic work ethics on organizational commitment (Farsi et al., 2015; Ali et al., 2013), there is still a gap to conduct research on it (Abdi, Nor, Radzi, 2014).

This research is conducted in Islamic educational institution. Islamic educational institutions, commonly known as madrasah, are organizations which use Islamic work ethics in their human resource activity. Work ethic plays an important role in the development of organizational commitment, job satisfaction and organizational effectiveness (Putti et al., 1989; Oliver, 1990). Chadna and Krishnan (2009) demonstrated that work ethics, in addition to information technology, has a positive relationship of commitment continuance in the companies. Yousef (2001) states that it is derived from the Quran and Hadith (the words and deeds of the prophet) which explain that hard work can clean any sin, and food derived from our own effort is much better.

The development of Islamic educational institutions in Indonesia displays a positive trend. It can be seen from the growing number of madrasahs and their students. Based on the statistical data of Islamic education in 2009/2010, there are as many as 5.897 Islamic Senior High Schools (*Madrasah Aliyah*) and 917.227 students. Meanwhile, in 2015/2016 the number of Madrasah Aliyah increased up to 7,843 with a total of 1,294,776 students. It means that the average increase of Madrasah Aliyah is 13% while that of student is 12% per year (<http://www.pendis.kemenag.go.id>).

The quantity development of Madrasah Aliyah has not been followed by quality improvement. It can be seen from the national exam (UNAS) passing rate of the students per year which is lower compared to the public educational institution such as senior high school (SMA/SMU). The national exam passing analysis in 2008 shows that the number of failed students of MAN (Madrasah Aliyah Negeri) majoring at science (IPA) is 6.79%, while that of State High School (SMUN) students is 4.32%. Those who are in the social department are 10.02%, and SMUN students are 9.09%. MAN has a better graduation rate in the language department, which is 5.97%, compared to SMUN, 8.48% (Directorate of Madrasah Education, 2011). To encourage

the quantity and quality of graduates of Madrasah Aliyah students in Malang, there have to be an improvement of the human resources quality. Thus, it is necessary to review the implementation of Islamic work ethics in Madrasah Aliyah.

## **METHOD**

This research employs positivism paradigm. It refers to a deterministic philosophy where a cause determines the result (Siswanto, 2012: 12). Quantitative approach with path analysis strategy to determine the direct and indirect influence of Islamic work ethic on organizational commitment variable with job satisfaction as intervening variable. The samples of the research are teachers and employees of private Madrasah Aliyah in Malang. The number of the sample consists of 70 respondents. The organizational commitment instrument is used the Employee Opinion Survey-OCQ which is based on the concept of organizational commitment of Meyer & Allen (1996). The job satisfaction instrument will use MSQ (Minnesota Satisfaction Questionnaire) by modifying the wording. To measure Islamic Work ethics, scaling instrument of Islamic work ethic is used Ali (2001).

Data analysis is done using path analysis. It is used to analyze the influence of Islamic work ethic on organizational commitment through job satisfaction. Job satisfaction variable is used as intervening variable. Oliver (2000), Elizur and Koslowsky (2001) suggest that work ethics has an influence on organizational commitment and job satisfaction. Khan et al (2013) shows that Islamic work ethics influences organizational commitment. Islamic work ethics influences job satisfaction and organizational commitment (Yousef, 2001; Rokhman, 2010). Employee satisfaction can increase organizational commitment. Koh and Boo (2004) find that job satisfaction has a positive effect on organizational commitment. In addition to Fu and Deshpande (2014), Neubert and Halbesleben (2014) also show that there is significant influence of job satisfaction on organizational commitment.

Descriptive analysis describes how to implement Islamic work ethic based on the characteristics of respondents. To identify the implementation of job satisfaction and organizational commitment, descriptive analysis which includes cross tabulation and comparative analysis is used. Amos software is used in the data analysis to explain path analysis between variables.

## **RESULT AND DISCUSSIONS**

The respondents of this study are 59 men (84%) and 11 women (16%) shown in table 1. It shows that teachers and employees at private madrasah aliyah in Malang is still dominated by men. The results of descriptive analysis on 70 respondents show that the age of 41-45 is the largest number of respondents, which is 26%. There are 17 (25%) respondents aged 26-30, 15 (21%) of them are 36-30 years old, 9 (13%) are 31-35 years old, 7 (10%) are 46-50 years old, 3 (4%) are above 51 years old, and only 1 person (1%) is 21-25 years old. All (100%) of respondents are moslem for it is conducted in Madrasah Aliyah in which Islamic educational system is practiced.

Marital status in this study is classified into 3 categories: married, unmarried, widow/widower. The data show that 65 respondents (93%) are married, 4 of them (6%) are unmarried, and 1 (1%) is a widow. Most of the respondents has less than 2 children, 53 (76%), while 17 of them (24%) has more than 2 children. The education

level of the teachers and employees of Madrasah Aliyah in Malang has met the qualifications because out 70 respondents, 59 (84%) of them are bachelor degree, 8 (11%) of them are diploma 2, while the remaining 3 (5%) are high school graduates. It is also found that 24 (34%) respondents have been working for 6-10 years, 21 (30%) for 11-15 years, 14 (20%) for more than 16 years, while the remaining 11 (16%) make less than 5-year work.

**Table 1**  
**The distribution of study sample**

Variables	Variable Categories	Number	%
Sex group	Male	59	84
	Female	11	16
Age Group	Less than 25 Years old	1	1
	26-30	17	25
	31-35	9	13
	36-40	15	21
	41-45	18	26
	46-50	7	10
	More than 51 years old	3	4
Religion	Islam	70	100
	others	0	0
Marital status	Married	65	93
	Single	4	6
	Widowed	1	1
Number of Children	Less than 2 children	53	76
	More then 2 children	17	24
Education	Senior High School	3	5
	Undergraduate degree	59	84
	Master	8	11
Experience	Less than 5 Years	11	16
	6-10	24	34
	11-15	21	30
	More than 16 Yeras	14	20

The results of analysis (table 2) shows that the average values of Islamic work ethic implementation of teachers and employees in Madrasah Aliyah Malang are 4.1695 males while the female ones are 4.1818. The result of the analysis shows that t-value of Islamic work ethic variable in Madrasah Aliyah in Malang is -0.900, with probability level of 0,929. Therefore, difference in gender is not found in the implementation of Islamic work ethic of teachers and employees of Madrasah Aliyah. Female respondents have more positive perception on Islamic work ethics compared to the male ones.

The results of the analysis shows the average values of Islamic work ethic implementation of teachers and employees. There are 4.0000 respondents with less than 25 years old, 4.0588 are 26-30 years old, 4.1111 are 31-35 years old, 4.1333 are 36-40 years old, 4.3333 are 41-45 years old, 4.1429 are 46-50 years old, while those with 51 years and over are 4.3333. It shows that the different test value of Islamic ethical work variable in Madrasah Aliyah around Malang is 0.810, with probability

level of 0.566. Therefore, there is no difference in the implementation of Islamic work ethic of teachers and employees of madrasah aliyah by age.

The analysis illustrates that the average value of the implementation of Islamic work ethic of teachers and employees in Madrasah Aliyah Malang based on marriage status, there are 4.1846 respondents are married, the unmarried ones are 4.0000, and the widow/widower are 4.0000. The result of analysis shows that the value of F arithmetic implementation of Islamic work ethic of the teachers and employees is 0.450, with probability level equal to 0.640. Therefore, difference based on marital status is not found. The group of married respondents have more positive perception towards the implementation of Islamic work ethic compared to the group of unmarried respondents, but it affects nothing.

The analysis of the teachers' and employees' education finds that 4.0000 of them are high school graduates, 4.1897 are undergraduates, and 4.1250 of them are masters. The result of the analysis shows that the value of F arithmetic implementation of Islamic work ethic of teachers and employees is 0.348, with significance level of 0.708. Therefore, difference in the implementation of Islamic work ethics based on respondents' education is also not found.

The analysis of the respondents' working experience shows that 4.1818 of them have been working for less than 5 years, 4.1250 work for 5-10 years, 4.1905 for 11-15 years, and 4.2143 work for more than 16 years. The result of analysis shows that the value of F arithmetic implementation of Islamic work ethic of teachers and employees in Madrasah Aliyah is 0.160, with significance level of 0.923. Therefore, there is no difference in the implementation of Islamic work ethic based on their working period.

**Table 2**  
**Comparative Analysis of Islamic work Ethics Implementation based on Biographical Characteristics**

Variables	Variable Categories	Mean	SD	F-Value	Significance level
Sex group	Male	4.1695	0.42151	-0.090	0.929
	Female	4.1818	0.40452		
Age Group	Less than 25 Years old	4.0000	.	0.810	0.566
	26-30	4.0588	0.42875		
	31-35	4.1111	0.33333		
	36-40	4.1333	0.35187		
	41-45	4.3333	0.48507		
	46-50	4.1429	0.37796		
	More than 51 years old	4.3333	0.57735		
Marital status	Married	4.1846	0.42911	0.450	0.640
	Single	4.0000	0.00000		
	Widowed	4.0000	.		
Education	Senior High School	4.0000	0.00000	0.348	0.708
	Undergraduate degree	4.1897	0.39545		
	Master	4.1250	0.64087		
Experience	Less than 5 Years	4.1818	0.40452	0.160	0.923
	6-10	4.1250	0.33783		
	11-15	4.1905	0.51177		
	More than 16 Yeras	4.2143	0.42582		

The result of reliability examination shows that Islamic work ethic, job satisfaction, and organizational commitment are good. The work ethic of Islamic ethics has an average value of 4,248 with high implementation commitment level. The score of cronbach's alpha is 0.759. The everage of job satisfaction impmentation is 4,074 with high implementation category. The cronbach's alpha score is 0.847. It illustrates that Islamic work ethic is positively correlated to job satisfaction variable. The average value of the organizational commitment is 4.071 with cronbach's alpha score of 0.728.

Islamic work ethic variables are positively correlated to organizational commitment variable with correlation value of 0.608 at significance level of 0.000. Job satisfaction variable also has positive correlation to the organizational commitment which is 0.624 at the significance level of 0.000. This finding shows that Islamic work ethic, job satisfaction and organizational commitment is well implemented. The three variables can be used in the next analysis because they have a good standard of reliability.

**Table 3**  
**Means, Level of Implementation, Correlatioans, Reliabilities**

Variables	Mean	Level of Implementation	1	2	3
1 Islamic work ethics	4.248	High	(0,759)		
2 Work satisfaction	4.074	High	0.478**	(0,847)	
3 Organizational commitmen	4.071	High	0.608**	0.624**	(0,728)

Cronbach's alpha presented in parenthesis

\*\* p < 0.01

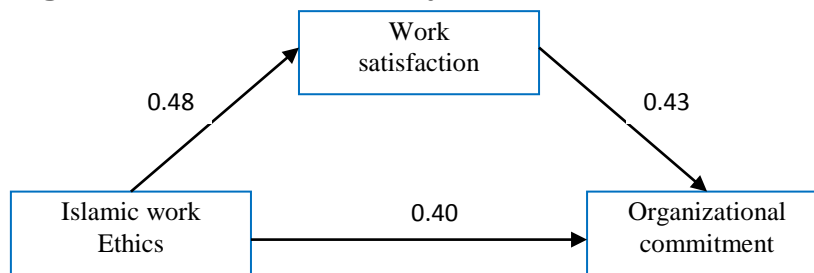
The result of path analysis shows that Islamic work ethic variable affectson job Satisfaction enhancement. Islamic work ethics in this study includes comfortable working environment, leadership style, trust, reward, policy, teacher and employee participation, friendly co-workers, discipline, independence, and creativity. The implementation of Islamic work ethic improves job satisfaction of teachers and employees in Madrasah Aliyah, Malang. It is found in the path analysis which proves that the the coefficient variable of Islamic work ethic to job satisfaction is 0.48 with significance value of 0.000.

**Table 4**  
**Path Analysis**

	Coefficient	T <sub>statistic</sub>	P value	Indirect effect
Islamic Work Ethics to job satisfaction	0.48	4.521	0.000	-
Islamic Work Ethics to organizational commitment	0.40	4.204	0.000	0.207
Job satisfaction to organizational commitment	0.43	4.525	0.000	-

Path analysis also illustrates that Islamic work ethic variable increases the organizational commitment of teacher and employees directly. Organizational commitment includes: loyalty with supervisor, a sense of belonging to Madrasah, and emotional connection with colleagues. Satisfaction for working in Madrasah for teachers and employees is one of the important variables which lead them to remain working there. Even though the salary is still low and it needs to be increased, their organizational commitment is high. It is one of the strengths for the organizational development.

**Figure 1. Result of Path Analysis**



The result of path analysis shows that the implementation of Islamic work ethic can increase the organizational commitment of teachers and employees through employee job satisfaction variable. The indirect influence of Islamic work ethics variable to organizational commitment is 0.207, while the direct one based on the coefficient is 0.40. It concludes that the direct influence of Islamic work ethic implementation to the organizational commitment is higher than the indirect one.

Job satisfaction is one of work attitudes commonly measured by the organization which has high performance. Luthans (2002: 233) states that job satisfaction has important implications or outcomes within the organization. The outcomes arising for employee job satisfaction are demonstrated with; the increase of employee performance, the declining turn-over of employee, the decreasing absenteeism. Furthermore, Luthans also pointed out some evidence from previous studies suggesting that satisfied employees has better physical health, faster learning skills, reduces accidents at work, and made few complaints.

Yousef (2001) and Luthan (2002) state that there is a close relationship between job satisfaction and organizational commitment. Job satisfaction is related to employee attitudes in the workplace while organizational commitment is related to behavior within the organization. Luthans (2002: 235) finds that employees who get job satisfaction can increase commitment to the vision of the organization in technology companies. The result of this study affirms the research of Yousef (2001) and Luthans (2002) which shows that job satisfaction can increase organizational commitment. Job satisfaction obtained from good relationships with colleagues, leadership, salary and work environment can increase the organizational commitment of teachers and employees in Madrasah Aliyah, Malang.

Although 96% salary rate of teachers and employees is less than one million, which means under the minimum wage of East Java province, the average level of their job satisfaction is high (4,074). Environmental and other factors can improve

their job satisfaction. The influence of job satisfaction on organizational commitment is displayed in beta coefficient, which is 0.43, with less than 1% significant level.

## CONCLUSION

The implementation of Islamic work ethic, based on the research results, leads into high implication. It can improve job satisfaction and organizational commitment of teachers and employees in madrasah aliyah. Female teachers and employees have higher Islamic work ethics than the male ones even though the statistical examination resulted no significant difference. Teachers and employees who have more children perform higher Islamic work ethic. The fact that the implementation of Islamic work ethic can increase job satisfaction is shown by the coefficient value which is 0.48 at the level of significance 0.000. Positive values on standard coefficients show a positive relationship, which means that application of Islamic work ethics improves teachers' and employees' job satisfaction.

The implementation of Islamic work ethics also directly affects into the increase of organizational commitment for teachers and employees. The coefficient value of Islamic work ethic variable towards organizational commitment is 0.40 at a significance level of 0.000. The positive values on the standard coefficients indicate a positive relationship which means that the increase of Islamic work ethics application will be able to increase the organizational commitment. Job satisfaction increases the organizational commitment of teachers and employees in Madrasah Aliyah, Malang. It can be explained from the coefficient value of job satisfaction variable towards organizational commitment which is 0.43 with significance value of 0.000. The indirect influence of Islamic work ethics on organizational commitment through teachers' and employees' job satisfaction is smaller than the direct one. The research result shows that Islamic work ethic can increase organizational commitment directly and indirectly. In order to optimally increase the organizational commitment, school managements can improve it directly although they also need to monitor the job satisfaction of teachers and employees regularly.

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