The Influence of Islamic Work Ethic and Job Satisfaction on Organizational Commitment: Islamic Educational Institution Evidence

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Abstract. *The influence of work ethics on employee performance is highly important. There has been indeed contradictive sight on some researches related to religious alliances. This research is aimed at analyzing the direct and indirect influence of Islamic work ethics on organizational commitment through job satisfaction. Data analysis is used path analysis. The sample of the study consists of 70 respondents. The result shows that Islamic work ethics has direct and indirect influence on organizational commitment. The indirect influence of Islamic work ethics on organizational commitment is lower than the direct one. Islamic work ethics can increase organizational commitment indirectly through job satisfaction. Meanwhile, the total indirect influence of Islamic work ethic on organizational commitment is smaller than the direct one. The managerial implication of the current research is that the principal should conduct an ongoing assessment on the work satisfaction of the teachers and employees in order to enhance their organizational commitment.*

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

JEL Classification: I23, J28

Abstrak. *Pengaruh etika kerja terhadap perubahan perilaku karyawan sangat penting. Memang, masih ada kontradiksi dalam beberapa penelitian terkait implikasi aliansi keberagamaan pada etika kerja. Penelitian ini bertujuan untuk menganalisis pengaruh etika kerja Islam terhadap komitmen organisasi secara langsung dan secara tidak langsung melalui kepuasan kerja. Analisis data menggunakan path analysis. Sample penelitian sebanyak 70 responden. Hasil penelitian menunjukkan etika kerja Islam berpengaruh terhadap komitmen organisasi baik secara langsung maupun secara tidak langsung. Etika kerja Islam dapat meningkatkan komitmen organisasi secara tidak langsung melalui kepuasan kerja. Sedangkan, pengaruh total etika kerja Islam terhadap komitmen organisasi secara tidak langsung lebih kecil dibanding pengaruh langsungnya. Implikasi manajeril dari penelitian adalah kepala sekolah seharusnya melakukan penilaian terhadap kepuasan kerja guru dan karyawannya secara terus menerus sehingga dapat semakin meningkatkan komitmen organisasi.*

Kata Kunci: *etika kerja Islam, kepuasan kerja, komitmen organisasi*

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Introduction

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 is found and developed by Max Weber 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 & Duman (2001) find no difference in the work ethics of employees with different religions in Turkey. This is in line with the researches of Chusmir & Koberg (1988), Ma (1986), and Ray (1982) which showed that religious affiliation differences do not affect work ethics. Meanwhile, Aygün et al., (2008) showed difference on religious perception of work ethics.

Study on work ethics has received serious attention among researchers. Work ethics reflects an important role in the working attitudes. Farsi et al., (2015) stated that it is one of components reflecting working attitude and determining employee career achievement. Several studies show the important role of work ethics upon the working attitudes of employee. Sparrow et al., (2010) demonstrate the role of work ethics towards the citizenship behavior of employee. Work ethic plays positive influence on the organizational commitment and job satisfaction (Oliver, 1990; Elizur & Koslowsky (2001).

The implication of work ethics reflecting individual attitude towards his or her work to achieve organizational success has been widely investigated. Islamic Work ethics is derived from the Quran and hadith of Prophet Muhammad SAW. It is made based on four principles: effort, competition, transparency, and morally responsible behavior (A. Ali, 2001). They promote job satisfaction and organizational commitment (Rokhman, 2010; Yousef, 2001). Khan et al., (2013) shows that Islamic work ethic influences organizational commitment. Islamic work ethics has economic as well as moral and social dimensions (Ali & Al-Owaihan, 2008). Islamic work ethics and Islamic spirituality concepts was undertake through tawhidic paradigm and values (Suib & Said, 2017).

Although many studies show the high influence of Islamic work ethics on organizational commitment (Ali et al., 2013; Farsi et al., 2015), there is still a gap to conduct research on it (Abdi et al., 2014). Previous studies related with work ethics based on religious perspectives had different results. In addition, the research emphasizes work ethics based on Islamic values. The previous research emphasized Protestant work ethic. Therefore, the urgency of the study contributes to the role of Islamic work ethics on work attitude of teachers and employees in Islamic education institutions in the city of Malang - Indonesia.

This research is conducted in Islamic educational institution. It is commonly known as madrasah, and it applies 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 (Oliver, 1990; Putti et al., 1989). Chadna & 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) that 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[1].

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. Based on the background the study aims to analyze the influence of Islamic work ethics on organizational commitment of teachers and employees of madrasah Aliyah through job satisfaction. This research will give a significant contribution to examine the effect of Islamic work ethics and job satisfaction on organizational commitments in Islamic educational institutions.

Methods

This research employs positivism paradigm. It refers to a deterministic philosophy where a cause determines the result (Siswanto, 2011). The method that used in this research to examine the direct and indirect effect of Islamic work ethics on organizational commitment variable with job satisfaction as intervening variable is path analysis. 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 Allen & Meyer (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. Elizur & Koslowsky (2001), and Oliver (1990) 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 (Rokhman, 2010; Yousef, 2001). Employee satisfaction can increase organizational commitment. Koh & Boo (2004) find that job satisfaction has a positive effect on organizational commitment. In addition to Fu & Deshpande (2014), Neubert & Halbesleben (2014) also show that there is significant influence of job satisfaction on organizational commitment. Figure 1 shows the path analysis model that use in the study.

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 that includes cross tabulation and

[1] Data retrieved from http://www.pendis.kemenag.go.id

comparative analysis is used. Amos software is used in the data analysis to explain path analysis between variables.

Figure 1. Path analysis model
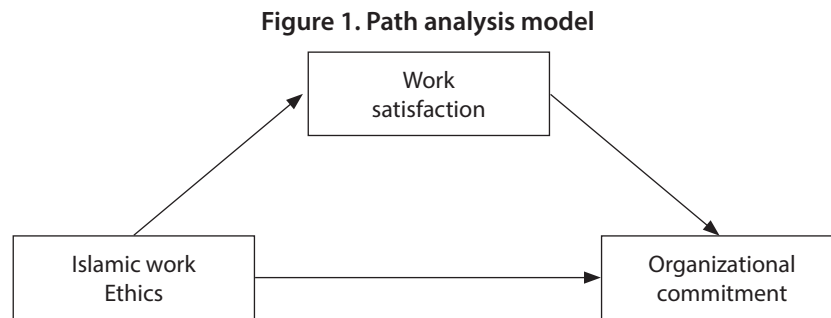
Results and Discussion

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 are 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.

Table 1. The Distribution of Samples

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

Marital status in this study is classified into 3 categories: married, unmarried, and 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 have less than 2 children, 53 (76%), while 17 of them (247%) 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.

The results of analysis 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 (see Table 2). 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 show 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, and 4.3333 are 41-45 years old, and finally 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 ilustrates the average value of the implementation of Islamic work ethic of teachers and employees in Madrasah Aliyah Malang based on marital status. There are as many as 4.1846 married respondents, 4000 unmarried, and 4000 widow/widower. The result of analysis shows that the value of F arithmetic implementation of Islamic work ethics 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 has more positive perception towards the implementation of Islamic work ethic compared to the group of unmarried respondents. However, 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 (for detail see Table 2). 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

Variables	Variable Categories	Mean	SD	F-Value	Sig. 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	.		
	26-30	4.0588	0.42875		
	31-35	4.1111	0.33333		
	36-40	4.1333	0.35187	0.810	0.566
	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		
	Single	4.0000	0.00000	0.450	0.640
	Widowed	4.0000	.		
Education	Senior High School	4.0000	0.00000		
	Undergraduate degree	4.1897	0.39545	0.348	0.708
	Master	4.1250	0.64087		
Experience	Less than 5 Years	4.1818	0.40452		
	6-10	4.1250	0.33783	0.160	0.923
	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 Islam has an average value of 4,248 with high implementation commitment level. The score of the Cronbach's alpha is 0.759. The average of job satisfaction implementation 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 the Cronbach's alpha score of 0.728 (for detail see Table 3).

Table 3 shows that Islamic work ethic variables are positively correlated to organizational commitment variable with correlation value of 0608. Job satisfaction variable also has positive correlation to the organizational commitment that is 0.624. 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	Job 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 in Table 4 shows that Islamic work ethic variable affects on 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. The result of path analysis in Table 4 proves that Islamic work ethics affect the job satisfaction, with the coefficient variable is 0.48.

Table 4. Path Analysis

	Coef.	T_{stat}	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 shows 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 that 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. Islamic work ethics can affect organizational commitment in three dimensions such as affective, normative, and continue commitment (Salahudin et al., 2016).

Figure 2. 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 (See Figure 2). It concludes that the direct influence of Islamic work ethic implementation to the organizational commitment is higher than the indirect one. Islamic work ethics can give a positive effect on job satisfaction and organizational commitment (Rokhman, 2014). But this result is different with Farzin & Hooshmand (2017); they find that the Islamic work ethics has no effect on the organizational commitments.

Job satisfaction is one of work attitudes commonly measured by the organization that has high performance. Luthans (2002) states that job satisfaction has important implications or outcomes within the organization. The outcomes arising for employee job satisfactions are demonstrated with, the increase of employee performance, the declining turn-over of employee, and the decreasing absenteeism. Furthermore, Luthans (2002) 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.

Luthans (2002), and Yousef (2001) 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) 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 Luthans (2002), and Yousef (2001) that 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. 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 implementation of Islamic work ethic can increase job satisfaction. The 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 Islamic work ethics application will be able to increase the organizational commitment. Job satisfaction increases the organizational commitment of teachers and employees. 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. They also need to monitor the job satisfaction of teachers and employees regularly.

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