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THE CORRELATION ANALYSIS OF ISLAMIC WORK ETHIC, ISLAMIC ORGANIZATIONAL CULTURE, JOB SATISFACTION, AND EMPLOYEE PERFORMANCE

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Abstract

Organisational culture and ethics have been fairly debated areas in recent years in the literature. The majority of research studies are undertaken in Western nations, and they have adapted their own religious and societal values into their organizational culture, but little study is done on Islamic perspectives. This research aims to determine the correlation between Islamic work ethic, Islamic organizational culture, job satisfaction, and employee performance in Indonesia. The sample consisted of 26 employees with a sampling technique using a saturated sample. Data analysis technique using Kendall Tau correlation because the sample is below 30. The results show that there is a positive correlation between the Islamic work ethic and job satisfaction; the Islamic work ethic and employee performance; Islamic work culture and job satisfaction; Islamic work culture and employee performance; job satisfaction and employee performance

Keywords: Islamic work ethic, Islamic organizational culture, job satisfaction, employee performance

Introduction

Every employee wishes to do well professionally (Paais & Pattiruhu, 2020). Employees that perform effectively will help the organization achieve its full potential. Furthermore, work happiness has been linked to improved employee performance (Inuwa, 2016). Ulama also reports that a religious ethos impacts good performance (Rokhman, 2016). The Islamic work ethic stems from the Al-Quran and Hadith's emphasis on individual conduct, innovation, accountability, and collaboration in the organization.

A person's ethos is closely related to God; hence, his views and actions are guided by Sharia principles (Rokhman, 2016). Previous research on the Islamic work ethic found that it impacts job satisfaction (Rokhman, 2016). Other studies suggest that the Islamic work ethic impacts organizational satisfaction and commitment (Komari & Djafar, 2013), as well as job satisfaction and performance (Hayati & Caniigo, 2012). In Islam, whatever you desire to do, you must try to gain Allah's approval by doing what is prescribed and rejecting what Allah has forbidden. Thus, employee work ethic may be viewed as a comprehensive framework that impacts individual workplace conduct (Jonck et al., 2016).

The Islamic work ethic, as a type of work ethic, can indicate a person's attitude towards many areas of work, such as priority activities and involvement, as well as a desire to see employees grow and reach higher organizational goals (Yousef, 2000). Furthermore, the Islamic work ethic refers to a set of Islamic standards for a person's workplace activity, including business, service, teamwork, responsibility, social contact, and creativity. If a

person has a close relationship with God, his or her beliefs and behaviors will tend to align with the norms and laws of his religion (Rokhman, 2016).

Islamic organizational culture is based on three basic concepts: Tauhid (belief in the Oneness of Allah), Khilafah/Khalifah (leadership), and Adalah (justice) (Hakim, 2011). The comprehension of the organization's objectives, operational procedures, and significance is facilitated by the amalgamation of rules derived from Al- Quran, Sunnah, Ijma, and Qiyas, as elucidated by Hoque et al. (2013). To achieve organizational goals efficiently and win the pleasure of Allah, a process of transmitting and sharing belief systems, vision, mission, values, perceptions, standards, knowledge, and skills among members is required by the Al-Qur'an and Sunnah. Both managers and workers are substantially influenced by an organization's culture. The Islamic organizational culture that has been implemented will lead to an Islamic perspective in that culture because it provides a basis that can create a style or method that is carried out collectively through an organization by inviting someone (a leader) to follow the teachings and regulations that exist in the organization.

Although earlier studies have looked at work ethic and employee performance, there is still a lack of study on the Islamic work ethic. However, in the literature, there is currently little study of Islamic work ethic and Islamic organizational culture. Therefore, this research aims to explain the relationship between employee performance and satisfaction with the Islamic work ethic and Islamic organizational culture.

Literature Review

Islamic Work Ethic, Job Satisfaction, and Employee Performance

Employee performance is the outcome of employee work results, which is measured in terms of quality and quantity using work standards established by the firm. Employee performance will improve if they have strong capabilities and a positive outlook on the future (Pancasila et al., 2020). Good performance equals optimal performance, which is defined as performance that meets company standards and contributes to achieving company goals. Three things influence performance: Individual aspects include skills and knowledge, background, and demographics. Second, perception, attitude, personality, learning, and motivation are all psychological elements. Third, there are organizational elements such as resources, leadership, compensation, structure, and job design (Walumbwa et al., 2011).

Ethos is derived from the Greek "ethos," which implies attitudinal values that reflect a person's character. Ethos includes norms, etiquette, social fairness, and benevolence towards society (Aldulaimi, 2016). In the Al Qur'an and other explanations of sharia, there is much to be done to develop a genuine approach to the Islamic work ethic. One of them is related to financial elements. This component requires considerable consideration because it is very profitable for both yourself and your money. The Islamic work ethic does not mean ignoring worldly demands, but rather how to fulfill them. For example, work motivation may be guided by the Islamic work ethic (Ragab Rizk, 2008).

. The divine foundation of the Qur'an and Sunnah produces the highest morals in socio-economic life. The verse in the Qur'an, reads, " You are the best people born to humans, enjoining what is right, and preventing what is wrong, and believe in Allah" (Quran 3:110), " And let there be among you a group of people who call all goodness (of Islam), enjoin al-ma'ruf (everything that is required by Allah), and forbid al-munkar (everything that is prohibited by Allah), and they are the lucky people (Al Qur'an 3:104)

The use of the Islamic work ethic as a direction for employees (particularly Muslims) to improve performance is effective. Imam et al. (2015) found that Islamic work ethic affected employee performance. The study also suggests to managers that while operating in Muslim populations/countries, the Islamic perspective of work values should be considered to

enhance employee performance. In Indonesia, the study of Aflah et al. (2021) shows that the Islamic work ethic has an impact on job satisfaction. While in Pakistan, Shafique et al. (2015) found that the Islamic work ethic has an impact on employee performance and job satisfaction of agriculture industry employees. Zahrah et al. (2016) performed research in Malaysia on 150 administrative workers in northern Malaysia and found that the Islamic work ethic has an impact on job performance.

Job satisfaction is a pleasant emotional state that arises from the analysis of a person's work experience. Job dissatisfaction arises when these expectations are not realized (Locke, 1969). Meanwhile, job satisfaction is a comprehensive evaluation of one's work, including the positive and negative aspects of one's work or work environment. Inuwa (2016) researched job satisfaction and employee performance using a sample of non-staff employees. Research findings show that there is a good and substantial relationship between job satisfaction and employee performance. In Thailand, Siengthai and Pila-Ngarm (2016) found that there was a positive and significant relationship between job satisfaction and employee performance. Based on the discussion above, this research proposes the following hypothesis:

H1: There is a correlation between Islamic work ethic and job satisfaction.

H2: There is a correlation between Islamic work ethic and employee performance.

Islamic Organizational Culture, Job Satisfaction, and Employee Performance

Islamic organizational culture includes optimizing life complacency through the influence of religious beliefs, cognitive cultivation, memory, and educational experiences. The Qur'an and the Sunnah of the Prophet Muhammad, which together represent the moral teachings of Islam, are the primary resource of vision and the essence of Islamic culture. In the Islamic religion, individuals are ordered to pray as a means of seeking God's intervention and recognizing their imprescriptible limitedness. In the Qur'an, Surah Al-Mu'min verse 60, Allah says, "Pray to Me; I will surely answer your prayer. Indeed, those who are arrogant and do not want to worship Me will go to hell in an insult. When people work hard and diligently all the time, they will create an organizational culture that is disciplined, unwavering in its resolve, and resistant to discouragement. In the interim, people keep praying and asking Allah for help and favor to make sure that their efforts are successful. These qualities encourage humility, as opposed to hubris, and a continuous self-awareness of one's weaknesses and strengths.

Islamic work ethic theory serves as the foundation for Islamic organizational culture, which is categorized under the divine command hypothesis. This theory holds that religious principles are the primary source from which ethical standards are derived. The divine teachings of Allah provide strong support for the concept of right and wrong in the realm of Islamic studies. The Islamic perspective is considered more appropriate to describe ethos because it is comprehensive, moderate, and realistic (Siengthai & Pila-Ngarm, 2016). Organizational culture is expected to encourage employee behavior and attitudes since employee affective commitment—which is characterized as the employee's emotional attachment, identity, and involvement in the organization—requires acceptance of the organization's core principles.

Someone satisfied with their job has a positive attitude toward the job, while someone who is dissatisfied with their job has a negative attitude toward the job. Employees who are satisfied with their work tend to be more effective than less satisfied employees. Increasing job satisfaction will have an impact on the performance shown by employees, who tend to be encouraged to face new challenges at work (Djastuti, 2019). This framework, explains Islamic organizational culture, Islamic work ethics, employee performance, and job satisfaction. Based on the discussion above, this research proposes the following hypothesis:

H3: There is a correlation between Islamic organizational culture and job satisfaction.

H4: There is a correlation between Islamic organizational culture and employee performance

H5: There is a correlation between job satisfaction and employee performance

Research Method

Sample and Data Collection

This study is a quantitative research. Questionnaires were used to obtain research data using a survey approach. This approach is a primary data collection method based on respondents' responses to a questionnaire containing questions regarding Islamic work ethic, Islamic organizational culture, job satisfaction, and employee performance. The respondents in this research were employees at PT Mediaqu Adikarya Creativa in Sukoharjo Indonesia, consisting of managers, administration, and production.

This study uses a measurement scale of 1 to 5, from 'strongly disagree' to 'strongly agree'. This research presents the sociodemographic profile of respondents, such as gender, age, education, years of work, type of business, manufacturing, or institution, and type of work. The Islamic work ethic variable was measured using an instrument developed by Tasmara (2002). Examples of these indicators are "kind and helpful," "trusting and responsible," "learning from experience, and "professional and honest." Meanwhile, the Islamic Organisational Culture variable was measured using an instrument developed by Robbins et al. (2010) which was developed by Candra et al. (2022). The Examples of Islamic organizational culture are "give greetings", "helping each other", "good cooperation", "never lie," and "discipline." The job satisfaction variable uses instruments from Andrade et al. (2020), with indicators: "performance recognition," "good company at work," "appropriate salary", "using skills at work," "happy working at work", "work well," "promotion on opportunities," "job comfort. Employee performance variables use instruments from Robbins (2006), which were adapted by Candra et al. (2022), with indicators: "quality of work," "achievement of work," "speed and accuracy in carrying out all work," "effectiveness and efficiency," "independence", "Work commitment".

Validity Test

To test the hypothesis, this study used correlation analysis due to the limited sample size of only 26 people. Previously, the researcher tested the validity and reliability of the research instrument to confirm the determination of the model and to test the correlation between variables. A validity test by the Pearson bivariate correlation was carried out to determine how well the measuring instrument used can measure what is being measured This analysis is carried out by comparing the score of each item with the total score. Question items that have a high correlation with the overall score imply that they can help people express what they want to express. The instrument or question items are declared valid if r calculated $\geq r$ table (2-sided test with sig. 0.05).

Reliability Test

Reliability testing can be carried out to assess the consistency of a measuring instrument or whether the instrument remains consistent after repeated measurements. A measuring instrument is said to be reliable if it gives the same results repeatedly. Cronbach's alpha is used to determine the reliability of an instrument that does not have a score of 1 or 0. Cronbach's alpha results show that the instrument is reliable if r calculated $> r$ table with $\alpha = 5\%$.

Data Normality Test

Before hypothesis testing, data normality was determined using the Shapiro Wilk test. The goal of this approach is to determine whether the sample was drawn from a normally distributed population. The Shapiro Wilk test normality test compares the distribution of data (which will be checked for normality) with an ordinary normal distribution. If the significance of the Shapiro Wilk test results is less than 5% and the value is significantly different from standard normal data, this indicates that the data is not normal.

Correlation Coefficient Analysis

Hypothesis testing uses a correlation test. How strong the correlation is between two or more variables is represented by the correlation coefficient. The correlation technique is used to find and confirm the hypothesis that there is a relationship between two variables. Interpretation of Correlation Coefficients as follows: 0.01-0.199= very low; 0.20-0.399= low; 0.40-0.599= rather low; 0.60-0.799= strong enough; 0.80-1.00= very strong.

Results and Discussion

Descriptive Statistical Test Results

The following is a description of respondents according to gender, educational background, section, and division.

Table 1. Characteristics of Respondents

Descriptive Statistical Test Results			
Category	Characteristics	Total	Percentage (%)
Gender	Male	13	50%
	Female	13	50%
Educational Background	Yunior High School	1	4%
	Senior High School	22	85%
	University	3	12%
Division	Manager	2	8%
	Administration	3	12%
	Production	21	81%

Based on Table 1 above, it can be seen that the number of respondents who are male is the same as those who are female, amounting to 13 people each, with educational backgrounds mostly high school/vocational school (85%) and most of them working in the Production Department. at PT Mediaqu Adikarya Creativa (81%).

Validity Test Results

Table 2. Summary of Validity Test Results

Variable (Statements)	r table	r count
Islamic work culture (4)	0.404	> 4.404
Islamic work ethic (7)	0.404	> 4.404
Job satisfaction (8)	0.404	> 4.404
Employee performance (8)	0.404	> 4.404

From Table 2 above, the following results are obtained (see detailed validity test results in the appendix): the four statements about Islamic work culture are greater than the r table (0.404), the seven statements about the Islamic Work Ethic are greater than the r table (0.404), the eight questions about job Satisfaction show results greater than the r table

(0.404), the eight questions about employee performance are greater than the r table (0.404). It can be concluded that statements for all variables are valid.

Reliability Test Results

Table 3. Summary of Reliability Test Results

Variable	alpha Coeff	Cronbach alpha
Islamic work culture	0.60	0.966
Islamic work ethic	0.60	0.990
Job satisfaction	0.60	0.964
Employee performance	0.60	0.989

Table 3 above shows that the Cronbach Alpha of the four research variables is each greater than 0.6, so it can be concluded that the research variables are reliable.

Table 4. Data Normality Test Results

Normality	Shapiro-Wilk
Sig.	0.194

Table 4 above shows the sig value based on the Shapiro Wilk test results is 0.194 so it can be concluded that the data is normally distributed

Table 5. Multicollinearity Test Results

Model	Collinearity Statistics	
	Tolerance	VIF
Job satisfaction	.031	31.815
Islamic work culture	.034	29.728
Islamic work ethic	.018	57.027

Table 5 above shows the tolerance value for all models is less than 0.1, as well as the VIF value for all models is more than 10. This indicates serious multicollinearity.

Hypothesis Test Results: Correlation Test with Bootstrap

The results of the multicollinearity test show there is a serious multicollinearity problem, for this reason, a correlation test was carried out using the Kendall Tau test. The Kendall Tau correlation test is used as an alternative to estimate parameters if the sample size is small and there are classical assumptions that are violated. The following is a research model that is the basis for testing the correlation between the variables.

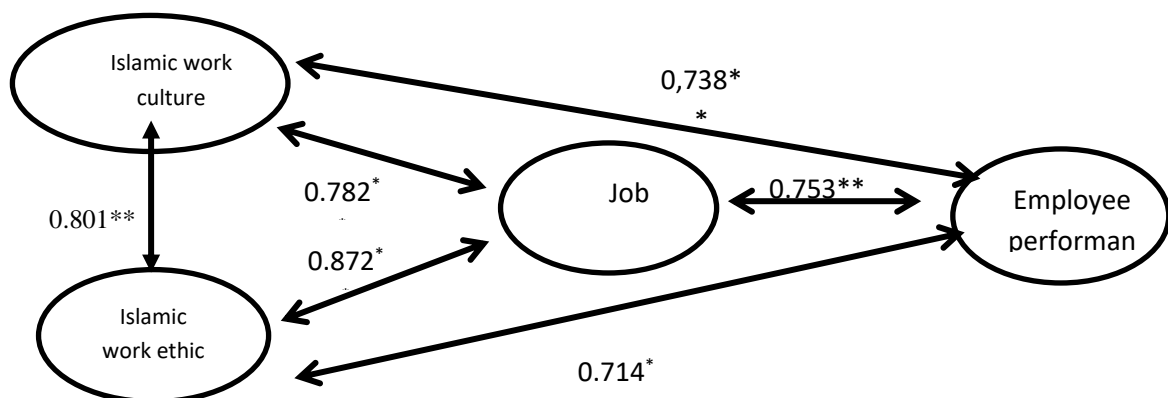


Figure 1. Research Model

Table 6. Correlation Test Results with Bootstrap

Variable	Islamic Culture	Work Ethic	Islamic Ethic	Work Satisfaction	Job Satisfaction	Employee performance
Islamic work culture	1		.801**		.782**	.738**
Islamic work ethic	.801**	1		.872**		.714**
Job satisfaction	.782**	.872**		1		.753**
Employee performance	.738**	.714**		.753**		1

**Correlation is significant at the 0.01 level

From Table 6 above, it can be seen that the correlation results using the Kendall Tau show that there is a correlation between Islamic work culture with Islamic work ethic with a coefficient of 0.801; Islamic work culture with job satisfaction with a coefficient of 0.782; Islamic work culture with employee performance with coefficient of 0.738; Islamic work ethic with job satisfaction with a coefficient of 0.872; Islamic work ethic with employee performance with coefficient of 0.714; job satisfaction with employee performance with coefficient of 0.753. From the table above, it can also be seen that the correlation coefficient between variables is all above 0.7 and is significant with $\alpha = 0.01$; thus, it can be concluded that the correlation between Islamic work culture, Islamic work ethics, job satisfaction, and employee performance is strong enough.

Discussions

The study's findings showed that Islamic work ethics had a substantial positive correlation with job satisfaction and employee performance. This could be attributed to respondents' traits such as collectivism, employee harmonization, cooperation, and mutual help. The implementation of Islamic work ethics, such as tawhid, Ihsan, obedience, integrity, honesty, and responsibility, in the workplace encourages employees to produce the highest quality work. The study findings supported the findings of previous studies by Shafique et al. (2015), Aflah et al. (2021), and Gheitani et al. (2019), which showed that Islamic work ethics have a significant impact on job satisfaction, as well as research from Ahmed et al. (2019), Caniogo & Mustoko (2020), and Saban et al. (2020), which have shown that Islamic work ethics have a significant impact on employee performance.

The Islamic work ethic encourages professionals and skilled workers to take responsibility for their work and work hard to complete it. Consequently, ethics emphasizes goals and results, as well as the need for justice and kindness in the workplace to achieve the well-being of organizational members. This shows that life is meaningless without striving for good achievements as part of worshiping Allah Shallallahu 'alaihi wasallam (Ahmad, 2011; Aldulaimi, 2016)) and benefiting others (Islam et al., 2021; Khalid et al., 2018). This is to the teachings of the Prophet Muhammad Shallallahu 'alaihi wasallam, who said that the main aim of establishing Islamic work ethics is to instill piety and morals in everyone.

Furthermore, Islamic organizational culture significantly positively correlated with job satisfaction, as well as the results of research from from Mariyanti et al. (2020). Furthermore, Islamic organizational culture significantly correlated with employee performance, which supported previous studies (Aranki et al., 2019; Suradi, 2019; Yamali, 2018; Al-Sada et al., 2017; Nikpour, 2017; Ardelia & Mas' ud, 2024; Daulay & Kurnia, 2021; Hoque et al., 2013; Muhammad et al., 2023).

The application of Islamic organizational culture in increasing performance and carrying out activities based on the maslahah cultural value of each employee becomes a guideline, even though employee performance is still in the process of meeting business plan targets (Setia et al., 2022). Based on the findings of the current study and previous research

studies, it is safe to conclude that the organization may create a positive work environment based on belief in Allah, coordination, mutual trust, hard work, absolute sincerity, prayer time, and accountability to achieve better results.

Conclusions

This research was conducted to determine the correlation between Islamic work ethic and Islamic organizational culture, job satisfaction, and employee performance. The results of this research show that five hypotheses are accepted: there is a positive correlation between the Islamic work ethic and job satisfaction; there is a positive correlation between the Islamic work ethic and employee performance; there is a positive correlation between Islamic work culture and job satisfaction; there is a positive correlation between Islamic work culture and employee performance, there is a positive correlation between job satisfaction and employee performance. The limitation of this research is that the sample comprising 26 respondents was too small, leading to difficulty in generalizing the findings. Future research can use sufficient samples so that path analysis or SEM tests can be carried out based on the research model that has been built into this research.

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Appendix:

Table 7. Validity Test Results of the Islamic Work Culture Variable

No	Statement	r- calculate	r- table
1	I try to say hello to my boss and co-workers when they meet and leave work.	0,969	0,404
2	I also try to help my colleagues if there is something they don't know, as long as I can.	0,955	0,404

3	I have never lied to my boss or coworkers.	0,936	0,404
4	I try to be disciplined when it's time to pray.	0,952	0,404

Table 8. Validity Test Results of the Islamic Work Ethic Variable

No	Statement	r- calculate	r- table
1	I did my job well.	0,954	0,404
2	I do useful work.	0,944	0,404
3	I try to maintain trust in my work.	0,92	0,404
4	I try to be responsible at work.	0,938	0,404
5	I learned from past experiences	0,985	0,404
6	I am professional at work.	0,951	0,404
7	I try to maintain honesty at work.	0,988	0,404

Table 9. Validity Test Results of the Satisfaction Variable

No	Statement	r- calculate	r- table
1	I received recognition for my performance.	0,865	0,404
2	I get along well with my superiors and supervisors.	0,852	0,404
3	The salary I receive is appropriate.	0,917	0,404
4	At work, I can apply my skills and will.	0,924	0,404
5	I feel comfortable with my coworkers.	0,931	0,404
6	I feel happy working for this company	0,936	0,404
7	Overall, I have done a good job.	0,928	0,404
8	Opportunities for advancement in the job I have	0,892	0,404

Table 10. Validity Test Results of Employee Performance Variables

No	Statement	r- calculate	r- table
1	I always try to maintain quality in my work.	0,941	0,404
2	I try to achieve the targets that have been determined.	0,941	0,404
3	I try to do my job properly.	0,912	0,404
4	I try to maintain accuracy in my work.	0,908	0,404
5	I try to work effectively.	0,971	0,404
6	I try to work efficiently.	0,934	0,404
7	I have the freedom to improvise about work as long as it doesn't break the rules.	0,970	0,404
8	I try to maintain my commitment to work.	0,960	0,404