

The Effect of Islamic Work Ethics toward Employee Performance

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Abstract

This study aims to analyze the factors which affect employee performance; Islamic work ethics by using affective commitment and job satisfaction as intervening variables. Based on the research problem, there are two inquiries of how to improve employee performance through affective commitment and job satisfaction, and which factors influence affective commitment and job satisfaction. These inquiries are empirically investigated using the variable of Islamic Work Ethics. This study is conducted on 200 employees across sectors and professions working in various fields. Data is processed using Structural Equation Modelling (SEM) with the help of the Analysis of Moment Structure (AMOS) program. The results show that Islamic work ethics has a positive effect on employee performance by using affective commitment and job satisfaction as intervening variables.

Keywords: Islamic work ethics, Employee performance, Affective commitment, Job satisfaction

INTRODUCTION

Every employee always wants to have a good performance. The existence of employees who perform well will help maximizing company performance (Vosloban, 2012). Good employee performance can be influenced by job satisfaction (Inuwa, 2016). Furthermore, the employee who performs well can be influenced by motivation and desire to survive by having affective commitment such as self-belonging to the company. In addition, employees



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who perform well can be influenced by the desire to survive by having affective commitment such as self-belonging to the company (Imran, Allil, & Mahmoud, 2017; Tone, 2018).

Islamic work ethics are derived from Al-Quran and Hadith, which concerns various things, including individual behavior, creativity, accountability, and teamwork in the workplace. When a person has a close relationship with God, his attitude and behavior are based on the Sharia rule (Rokhman, 2016).

The previous study revealed that Islamic work ethics affects job satisfaction and organizational commitment, but not work intention (Rokhman, 2016). In other studies, it affects organizational satisfaction and commitment (Komari & Djafar, 2013), affects job satisfaction, organizational commitment, and work performance (Hayati & Caniago, 2012). According to Hayati and Caniago (2012), it has positive and significant influences when Islamic work ethics directly related to organizational commitment.

From some previous studies, the author found that there are still a few studies about the influences of Islamic work ethics on employee performance by using two variables: affective commitment and job satisfaction as intervening variables. The proposed two intervening variables aimed to grasp how much influence of Islamic work ethic has on employee performance when it is not mediated by the affective commitment and job satisfaction variables and when these two variables mediate it. At the same time, the author tries to find out whether these two variables can predict employee performance.

Affective commitment is part of organizational commitment. Consequently, employees must have it (such commitment) because it is a source to improve performance. In addition, employees, who are willing to work overtime and have the same organizational values with values that are believed to encourage employees, are known to be more productive (Nasution & Rafiki, 2019a).

Employees also have the right to get happiness and satisfaction at the workplace. These positive feelings are obtained from organizational discipline, work environment, and culture that is considered as job satisfaction. Employees with high job satisfaction will show a positive attitude towards their performance, while unsatisfied employees will show a negative attitude towards their performance (Al-Douri *et al.*, 2020). Job satisfaction is a picture of an employee's attitude, not employee behavior. As a result, a satisfied employee is more productive than an unsatisfied employee.

Thus, an employee who has a robust Islamic work ethic but is not accompanied by a strong sense of belonging to the organization may not be able to improve employee performance. Likewise, they are unable to improve employee performance when employees have a strong Islamic work ethic but do not have a positive attitude in the form of job satisfaction.

According to Salahuddin *et al.* (2016), the influence of Islamic work ethics on affective commitment mediated by organizational commitment shows a positive and significant effect. It showed that both direct and mediated have a positive and significant result. A similar study has been conducted by Al-Douri *et al.* (2020) that included the intrinsic motivation variable as mediating variable and jobs performance. It showed significant and positive results for both the direct and indirect method. The results of another study presented by Aflah *et al.* (2021) offer the mediating variable of Islamic motivation showed significant positive results. The three previous research results show differences in the authors' models in this study.

Based on the explanation of the influence of Islamic work ethics on various aspects, the author offers this research model that aims to display two intervening variables at once, affective commitment and job satisfaction, using Islamic work ethic variable that can significantly improve employee performance.

LITERATURE REVIEW

Islamic Work Ethics

Work Ethics

Ethics is a term in English that comes from Greek "ethos" in Garner (1984, as quoted in Aldulaimi, 2016), which refers to the values of attitude showing a person's character or attitude. Ethics refers to the customs, manners, social justice, and goodness of a community. Work ethics is defined as behavior rules determined by the organization to supervise employee behavior and action to ensure that they obey the determined principles (Husin & Norhasniah, 2012).

Work ethics is attitudes and beliefs about work behavior and multidimensional characteristics reflected in making decisions and behavior (Miller *et al.*, 2002; Ravangard *et al.*, 2014). Thus, employee work ethics

can be considered an overall framework form which it originates, affecting individual behavior at work (van der Walt, 2016).

Work ethic as a form of Islamic value can reflect one's attitude towards various work aspects, including priority activities and participation and the desire for having employee improvement and achieving higher organizational goals (Yousef, 2000).

Islamic work ethics is an Islamic hope related to one's behavior in the workplace which includes business, dedication, teamwork, responsibility, social relation, and creativity. Basically, one's attitude and behavior will be consistent with the rule and regulations in his religion if someone has a close relationship with God (Rokhman, 2016).

In Al-Quran and other explanations in Sharia, many things must be done to build an authentic approach to Islamic work ethic. One of them is involved in economic aspects. This aspect takes serious attention because it benefits themselves and their finance. Islamic work ethic does not mean eliminating worldly needs but how to fulfill them instead, such as business motivation can make Islamic work ethics a guide (Rizk, 2008).

Affective Commitment

Human resources are one of the determinants of success and failure in organizations. An employee must commit to the organization. Organizational commitment becomes important because of the extent of employees' alignment to the organization and those employees who intend to maintain their membership to organizations. Thus, an employee's alignment can be measured to what extent his commitment to the organization (Han, 2012).

One perspective approach to organizational commitment is based on the affective bond of the employee, which this view of organizational commitment is characterized by a strong trust and acceptance or goals and values owned by the organizations; the desire to use more effort on behalf of the organization and s strong desire to become a member of the organization (Steers, 1997).

Affective commitment is a commitment category, in which this commitment is an emotional bond attached to an employee to identify and involve himself to the organizations (Meyer *et al.*, 1993). This affective commitment can also be said as an important determinant of the dedication and loyalty of an employee. The tendency of an employee who has a high affective commitment can show the sense of belonging to the company, the

increment of involvement in the organization's activities, and the desire to achieve the goal or organizations and to survive in the organizations (Rhoades *et al.*, 2001).

According to Greenberg and Baron (2003), affective commitment is the power of a person's desire to continue working in an organization because they deal with the values and main objectives of the organization. One feels to have high levels of affective commitment to survive in an organization because he supports its founding and desires to help the realization of its mission.

Job Satisfaction

Job satisfaction is a positive emotional state obtained from evaluating one's work experience. Job dissatisfaction appears when these expectations are not met (Locke, 1969). Meanwhile, work satisfaction is an evaluative assessment thoroughly about one's work. He then defines work satisfaction as a positive and negative evaluation of one's work situation. So it can be said that work satisfaction is attitude (Weiss & Merlo, 2015). Greenberg and Baron (2003) defined work satisfaction as a positive or negative attitude of one's work. According to Howell and Dipboye (1986, as cited in Hasmarini, 2008), work satisfaction is the overall result of the employee's like and dislike toward various aspects of his job.

Job satisfaction is a person's happiness that contains a positive emotional feeling which comes from his work experience. For instance, individuals who like his works and have a positive value toward them (Locke, 1969; Erdogan, 1996, as cited in Özpehlivan & Acar, 2015). Work satisfaction includes the affective component and the component of belief because work satisfaction includes feeling and thinking, both of which are motivations for better performance (Borman *et al.*, 2003; Locke, 1969). In addition, job satisfaction reflects a person's feeling toward work or the background of this work at a certain point in time (Schermerhon *et al.*, 2012).

Employee Performance

Employee performance is the results of employee's work performance assessed from quality and quantity based on work standards set by the company (Bommer *et al.*, 1995). A good performance is optimal performance based on company standards and supports company goals (Neely *et al.*, 1995).

Three factors influence performance—first, individual factors consist of capabilities and expertise, background, and demographics. Second,

psychological factors include perception, attitude, personality, learning, and motivation. Third, organizational factors consist of resources, leadership, rewards, structure, and job design (Walumbwa *et al.*, 2011).

From the explanation as described above, the author proposes several hypotheses, which are as follows:

H1: Islamic work ethics affect positively and significantly on job satisfaction

H2: Islamic work ethics affect positively and significantly on the affective commitment

The recent research about Islamic work ethics toward work satisfaction, organizational commitment mediated by intrinsic motivation, mentions a positive relationship on intrinsic motivation. The relationship becomes positive when it is mediated by intrinsic motivation. In contrast, the relationship is negative when work ethics is directly related to commitment organization (Gheitani *et al.*, 2019). This research was conducted on employees of Maskan Khuzestan bank, Iran, with a total sample of 220 employees.

Nasution and Rafiki's (2019b) study mentions the positive relationship of Islamic work ethics on organizational commitment and job satisfaction. According to Zamani and Talatapeh (2014), motivation is "how to start, maintain, stop behavior, and build mental responses during the process."

The study conducted by Farzin and Hooshmand (2017) to accountants in Medical Science University mentions the influence of Islamic work ethics on organizational commitment. The Islamic work ethic and its influence on organizational commitment are also conveyed in the study investigated by Jalal *et al.*, (2017), by taking a sample of 250 people from various levels. The results showed Islamic work ethics's positive and significant influence on organizational commitment. Likewise, another study mentions the positive and significant influence of Islamic work ethics on job satisfaction and organizational commitment (Shafique *et al.*, 2015).

H3: Job satisfaction affects the affective commitment positively and significantly

H4: Islamic work ethics affect positively and significantly on employee performance

Islamic work ethics as guidance for employees (especially Muslims) in improving performance, the results are proven and trustworthy. The research from Imam *et al.* (2015) mentions that the study results on doctoral students in Pakistan showed the influence of work ethics on employee performance by spreading about 1000 questionnaires to doctoral students in Pakistan.

According to Shafique *et al.* (2015), in the study of agricultural sector employee in Pakistan, there was an influence of Islamic work ethics on employee performance and job satisfaction. Research conducted by Novia Zahra (2016) toward 150 administrative staff at HEI northern Malaysia mentions the influence of Islamic work ethic on job performance.

H 5 :Job satisfaction affects employee performance positively and significantly

The study about the influence of job satisfaction on employee performance results showed the influence of motivation on employee performance (Dinc & Plakalovic, 2016). This study took a sample of bank employees in Bosnia Herzegovina. Motivational research results and their effects on employee performance were showed that there are motivational influences on job satisfaction, organizational commitment, and employee performance (Hidayah, 2018).

Additionally, the study on job satisfaction and employee performance was also done by taking a sample of non-staff employees at BASUG (Inuwa, 2016). As a result, there was a positive and significant relationship between job satisfaction and employee performance. Siengthai and Pila-Ngarm (2016) conducted the same research shows that job satisfaction has a significant positive effect on employee performance.

H6: Affective commitment affects employee performance positively and significantly

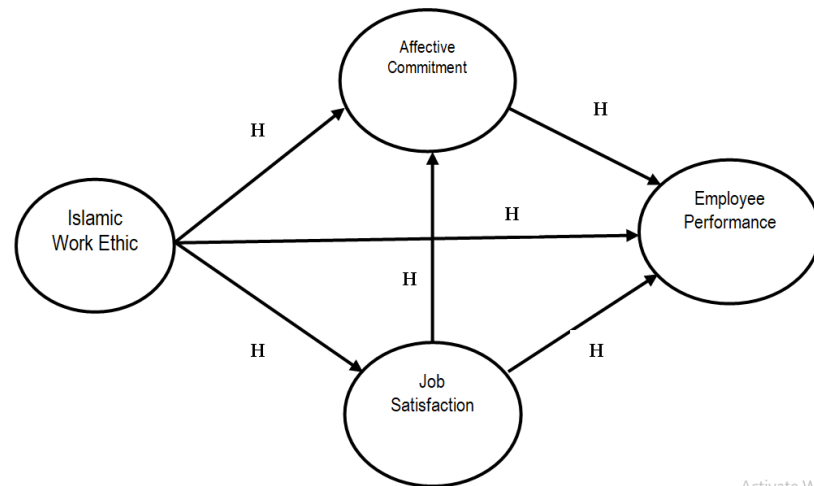
The study of organizational commitment on employee performance was conducted by Harwiki (2016). The study results had a positive and significant effect between organizational commitment and employee performance by taking a sample of 40 cooperative employees in East Java.

Another study also analyzed the relationship between affective commitment and employee performance, showing that there was a positive relationship between affective commitment and employee performance

RESEARCH METHOD

Research Framework

This study elucidates Islamic work ethics and employee performance. Explicitly, this framework explores the effect of Islamic work ethic on job satisfaction, affective commitment, and employee performance. Finally, this study identified the influence of job satisfaction and affective commitment on employee performance. Figure 1 depicts the research model:



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Figure 1: Theoretical framework of Islamic work ethic and employee performance

Sample and Data Collection

The method used in this research is quantitative research method. The research data were collected by survey method using a questionnaire. This method is a primary data collection method sourced from respondents' answers to several questions in the questionnaire about Islamic work ethic, affective commitment, job satisfaction, and employee performance. Respondents in this study are various cross-sectoral and cross-profession employees, such as government and private workers, soldiers, and educators (teacher and lecturers) in various offices in Central Java.

Regarding the sex of the respondents, we found that there were more female respondents than men, 52% women and 48% men. At least, 21 students assisted respondents in filling it, and two research assistants distributed all

questionnaires. 220 questionnaires were distributed to all respondents, but the returned questionnaires were only 200 questionnaires, missing 20 of them. Thus, this study analyzed 200 questionnaires in total.

Measurement

This study uses a measurement scale of 1 to 7, and the answers are strongly disagreed to strongly agree.

The variable of Islamic work ethics is measured by using an instrument developed by (Ali, 1992). The examples of these indicators are “teamwork is a goodness in work,” “laziness is a bad attitude,” “work is an obligation for capable people,” and so on.

This study also aims to prove and analyze the influence of exogenous variables on endogenous variables. The effect is very complex; in this case, there are independent and dependent variables. These variables are variables formed by several indicators. Therefore, to analyze the data in this study, it uses Structural Equation Modelling (SEM) by using the Analysis of Moment Structure (AMOS) program. SEM testing allows researchers to test the validity and reliability of research instruments, confirm the model’s determination, and test the effect of a variable on other variables.

RESULT AND DISCUSSION

Socio-Demographic Profile Respondents

The socio-demographic profile of respondents showed that there were more women (52%) than men. In addition, the average age was 30-40 years (41.5%), followed by those aged 40-50 years (37.5%). The majority of respondents’ education levels were high school (46.5%), bachelor degree (23.5%), master degree (18%), diploma (9.5%) and doctoral degree (2.5%). The respondent’s work length was about less than 1 year to 10 years. The majority of respondents’ work as educators or educator staff was about (43%), manufacturing (17%), government (10%), and then other types of business (9.5%). The type of work was more dominated by employees who have subordinates (56%) and who do not have subordinates (44%). The table of socio-demographic profile respondents can be showed in table 1.

Table 1 : Socio-Demographic Profile Respondents

Variable of socio-demographic		Total Respondent	Percentage of Respondent
Gender	Male	96	48%
	Female	104	52%
Age	<20 year old	0	0
	20-30 year old	12	6%
	30-40 year old	83	41,5%
	40-50 year old	75	37,5%
	50-60 year old	25	12,5%
	>60 year old	5	2,5%
Education	High School	93	46,5%
	Diploma	19	9,5%
	Bachelor	47	23,5%
	Postgraduate	36	18%
	Doctor	5	2,5%
Years of service	>1 year	47	23,5%
	1-5 year	75	37,5%
	6-10 year	49	24,5%
	10-15 year	11	5,5%
	>15 year	18	9%
Type of business/ industry/ Institution	Bank/Micro finance	13	6,5%
	Hotel/Homestay/	17	8,5%
	Manufacture	34	17,%
	Government	20	10%
	ABRI	11	5,5%
	Education	86	43%
	Other	19	9,5%
Job Type	Have staff	112	56%
	Don't have staff	88	44%

The main objective of this study is to examine the influence between Islamic work ethic and employee performance which is mediated by job satisfaction and affective commitment. The results of this study indicate that an employee, from among educators (43%); namely teachers or lecturers, can carry out his work efficiently based on Islamic work ethics. The ethics guide and assist them in carrying out their task and increase their performances.

The respondents who are still productive around the ages of 30 and 40 years (41.5%), have a high enthusiasm for achievement. Positive feelings with appropriate pay and suitable organizational values can convince them to volunteer work overtime to increase productivity. The working period which ranges from 1 to 5 years (37.5%), shows that they still have far to hope in the future to survive, advance, and develop together with their organization.

The multicollinearity test aims to test whether there is a correlation between the independent variables in the model. The multicollinearity assumption requires no perfect or significant correlation on the independent variables. On SEM AMOS output, multicollinearity can be seen through the determinant of the covariance matrix. If the multicollinearity value is very small, it indicates a multicollinearity or singularity problem.

Table 2 explaining the compatibility test and SEM statistical test on CFA variable. The AMOS SEM output results indicated the determinant of sample covariance = 0,000. This value is not negative (-), so it can be concluded that there are no multicollinearity and singularity problems in the analyzed data.

Table 2
Result test goodness fit CFA Variable

No.	Goodness of fit index	Cut off value	Analysis Results	Results
	Chi - Square	< (df:170,α:0,05)	9,329	Fit
	CMIN/DF	< 2,00	0,933	Fit
	Probability	> 0,05	0,501	Fit
	GFI	> 0,90	0,987	Fit
	AGFI	> 0,90	0,963	Fit
	TLI	> 0,90	1,001	Fit
	CFI	> 0,95	1,000	Fit
	RMSEA	< 0,08	0,000	Fit

Table 2 show that *goodness of fit* index CFA variable all fit

Table 3
Regression Weights

			Estimt	S.E.	C.R.	P	Label
IWE2	<---	Islamic_Work__Ethic	,913	,069	13,198	***	Significant
IWE3	<---	Islamic_Work__Ethic	,996	,069	14,490	***	Significant
IWE4	<---	Islamic_Work__Ethic	,984	,073	13,399	***	Significant
IWE5	<---	Islamic_Work__Ethic	,892	,077	11,657	***	Significant

		Estimt	S.E.	C.R.	P	Label
IWE6	<--- Islamic_Work_Ethic	1,057	,071	14,880	***	Significant
IWE7	<--- Islamic_Work_Ethic	,603	,073	8,311	***	Significant
IWE1	<--- Islamic_Work_Ethic	1,000				

Table 3 show that P value significant

Table 4
Standardized Regression Weights

		Estimate
IWE2	<--- Islamic_Work_Ethic	,807
IWE3	<--- Islamic_Work_Ethic	,871
IWE4	<--- Islamic_Work_Ethic	,816
IWE5	<--- Islamic_Work_Ethic	,800
IWE6	<--- Islamic_Work_Ethic	,874
IWE7	<--- Islamic_Work_Ethic	,561
IWE1	<--- Islamic_Work_Ethic	,820

Table 4 show that value all estimates very strong

Table 5
Full Model

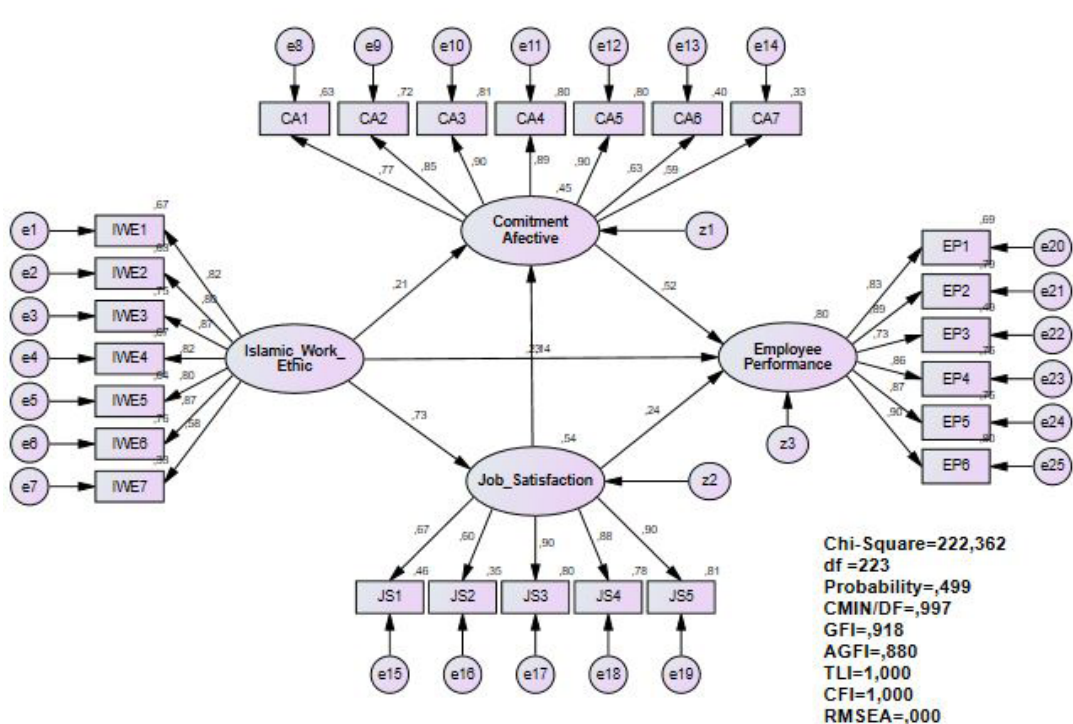


Table 6
Test goodness of fit *Full Model*

No.	Goodness of fit index	Cut off value	Analysis Result	Result
	Chi - Square	< (df:170,α:0,05)	222,362	Fit
	CMIN/DF	< 2,00	0,997	Fit
	Probability	> 0,05	0,499	Fit
	GFI	> 0,90	0,918	Fit
	AGFI	> 0,90	0,880	Marginal
	TLI	> 0,90	1,000	Fit
	CFI	> 0,95	1,000	Fit
	RMSEA	< 0,08	0,000	Fit

Sources : Primary Data, 2020

Table 7
Test of Multikolinieritas Data

	EP6	CA7	JS1	JS2	JS3	JS4	JS5	EP5	EP4	EP3	EP2	EP1	AC6	AC5	AC4	AC3	AC2	AC1	IWE7	IWE6	IWE5	IWE4	IWE3	IWE2	IWE1			
EP6	.831																											
AC7	.440	1.044																										
JS1	.452	.217	1.123																									
JS2	.333	.015	.593	.919																								
JS3	.483	.251	.692	.495	.908																							
JS4	.486	.241	.549	.457	.673	.810																						
JS5	.467	.225	.600	.476	.738	.695	.927																					
EP5	.599	.302	.416	.264	.452	.442	.481	.689																				
EP4	.666	.370	.521	.329	.562	.557	.589	.615	.938																			
EP3	.530	.434	.307	.220	.356	.316	.355	.387	.460	.754																		
EP2	.627	.394	.473	.355	.512	.467	.511	.538	.633	.554	.748																	
EP1	.618	.393	.489	.342	.501	.473	.511	.557	.624	.608	.669	.854																
AC6	.347	.234	.400	.255	.390	.329	.353	.296	.413	.249	.365	.323	.628															
AC5	.647	.540	.527	.366	.560	.532	.569	.536	.701	.485	.615	.573	.541	1.019														
AC4	.673	.525	.508	.309	.540	.532	.576	.574	.729	.535	.655	.607	.439	.816	.999													
AC3	.617	.434	.448	.285	.472	.477	.467	.538	.618	.464	.568	.594	.375	.740	.750	.848												
AC2	.544	.455	.432	.307	.458	.403	.436	.447	.540	.480	.522	.519	.364	.628	.642	.607	.764											
AC1	.594	.464	.664	.371	.654	.548	.651	.589	.736	.434	.546	.618	.467	.758	.726	.706	.650	1.138										
IWE7	.389	.371	.243	.092	.299	.245	.285	.292	.369	.307	.341	.307	.227	.382	.387	.356	.333	.354	.720									
IWE6	.556	.417	.502	.351	.553	.479	.520	.452	.559	.482	.527	.579	.388	.654	.616	.572	.565	.592	.407	.915								
IWE5	.473	.377	.405	.277	.453	.402	.442	.400	.443	.407	.452	.441	.348	.543	.542	.477	.439	.462	.356	.585	.776							
IWE4	.550	.407	.491	.327	.509	.438	.473	.486	.590	.402	.486	.482	.359	.608	.627	.546	.516	.603	.440	.635	.560	.909						
IWE3	.515	.332	.422	.366	.490	.434	.481	.415	.518	.472	.505	.516	.333	.614	.591	.560	.510	.521	.340	.677	.555	.554	.816					
IWE2	.468	.282	.445	.351	.477	.407	.424	.371	.502	.342	.458	.463	.377	.559	.526	.483	.473	.531	.333	.605	.491	.552	.598	.799				
IWE1	.522	.372	.512	.329	.561	.459	.493	.472	.578	.417	.484	.521	.376	.601	.574	.554	.549	.681	.389	.650	.475	.626	.610	.594	.929			

Confirmatory Factor Analysis

Confirmatory factor analysis in the Structural Equation Model uses two steps of measurement and equation models by Anderson and Gerbing (1998). Bagozzi and Yi (1998) recommend the criteria which should not be less than (<0.05) or more than (> 0.95). Besides, the AVE value in each construct is at the threshold of 0.5, and all CR is greater than 0.7. All items meet these criteria.

The measurement scales results showed a good fit model as recommended by Anderson and Gerbing (1988), with chi-square = 824.559, degrees of freedom (DF) = 412, and CMIN / DF = 2.001. In addition, goodness of fit (GFI) = 0.906, IFI = 0.934, Tucker Lewis index (TLI) = 0.920, comparative fit index (CFI) = 0.934, root mean square error approximately (RMSEA) = 0.045 and RMR standard (SRMR) = 0.047. Bagozzi and Yi (1988) recommended that IFI and GFI above 0.9 are acceptable. In addition, the fit model estimation less than 0.05 for RMSEA and SRMR <0.08 are considered as close fit indication, thus, analysis can proceed to structural models (Hu and Bentler, 1998).

The structural model's reliability and validity test results show a good fit model. The overall loading factor is greater than 0.5 and less than 0.95, AVE is higher than 0.5 and CR above 0.7. AVE values reach between 0.503 and 0.722; CR values range from 0.719 to 0.874 (Bagozzi and Yi, 1988).

Table 8
Regression Weights: (Group number 1 - Default model)

			Estimate	S.E.	C.R.	P	Label
Job_Satisfaction	<---	Islamic_Work___ Ethic	,662	,079	8,347	***	Significant
Affective_Comitment	<---	Islamic_Work___ Ethic	,214	,105	2,041	,041	Significant
Affective_Comitment	<---	Job_Satisfaction	,165	,081	2,045	,041	Significant
Employee_Performance	<---	Islamic_Work___ Ethic	,221	,091	2,431	,015	Significant
Employee_Performance	<---	Job_Satisfaction	,264	,072	3,649	***	Significant
Employee_Performance	<---	Comitment_Afective	,494	,085	5,835	***	Significant

The results of hypothesis testing indicate that Islamic work ethics related to job satisfaction and affective commitment have a positive and significant effect (H1, H2). The value of H1 is 0.662 and H2 is 0.214. It means that IWE has a steady influence on job satisfaction and affective commitment. Furthermore, when job satisfaction is associated with affective commitment, it has a positive and significant effect (H3), with an H3 value of 0.615. If Islamic work ethic is associated with employee performance (H4), the results show that Islamic work ethic has a positive and significant relationship to employee performance. The value of H4 is

0.331. In addition, when job satisfaction and affective commitment are associated with employee performance (H5, H6), the results of both have a positive and significant relationship. The value of H5 of 0.264 and H6 of 0.494 shows that job satisfaction and affective commitment on employee performance have a positive and significant effect.

Islamic work ethics are needed by employees who work in private and government institutions. Islamic work ethics are also essential for other professions such as teachers, Indonesian National Army (ABRI), civil servants, and economic sectors. It is essential because Islamic work ethics are the basis of employee's self-development to face tough future challenges and fierce competition, and there is no desire to leave the organization. As Aslam (2012) stated that job satisfaction and organizational commitment discourage employees from changing jobs. Islamic work ethic is a very valuable asset for different employees to improve their performance (Imam *et al.*, 2013). Employees must be able to adapt to their work environment. Islamic work ethic is able to strengthen his desire to stay in the institution so that there is no desire to leave the company.

Affective commitment as an employee's emotional bond is needed by employees and the community and even requires a strong emotional bond to Allah SWT. Employees will continue to work in the organization because they need it (Jaros, 2007). From the point of view of the Islamic work ethic, work can fulfil the needs of human life, raise self-esteem, and the satisfaction of being able to help others. Many people choose to keep working rather than being unemployed to be independent and contribute to the (Salahudin *et al.*, 2016).

Every employee needs satisfaction at work. Their productivity increases when employee's desires are fulfilled by the organization or company. Their productivity can be driven by instinctual motivation, as Hayati & Caniago (2012) researched. Thus, this attitude must be maintained to encourage them to excel in their job satisfaction.

CONCLUSION

The study results answer the questions presented in the introductory chapter; there was a significant positive influence of Islamic work ethics on job satisfaction, affective commitment, and employee performance. The mediating variables, which consist of job satisfaction and affective commitment, play a role as a full and partial mediator between Islamic work ethics and employee

performance. This shows that the model built in this study can be considered as a novelty in constructing a study. Moreover, the study samples were taken from cross-sectoral and cross-professional employees in Central Java, where similar research was found before.

The contribution of this research is a new research model of the relationship between Islamic work ethic and employee performance, where the relationship between the two variables is the researcher offers two mediating variables in the form of job satisfaction and affective commitment. The research model has never been found in previous studies.

The research results can be used as guides for organizational leaders in managing their business or organization, both private companies, and governments; cross-sectoral and cross-professional in Central Java. Islamic work ethics are essential as a basic guideline for employees to carry out their activities during work. It will encourage employees to increase productivity, creativity, and even higher achievements.

LIMITATION

Various limitations in this study include: this study will show different results if applied to employees in a particular company, or to educators (teachers & lecturers) in school or madrasah characterized by Islam, or to governmental institutions with a certain ministry. Understanding Islamic work ethics will have a different impact on affective commitment, job satisfaction, and employee performance when it is asked to employees in different places. In this study, researchers cannot provide questionnaires directly to respondents and assist them in filling out questionnaires. From the results of data processing which are performed by SEM, the goodness of fit index shows marginal value.

By limitations in this study, further research is strongly suggested to be done so that researchers can provide questionnaires directly to respondents and assist them in filling them out. This is expected to improve the quality of respondents' answers and shorten the time. In addition, it needs further research by using different research models, so the research accuracy is obtained as a comparison and a generalization. Samples in this study were taken randomly (random sampling) from employees of various types of businesses, professionals, educators, soldiers, armies, civil servants, and more in Central Java. Therefore, further research should be carried out by focusing on one type of agency or company with more employees to be taken, at least 500 or even thousands of employees as research objects.

This research was conducted randomly on everyone who works in various fields and professions. The specifications of the research sample and the unit of analysis were not defined and were not specifically selected. Therefore, future research is expected to be able to group and identify employees who will be the unit of analysis. Further research is needed to compare the application of Islamic work ethic in private companies with government companies. Also, it is expected to be investigated in religious-based educational institutions and general education institutions. In addition, future research can also offer a new model by adding other mediating variables or other mediator variables. Thus, the research results will be more comprehensive and more generalizable in addressing the influence of Islamic work ethics.

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