

The Effect of Islamic Work Ethics and Islamic Organizational Culture on Employee Performance

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Abstract

This study aims to analyze the effect of Islamic work ethics and Islamic organizational culture on employee performance. This study uses Islamic work ethics and Islamic organizational culture as independent variables, and employee performance as the dependent variable. Population target in this study were employees of Binama sharia cooperative in Semarang who had worked for more than one year and were permanent employees totaling 139 people. This study uses a non-probability method with the type of purposive sampling. Data obtained from questionnaires were processed and analyzed using the SPSS program. The data analysis method used is Multiple Regression Analysis. The classical assumption test is also carried out. Hypothesis testing is conducted by using F-test statistical testing, t-test, and coefficient of determination test by using a significance level of 5 percent. The results showed that Islamic work ethics and Islamic organizational culture had a positive effect on employee performance. The results showed Adjusted R-square of 0.804, indicating that the variables of Islamic work ethic and Islamic organizational culture can explain employee performance variables by 80.4 percent, while the remaining 19.6 percent is explained by other factors.

Keywords

Islamic work ethics; Islamic organizational culture; employee performance



I. Introduction

Employee performance is the result achieved by employees in terms of quality and quantity in carrying out the tasks and responsibilities that have been given to them. Employee performance is an important basis in a company because if the performance of an employee does not exist, then the company's goals are difficult to achieve. Shafique et al. (2018) stated that performance is the result of work achieved by a person or group of people in a company, in accordance with their respective responsibilities and authorities in order to achieve company goals according to ethics and morals, legally, and does not violate the law. The future can be predicted from the ethics that are applied and used as company values (Martínez et al., 2021; Jin & Drozdenko, 2010). Recently, there have been different conditions in organizational management, namely the use of Islamic work ethics which are used as the basis for values formed in organizations.

Ethics in the Islamic perspective is based on the inner urge that humans must follow and obey the commands of God (Ahmad, 2011; Romi et al., 2020). In other words, humans who are said to be ethical are humans who accept what is allowed and avoid what is forbidden by Islamic teaching (Rokhman, 2010)). Islamic work ethic is a set of values or

belief systems regarding work that are sourced from the Qur'an and Sunnah. The Islamic work ethic has so far been neglected in the concept of management and organizational research (bin Salahudin et al., 2016). In fact, Islamic work ethics can have a good influence on one's behavior at work because it can provide a stimulus for positive work attitudes (Ali & Al-Owaihian, 2008; Murtaza et al., 2016). A positive work attitude will lead to attitudes such as hard work, commitment and dedication to work and other work attitudes that can benefit the individual and the organization where the individual works (Alhyasat, 2012).

Organizational culture owned by the organization has a relationship with work ethics, attitudes, and work values which are the guidelines for every component of the organization (Hakim, 2012). If the organizational culture is positive, then the performance of employees will improve and the company's targets will also be easier to achieve. The lack of application of Islamic organizational culture in Indonesia makes it a challenge for management to implement it (Arifin et al., 2018; Paais & Pattiruhu, 2020). Fear in the application and employees are not ready to change organizational culture is the basis that there are still few organizations that have implemented an Islamic organizational culture. In this regard, this study aims to analyze the effect of Islamic work ethics and Islamic organizational culture on employee performance. The purpose of this study was to examine the influence of Islamic work ethics and Islamic organizational culture on employee performance. The data of this research are all employees who have met the requirements of the target population, namely permanent employees who have worked for more than one year.

II. Review of Literature

2.1 The Relationship of Islamic Work Ethics on Employee Performance

High employee performance is expected by an organization or company. The better the performance of an employee at work, the overall company productivity will increase so that the company will be able to survive and develop. Mas'ud (2004) said that employee performance refers to a person's achievement which is measured based on the standards and criteria set by the company. Performance is the result of the achievement of the efforts that have been made which can be measured by certain indicators (Mas'ud 2004).

Layaman & Jumalia (2018) Ethics says that work ethics in Islam is the result of the Muslim belief that work activities are related to the purpose of life, namely obtaining a reward from Allah. Work ethic has a significant positive effect on employee performance because a worker with an Islamic work ethic will have a sense of sincerity and high morale through work professionalism. So that the performance of a Muslim with Islamic ethics will increase. Citra et al. (2018) says if an individual has a high Islamic work ethic, the employee will do the best work. So that employee performance will increase. Aira (2016) in his research shows the results that when Islamic work has a significant effect on employee performance. Work ethic is the foundation for employees to be creative and a source of happiness and comfort at work.

H1. Islamic work ethics has a positive effect on employee performance

2.2 The Relationship of Islamic Organizational Culture to Employee Performance

To achieve good performance can be influenced by motivation and skills. Organizations cannot achieve optimal outcomes if motivation is without skills or skills without motivation. The integration between the individual and the work are two things that are interrelated in performance (Sedarmayanti, 2001). Performance according to Islam is a form or way of individuals in self-actualization. Performance is a tangible form of values, beliefs, and understandings that are adhered to and based on strong moral principles and can

be a motivation to produce quality work. Performance does not stand alone, job satisfaction, skills, abilities, and individual traits are factors related to performance, it can also be concluded that performance is determined by abilities, desires and the environment. According to Ivancevich, Konopaske and Matteson (Busro in Edward, 2020) that performance shows the ability and skills of workers. Performance is a person's success in carrying out tasks, work results that can be achieved by a person or group of people in an organization in accordance with their respective authorities and responsibilities (Wulandari, 2021). According to Yani in Syardiansyah (2020) performance is a result of work achieved by a person in carrying out the tasks assigned to him based on skill, experience and sincerity as well as time. This means that in work contains elements of the standard that achievement must be met, so, for those who reach the standards set means good performance (Wahjudewanti, 2021). Therefore, to get good performance, an employee must have a high desire to do and master the given task.

Islamic organizational culture is a set of values based on Islamic sacred texts that helps members within the organization in understanding what the company means, and the way the company operates, and organizational culture will provide certain characteristics that can later distinguish a member in an organization from other organizations (Hoque et al., 2013).

Hoque et al. (2013) explain that the formation of an Islamic organizational culture is the result of the integrated efforts of all company members, from the founders to the staff. If all members of the organization work based on Islamic values according to the instructions of Islamic teaching followed by commitment and sincerity, then the blessings of the God will come. Daulay & Manaf (2017) stated that the better the application of Islamic organizational culture, the better the performance of employees through the closeness between employees and leaders. Hakim (2016) pointed out that organizational culture is an ideology that unites an organization and is a product of social interaction, influenced by all members of the organization. This shows that organizational culture has a positive relationship with employee performance. Mashudi (2014) confirmed that culture is the basic pattern of shared values and assumptions that govern the procedures for employees to act on problems and opportunities in an organization, a strong organizational culture has the potential to improve performance, and vice versa if the organizational culture is weak it results in decreased performance.

H2. Islamic organizational culture has a positive effect on employee performance

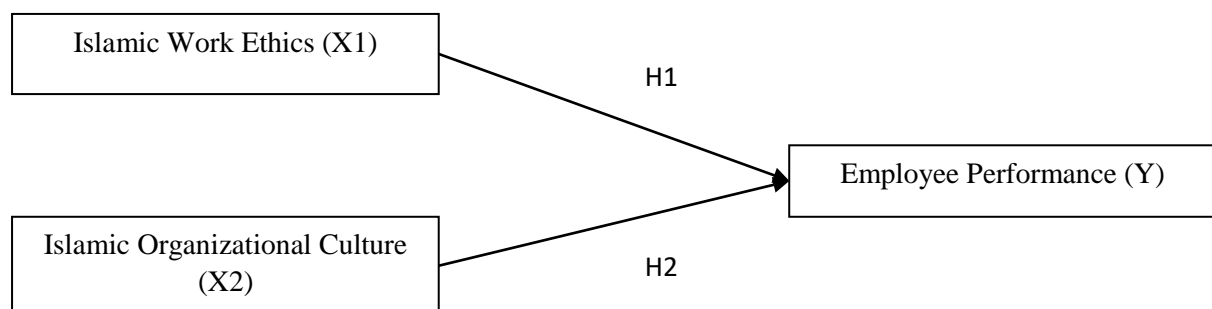


Figure 1. Theoretical Framework

III. Research Methods

3.1 Design and Sampling

The research is a quantitative inquiry in nature. The population in this study were employees of Binama sharia cooperative of Semarang, totaling 156 employees. The accessible population is Binama employees who are permanent employees and have worked for more than one year. The method and type of sample in this study used a non-probability method with purposive sampling technique.

3.2 Variable Measurement

The variables used in this study are the dependent variable and the independent variable. The dependent variable in this study is employee performance. The independent variables for this research are Islamic work ethic and Islamic organizational culture. Table 1 showed an explanation of the operational definition and indicators as a measure of each variable.

Table 1. Variables and Indicators

| Variable | Operational definition | Indicator | Source |
|--------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------|
| Islamic work ethics | The inner encouragement that humans must follow and obey the commands of Allah. In other words, humans who are said to be ethical are humans who accept what is allowed and avoid what is forbidden by Allah | <ol style="list-style-type: none"> 1. The value of work is determined by the intention rather than the result 2. Dedication to a task is a virtue, because it is a belief 3. A good job, no manipulation, monopoly, bribery, and the like are beneficial for oneself and the community 4. Truth and justice in the workplace are essential conditions for the well-being of society 5. Earn more than enough to meet personal needs and contribute to the prosperity of society as a whole 6. Cooperation and consultation enable one to overcome obstacles and avoid mistakes 7. Work is a way to earn a livelihood and ownership | Mas'ud (2004) |
| Islamic organizational culture | Shared values and beliefs that will influence employee behavior | <ol style="list-style-type: none"> 1. Keep believing in Allah 2. Missionary spirit 3. Hard work 4. Advantage 5. Honesty and truth 6. Accountability 7. Morality 8. Consultative decision making 9. Commanding the good and forbidding the wrong 10. Sincerity 11. Knowledge 12. Good behavior 13. Fair 14. Cooperation | Hoque et al. (2013) |

| | | | |
|----------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| | | 15. Mutual respect 16. Mutual trust 17. Willing to sacrifice 18. Physical health 19. Neat and clean 20. Brotherhood of employees 21. Obligatory prayer 22. Islamic dress 23. Forbid slander | |
| Employee performance | The result achieved by the employee in terms of quality and quantity in carrying out the tasks and responsibilities that have been assigned to him. | 1. The quantity of work exceeds the average. 2. Better work quality than other employees 3. Punctuality in completing work 4. According to company policies and procedures 5. Work harder than they should | Mas'ud (2004) |

3.3 Analysis Technique

This study uses multiple regression analysis with the SPSS 22 program. In general, the data analysis method consists of three stages, namely descriptive statistics, quantitative analysis to test the validity of reliability, multicollinearity, heteroscedasticity, normative testing and hypothesis testing to test hypotheses between variables. In the hypothesis test, there are four indicators that need to be checked, namely the results of multiple regression tests, the results of the simultaneous F-test, the partial t-test, the results of the coefficient of determination.

IV. Discussion

The process of collecting research data through literature studies, interviews, and questionnaires which have previously been tested for reliability using Cronbach's alpha. The population of this research are all employees of Binama Semarang who have worked for more than one year and are permanent employees. Sampling used a non-probability method of purposive sampling with a size of 139 respondents spread over 8 branches of Binama sharia cooperative. Data collection was carried out using a questionnaire compiled in the form of a Google Form, then the link from the questionnaire was distributed through the human capital division of Binama sharia cooperative staff to 8 branches, where the processing was carried out using SPSS software version 22.

The results of the analysis of index numbers are used to identify answers and find out the responses to the questions using the Likert scale in the research questionnaire. In determining the scale range, the following formula is used:

$$\text{Upper limit} = \%F \times 5/5 = 139 \times 5/5 = 139$$

$$\text{Lower limit} = \%F \times 1/5 = 139 \times 1/5 = 27$$

Accordingly, the scale range used to interpret the index number values is shown in Table 2 which classifies the scale range into three categories (high, medium and low) based on their respective obtained values.

Table 2. Index Value

| Scale Range | Category |
|--------------------|-----------------|
| 102-139 | High |
| 64-101 | Medium |
| 27-63 | Low |

Table 2 showed that the upper limit is 139 and the lower limit is 27 with a value range of 112 which is then divided into 3 parts so that a value of 37 is obtained. The highest value on the variable of Islamic organizational culture is found in the fourteenth question, namely when starting work at Binama sharia cooperative always pray for smoothness to Allah. This shows that the Islamic organizational culture has been successfully applied to the organization. The lowest value on the Islamic organizational culture variable is in the ninth question, namely the organization is fair, both in giving rewards and punishments and in giving employees salary rights. To overcome this problem, the organization can provide justice in providing workloads that are in accordance with the amount of salary and provide rewards to employees if they have done business in accordance with the division of work and provide punishment to employees who do not work in accordance with the division of labor.

Companies that apply Islamic work ethics well will improve employee performance in the company. This shows that employees will be more to have good responsibilities at work, and believe that in the afterlife the work that has been done will be held accountable as well. The lowest value of the Islamic work ethic variable is in the tenth question, namely I have knowledge of Islamic banking. Where to overcome this problem, organizations can provide knowledge or intelligence about Islamic banking, it can be in the presentation of material by relevant sources, or it can be by conducting comprehensive training with deepening material in Islamic banking.

Overall, it can be concluded that the three variables, namely the Islamic work ethics variable, the Islamic organizational culture variable, and the employee performance variable with an overall average index value are included in the high category with a scale range of 102-139 and the majority of respondents answered at number 4 of 5 Likert scale given. Furthermore, the coefficient of determination has a function to explain the extent to which the variables of Islamic organizational culture and Islamic work ethic are related to employee performance variable (Table 3).

Table 3. Coefficient of determination

| R | R-Square | Adjusted Square | R-Std. Error of the Estimate | of the Durbin-Watson |
|--------------------|-----------------|------------------------|-------------------------------------|-----------------------------|
| 0.898 ^a | 0.807 | 0.804 | 3.22667 | 1.618 |

Predictors: (Constant), Organizational Culture, Work Ethics; Dependent Variable: Employee performance

In testing the coefficient of determination (r^2) on the research variables, the results obtained are 0.804 (80.4 percent) which states that the Islamic work ethic (X1) and Islamic organizational culture (X2) variables have an effect of 80.4 percent on the employee performance variable and the remaining 19, 6% percent of employee performance is influenced by other independent variables outside of this study.

Lastly, multiple linear regression analysis was used to determine the significant influence between Islamic organizational culture and Islamic work ethics on employee performance. In multiple linear regression research, calculations are carried out using standardized coefficients, so that the following equation is obtained (Table 4).

Table 4. Multiple Linear Regression

| Model | Unstd. β | Std. Error | β | t | Sig. |
|------------------------|----------------|------------|---------|-------|-------|
| Constant | 3.614 | 1.733 | | 2.085 | 0.039 |
| Work ethics | 0.319 | 0.103 | 0.295 | 3.110 | 0.002 |
| Organizational culture | 0.441 | 0.068 | 0.620 | 6.538 | 0.000 |

Dependent Variable: Employee performance

The results empirically revealed the constant value of 3.614. Moreover, the regression coefficient value of Islamic work ethics is positive 0.295 with sig. value of 0.002 (<0.05), and the coefficient value of Islamic organizational culture of positive 0.620 with sig. value of 0.000 (<0.05). Statistical output shows that the Islamic work ethic has a significant positive effect on employee performance, indicated by the significance value of $0.002 < 0.05$ with a coefficient value of 0.319 and $t_{\text{stat.}} 3.110 > t_{\text{table}} 1.97$. Thus, the first hypothesis in this study was accepted. The results empirically confirmed a positive influence between Islamic work ethics on employee performance. The results are in line with previous research (Layaman & Jumalia, 2018; Mauliza et al., 2017; Citra et al., 2018; Aira, 2016; Ahmad & Owoyemi, 2012) demonstrating that the Islamic work ethic has a significant positive effect on employee performance. This theoretically implies that the organizational performance of Muslims will be more likely to increase because their attachment to Islamic work ethics encouraging a sense of sincerity and high morale through work professionalism. The Qur'an also emphasizes that humans must work to take advantage of what was created for their benefit. This shows that individuals with a high Islamic work ethic tend to have high performance as well (Sari & Nugraheni, 2019; Hayati & Caniago, 2012; Saban et al., 2020).

In addition, empirical results on the Islamic organizational culture on employee performance showed a positive and significant effect. This is indicated by the significance value for the Islamic organizational culture of $0.000 < 0.05$ with a coefficient value of 0.441 and $t_{\text{stat.}} 6.538 > t_{\text{table}} 1.97$. Thus, the second hypothesis is accepted. The results confirm that there is a positive influence between Islamic organizational cultures on employee performance. The results are theoretically in line with previous research presenting that the better the implementation of Islamic organizational culture in the organization, the better the performance of employees through the closeness between employees and leaders (Daulay & Manaf, 2017; Hakim, 2016; Mashudi, 2014). The results also imply that Islamic organizational culture is an ideology that unites an organization and is a product of social interaction. It is influenced by all members of the organization. The results showing that organizational culture has a positive relationship with employee performance indicates that a strong organizational culture has the potential to improve performance (Hamzah & Basri, 2021; Yiing & Ahmad, 2009).

V. Conclusion

The results of this study indicate that Islamic work ethic has a positive influence on employee performance. The results of this study indicate that Islamic organizational culture has a positive influence on employee performance. This means that when the organization is able to implement Islamic organizational culture properly, it is more likely to improve employee performance.

The results raise some limitations. It is difficult to get research respondents during the current social restriction in Covid-19 pandemic, due to the limited number of branch offices that provide permits for distributing questionnaires and distributing questionnaires through

the Google Form link, receiving less attention from respondents. Moreover, the researchers do not distribute questionnaires directly to respondents, but through the help of intermediaries from the human capital division. In this context, the researchers could not interact directly with the respondents when filling out the questionnaire. As suggestions for future research, it is suggested to identify religious attachment and religiosity of customers who apply for financing at sharia cooperative or Islamic banks. Future research is also suggested to conduct research on sharia cooperative or Islamic banks in other cities where the majority of the population is non-Muslim. Lastly, a qualitative approach is needed for further research to strengthen the examination of Islamic work ethics and Islamic organizational culture.

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