

## ***Factors Analysis of Islamic Work Ethics as Antecedent on Work Motivation and Job Performance in Indonesia***

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### **Abstrak**

Penelitian tentang etika kerja memiliki banyak perspektif, melalui perspektif penelitian ini menyelidiki hubungan antara pengaruh faktor etos kerja Islami terhadap motivasi kerja dan kinerja pegawai di beberapa provinsi di Indonesia. Dengan 58 responden karyawan yang memiliki latar belakang tempat kerja Islami di Indonesia. Pengumpulan data dalam penelitian ini menggunakan purposive sampling dengan kriteria karyawan yang telah bekerja lebih dari 1 tahun. Responden populasi adalah 108 karyawan dan analisis data yang digunakan 58 sampel responden dengan metode convenience sampling. Metode penelitian menggunakan analisis bagian dengan metode warpPLS analisis jalur dan kuadrat terkecil parsial. Hasil penelitian ini menunjukkan bahwa etos kerja islami itqan dan nafii'un lighairi memiliki korelasi positif dengan motivasi kerja dan prestasi kerja. Implikasi dan keterbatasan penelitian ini dibahas.

**Kata Kunci:** Etos Kerja Islami; Kinerja pekerjaan; Motivasi kerja

### **Abstract**

*Research on work ethics has many perspectives, through this research perspective investigates the relationship between the influence of Islamic work ethic factors on work motivation and employee performance in several provinces in Indonesia. With 58 employee respondents who have backgrounds in Islamic workplaces in Indonesia. Collecting data in this study using purposive sampling with the criteria of employees who have worked for more than 1 year. The population respondents are 108 employees and the data used analyses 58 sample respondents by convenience sampling method. The research method used part analysis by warpPLS methods of path analysis and partial least squares. The results of this study indicate that the Islamic work ethic itqan and nafii'un lighairi have a positive correlation with work motivation and work performance. The implications and limitations of this study are discussed.*

**Keywords:** Islamic Work Ethics; Job Performance; Work Motivation

## **INTRODUCTION**

*Research on work ethics has begun to be researched and continues to develop on the subject aspect, the basis of experience, and based on business ethics in various countries such as America and several European countries (Com & Hadisi, 2014). Studies of work ethics that have begun to develop based on belief (religion) include the study of Protestant Work Ethics (Lessnoff, 1994) and the study of Islamic Work Ethics (Ali, 1992). The Islamic work ethic describes the principle part of one's belief in God's rules. Rokhman (2010), defines an Islamic work ethic with moral principles that explain right and wrong in an Islamic context. Islamic work ethics are based on the main legal*

sources, namely the Al-Quran and Al-Hadith which are explained by Islamic scholars so that the values of Islamic work ethics must show good work attitudes (morals).

According to Sehhat et al. (2015), Islamic work ethic refers to morals, while Hayati & Caniago (2012), defines Islamic work ethic as a person's behaviour in the workplace including effort, dedication, responsibility, and social relations. Islamic work ethic is a moral principle that distinguishes what is right and wrong which is acculturated as part of worship and fulfilling religious obligations as Muslims (Miswanto et al., 2020). Therefore, this study aims to analyze the factors of Islamic work ethics referring to research (Murniyati, 2017). This research focuses on filling the gaps in the scientific literature using factor analysis of Islamic work ethics as antecedent variables to work motivation and performance in Indonesia. Therefore, this study aims to analyze the factors of Islamic work ethics referring to research (Murniyati, 2017).

This research focuses on filling the gaps in the scientific literature from a business perspective into an individual perspective as a worker using factor analysis of Islamic work ethics as an antecedent variable to work motivation and performance in Indonesia. A research study of work ethics aims to determine work orientation in society, (Ali, 1992). Indonesia is a country with the largest number of Muslims in the world today, so this study focuses on exploring the orientation of the Muslim community in Indonesia. The study of Islamic work ethics was first reviewed by (Ali Abbas J., 1988) by compiling a scale of Islamic work ethics related to the organizational context. Furthermore, studies of Islamic work ethics vary such as organizational citizenship and collaboration Murtaza et al., (2016), organizational justice by Fesharaki & Sehhat (2018), job outcomes or performance by Hayati & Caniago (2012), motivation by Gheitani et al., (2019) and professionalism (Kamarudin & Kassim, 2020).

The research focuses on exploring the factors of Islamic work ethics, which refers to previous research, and whether it affects work motivation variables and work performance variables in Indonesia. The first factor is the attitude of being responsible at work and giving the best contribution to the workplace which is called *itqan*. There is a positive relationship between the ethical perspective and responsibility in business, profit and work productivity by Hayati & Caniago (2012). In previous studies, there was a correlation between Islamic work ethics and work loyalty (Ali & Al-Owaihian, 2008). The second factor in this study describes Islamic work ethics as a beneficial work attitude for others called *nafii'un li ghairi*.

In previous research on business ethics, there were four principles, namely aspects of spirituality, ethical aspects, aspects of ingenuity and establishing good relations (altruism) (Sula & Kartajaya, 2006). Islamic work ethics correlate with individual issues in cross-cultural research (Ali Abbas J., 1988). This study explores the influence of Islamic work ethics on individual issues, namely motivation and performance which can be measured at the individual's internal level. Therefore, the hypothesis are:

H1a: Islamic work ethics (*itqan*) is significantly and positively related to work motivation

H1b: Islamic work ethics (*itqan*) is significantly and positively related to job performance

H2a: Islamic work ethics (*nafii'un li ghairi*) is significantly and positively related to work motivation

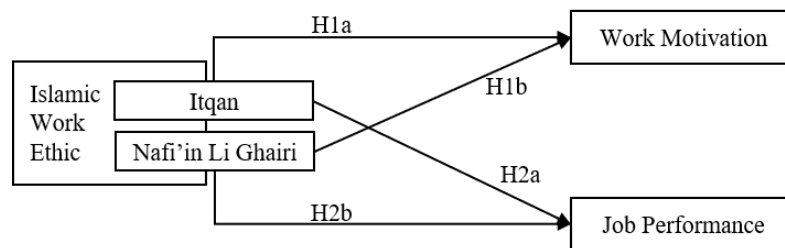
H2b: Islamic work ethics (*nafii'un li ghairi*) is significantly and positively related to job performance

### Research Method

The method used in this research is quantitative, and the data collected in this study used purposive sampling with the criteria of the employee's working period of more than 1 year. Respondents are employees who have a work background in an Islamic environment. This research method uses a test of the direct influence of the antecedent variable on the dependent variable WarpPls 7.0. Respondents' answers will be measured by a five-point Likert scale. The strongest scale will represent "strongly agree" while the representation of the weakest answer is "strongly disagree".

This study examines the relationship of Islamic work ethics with 2 factors, namely, *nafii'un lighairi* and *itqan*. The first factor is *Itqan* is a work attitude that shows one's sincerity in work and shows professionalism in work. Examples of *itqan* indicators are "I am responsible at work" and "I do my work with serious effort" ( $\alpha=0.946$ ). The second factor is *naafi'un lighairih* which is useful for others. Examples of the indicators of the *nafii'un li ghairi* factor are "I make it easy for others to work" and "I pay attention to social affairs in doing work" ( $\alpha = 0.884$ ). Examples of Islamic work ethics questionnaire items were adopted from the measurement scale developed by (Djamilah, 2015).

Picture 1. Framework Research



## RESULTS AND DISCUSSION

### Respondent Demographic Data

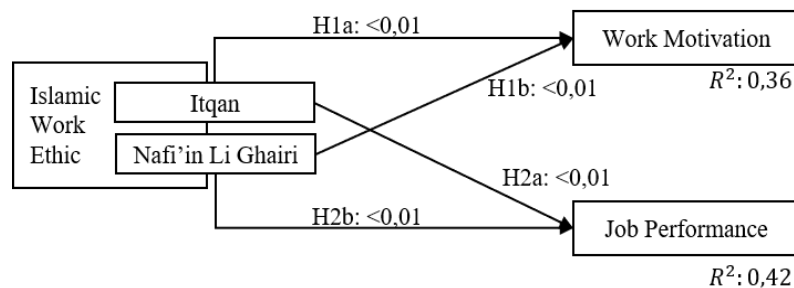
Table 1. Characteristics of Respondents

Classification	Description	Percentages (%)
Gender	Male	91,4
	Female	8,6
Workplace	Bali	1,7
	Jakarta DKI	5,2
	Jawa Barat	12,1
	Jawa Tengah	12,1
	Jawa Timur	25,9
	Lampung	1,7
	Sumatra Selatan	3,4
	Sumatra Utara	10,3
	Yogyakarta	27,6
	D.I.	
Lengths of	<1	36,2

<b>Employment (yr)</b>	6-10	37,9
	11-15	22,4
	16-20	3,4

The results of respondent demographic data collected from a population of 108 employees are 58 employees with data distribution by convenience sampling method. The data for male employees who filled out the questionnaire were 91.4% and 8.6% for women. The highest number of employees who participated in filling out the questionnaire from D.I.Yogyakarta was 27.6% and the least from Bali was 1.7%. The results of respondent demographic data classification by Lengths of Employment (yr), employees with the longest working period of 16-20 years about 3.4% and the shortest more than 1 year about 36.2%.

#### Hypothesized Structural Model



The results depicted in this study in (Picture.2) show that the positive significant effect test is shown by all relationships. The research fit model shows Average Path Coefficient (APC) = 0.001, Average R-Squared (ARS) = <0.001 smaller than 0.05 and Average Index Fit (AVIF) = 1.925 smaller than the ideal value of 3.33. The path coefficient must be at least 0,100 and at a significance level of at least 0.05 (Mohamed et al., 2018). In this research model, the APC, ARS and AVIF values are smaller than required so the results of this study cannot fully represent the existing variables, meaning that the results of this study cannot be generalized. With low R Square results, other factors are explained using variables outside this research model.

#### Islamic Work Ethics Correlations Analysis

Table 2. P Value For Correlations

Variable	1	2	3	4
1. Islamic Work Ethics (Itqan Factor)	<0,001			
2. Islamic Work Ethics (Nafi'un Lighairi Factor)	<0,001	<0,001		
3. Work Motivation	<0,001	<0,001	<0,001	
4. Job Performance	<0,001	<0,001	<0,001	<0,001

Based on the research and discussion that Islamic work ethics in Indonesia, the first hypotheses 1a and 2a results of an analysis are a positive achievement that Islamic work ethics factors, The results show that the four hypotheses are overall supported.

## Discussion

### **Islamic Work Ethics on Motivation**

The first purpose of research is to analyze Islamic work ethics on work motivation. Based on the table.2 p-value for correlations (Islamic work ethics analysis) H1a: Islamic work ethic (itqan) has a positive correlation to work motivation ( $<0.001$ ). H2a: Islamic work ethic (nafii'un li ghairi) has a positive correlation to work motivation ( $<0.001$ ) There is indicated a positive correlation between antecedent Islamic work ethics (Itqan factor) and (nafii'un li ghairi factor) on work motivation.

Antecedent Islamic work ethic (itqan) is a work ethic professionally and seriously that affects employee work motivation (H1a) the Islamic work ethic variable effect the employee work motivation variable (H1b), these results supported research motivation (Sehhat et al., 2015). Antecedent Islamic work ethics is part of the ethical role of workers in Indonesia with an Islamic cultural environment. The employee indicated professionalism and seriousness in the workplace. Contribution to the workplace includes motivated giving the best effort, completing tasks early, and being willing to help another employee complete their task. The implication of Islamic work ethics is an antecedent effect on work motivation.

### **Islamic Work Ethics on Job Performance**

The second goal of the research is to analyze Islamic work ethics on job performance. Based on the table.2 p-value for correlations (Islamic work ethics analysis) H1b: Islamic work ethic (itqan) has a positive correlation to job performance ( $<0.001$ ). H2b: Islamic work ethic (nafii'un li ghairi) has a positive correlation to job performance ( $<0.001$ ). There is indicates a positive correlation between antecedent Islamic work ethics (Itqan factor) and (nafii'un lighairi factor) on job performance.

The Islamic work ethic variable (nafi'un lighairi) is the work ethic shown by employees to provide benefits to the work environment, the Islamic work ethic (Itqan factor) effect and job performance variables (H2a) and (nafi'un lighairi factor) effect on job performance variable (H2b). Analysis of Islamic work ethics affects both variables of work motivation and job performance, these results supported research by Hayati & Caniago (2012) performance part of work outcomes. In other studies, Islamic work ethics has a positive effect on work outcomes, job satisfaction and work commitment (Rokhman, 2010).

Antecedent Islamic work ethics affect one of the work outcomes i.e. job performance. The goal of the organisation in general is to achieve good performance, the goal would be achieved if all employees have good performance. Islamic work ethics indicated professionalism and consider all tasks important in the workplace. Contribution to the workplace includes making the best effort, committing to complete tasks early, and being willing to help another employee complete their task

## CONCLUSION

This study supports the contribution of research on Islamic work ethics which has a significant positive effect on work outcomes Rokhman (2010) these results supported research (Hayati & Caniago, 2012a) performance and motivation (Sehhat et al., 2015). In previous studies, Islamic work ethics had a significant effect on job satisfaction and organizational commitment. The results of the relationship between Islamic work ethic

variables on work motivation and job performance are significantly positive. This means that Islamic work ethics can make employees in Indonesia motivated and have good performance.

The findings and conclusions in this study can be applied by taking into account the limitations of the case. First, the respondent's criteria are still choosing the background of the employee respondents working in an Islamic environment, in the future, they can apply to all working Muslims. The two generalizations of the results still need further research considering that the R-Square results in this study are still below the 0.5 limits, meaning that other antecedent factors influence work motivation and work performance. Third, the number of respondents using a sample of 58.

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