

Exploring Islamic Work Ethics through Dimensional Analysis in Socially Nuanced Economic Institutions

Wijiharta¹, Nur Wening²

^{1,2}, PDIM, Universitas Teknologi Yogyakarta, Indonesia

Email: ¹mwijih@gmail.com, ³nurwening@gmail.com

ARTICLE INFO

Research Paper

Article history:

Received: 27 July 2022

Revised: 9 August 2022

Accepted: 20 August 2022

HOW TO CITE

Wijiharta, W., & Wening, N. (2022). Exploring Islamic Work Ethics through Dimensional Analysis in Socially Nuanced Economic Institutions. *International Journal of Indonesian Business Review*, 1(1).
<https://doi.org/10.54099/ijibr.v1i1.229>

ABSTRACT

Purpose – This study aims to determine the level of assessment of Islamic work ethics by responses from socially nuanced economic institutions employees

Methodology/approach – The survey was conducted on 10 socially nuanced economic institutions in Indonesia. 30 respondents of KSPSS employee were willing to fill out a survey questionnaire on Islamic Work Ethics.

Findings – It was found that the spirituality dimension of Islamic Work Ethics has a higher average than other dimensions, with an average score of 4,483. The next order is the social dimension, the economic dimension, the psychological dimension and the philosophical dimension.

Novelty/value – in a materialistic hedonistic lifestyle, the work ethics of employees of socially nuanced economic institution, KSPSS, has a higher spiritual dimension than the economic and social dimensions
Keywords: employee behaviour, Islamic Work Ethic, dimensions of IWE, Islamic Micro Finance Institution

Keywords: employee behaviour, Islamic Work Ethic, dimensions of IWE, Islamic Micro Finance Institution

This work is licensed under a Creative Commons Attribution-Non Commercial 4.0 International License.

INTRODUCTION

IMFI in Indonesia is unique in carrying out dual functions (financial and social services) known as BMT (Baitul Maal wat Tamwil) (Zaki et al., 2019). BMT aims to balance worldly goals (material/financial and social) with afterlife (spiritual) goals (Wediawati et al., 2018).

BMT as a faith-based microfinance institution, all activities and products must be following sharia principles (Wediawati et al., 2018). BMT as a business and economic institution must also be supported by superior employees and good work ethics (Zaki et al., 2019). Islamic work ethics (IWEs) are based on the relationship between man and God (Aldulaimi, 2016). The IWE becomes an identity of morality that guides positive behavior (Hameed et al., 2020). The application of IWE is expected to reflect Islam's beauty in individual behavior in the workplace (Jamal Ahmed Al-Douri et al., 2020). Work ethics practices need to be prioritized (Lemon & Boman, 2022).

One of the challenges of IWE is the deviant behavior of employees as a result of leadership patterns in developing countries (T Islam et al., 2020). These late organizational deviations often occur in the workplace (Erkutlu & Chafra, 2018; T Islam et al., 2020). The economic problem affects

the working life of employees (Awada & Ismail, 2019). IWE is influenced by economic problems, psychological problems, and social problems. IWE is also influenced by a spirituality which leads to positive and ethical work behavior (Ahmed et al., 2019).

This study aims to determine the level of assessment of Islamic work ethics by responses from BMT employees. In addition, this research will also find out the dimensions of the IWE that received the highest rating.

LITERATURE REVIEW (if any)

Islamic Work Ethics (IWE) is defined as the attitude of working based on religious values, including working optimally, competing fairly, carrying out obligations as well as possible, providing the best dedication, working together harmoniously without discrimination and earning income according to what is done (Marsudi et al., 2019). The IWE emphasizes that work is an obligation and virtue with regard to human needs and the balance of one's individual and social life (A. J. Ali & Al-Owaihian, 2008)

A. Ali (1988) built a scale to measure IWE, which in its development is grouped in 5 dimensions (J. Ali, 2015) namely:

- a. The Spiritual Dimension is reflected in the intertwined and dialectical influence between work and faith and between the labor and purification of one's soul from undesirable habits.
- b. The Philosophical Dimension is to emphasize the centrality of work intentions in assessing the usefulness of work
- c. The Psychological Dimension strengthens the identification of employees with their profession and their role as productive citizens in society.
- d. The Social Dimension is reflected in the emphasis on sustainability and the need to build social influence in a way that facilitates prosperity, relieves distractions, and strengthens social interactions among colleagues
- e. The Economic Dimension emphasizes the influence between economic needs, personal happiness, and social interests; by positioning work as a means to serve the interests and improve the welfare of society

METHOD

This research uses quantitative methods. Population election in the form of an economic organization with socio-religious nuances KSSPS BMT in Indonesia. Thirty respondents selected the sample from 10 KSSPS BMT (IMFI). The research instrument uses Islamic work ethics (IWE) questionnaire that covers five dimensions, namely spiritual, social, philosophical, psychological, and economical (J. Ali, 2015). Convenience data retrieval techniques. Data from the study were conducted in descriptive statistical analysis.

RESULT AND DISCUSSION

The result of the article contains the data analysis written descriptively using Calibri 12. Tables and figures in each

Table 1. Islamic Work Ethic dimension score

Islamic Work Ethic	Score
Laziness is a vice	4,48
Dedication to work benefits yourself and others	4,45
Good work benefits yourself and others	4,52
Average spiritual dimension	4,483
Fairness and generosity in the workplace are necessary conditions for the well-being of	4,42

society	
Work is not an end in itself, but a means of encouraging personal growth and social relationships	4,23
More leisure time is good for the community	4,23
Hubungan manusia dalam organisasi harus ditekankan dan didorong	3,94
Rerata dimensi sosial	4,205
Memproduksi lebih dari cukup untuk memenuhi kebutuhan pribadi berkontribusi pada kemakmuran masyarakat secara keseluruhan	4,1
Work gives a person the opportunity to be independent	4,32
One must constantly work hard to fulfill responsibilities	4,16
Average economic dimensions	4,193
A person must perform the exercises to the best of his ability	4,42
Creative work is a source of happiness and achievement	4,03
Everyone who works is more likely to advance in life	4,13
A successful person is a person who meets deadlines at work	3,87
Average of psychological dimensions	4,113
Life is meaningless without work	3,94
Work allows humanity to control nature	3,81
The value of work is derived from the intention that comes with it, not the results-its results	3,9
Mean of philosophical dimensions	3,883
Total average	4,174

(Source: data processed)

The average islamic work ethics assessment is 4.17, which is 83.4% of the maximum value. This means that based on the results of the questionnaire, the employee's IWE level is high. Employees with high IWE are more tolerant, easily forgive mistakes, and prevent from deviant behavior (B. Javed et al., 2019). Employees with high IWE also consistent in their commitment and work engagement (Shaheen et al., 2020).

Spirituality dimension

The spirituality dimension has a higher average than other dimensions, with an average score of 4,483. The next order is the social dimension with an average score of 4,205, the economic dimension with an average of 4,193, the psychological dimension with an average of 4,113, the philosophical dimension with an average of 3,883. Spirituality is the main basis of the IWE (T Islam et al., 2020; B. Javed et al., 2019). Basically, IWE focuses that the attitudes and actions of employees in the workplace are always in the Creator's observation of his commitment to the instructions of the Quran and Sunnah as a source of Islamic teachings (Aldulaimi, 2020).

In addition to being based on spiritual values, organizational work ethics can also come from philosophies (Sattar et al., 2021). In this study, the philosophical dimension of IWE which received the lowest assessment results compared to other dimensions. This means more pragmatic reasoning (Erkutlu & Chafra, 2018), such as the suggestion to do good (spiritual dimension), society (social dimension) or meet needs and responsibilities (economic dimension) than philosophical reasons.

Table 2. Islamic Work Ethic indicators score

Islamic Work Ethic Indicators	Score	Dimension
-------------------------------	-------	-----------

Good work benefits yourself and others	4,52	S1
Laziness is a vice	4,48	S2
Dedication to work benefits yourself and others	4,45	S3
Fairness and generosity in the workplace are necessary conditions for the well-being of society	4,42	C1
A person must perform the exercises to the best of his ability	4,42	P1
Work gives a person the opportunity to be independent	4,32	E1
Work is not an end in itself, but a means of encouraging personal growth and social relationships	4,23	C2
More leisure time is good for the community	4,23	C3
One must constantly work hard to fulfill responsibilities	4,16	E2
Everyone who works is more likely to advance in life	4,13	P2
Producing more than enough to meet personal needs berkontribusi pada kemakmuran masyarakat secara keseluruhan	4,1	E3
Creative work is a source of happiness and achievement	4,03	P3
Human relations in organizations should be emphasized and encouraged	3,94	C4
Life is meaningless without work	3,94	F1
The value of work is derived from the intention that comes with it, not the results-its results	3,9	F2
A successful person is a person who meets deadlines at work	3,87	P4
Work allows humanity to control nature	3,81	F3

(Source: data processed)

The IWE indicators that get the highest assessment in a row are: (a) Good work benefits oneself and others 4.52 (b) Laziness is a vice 4.48 (c) Dedication to working benefits oneself and others 4.45. All of these indicators are part of the spiritual dimension. In Islam, work is seen as an act of “worship” so believer do their best for the work (Ahmed et al., 2019). Employees who good work based on the belief that the good deeds of each individual are valued by God (B. Javed et al., 2019; Raza et al., 2020).

Laziness is a despicable activity (Aldulaimi, 2020). In line with Islamic values that prevent employees from becoming lazy (Javed et al., 2019), dishonesty and neglect of work (Shaheen et al., 2020). Islam encourage hard work (Javed et al., 2019), technology learning and improve skills training (S. Javed et al., 2020).

Dedication, as teamwork, responsibility, social relationships, and creativity are expected to be the behavior of a Muslim in the workplace (Aflah et al., 2021). Dedication to work, cooperation and consulting become capital to overcome work challenges (Talat Islam et al., 2020). So it is important for HRM to have employees who have noble ethical values such as dedication, perseverance, hard work, honesty, and others (Mohammad et al., 2018).

Philosophical dimension

While the indicators that get the lowest assessment in a row are: (F3) Work allows mankind to control nature 3.81 (f2) Successful people are people who meet deadlines at work 3.87 (P4) The value of work is derived from the intention that comes with it, not the results-its results 3,90 (F1) Life is meaningless without work 3,94. Indicators F3, F2 and F1 are part of the philosophical dimensions.

In Islam, work is seen as an act of "worship" when people believe and strive to carry out the best work (Ahmed et al., 2019), that benefits society (J A Al-Douri et al., 2020). The believer must be held accountable for all his deeds, then he must follow the path allowed by Allah in Islam (B. Javed et al., 2019). Believer has free will but in the corridors of worship obedience to God. So the answer to the statement about ‘Work allows mankind to control nature’ seems cautious.

Other dimensions: Social, Economical and Psychological

The three dimensions (social dimension, economical dimension, and psychological dimension) are at the middle level. The average social dimension is in the top second rank after the spiritual dimension, the average is 4.25. Then it can be understood when the social dimension gets a higher average assessment than the economic dimension and psychological dimension. In Islam treasure is a means of benevolent charity, so it encourages to practice charity by making donations (Zakaria et al., 2021). Indicator social C1 (Fairness and generosity in the workplace are necessary conditions for the well-being of society) gets 4,42 score. One of the characteristics of eastern societies and Muslim communities is maintaining social well-being (Gamble, 2018).

CONCLUSION

The average islamic work ethics assessment level in KSPPS BMT is high (4.17 or 83.4%). The higher score dimension is spirituality dimension (4,483). The next order is the social dimension (4,205), the economic dimension (4,193), the psychological dimension (4,113) and the philosophical dimension (3,883). The IWE indicators that get the highest assessment is: Good work benefits oneself and others (4.52), Laziness is a vice (4.48) and Dedication to working benefits oneself and others (4.45). The lowest assessment of philosophical dimensions is: Work allows mankind to control nature (3.81), The value of work is derived from the intention that comes with it, not the results-its results (3,90) and Life is meaningless without work (3,94). KSPPS BMT managers need to pay more attention to the development of the spiritual dimension of IWE for employee coaching.

REFERENCES

- Aflah, K. N., Suharnomo, S., Mas'ud, F., & Mursid, A. (2021). Islamic Work Ethics and Employee Performance: The Role of Islamic Motivation, Affective Commitment, and Job Satisfaction. *The Journal of Asian ...* <https://doi.org/10.13106/jafeb.2021.vol8.no1.997>
- Ahmed, A., Arshad, M. A., Mahmood, A., & Akhtar, S. (2019). The influence of spiritual values on employee's helping behavior: the moderating role of Islamic work ethic. *Journal of Management, Spirituality and Religion*, 16(3), 235–263. <https://doi.org/10.1080/14766086.2019.1572529>
- Al-Douri, J A, Aldabbagh, I., & ... (2020). The impact of Islamic work ethics on job performance with mediating role of intrinsic motivation. *Academy of ...* <https://search.proquest.com/openview/cd784b82cfb3c713b88be1c959a600dc/1?pq-origsite=gscholar&cbl=38745>
- Al-Douri, Jamal Ahmed, Aldabbagh, I., Mohammad, M. M., & Qawasmeh, R. A. A. (2020). The impact of islamic work ethics on job performance with mediating role of intrinsic motivation. *Academy of Strategic Management Journal*, 19(2), 1–11.
- Aldulaimi, S. H. (2016). Fundamental Islamic perspective of work ethics. *Journal of Islamic Accounting and Business Research*. <https://www.emerald.com/insight/content/doi/10.1108/JIABR-02-2014-0006/full/html>
- Aldulaimi, S. H. (2020). Islamic work ethics: multidimensional constructs and scale validation.

- Ali, A. (1988). Scaling an islamic work ethic. *Journal of Social Psychology*, 128(5), 575–583. <https://doi.org/10.1080/00224545.1988.9922911>
- Ali, A. J., & Al-Owaihian, A. (2008). Islamic work ethic: A critical review. *Cross Cultural Management: An International Journal*, 15(1), 5–19. <https://doi.org/10.1108/13527600810848791>
- Awada, N. I., & Ismail, F. (2019). Happiness in the workplace. *International Journal of Innovative Technology and Exploring Engineering*, 8(9 Special Issue 3), 1496–1500. <https://doi.org/10.35940/ijitee.I3313.0789S319>
- Erkutlu, H., & Chafra, J. (2018). Despotic leadership and organizational deviance: The mediating role of organizational identification and the moderating role of value congruence. *Journal of Strategy and Management*, 11(2), 150–165. <https://doi.org/10.1108/JSMA-04-2017-0029>
- Hameed, I., Bhatti, Z. A., Khan, M. A., & Syed, S. (2020). How and when Islamic work ethic (IWE) leads to employee promotive and prohibitive voice? The interplay of employee moral identity and perceived voice opportunity. *International Journal of Islamic and Middle Eastern Finance and Management*, 13(4), 593–612. <https://doi.org/10.1108/IMEFM-09-2019-0382>
- Islam, T., Ahmed, I., Ali, M., Ahmer, Z., & Usman, B. (2020). Understanding despotic leadership through the lens of Islamic work ethics. *Journal of Public Affairs*, 1–2. <https://doi.org/doi.org/10.1002/pa.2521>
- Islam, Talat, Ahmad, S., Kaleem, A., & Mahmood, K. (2020). Abusive supervision and knowledge sharing: moderating roles of Islamic work ethic and learning goal orientation. *Management Decision*, 59(2), 205–222. <https://doi.org/10.1108/MD-08-2019-1069>
- J. Ali, A. (2015). Islamic Work Ethic in a Dynamic World. *Religions: A Scholarly Journal*, 2015(1), 11. <https://doi.org/10.5339/rels.2015.work.11>
- Javed, B., Fatima, T., Yasin, R. M., Jahanzeb, S., & Rawwas, M. Y. A. (2019). Impact of abusive supervision on deviant work behavior: The role of Islamic work ethic. *Business Ethics*, 28(2), 221–233. <https://doi.org/10.1111/beer.12212>
- Javed, S., Malik, A., & Alharbi, M. M. H. (2020). The relevance of leadership styles and Islamic work ethics in managerial effectiveness. In *PSU Research Review*. emerald.com. <https://www.emerald.com/insight/content/doi/10.1108/PRR-03-2019-0007/full/html>
- Lemon, L. L., & Boman, C. D. (2022). Ethics of care in action: Overview of holistic framework with application to employee engagement. *Public Relations Review*, 48(4), 102232. <https://doi.org/10.1016/j.pubrev.2022.102232>
- Marsudi, Febriani, R., Sa'diyah, C., & Pratika, Y. (2019). The Implementation of Islamic Values in Improving the Quality of Employee Performance in Workplace. *KnE Social Sciences*, 3(13), 559. <https://doi.org/10.18502/kss.v3i13.4231>
- Mohammad, J., Quoquab, F., Idris, F., Al-Jabari, M., Hussin, N., & Wishah, R. (2018). The relationship between Islamic work ethic and workplace outcome: A partial least squares approach. *Personnel Review*, 47(7), 1286–1308. <https://doi.org/10.1108/PR-05-2017-0138>
- Raza, M. A., Ul-Hadi, N., Khan, M., & ... (2020). Empirical evidence of organizational justice and

- incivility in the tourism industry: Assessing the moderating role of Islamic work ethics and trust in leader. *Journal of Transnational*
<https://www.tandfonline.com/doi/abs/10.1080/15475778.2020.1854025>
- Sattar, H., Syed, T. H., Raza, M., Naseem, A., Ahmad, Y., & Mirza, M. Z. (2021). Uncovering the indirect impact of work ethic on engineering students' productivity through positive and negative organizational behaviors and workaholism. *Sustainability (Switzerland)*, 13(5), 1–16. <https://doi.org/10.3390/su13052922>
- Shaheen, S., Zulfikar, S., Saleem, S., & Shehazadi, G. (2020). Does Organizational Cronyism Lead to Lower Employee Performance? Examining the Mediating Role of Employee Engagement and Moderating Role of Islamic Work Ethics. *Frontiers in Psychology*, 11(October), 1–14. <https://doi.org/10.3389/fpsyg.2020.579560>
- Wediawati, B., Effendi, N., Herwany, A., & Masyita, D. (2018). Sustainability of Islamic microfinance in Indonesia: A holistic approach. *Academy of Strategic Management Journal*, 17(3), 1–14.
- Zakaria, Z., Don, Y., & Yaakob, M. F. M. (2021). Teachers' well-being from the social psychological perspective. *International Journal of Evaluation and Research in Education*, 10(2), 641–647. <https://doi.org/10.11591/ijere.v10i2.21115>
- Zaki, I., Mawardi, I., Widiastuti, T., Hendratmi, A., & Anova, D. F. (2019). Business network strategy in islamic micro finance institution of islamic boarding school. *Humanities and Social Sciences Reviews*, 7(4), 276–279. <https://doi.org/10.18510/hssr.2019.7435>