

**DOES ISLAMIC WORK ETHIC INFLUENCE AFFECTIVE  
COMMITMENT WITH JOB SATISFACTION AS MEDIATION? EMPIRICAL  
EVIDENCE FROM NON-PROFIT ORGANIZATION**

**Wahyu Saripudin<sup>1</sup>, Alif Abang<sup>2</sup>**  
wahyu.saripudin@ugm.ac.id<sup>1</sup>, alifabang5@gmail.com<sup>2</sup>

**Abstract**

The study's objective was to examine the impact of Islamic Work Ethic on the affective commitment of non-profit organization through job satisfaction as a mediating variable. Research data collection was conducted on 201 employees of non-profit organization in Lombok. The research sample was taken using the purposive sampling technique. The results showed that Islamic Work Ethics has a significant and positive influence on the Job Satisfaction with unstandardized Beta value is 0.292. It strengthens the results of Shafique's previous research in 2015 that Islamic Work Ethics has a positive influence on the Job Satisfaction of employees. Meanwhile, Islamic Work Ethics significantly affects the Affective Commitment through Job Satisfaction as a mediation variable with unstandardized Beta value is 0.911 (indirect effect). Then, it can be said that there is a partial mediation in this study.

**Keywords:** Islamic Work Ethics, Affective Commitment, Job Satisfaction.

Received: October 17<sup>th</sup> 2021; Revised: February 19<sup>th</sup> 2022; Accepted: June 30<sup>th</sup> 2022

<sup>1,2</sup> Universitas Gadjah Mada, Bulaksumur, Caturtunggal, Kec. Depok, Kabupaten Sleman, Daerah Istimewa Yogyakarta 55281

E-mail: <sup>1</sup>wahyu.saripudin@ugm.ac.id

DOI: <https://doi.org/10.24952/tijarah.v8i1.4362>

## Introduction

Organizational commitment is a crucial behavioral dimension and can be used to measure how dedicated employees are in an organization (Jaros, 2007). Organizational commitment is an individual's strength with the organization (Nelson & Quick, 2012). Meyer and Allen (1997) argue that understanding organizational commitment can help practitioners to anticipate the impact of certain policies in an organization, especially in Non-profit organization (NPO). In NPO, Tobroni (2010) emphasizes that it requires much more engagement and commitment from employees to still survive and pursue organizational mission with several complex problems to be coped with such as financial problems and limited resources. This is in line with Laurel R. Goulet and Margaret L. Frank (2011). They found that employees' organizational commitment was highest in the profit sector, followed by non-profit organizations, and employees who had the lowest organizational commitment were in the public sector (Goulet & Frank, 2001).

There are many empirical evidences showing that problems in non-profit organizations should be overcome. The main problem is that organizational commitment of employees is very low. Lestari (2016) and Zulkhakim (2016) found that level of engagement and commitment of employees in Madrasah Aliyah in Sukabumi and PAUD in Lombok was very low. They found that there are 13.70% of non-formal Early Childhood Education (PAUD) institutions in Central Lombok which are still classified as less active. The learning process is not carried out every day but depends on the presence of educators at the institution.

This can be caused by the low organizational commitment of the educators in the PAUD. Moreover, in hospital context, Sulistiawan (2021) and Saripudin and Rosari (2019) found that organizational commitment is still primary problem caused by lack of understanding of organizational goals, lack of involvement in organizational activities, and low loyalty to the organization, and caused by demands to work with the best service even though they were facing a bad situation, so that make some employees to choose resign.

High turnover rates have a negative impact on the productivity of non-profit organizations. Therefore, reducing turnover and improving performance through increasing level of commitment of employees and increasing their job satisfaction are imperative management tasks (Lee, 2016). Islamic work ethics is seen as one way to overcome challenges in managing organizations (Husin & Kernain, 2020). Scholars such as Yousef (2001), Shafique (2015), Shahrul (2016) have discussed the subject more systematically by linking ethical values both with organizations, employers, and workers. Othman (2004) shows that organizations that give attention and emphasis on Islamic work ethics will increase organizational commitment. In another study, Jaros (2007) suggested that when an employee has a strong relationship with the creator, it will lead to strong organizational commitment. However, it takes more empirical evidence from different context to investigate the relationship between them. Therefore, this study aims to investigate whether Islamic Work Ethics has positive effect on improving affective commitment of employees through a mediating variable, job satisfaction.

## **Methods**

This is quantitative study and use a survey method. The population of this study are employees of a non-profit organization. The sampling technique used was purposive sampling with the number of sample is 201 respondents. The data was collected using online questionnaires.

This study using IBM SPSS 24 to saw the impact of Islamic Work Ethics on affective commitment through job satisfaction as a mediation variable. First, the data had through a classic assumption test, such as normality and linearity test. Second, use simple linear regression to test hypothesis, it is show the relation between independent variable and dependent variable. The last, use Baron and Kenny (1986) theory to show the mediation role (Dahlan, 2013).

**Table 1. Respondent Characteristics**

<b>Characteristics</b>		<b>Total</b>	<b>Percentage</b>
<b>Profession</b>	Teacher	109	54,42%
	Honorary teacher	26	12,93%
	Nurse	36	17,91%
	School administration staff	15	7,46%
	Mosque employees	4	2,00%
	Foundation employees	7	3,48%
	Hospital administration staff	3	1,49%
	Doctor	1	0,49%
<b>Age</b>	21-30	53	26,37%
	31-40	76	37,81%
	41-50	65	32,34%
	51-60	7	3,48%
<b>Average income/month</b>	<1 million	30	14,92%
	1-2 million	41	20,40%
	2-3 million	88	43,78%
	>3 million	42	20,90%
<b>Religion</b>	Islam	201	100%

Source: Primary data processed, 2021

Table 1 shows the characteristic of the respondent which is non-profit organization employees in Lombok. 109 sample work as teachers (54.42%), 26 as honorary teachers (12.93%), 36 as nurses (17.91%), 15 school administration staff (7.46%), 4 as mosque employees (2%), 7 as foundation employees (3.48%), 3 as a hospital administrator staff (1.49%), and 1 as a doctor (0.49%). Then, respondents with 21-30 years were 53 (26.37%), respondents with 31-40 years were 76(37.81%), respondents with 41-50 years were 65

(32.34%), and respondents with 51-60 years were 7(3.48%). In terms of income, the average income per month of respondents who are less than Rp. 1 million is 30 (14.92%), the average income per month of respondents with Rp. 1-2 million is 41 (20.40%), the average income per month of respondents with Rp. 2-3 million is 88 (43.78%) and the average income per month of respondents which is more than Rp. 3 million is 42 (20.90%). In terms of religion, all of the respondents in this study were Muslim.

### **Variable Operational Definition**

Islamic work ethic is defined as a set of ethical principles that are distinguished between right and wrong (Beekun & Badawi, 2005). In line with that, Ali and Al-Owaihian (2008) define Islamic work ethics as an orientation that can affect employee involvement and participation in an organization (A. J. Ali & Al-Owaihian, 2008). Work is a good activity that aims to meet individual needs and is a must to build a balance between individual life and social life (Muhammad Shakil, 2011). In this study, Islamic work ethic as an independent variable was measured using an instrument developed by Ali (1992). The instrument used by the author is an abbreviated version of what has been applied in several countries with a majority Muslim population, such as Saudi Arabia, the United Arab Emirates, and Kuwait. This instrument contains 17 questions and is measured by a Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). One of the questions from this instrument is "Good work benefits oneself and others".

Job satisfaction is an emotional state in the form of positive feelings in response to one's work or work experience (Locke, 1969). Job satisfaction is also defined as a positive attitude and positive emotional feeling towards one's work and the environment (Issa, 2013). The dimension of job satisfaction used in this study is the Job Descriptive Index (JDI) developed by Smith (1969). The JDI uses five dimensional items, namely the work itself, pay, promotion, direction from superiors (supervision), and co-workers. One of the questions from Smith's (1969) job satisfaction instrument is "I am satisfied with my co-workers in this organization".

Affective commitment is the degree to which an individual is psychologically attached to the organization where he works through feelings such as loyalty and affection because he agrees with the goals of the organization. Indicators of affective commitment are loyalty or loyalty, have a sense of pride in their organization, contribute actively to the organization, think that their organization is the best organization, and are emotionally attached to their organization

(Meyer et al., 1993). One of the questions in the affective commitment of Meyer and Allen's (1990) instrument is "I feel a strong sense of belonging to this organization".

**Table 2. Results of Validity Test**

<b>Question item number</b>	<b>Total</b>
1	0,254
2	0,309
3	0,297
4	0,347
5	0,326
6	0,345
7	0,271
8	0,314
9	0,244
10	0,233
11	0,298
12	0,303
13	0,539
14	0,454
15	0,435
16	0,456
17	0,402
18	0,425
19	0,539
20	0,477
21	0,365
22	0,052
23	0,298
24	0,437
25	0,474
26	0,524
27	0,372
28	0,547
29	0,415
30	0,392

The item validity test was carried out by calculating the correlation with Pearson's Bivariate and then comparing the numbers in the Corrected-item total correlation in the table-item-total statistics with the  $r$  table. If the number  $r$  shown in the Corrected-item total correlation is greater than  $r$  table ( $r_{\text{count}} > r_{\text{table}}$ ) then it is valid. The validity test of 30 question items on the questionnaire was carried out with a two-tailed test at a significance level of 5% or 0.05. The number of samples ( $n$ ) in this study were 201 respondents. So, it is known that  $r$  table is 0.138. The results of the validity test by calculating the correlation using Pearson's

Bivariate produce only one item in this questionnaire, that is in number 22 with 0,052. Meanwhile, the other 29 questionnaire items were declared valid.

**Table 3. Results of Reliability Test**

Variable	Cronbach alpha	Results
Islamic Work Ethics	0,678	Reliable
Job Satisfaction	0,884	Reliable
Affective Commitment	0,947	Reliable

Table 3 shows that all the variables of this study is reliable. Based on the Cronbach Alpha category according to Sekaran (2016), all variables is reliable if they have a Cronbach alpha value greater than 0.6. Based on the category, the Islamic work ethic variable is considered to have acceptable reliability. While the affective commitment and job satisfaction has a good reliability.

**Table 4. Results of Hypothesis Test**

Hypothesis	Variables	Estimation	p	Information
H1	IWE → JS	0.292	0.000	Significant
H2	JS → AC	0.947	0.000	Significant
H3	IWE → JS → AC	0.911	0.000	Significant

**\*\*)**  $p < 0,01$

Table 4 shows the result of hypothesis testing. The table represents the magnitude of the influence among the variables. The result of the hypothesis testing shows that H1, H2 and H3 are significant. Islamic Work Ethics significantly affects the Job Satisfaction with unstandardized Beta value is 0.292 (direct effect). Meanwhile, Islamic Work Ethics significantly affects the Affective Commitment through Job Satisfaction as a mediation variable with unstandardized Beta value is 0.911 (indirect effect). Then, it can be said that there is a partial mediation in this study.

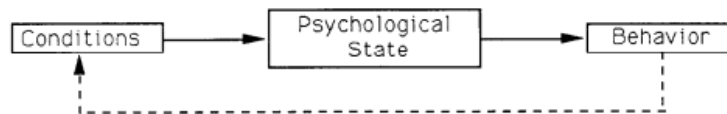
**Table 5. Adjusted R Square**

Hypothesis	Variable	Adjusted R Square
H1	IWE → JS	0.073
H2	JS → AC	0.626
H3	IWE → JS → AC	0.638

According to table 6, the variance of the Job Satisfaction can be explained by the Islamic Work Ethics variable of 7.3%. In hypothesis 2, the variance of affective commitment can be explained by the Job Satisfaction 62.6%. In the H3, the variance of affective commitment can be explained by the variables of Islamic Work Ethics and Job Satisfaction (together) of 63.8%.

Meyer and Allen (1991) recommend that employee commitment can be studied from two perspectives, namely attitudinal and behavioral. The attitudinal perspective focuses on identifying events that contribute to the development of commitment. While the behavioral perspective focuses on identifying conditions where the behavior that has been shown will tend to repeat itself along with its effect on attitude change. The following is an illustration in the form of a diagram that shows the difference between the two perspectives.

ATTITUDINAL PERSPECTIVE



BEHAVIORAL PERSPECTIVE

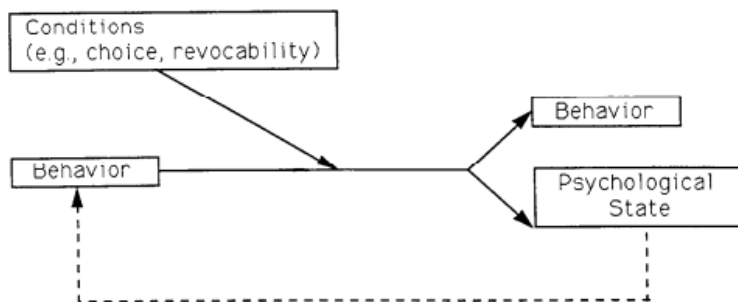


Figure 1. Attitudinal and behavioral perspectives on organizational commitment  
(Meyer and Allen, 1991)

Figure 1 describes the attitudinal perspective and the behavioral perspective. An examination of the order of variables and the main causal relationships marked with solid arrows illustrates the clear differences between the two approaches. However, the two



approaches have a secondary relationship which is indicated by the dotted arrow. That is, a set of complementary processes may be involved in a behavior-commitment relationship. In the attitudinal approach, the behavioral consequences of commitment tend to have an influence on the conditions that contribute to the stability of commitment change. In the behavioral approach, the attitudes that result from behavior are expected to affect the likelihood that the behavior will occur again in the future.

The result of the hypothesis testing can be explained with attitudinal perspective from Mayer and Alan (1991). Islamic Work Ethics condition accommodate workplace spirituality of employees would affect psychological state which is job satisfaction in this context, and then affects the Affective Commitment.

## Conclusion

Based on the results above, the conclusion is Islamic Work Ethics has a significant and positive influence on the Job Satisfaction with unstandardized Beta value is 0.292. It strengthens the results of Shafique's previous research in 2015 that Islamic Work Ethics has a positive influence on the Job Satisfaction of employees. Meanwhile, Islamic Work Ethics significantly affects the Affective Commitment through Job Satisfaction as a mediation variable with un-standardized Beta value is 0.911 (indirect effect). Then, it can be said that there is a partial mediation in this study.

## References

- Baron, R.M., & Kenny, D.A. (1986). The moderator-mediator variable distinction in social psychological research: Conceptual, strategic, and statistical considerations. *Journal of Personality and Social Psychology*, 51(6), 1173-1182.
- Goulet, L. R., & Frank, M. L. (2001). Organizational Commitment Across Three Sectors: Public, Non-profit, and For-profit. *Public Personnel Management*, 31(2), 201–210. <https://doi.org/10.1177/009102600203100206>
- Husin, W. N. W., & Kernain, N. F. Z. (2020). The Influence of Individual Behaviour and Organizational Commitment Towards the Enhancement of Islamic Work Ethics at Royal Malaysian Air Force. *Journal of Business Ethics*, 166(3), 523–533. <https://doi.org/10.1007/s10551-019-04118-7>
- Jaros, S. (2007). Meyer and Allen Model of Organizational Commitment : Measurement Issues. *The Icfai Journal of Organizational Behavior*, 7–26.
- Lee, Y. (2016). Comparison of Job Satisfaction Between Nonprofit and Public Employees.

- Nonprofit and Voluntary Sector Quarterly*, 45(2), 295–313.  
<https://doi.org/10.1177/0899764015584061>
- Locke, E. A. (1969). What is job satisfaction? *Organizational Behavior and Human Performance*, 4(4), 309–336. [https://doi.org/10.1016/0030-5073\(69\)90013-0](https://doi.org/10.1016/0030-5073(69)90013-0)
- Meyer, J. P., Allen, N. J., & Smith, C. A. (1993). Commitment to organizations and occupations: Extension and test of a three-component conceptualization. *Journal of Applied Psychology*, 78(4), 538–551. <https://doi.org/10.1037//0021-9010.78.4.538>
- Muhammad Shakil, A. (2011). Work Ethics: An Islamic Prospective. *International Journal of Human Sciences*, 8(1), 850–859.
- N. Allen, & J. Meyer. (1990). The measurement and antecedents of affective, continuance and normative commitment to the organization. *Journal of Occupational Psychology*, 63, 1–18.
- Saripudin, W., & Rosari, R. (2019). Does Spiritual Leadership Model Enhance Work Engagement? Empirical Evidence From An Islamic Hospital In Yogyakarta. *Journal of Leadership in Organizations* 1(2)
- Sulistiawan, A., Sari, E. Y. D., & Situmorang, N. Z. (2021). Validitas dan Reliabilitas Konstruk Komitmen Organisasi dengan Pendekatan Confirmatory Factor Analysis (CFA). *Psikostudia: Jurnal Psikologi*, 10(1), 61. <https://doi.org/10.30872/psikostudia.v10i1.5478>
- Tobroni. (2010). Meraih Kekokohan Spiritualitas Menggapai Keberhasilan Kepemimpinan: The Spiritual Leadership Pengefektifan Organisasi Noble Industry Melalui Prinsip-Prinsip Spiritual Etis. Malang: UMM Press.
- Shafique, M. N., Haseeb, M., Ahmad, N., Khurshid, M., & Ahmad, H. (2015). *The Influence of Islamic Work Ethics on Job Satisfaction and Organization Commitment*. 14(1999), 23–29.
- Zulhakim. (2016). Pengaruh motivasi kerja dan kepuasan kerja terhadap komitmen organisasional pendidik dan pengasuh pendidikan anak usia dini non formal Se-Kabupaten Lombok Tengah. *Jurnal Ilmiah Mandala Education*, 2(2), 345–350.