

**RELATIONSHIP BETWEEN ISLAMIC WORK ETHICS (IWE) AND JOB
SATISFACTION PRACTICE IN MALAYSIA**

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ABSTRACT

Ethics can be referred to as a set of values, norms and moral foundations that can determine and distinguish a human action whether it is good or bad. Additionally, Islamic work ethic has a deeper value and goal to achieve which is not only achievement in this world but also in the hereafter. Through the values that exist in Islamic work ethics can shape and build an effective management and organization as well as improve the performance and achievements of an organization and employees. Job satisfaction is one of the main issues often associated with Islamic work ethics. This paper aims to discuss Islamic work ethics, especially those involving job satisfaction. The findings of the study show that Islamic work ethics has a significant relationship with job satisfaction.

Keywords: Ethics, Islamic work ethics, job satisfaction

HUBUNGAN ANTARA ETIKA KERJA ISLAM (EKI) DAN KEPUASAN KERJA PENGAMALAN DI MALAYSIA

ABSTRAK

Etika boleh dirujuk sebagai satu set nilai, norma dan asas moral yang boleh menentukan dan membezakan sesuatu tindakan manusia sama ada ia baik atau buruk. Selain itu, etika kerja Islam mempunyai nilai dan matlamat yang lebih mendalam untuk dicapai iaitu bukan sahaja pencapaian di dunia tetapi juga di akhirat. Melalui nilai-nilai yang ada dalam etika kerja Islam dapat membentuk dan membina organisasi dan pengurusan yang efektif serta meningkatkan prestasi dan pencapaian sesebuah organisasi dan pekerja. Kepuasan kerja merupakan antara isu utama yang sering dikaitkan dengan etika kerja Islam. Kertas kerja ini bertujuan membincangkan etika kerja Islam, khususnya yang melibatkan kepuasan kerja. Dapatan kajian menunjukkan bahawa etika kerja Islam mempunyai hubungan yang signifikan dengan kepuasan kerja.

Kata kunci: *Etika, etika kerja Islam, kepuasan kerja*

INTRODUCTION

Each field of work or career that is engaged by their own ethics and the ethics provided by Islam religion is very important guidelines in field of work organization. It is because the ethics that employees and organization practice will ultimately affect the success and stability of an organization. The development of ethics consists of two essential bases; individual characteristics and social rules which govern and limit the right and wrong conduct of an individual (Shaw, 2012). Ethics is not only concentrating on truth as perceived by certain individual or groups but also involving moral conducts and principles in relation to human (Hosper, 2021). In other words, ethics refers to moral and philosophical field (Pojman, 2022). According to Teoh (2017), professionalism refers to skills, attitudes or behavior including preserving competency, ethics, integrity, honesty, justice, of individuals within his/her field of Expertise.

Ethics in Islamic religion refers to the concepts which is mannerism in a person to encourage them to do good or bad deeds. Ethics is formed through the purification of hearth which lead to sincerity in performing a task (work) with integrity. Allah s.w.t described about sincerity in every job performed will granted award.

“And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakat. And that is the correct religion.”
(Surah al-Bayyinah 98:5)

Ethics behavior are compliance to policies, rules, regulations and laws. It requires a sincere conscience on how human should treat others and the impact of human actions on others. It's similar to the theory of rights is certainly close to justice and fairness. Concepts of rights classified into legal and moral rights, specific and general rights and negative and positive rights (Boatright, 2012). Shukri Ahmad *et al* (2013), found that Al-Qur'an contain the concepts of directly related to work ethics. It emphasizes about the important of responsibility on duty such as morality, accountability, and justice.

OVERVIEW OF ISLAMIC WORK ETHICS (IWE)

Islamic Work Ethics (IWE) is a familiar word to get simple view about manner, attitude or behavior during work or environment practice. Islamic Work Ethics (IWE) is a standard of evaluation about human work culture based on the principles that have been set in Sharia either right or wrong, morality and vice versa. As we know, Islam emphasizes on good morals in living life with the role of the Prophet Rasullullah (PBUH). as a model in displaying noble

morals. In Islam, maintaining good relations between human beings is one of the obligations outlined in Sharia'.

The term “*ethics*” is derived from the Greek word “*ethos*” which means the character, spirit, and attitude of a group of people or culture. Ethics known as a set of principles that consist of behavioral codes to determine what is right and what is wrong. Ethical values derive from internal feeling which subsequently interpret into moral human moral behavior (Khalidah *et al.*, 2012). Ethics also defines as critical analysis of human behavior to determine their rightness or wrongness in term of two major criteria: truth and justice (Mauro *et al.*, 1999). Ethics concerns itself with what is good or right in human interaction, around three (3) central concepts: “*self*”, “*good*” and “*other*” (Abdullah and Zainal, 2011). According to Ebert and Griffin (2017), ethical behavior consent to ethical beliefs and social norms about what is right and good, in opposite, unethical behavior consent to individual beliefs and social norms that are defined as wrong and bad.

Islamic Work Ethic (IWE) derived from Prophet Muhammad (PBUH) as role model for all Muslim and he encourage four attributes by his behavior consist of *fatamah*, *amanah*, *siddiq* and *tabligh* as a guideline for Muslim to act as their daily life. According to Nor 'Azzah and Khairiah (2004), there are four values and ethical components in Islamic management, which consist of religious values, professional values, personal values and quality values. Ethics come from feelings which subsequently translate into our moral behavior. Good behavior guideline came from cultural on role model derived as to act as positive outcome from environment and future.

OVERVIEW OF ISLAMIC WORK ETHICS PRACTICE IN MALAYSIA

In Islam, Allah describe the Prophet Muhammad (PBUH) as a person of an impeccable character and role model for Muslims to emulate. Al-Qur'an gives guidelines to Muslims to manage the world meanwhile, prophet Muhammad conduct behavior to perform worship and relation between mankind and universe. In Islam, work is recognized as religious duty. It is important for human being to pursue available work subject to the will of Allah. Islamic work ethic positively contributes to the aforementioned three dimensions (distributive, procedural and interaction justice) of the perception of justice (Wahibur and Arif, 2012).

However, according to Jihad *et al* (2016) conducted research among Malaysian banks employee found that Islamic work ethic does not moderate the relationships between distributive justice, procedural justice, and organizational citizenship behavior. Shahrul *et al*, (2016), verifies that high Islamic work ethics gives higher organizational commitment, and it indicates that the implementation of Islamic work ethics can help achieving great commitment among employees towards the organization. This study also found that Islamic work ethics affects organizational commitment in three dimensions; affective, normative and continuance commitment.

Leader will be a guider for their staff to conduct the environment of work and achievement. Encouragement from top management will give positive impact on staff performance and behavior especially about Islamic work ethics. According to Siti Arni *et al* (2016), they evaluate about the role of leader in executing Islamic work ethic in Johor Corporation (JCorp). The result shown that the leaders have played six (6) important roles in implementation of IWE such as training, communications, decision making, monitoring, reward system and environment. Revolution of leadership on IWE significantly influenced the organization commitment. These results also supported by Anik and Mutiara (2017) in their research about Islamic Work Ethic and leadership based in education industry. In another research conduct by Wan Norhasniah (2012) found that organization can improve their administration practices to maintain success and quality in a sustainable behavior by the aim of achieving quality work performance by using Islamic work ethics principle.

ISLAMIC WORK ETHICS (IWE) IMPACT ON JOB SATISFACTION.

Job satisfaction is an enjoyable and pleasant sensation or excitement which a person gets after finishing a task effectively or measuring current job and is based on an employee's internal feeling about their current job, the quality of work they are doing and the expected recompense for their effort. Level of job satisfaction changes with the line of authority, as more authority means more responsibility, then we can say that job satisfaction varies with job position (Porter *et al.*, 1979). The concept of job satisfaction has definitely been seriously discussed by various researchers and accordingly the concept has expanded over the time. For example, Viswesvaran (1996) referred to job satisfaction as an individual expectation of actions whether it reached the desired results or not.

According to Putti *et al.* (1989) investigate on workers of Singapore shows that there is a huge correlation of work values on organization commitment. Their work differentiated the intrinsic and extrinsic work value and the results of their study prove that intrinsic work values have greater impact on organizational commitment rather than extrinsic work value. The tasks or duties performed by an employee in the organization can easily be described with the help of Organizational Justice Theory (Koh *et al.*, 2004).

Job satisfaction is meticulously related with Islamic work ethics and many researches supports the positive impact of Islamic work ethics on organizational performance as well as employee's satisfaction (Yousef, 2001, Vitell and Davis, 1990). Prophet Muhammad (PBUH) also stressed that social aspects in the workplace and duties toward society should be an essential element of organizational lifecycle. Furthermore, justice and generosity in the workplace and engagement in economic activities are viewed as being compulsory. According to Yousaf (2000) shows that adoption of IWE is a source to improve organizational commitment among employees.

The link between work ethics and job satisfaction, organizational commitment and turnover intention can be explained by the Organizational Justice Theory (Koh and Boo, 2004). Studies on staff turnover intentions showed the negative relation between work ethic and turnover intention. Rice (2019) acknowledged three elements which lead to withdrawal of the cognition process. The first element is to think about quitting the current job, the second element is to find and workout other suitable job somewhere else and the third element is the decision to quit. However, a research by Lau (2015) stated three other factors which are also factors for intention to quit a job. These include age of employee, their experience and the current salary level or structure. He concluded that younger employees with less experience are more likely to quit a job.

CONCLUSION

Based on the entire discussion, it can be concluded that this Islamic work ethic needs to be emphasized and applied in every human being where IWE needs to emphasize the aspect of human development itself which includes the spiritual and physical aspects. Basically, the implementation of Islamic work ethics can strengthen employee discipline to become better individuals as well as organizational citizens and encourage them to perform better in their respective workplaces. The application of IWE has a positive relationship with job satisfaction for an employee.

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