

Islamic Work Ethics and Employee Performance: The Role of Islamic Motivation, Affective Commitment, and Job Satisfaction

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Abstract

This study aims to redesign and find out the role of Islamic work ethics in influencing Islamic motivation, affective commitment, job satisfaction, and employee performance. Respondents in this study are populations of various cross-sectoral and cross-profession employees, such as government and private workers, soldiers, educators (teachers and lecturers) in various offices in Central Java. 220 questionnaires were distributed to all respondents, but the number of the returned questionnaires was 200. Thus, totally, this study analyzed 200 questionnaires. Data are analyzed using Structural Equation Modelling (SEM). The results show that the eight hypotheses are accepted: there is a positive and significant influence of Islamic work ethics on Islamic motivation; there is a positive and significant effect of Islamic work ethics on job satisfaction; there is a positive and significant effect of Islamic work on affective commitment; there is a positive and significant influence of Islamic motivation on affective commitment; there is a positive and significant influence of Islamic motivation on employee performance; there is a positive and significant effect of affective commitment on employee performance; there is a positive and significant influence of Islamic motivation on employee performance.

Keywords: Islamic Work Ethics, Islamic Motivation, Affective Commitment, Job Satisfaction, Employee Performance

JEL Classification Code: A13, B40, M12

1. Introduction

Every employee would like to achieve good performance professionally (Paais & Pattiruhu, 2020). The employees who perform well will help to maximize the company's

performance (Vosloban, 2012). Moreover, the good employee performance can be influenced by job satisfaction (Inuwa, 2016), and employees who perform well can be influenced by motivation and desire to survive, having affective commitment such as self belonging to the company (Imran, Allil, & Mahmoud, 2017; Tone, 2018). Scholars also reported that ethics based on religious norms affected the good performance (Rokhman, 2016).

Islamic work ethics derived from Al-Quran and Hadith's concerns on various things, including individual behavior, creativity, accountability, and teamwork in the workplace. When a person has a close relationship with God, then his attitude and behavior are based on the Shariah rule (Rokhman, 2016). As regards research focused on Islamic work ethics, previous studies revealed that Islamic work ethics affects job satisfaction, organizational commitment, but does not affect work intention (Rokhman, 2016). Other studies posit that Islamic work ethics affects organizational satisfaction and commitment (Komari & Djafar, 2013), and it also affects job satisfaction, organizational commitment and work performance (Hayati & Caniagi, 2012). According to Hayati and Caniagi (2012), when the Islamic work ethics

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is directly related to organizational commitment, it has a positive and significant influence. However, when it is mediated with intrinsic motivation, then it does not affect organizational commitment.

Islamic motivation is still very rarely discussed in the literature. The substantial discussion of motivation mostly refers to the western perspective, which is considered to be lacking in providing a description of motivation according to Islam (Khair, Ahmad, & azhar abd Hamid, 2017). In Islam, everything that is to be achieved must be intended to seek Allah's blessing by carrying out everything that is ordered and leaving everything that is forbidden by Allah. Islamic motivation is far more comprehensive than the motivational theoretical approaches by Maslow, McLeaLand and Freud. It has spiritual and material aspects (Ahmad, 2009). It does not only come from fulfilling mobility, increasing material life, or service to the nation, but is also more basic than a belief that someone is a trustee of the Earth (Ahmad, 2009).

Although previous studies have explored work ethics and employee performance, studies focusing on Islamic work ethics and employee performance are still scant. On the other hand, scholars have never looked at the role of Islamic motivation, job satisfaction, and affective commitment to enhancing employee performance. Consequently, this study aims to elucidate Islamic work ethics and employee performance by investigating Islamic motivation, job satisfaction, and affective commitment.

2. Theoretical Background and Hypotheses Development

2.1. Islamic Work Ethics

Ethics is a term in English, which comes from Greek "ethos", which refers to the values of attitude that shows a person's character. Ethics refers to customs, manners, social justice and goodness to a community (Aldulaimi Saeed, 2016). Work ethics is defined as behavior rules determined by the organization to supervise employee behavior and action to ensure that they obey to the determined principles (Husin & Norhasniah, 2012). Work ethics is attitudes and beliefs about work behavior and multidimensional characteristic reflected in decision-making and behavior (Miller, Woehr, & Hudspeth, 2002; Ravangard et al., 2014). Thus, employee work ethics can be considered as an overall framework, which affects individual behavior at work (van der Walt, 2016).

Work ethics as a form of Islamic work ethics can reflect one's attitude toward various work aspects, including priority activities and participation, and the desire for having employee improvement and achieving higher organizational goals (Yousef, 2000). Moreover, Islamic

work ethics is an Islamic hope related to one's behavior in the workplace, which includes business, dedication, teamwork, responsibility, social relation, and creativity. If someone has a close relationship with God, one's attitude and behavior will tend to be consistent with the rules and regulations in his religion (Rokhman, 2016). In Alquran and other explanations in sharia, many things must be done to build an authentic approach to Islamic work ethics. One of them is involved in economic aspects. This aspect takes serious attention because it is very useful for themselves and their finance. Islamic work ethics does not mean eliminating worldly needs, but how to fulfill them instead, such as business motivation can make Islamic work ethics as a guide (Ragab Rizk, 2008).

2.2. Islamic Motivation

In the past 30 years, Islamic philosophers and psychologists offered several concepts about Islamic motivation, such as the "taqwa" model, the "khauf wa raja'" model, the total motivation model, the Islamic motivation model, and the Ilahi motivation model (Khair, Ahmad, & Hamid, 2016). A different view was expressed by Saliyo. He said that there is no clear theory that discusses Islamic motivation. However, he found that there are many sources of Islamic teachings both from Al Quran and Hadith that convey messages or encouragement to work hard.

Islamic motivation is a self-concept or soul concept (nafs) (Cader, 2016). It begins with an understanding of the existence and purpose of human creation. This is its basic framework. The goodness is based on the prophet's guidance (sunnah), based on Islamic law and work ethics so it will affect the nafs (soul). The final goal of Islamic motivation is to guide the soul into peace in which individuals are driven by tawhid implementation, faith and struggle to seek Allah's blessing and gain goodness in the world and the hereafter. Meanwhile, religious motivation is intrinsic and extrinsic motivation based on religious rules (Ghauri, 2011).

2.3. The Dimensions of Islamic Motivation

In this study, the author presents new dimensions and indicators that are different from the previous discussion of Islamic motivations. As a new concept, Islamic motivation has various dimensions. The dimensions are formulated into four components: "intention", "worship", "amanah", and "ihsan". The first dimension is "intention". In Islam, the intention is the basic foundation of all actions. Good intentions will conduct someone to do good actions, while the wrong intention will bring someone to bad and wrong actions (Khair et al., 2016). It is mentioned in Hadith, narrated by Abu Hurairah, that "actually all actions depend on their intentions". The intention is voluntary impulses that

appear from self without any forces (Lau, Rogers, Haggard, & Passingham, 2004).

Second, “worship”. Worship is obedience and submission of a person to God both spiritually and physically. It is not only limited to certain actions or rituals such as joining an Islamic organization and giving to charity, but also all activities carried out by a Muslim can be called worship, such as activities since waking up the morning until going to sleep at night (Tekke, Ismail, Adnan, & Othman, 2015). For Muslims, it is the purpose of human creation on this earth, as mentioned in Al Quran, Adz-Dzariyaat, verse 56, “and not I (Allah) created jinn and humans except to worship to Allah”. Thus, wholly, the entire domain of Muslim’s life, which values worship, has an important role to shape one’s personality (Ismail, Tekke, Othman, & Al-Hafiz, 2016).

Third, “amanah”. Amanah is one of the important factors in the interpersonal relationships of individuals. Trustful attitude and behavior can form positive relationships between individuals and groups (Agung & Husni, 2016). It is a trust given to someone who is entitled to. A trustful person is a person who can carry out the given tasks. In Islam perspective (Al-Quran and Hadith), as mentioned in Surah Al Ahzab: 72, amanah is a duty or obligation. Moreover, in Surah Al Baqarah; 283, amanah is a debt or promise, which must be fulfilled.

Fourth, “ihsan”. Ihsan is worship by the sincerity and the heart presence (khudu’ and khusus), as if we see Allah and realize that He (Allah) sees us. Al Jurjani in the Book of At-Ta’rifat said that ihsan is a verbal thing (masdar) that refers to what one should do in the best way. It means that worshiping Allah as if you see Him and if you do not see Him, He actually sees you. This is the true achievement of one’s worship based on witnessing the nature of God with the light of spiritual vision. In surah Lukman: 21 said that “Whoever surrenders himself to Allah fully and he is in ihsan ... to Allah everything will return “. Ihsan is also interpreted as a love (hub) of someone to God (Ahmad, 2009).

2.4. Affective Commitment

Human resources are one of the determinants of success and failure in organizations, an employee must commit to the organization. Organizational commitment becomes important because of the extent of employees’ alignments to the organization and the extent of those employees who intend to maintain its membership to organizations. Thus, an employee’s alignments can be measured to what extent his commitment to the organization (Siaputra, Nugroho, Kartika, & Kaihatu, 2012). One perspective approach to organizational commitment is based on the affective bond of employees, which this view of organizational commitment is characterized by a strong trust and acceptance or goals and values owned by the organization; the desire to use

more effort on behalf of the organization and a strong desire to become a member of the organization (Steers, 1977). Affective commitment functions as a driver various competencies, in turn, increase employee performance (Astuty & Udin, 2020).

Affective commitment is a commitment category, according to Meyer, Allen, and Smith (1993), in which this commitment is an emotional bond attached to an employee to identify and involve himself to the organization (Meyer, Allen, & Smith, 1993). This affective commitment can also be an important determinant of the dedication and loyalty of an employee. The tendency of an employee who has a high affective commitment can show a belonging of the company, increase involvement in the organization’s activities, the desire to achieve the goal of the organization, and the desire to survive in the organization (Rhoades, Eisenberger, & Armeli, 2001). Affective commitment, accordingly, is the power of a person’s desire to continue working in an organization because they deal with the values and main objectives of the organization. One feels to have high levels of affective commitment to survive in organization because he supports the founding of it and has a desire to help the realization of its mission (Allen & Meyer, 1990).

2.5. Job Satisfaction

Job satisfaction is a positive emotional state obtained from evaluating one’s work experience. Job satisfaction appears when these expectations are not met (Locke, 1969). Meanwhile, work satisfaction is an evaluative assessment fully about one’s work, as a positive and negative evaluation of one’s work or work situation. So it can be said that work satisfaction is attitude (Weiss & Merlo, 2015). Greenberg and Baron (2003) defined work satisfaction as a positive or negative attitude of one’s work. Job satisfaction is one’s happiness and its result is a positive emotional feeling, which comes from his work or experience. An individual likes his work and has a positive value on his work (Locke, 1969; Özpehlivan & Acar, 2015). Work satisfaction includes not only the affective component (Locke, 1969), but also includes the component of belief, because, according to Borman (2003), work satisfaction includes feeling and thinking, both of which are motivations for better performance (Borman, Ilgen, & Klimoski, 2003). Job satisfaction reflects a person’s feelings towards work or the background of his work at a certain point of time (Schermerhon et al, 2012).

2.6. Employee Performance

Employee performance is the results of employee’s work performance assessed from quality and quantity based on work standards set by the company (Bommer, Johnson, Rich, Podsakoff, & MacKenzie, 1995). Employee

performance will be excellent if he has high skills and has a better future expectation (Pancasila, Haryono, & Sulisty, 2020). A good performance is optimal performance, which is performance based on company standards and supports the achievement of company goals (Neely, Gregory, & Platts, 1995). Performance is influenced by three factors: First, individual factor that consists of capabilities and expertise, background, and demographics. Second, psychological factors that consist of perception, attitude, personality, learning and motivation. Third, organizational factor that consists of resources, leadership, rewards, structure and job design (Walumbwa et al., 2011).

Quantitative studies on Islamic motivation are still few, so the author presents the results of research on motivation, because there are still few journals that discuss the Islamic motivation. The recent research by Gheitani, Imani, Seyyedamiri, and Foroudi (2019) about Islamic work ethics toward work satisfaction, organizational commitment mediated by intrinsic motivation, mentions a positive relationship between intrinsic motivation and work satisfaction, but when work ethics is directly related to commitment organization, the relationship is negative. The relationship becomes positive when it is mediated by intrinsic motivation. This research was conducted at Maskan Khuzestan bank, Iran, with a total sample of 220 employees.

The study on Islamic work ethics and its influence on intrinsic motivation was conducted by Hayati and Caniago (2012). The results showed a positive influence of Islamic work ethics on intrinsic motivation. The study of Nasution and Rafiki (2019) mentioned the positive relationship between Islamic work ethics and organizational commitment and job satisfaction. According to Ayda Zamani and Talatpeh (2014), motivation is a part of work ethics. Then, they combine it into work motivation, “how to start, maintain, stop behavior, and build mental responses during the process”.

Another study result by Farzin and Hooshmand (2017) with 270 accountants at the Medical Science University, mentioned the influence of Islamic work ethics on organizational commitment. The Islamic work ethics and its influence on organizational commitment are also conveyed by Jalal, Zaheer, and Sultan (2017), by taking a sample of 250 people from various levels. The results showed the positive and significant influence of Islamic work ethics on organizational commitment. Likewise, the study of Shafique, Haseeb, Ahmad, Khurshid, & Ahmad (2015) mentioned the positive and significant influence of Islamic work ethics on job satisfaction and organizational commitment.

Islamic work ethics as a guidance for employees (especially Muslims) in improving performance, the results are proven and true. Imam, Abbasi, and Muneer (2015) mentioned that the study results on doctoral students in

Pakistan showed the influence of the work ethics on employee performance by distributing about 1000 questionnaires to doctoral students. According to Shafique et al. (2015), in the study of agricultural sector employees in Pakistan, there was an influence of Islamic work ethics on employee performance and job satisfaction. Research conducted in Malaysia by Novia Zahra, (2016) with 150 administrative staff at HEI northern Malaysia, mentioned the influence of Islamic work ethics on job performance. Based on the above discussion, therefore, this study purposes the following hypotheses.

H1: *Islamic work ethics significantly and positively affects Islamic motivation*

H2: *Islamic work ethics significantly and positively affects job satisfaction*

H3: *Islamic work ethics significantly and positively affects affective commitment*

H4: *Islamic work ethics significantly and positively affects employee performance*

Motivation is a pulse from self to do something without any forces. Imran et al. (2017) mentions the effect of motivation on affective commitment. The result is a positive influence of motivation on affective commitment. Hayati and Caniago (2012) mentioned that intrinsic motivation does not affect organizational commitment. Because Islamic motivation studies are still few, it is rather difficult to look for previous research on Islamic motivation and its effect on job satisfaction, especially quantitative research. One qualitative study is by Amin (2016). He defined it as spiritual motivation as Illahi guidance, which encourage a person to achieve goals. Religious teachings can play an important role for a person to have spiritual motivation.

The recent research by Kuraja and Elegwa (2013) about the effect of motivation on employee performance, showed the influence of motivation on employee performance (Ek & Mukuru, 2013). This study took a sample of middle-class workers in training institutions in Kenya. Motivational study results and their effects on employee performance were also conducted by Tamriatin Hidayah (2018). The results showed the existence of motivational influences on job satisfaction, organizational commitment and employee performance, therefore, this study offers the following hypotheses.

H5: *Islamic motivation significantly and positively affects job satisfaction.*

H6: *Islamic motivation significantly and positively affects affective commitment*

H7: *Islamic motivation significantly and positively affects employee performance*

The study on job satisfaction and employee performance was conducted by Inuwa, (2016), by taking a sample of non-staff employees at BASUG. The results show there was a positive and significant relationship between job satisfaction and employee performance. The same research was conducted by Siengthai and Pila-Ngarm (2016), which stated that there was a positive and significant relationship between job satisfaction and employee performance for hotel, resort and bank employees in Thailand with a sample of 295 employees. The result was that job satisfaction had a significant positive effect on employee performance. Therefore the following hypothesis is purposed.

H8: *Job satisfaction affects significantly and positively employee performance*

The study of organizational commitment on employee performance by Harwiki (2016) shows there was a positive and significant effect of organizational commitment on employee performance, by taking a sample of 40 cooperative employees in East Java. Dinc and Plakalovic (2016) analyzed the relationship between affective commitment and employee performance. The result mentioned that there was a positive relationship between affective commitment and employee performance by taking samples of bank employees in Bosnia Herzegovina. Therefore, the following hypothesis is proposed.

H9: *Affective commitment affects significantly and positively employee performance*

3. Methods

3.1. Research framework

This study elucidates Islamic work ethics and employee performance with the role of Islamic motivation, job satisfaction, and affective commitment in the different kinds of industry. Explicitly, this framework explores the effect of Islamic work ethics on Islamic motivation, job satisfaction, affective commitment, and employee performance. Moreover, it verifies Islamic motivation effect on job satisfaction, affective commitment, and employee performance. Finally, this study identified the influence of job satisfaction and affective commitment on employee performance. Figure 1 depicts the research model.

3.2. Sample and data collection

The method used in this research is quantitative. The research data were collected by survey method using a questionnaire. This method is a primary data collection method sourced from respondents' answers to several questions in the questionnaire about Islamic work ethics, Islamic motivation, affective commitment, job satisfaction, and employee performance. Respondents in this study are populations of various cross-sectoral and cross-profession employees, such as government and private workers, soldiers, educators (teachers and lecturers) in various offices in Central Java.

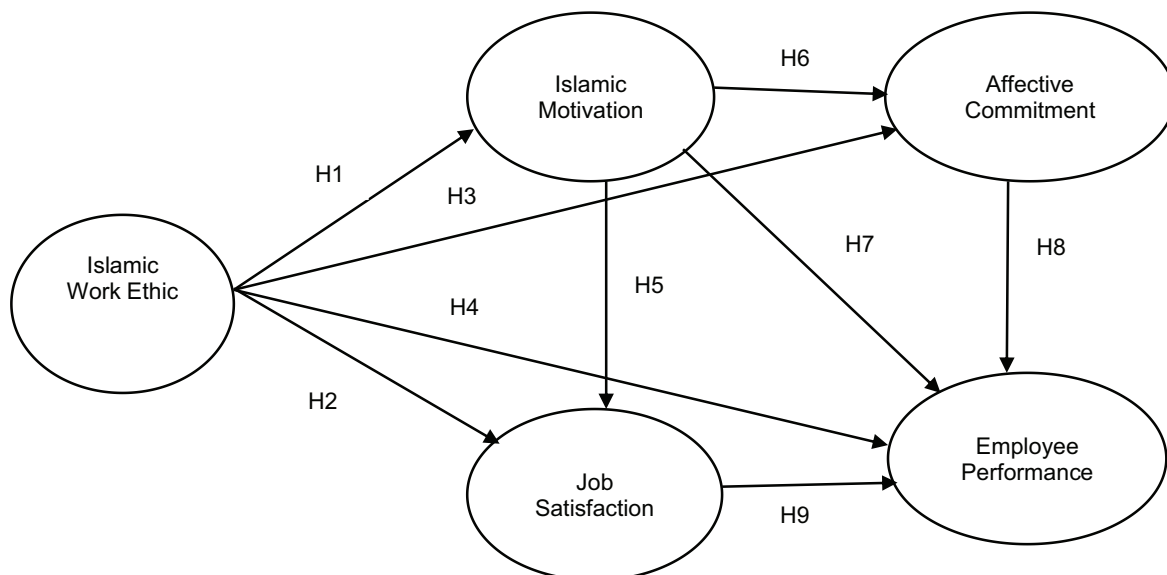


Figure 1: Theoretical framework of Islamic work ethic and employee performance

Regarding gender of the respondents, we found that there were more female respondents (52%) than men (48%). At least 21 students assisted respondents in filling in and two research assistants coordinated all questionnaires. 220 questionnaires were distributed to all respondents, but the number of returned questionnaires was 200. Thus, in total, this study analyzed 200 questionnaires.

3.3. Measurements

This study uses a measurement scale of 1 to 7, from 'strongly disagree' to 'strongly agree'. There are four dimensions: "intention", "worship", "amanah" and "ihsan" proposed in this study. This study presents the socio-demographic profile of the respondents, such as gender, age, education, work length, business/manufacturing/institution type, and type of work.

The variable Islamic work ethics is measured by using an instrument developed by Ali (1992). Examples of these indicators are "teamwork is a goodness in work", "laziness is a bad attitude", "work is an obligation for capable people"

and so on. Meanwhile, the Islamic motivation variable is measured by using instruments developed by Omar Khalid Bhatti, Alkahtani, Hassan, and Sulaiman (2015), Cader (2016), Ayda Zamani and Talatapeh (2014), and Omar K Bhatti, Aslam, Hassan, and Sulaiman (2016). Examples of an Islamic motivation indicator are "every work must start with good intentions" Omar K Bhatti (2016), "work is part of worship to Allah" Omar Khalid Bhatti et al. (2015), "I must work well because I know Allah always supervise my work" Amin (2016).

This study also aims to prove and analyze the influence of exogenous variables on endogenous variables. The effect is very complex as there are independent variables and dependent variables. These variables are formed by several indicators. Therefore, to analyze the data, this study uses Structural Equation Modeling (SEM) with the AMOS program. SEM testing allows researchers to test the validity and reliability of research instruments, to confirm the model's determination, and to test the effect of a variable on other variables.

Table 1: Socio-demographics profile of the respondents

		N	Percentage (%)
Gender	Male	96	48%
	Female	104	52%
Age	20 - 30 years old	12	6%
	31 - 40 years old	83	41.5%
	41 - 50 years old	75	37.5%
	51 - 60 years old	25	12.5%
	>60 years old	5	2.5%
Education Background	Senior High School	93	46.5%
	Undergraduate	66	33%
	Master	36	18%
	Doctor	5	2.5%
Job Experience	< 1 year	47	23.5%
	1-5 year	75	37.5%
	6-10 year	49	24.5%
	11-15 year	11	5.5%
	>15 tahun	18	9%
Type of Industry	Bank/ Finance Institutions	13	6.5%
	Hotel/Home-Stay	17	8.5%
	Manufacture	34	17%
	Government Institutions	20	10%
	Military	11	5.5%
	Education Institutions	86	43%
	Others	19	9.5%

4. Results and Discussions

4.1. Socio Demographic Profile of Respondents

The socio-demographic profile of respondents showed that there were more women (52%) than men. In addition, the average age was 30-40 years (41.5%), followed by those aged 40-50 years (37.5%). The majority of respondents' education level were high school (46.5%), bachelor degree (23.5%), master degree (18%), diploma (9.5%) and doctoral degree (2.5%). The respondent's work length was about less than 1 year to 10 years. The majority of respondents' work as educators or educators staff was about 43%, manufacturing (17%), government (10%), and then other types of business (9.5%). The type of work was more dominated by employees who have subordinates (56%) and who do not have subordinates (44%). Table 1 describes details of socio demographics profile of respondents.

4.2. Measurement Model and Hypotheses Testing

Confirmatory factor analysis in the Structural Equation Model uses two steps of measurement and equation models by Anderson and Gerbing, 1998. Bagozzi and Yi (1998) recommend the criteria, which should not be less than (<0.05) or more than (> 0.95). Besides, the AVE value in each construct is at the threshold of 0.5 and all CR are greater than 0.7. All items meet these criteria.

The measurement scale results showed a good fit model as recommended by Anderson and Gerbing (1988), with chi-square = 824.559, degrees of freedom (DF) = 412, and CMIN / DF = 2.001. In addition, goodness of fit (GFI) = 0.906, IFI = 0.934, Tucker Lewis index (TLI) = 0.920, comparative fit index (CFI) = 0.934, root mean square error approximately (RMSEA) = 0.045 and RMR standard (SRMR) = 0.047. Bagozzi and Yi (1988) recommended that IFI and GFI above 0.9 are acceptable. In addition, the fit model estimation less than 0.05 for RMSEA and SRMR <0.08 are considered as close fit indication, thus, analysis can proceed to structural models (Bagozzi & Yi, 1988).

The reliability and validity test results on the structural model shows a good fit model. The overall loading factor is greater than 0.5 and less than 0.95, AVE is higher than 0.5 and CR above 0.7. AVE values reach between 0.503 and 0.722; moreover, CR values range from 0.719 to 0.874 (Bagozzi and Yi, 1988). Structural model analysis also shows the compliance of the model with chi-square = 552.403, DF = 1.012, and CMIN / DF = 1.012. Furthermore, GFI = 0.877, AG FI = 0.842, TLI = 0.999, and CFI = 0.999. Values of IFI, TLI, CFI and GFI are greater than 0.9, so it indicates the suitability of the model (Bagozzi and Yi, 1988). In addition, RMSEA = 0.008, thus meeting the recommended fit model, less than 0.05 and SRMR = 0.055 with a significant value <0.08 (Hu & Bentler, 1998).

The test results of the hypotheses show that Islamic work ethics, which is associated with Islamic motivation, job satisfaction, and affective commitment, has a positive and significant effect (H1, H2, H3). In addition, Islamic motivation, which is related to affective commitment and job satisfaction, has a positive and significant influence. (H4, H5). Nevertheless, when Islamic work ethics is related to employee performance, the result is a insignificant positive relationship (H6). Meanwhile, when job satisfaction is related to employee performance, affective commitment is related to employee performance, and Islamic motivation is related to employee performance (H7, H8, H9), then the results are all positively and significantly related. Table 2 displays the results of CFA analysis and Table 3 shows the result of hypotheses' validation.

5. Conclusion

This study is conducted to find out the influence of Islamic work ethics variables on Islamic motivation, affective commitment, job satisfaction, and employee performance. This study results show the eight hypotheses that are accepted: there is a positive and significant influence of Islamic work ethics on Islamic motivation; there is a positive and significant effect of Islamic work ethics on job satisfaction; there is a positive and significant effect of Islamic work on affective commitment; there is a positive and significant influence of Islamic motivation on affective commitment; there is a positive and significant influence of Islamic motivation on job satisfaction; there is a positive and significant effect of job satisfaction on employee performance; there is a positive and significant effect of affective commitment on employee performance; there is a positive and significant influence of Islamic motivation on employee performance. One hypothesis is rejected: there is an non-significant positive effect of Islamic work ethics on employee performance

5.1. Managerial Implication

Based on the result that Islamic work ethics successfully affects Islamic motivation, job satisfaction and affective commitment, managers in various industry have to realize the important of Islamic work ethics. Particularly in Indonesia, which is majority Muslim, implementing Islamic work ethics will bring benefits for the company. Moreover, managers should support the employees to understand about Islamic motivation, since Islamic motivation can support job satisfaction, affective commitment as well as employee performance. Managers can entice the employees to increase their performance by training and development, for instance, by inviting Islamic motivators or holding training sessions on how Islamic teaching can enhance employee performance.

Table 2: The results of CFA model

Construct	Factor loading	Error Variance	SMR	Average variance extracted (AVE)
Islamic Work Ethic				
IW1	.821	.674	.325	.923
IW2	.794	.630	.369	
IW3	.865	.748	.251	
IW4	.816	.665	.334	
IW5	.798	.636	.363	
IW6	.874	.763	.236	
IW7	.573	.328	.671	
Islamic Motivation				
IM1	.746	.556	.443	.961
IM2	.794	.630	.369	
IM3	.773	.597	.402	
IM4	.814	.662	.337	
IM5	.869	.755	.244	
IM6	.856	.732	.267	
IM7	.861	.741	.258	
IM8	.794	.630	.369	
IM9	.836	.698	.301	
IM10	.834	.695	.304	
IM11	.834	.695	.304	
IM12	.835	.697	.302	
Job Satisfaction				
JS1	.783	.613	.386	.922
JS2	.841	.707	.292	
JS3	.904	.817	.182	
JS4	.895	.801	.198	
JS5	.886	.784	.215	
Affective Commitment				
AC1	.568	.322	.677	.936
AC2	.824	.678	.321	
AC3	.888	.788	.211	
AC4	.720	.518	.481	
AC5	.862	.743	.256	
AC6	.867	.751	.248	
Employee Performance				
EP1	.671	.450	.549	.895
EP2	.592	.350	.649	
EP3	.898	.806	.193	
EP4	.887	.786	.213	
EP5	.893	.797	.202	

Note: $\chi^2 = 552.403$; $\chi^2 / (df = 170) = 1.012$ ($p < .05$); RMSEA = .008; GFI = .877; AGFI = .842; TLI = .999; CFI = .999.

Table 3: The results of hypotheses testing.

Hypothesis	Relationship	Estimate	S.E.	C.R	Result
H1	IW → IM	.143**	.061	2.346	Supported
H2	IW → JS	.656***	.079	8.320	Supported
H3	IW → AC	.247**	.096	2.577	Supported
H4	IW → EP	.091	.093	.979	Not supported
H5	IM → JS	.136**	.061	2.233	Supported
H6	IM → AC	.125**	.062	2.011	Supported
H7	IM → EP	.100**	.047	2.155	Supported
H8	AC → EP	.579***	.085	6.826	Supported
H9	JS → EP	.279***	.072	3.860	Supported

Note: IW = Islamic Work Ethic; IM = Islamic Motivation; JS = Job Satisfaction; AC = Affective Commitment; EP= Employee Performance; *p≤ .1 ** p≤ .05 and ***p≤ .001.

5.2. Limitation and Future Research Recommendation

This study has limitations. The results might be different if the research is applied to employees in a particular company, or to educators (teachers and lecturers) in school or madrasah, which are characterized by Islamic teaching, or to governmental institutions with a certain ministry. It is because understanding of Islamic work ethics will have a different impact on Islamic motivation, affective commitment, job satisfaction and employee performance when it is asked to employees in different places. In this study, researchers cannot provide questionnaires directly to respondents and assist them in filling out questionnaires. From the results of data processing, which are performed by SEM, the goodness of fit index shows marginal value.

Further research could provide questionnaires directly to respondents and assist them in filling them out. This is expected to improve the quality of respondents' answers and shorten the time. Also, further research might use different research models, so the research accuracy is obtained for comparison and generalization. Samples in this study were taken randomly from employees of various types of businesses, professionals, educators, soldiers, armies, civil servants and others in Central Java, thus further research should be carried out by focusing on one type of agency or company with more employees, at least 500 or even thousands of employees as research objects.

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