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"Uncover" The Influence of Islamic Work Ethics on Employees' Organizational Commitment

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Abstract

This research reviews and proposes a conceptual framework that could be useful for other researchers to investigate the influence of Islamic Work Ethics (IWE) on the Employees' Organizational Commitment (EOC). In detail, this research conceptually proposes the framework to tests the possible relationship between three Islamic values which are Teamwork (T), Effort (E), and Honesty (H). Further investigation should be empirically conducted by using the quantitative data. It is suggested that future researchers to use SmartPLS to unlock all predictions as well as to get the overall model fitness of the framework. This research could enrich the literatures pertaining to IWE and the studies of EOC. Instead, it could benefit employers (organizations) as they could improve their employees' job performances by improving the employees' commitment to fulfilling their job and responsibilities. Besides, the organizations can apply and instill this IWE in the workplace to achieve the organizations' goals and objectives. Furthermore, if the proposed framework proves to be reliable, the IWE could be beneficial to the economy as well because high organizational commitment leads to better productivity at work simultaneously encourage employees to be a better citizen of the organization and inspires them to perform better in their respective workplaces.

Keywords: effort, ethics, honesty, Islamic work ethics, organizational commitment, teamwork

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INTRODUCTION

There are many factors in becoming a successful organization. One of the factors leading to a successful organization are employees. Employees play a lot of roles in order to achieve their goals. Organizations should know the importance of employees' job performances as they could influence the outcome and result of the organizations (Chelliah, Sundarapandiyan, and Vinoth, 2015). Organizational commitment is shown to affect their performances due to their intentions for their organizations. Organizational commitment is seen to be one of the most studied events in the organizational behavior literature (Marri et al. 2012) and psychology (Marri et al., 2013). According to Lee et al. (2019) as well as Nasab and Afshari (2019), organizational commitment is defined as a psychological state that binds itself with employees to an organization. Commitment is shown to relate itself with the sense of loyalty, compliance, and enthusiasm in order to accomplish their goals and complete their task done in an organization (Irefin, and Mechanic, 2014). This causes an emotional attachment to the organization. Organizational commitment has the power in influencing an employee's behaviors in the workplace which leads to affecting their job performances. Employees with high organizational commitment have the intention to stay within the organization which helps to reduce the organizations' turnover rates. Besides that, high organizational commitment improves employees' performances such as being more punctual and hardworking. Commitment is a representation of an individual's own self as it embodies values that are fundamental and basic in their life (Redditt, Gregory and Ro, 2019; Chevalier, Huart, Coillot, Odry, Mokounkolo, Gillet, and Fouquereau, 2019; Yao, Qiu and Wei, 2019; Ilyash, Yildirim, Capuk, and Bozgul, 2019). Another study by Baird, Tung and Yu (2019) implies that work values shows to have a relation between moral commitment towards the organization. Lee et al. (2019) has studied that the intrinsic work values has a relationship with organizational commitment compared with extrinsic work values. The relationship between work ethics and organizational commitment are also studied by many researchers as they would like to investigate the connections it has with one another (Rokhman, 2010; Marri et al, 2012; Marri et al., 2013, Irefin, and Mechanic, 2014; Chelliah, et al., 2015; Nasab and Afshari, 2019; Baird et al., 2019; Chevalier et al., 2019; Ilyash et al., 2019; Redditt et al., 2019; Yao et al., 2019). Work ethic is shown to display an individual's attitudes towards their work which includes the preference in activities and involvement, rewards, and the inclination for receiving an upward career mobility (Chelliah et al., 2015). Work ethic has the ability in influencing an employees' involvement in their jobs (Irefin, and Mechanic, 2014). A lot of research has been conducted to study the work ethics which focuses on the Protestant Work Ethic, carried out in the West. Protestant Work Ethic is developed further by Weber (1958) who proposed a causal relationship between the Protestant Work Ethic and the development of capitalism in

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Western society. Weber's theory relates the success in business with religious belief. He suggests the Protestant-Calvinistic faith had a spiritual impose on capitalism and assumed work and financial success are for achieving both personal and religious goals (Kidron, 1978). The theory was then introduced into psychology by McClelland (1961). McClelland offered a social-psychological explanation on the relation between Protestantism and capitalism. He would subsume the concept of Protestant Work Ethic into the need for achievement concept. He saw it as a basic dimension for personality (Furnham, 1990). Although work ethics are studied a lot by researchers especially from learning through Protestant Work Ethic, it seems that Islamic Work Ethics are underexplored. Both concepts show an emphasis on hard work, commitment, and dedication to work. They encourage work creativity and stresses on avoiding unethical methods of wealth accumulation, cooperation, and competitiveness at their workplace (Chevalier et al., 2019; Lee et al., 2019).

What differentiates Protestant Work Ethic and Islamic Work Ethic (IWE) is that IWE focuses and emphasizes more on the intentions instead of results. It emphasizes on social aspects in the working place and task and duties towards the society. Besides that, it also focuses on justice and generosity and views engagement in economic activities as an obligation (Lee et al., 2019). The IWE are dimensions of Islamic ethical values applied for working. Working helps to defend the five essential human needs which are *din* (faith), *nafs* (human self), *'aql* (intellect), *nasl* (posterity), and *mal* (wealth). The IWE are shown to be derived from intentions instead of the outcomes. The concept of working is not only for the sake of contributing towards the economy and social activities. They are part of *ibadah* (religious duties) and *jihad* (striving for something). *Ibadah* and *jihad* comes from *niyyah* (intention). In Islam, the intentions of an individual's actions are for the sake of Allah. Therefore, every deed and actions being done by humans must be filled with sincerity (Kamaluddin et al., 2013). IWE are moral principles that differentiates itself from rights and wrongs in the perspective of Islam. It is based on the primary sources of Islam which are the Quran, *Sunnah* (sayings and actions of the Prophet Muhammad (P.B.U.H), and Hadith (records of the Prophet P.B.U.H sayings and actions by his companions and Islamic scholars). IWE guides individuals' rights and responsibilities in working based on the teachings of Islam that leads to their behaviors in working. The dimensions of IWE show to have many values such as cooperation between employees, consultation in terms of overcoming challenges and learn from mistakes, and many more. IWE tend to focus on socializing with one another in order to help each other. By working, it has also developed independence within an individual as it fosters personal growth, self-respect, satisfaction, and self-fulfillment. IWE emphasizes on how creative work leads to happiness and accomplishment and happy employees will performed excellently (Nasab and Afshari, 2019). In the Islamic perspective, ethics are against begging and against

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living as a parasite on the labors of others (Yaseen et al., 2015). The IWE sees dedication in working as an honor and a virtue. Employees should have the right amount of effort to perform their task at work as it is obligatory for them. IWE argues on how life without work proves to be meaningless and individuals should be involved in economic activities as it is obligatory for them. Hard work is seen as something good and important as it helps to achieve an individual's responsibilities and encourage competition thus results in an improved quality of work. Ahmad (1976) has mentioned how IWE does not represent in life denial, instead it is about life fulfilment and embraces business motives. As a result, those who believes and practices the values, they tend to be more committed towards the organizations (Marri et al., 2013; Nasab and Afshari, 2019).

Employees' Organizational commitment (EOC) is one of the important things the organizations would have to consider as it would affect their job performances (Chelliah et al., 2015; Chevalier et al., 2019). It plays a role in influencing their attitudes and belief in their workplace to perform their jobs. It has the potential in influencing their intention on whether to leave or stay in the organization. Having a high EOC can be beneficial for the organizations itself as it reduces the risk of employees leaving their companies (Chevalier et al., 2019) and helps to improve the quality of work alongside the production of their jobs (Marri et al., 2012; Wanjiru, 2012; Irefin and Mechanic, 2014). However, EOC can be challenging if it is only seen as a small thing. It will be a huge problem for organization which facing with low EOC (Baird et al., 2019; Ilyash et al., 2019). This is because it leads to higher turnover intentions, tardiness, and absenteeism occurred in the working place. It is the opposite of those who have high organizational commitment. Employees with low organizational commitment would have no intention in staying longer at their organization therefore creates to low performances in their jobs. They would feel lazy in contributing their efforts to achieve the organizations' goals and objectives (Yildirim et al., 2015; Chevalier et al., 2019; Nasab and Afshari, 2019).

Organizations often face problems in understanding the reasons for employees having low commitment towards their companies especially those who are highly skilled decided to leave and resign from the organization. It is a disadvantage for the organizations due to the lack of motivation in completing their task and performing well. As mentioned before, low EOC leads to negligence from the worker which makes organizational commitment viewed as an organizational dysfunction (Marri et al., 2013; Irefin and Mechanic, 2014). The organizational dysfunction is divided into under-commitment and over-commitment. The under-commitment characteristics comprises of the fear of achieving success or in other words facing failures. They face a serious issue in procrastination in performing their jobs (Chelliah et al., 2015). They would have negative culture and personality instilled within themselves which influences their performances (Marri et al., 2012). Over-commitment shows to be employees that are

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obsessive and compulsive at their work. They have this obsession in completing their job and achieving their goals. They would also have a high level of energy (Marri, et al., 2013). EOC is important as it not only affects the turnover rates but also helps the organizations to understand better on the employees' intentions for them. The organizations could avoid risk of facing high turnover intention and improve the employees' performances through their commitment. Having high EOC increases production and enhances the skill of their employees. It would contribute and give an advantage for the organizations due to better job performances.

Understanding and knowing what influences EOC helps them to adapt changes and manage the organizations better (Khan et al., 2010). Past research on work ethics and EOC were found to adopt western believes and concepts to understand the relationship and impact of both variables (Chelliah et al., 2015). The study who adopts Islamic believes on work ethics to study its possible effects on EOC remain scarce especially in Malaysia, an Islamic country. Thus, it is important to run this study in order to study regarding IWE and how it could influence the EOC. It provides an insight on employees' intentions toward their organization and understand clearly the factors that affects their commitment on whether they would like to continue working for their organization (Marri et al., 2012; Marri et al., 2013, Lee et al., 2019; Nasab and Afshari, 2019). This research can be helpful for organizations as they can improve their employees' job performances through their commitment in fulfilling their responsibilities there. The organizations would take account on these factors and prevent from any problems occur within the organization in the future. It increases production and helps to reduce idleness and tardiness happen at their workplace.

As an initial stage to understand the issue, this research proposed a research framework to study the potential relationship and influence of the independent variables (Islamic Work Ethics - IWE) which comprises of three variables (Teamwork-T, Effort-E, and Honesty-H) towards the Employees' Organizational Commitment - EOC (dependent variable).

LITERATURE REVIEW AND HYPOTHESES

Employees' Organizational Commitment (EOC)

EOC is an employee's belief in the organization's goals and values, the wish to remain in the organization and stay loyal to it (Lee et al., 2019). They would dedicate themselves towards the organization and be committed and work passionately. It is also about their decision-making on whether to remain there or leave the organization. EOC is basically an employee's view on their organization and deciding whether they should stay or leave the organization. Their decision making is shown to be influenced by their intentions (Manan et al., 2013; Nasab and Afshari, 2019). According to Yaseen et al.

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(2015), organizational commitment is about an emotional state of mind that keeps an employee committed to the organization and minimize negative intentions. Employees that felt the need in staying at the organization seems to have an emotional attachment which helps to reduce the labor cost like the employee turnover, carelessness, uncommitted, lack of interest and concern. This reduces the employees' productivity which leads to a disadvantage for the organization (Marri et al., 2013).

Organizational commitment comprises of three dimensions which are affective, normative, and continuance (Saari and Pyoria, 2015). Beginning with affective commitment, it is where an employee is passionate towards their organization that results in substantial commitment. A substantial commitment is basically about identification and involvement of the employees in the organization. It is where they realize the importance of the organization and decided to be involved and commit themselves towards the organization (Lee et al., 2019). Besides that, it is normative commitment. This commitment refers to the employees' feelings of being obligated in performing their duties and fulfilling their responsibilities as a worker in the organization. Rather than feeling the 'wants' or 'needs', they feel that this is an obligation as an employee who works there and is important to complete their tasks given by the organization (Lee et al., 2019). Lastly, it is continuance commitment. A continuance commitment is where the employees view the possibility of loss or disadvantage that would occur when they have decided to leave the organization. They have a sense of feeling that the organization would face few problems or could lead to a downfall without them working in the organization. Therefore, rather than quitting, they felt the need to stay behind at the organization to help it improve or continue to grow (Lee et al., 2019). Commitment is an indication of an individual's own self where it reflects the value and moral standards within themselves (Chevalier et al., 2019; Ilyash, Yildirim, Capuk, and Bozgul, 2019; Redditt et al., 2019). A study by Yao et al. (2019) shows how work values have the ability affecting the moral commitment towards the organization. Nasab and Afshari (2019) has mentioned how commitment relates more to the values of loyalty, compliance, and enthusiasm in order to accomplish goals (Borges et al., 2017).

Teamwork (T)

In Islam, teamwork is encouraged for individuals to practice especially in a working environment. Through teamwork, people can help those in need as stated by the Quran: "…and we raise some of them above others in ranks, so that some may command work from others…" (Quran Az-Zukhruf :42) as well as "And those in whose wealth is a recognized right for the (needy) who asks and him who is prevented (for some reason)" (Quran Al-Maarij :24-25). Teamwork encourages competition as it encourages brotherhood besides of sharpening skills. Competition can give many advantages as long

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as it is done in an ethical way. It should be done with fairness, just, and honesty. It is applied through the three concepts which are *mu'awanah, 'adl,* and *syura* (Manan and Kamaluddin, 2010; Manan et al., 2013). *Mu'awanah* is a cooperation between individuals that encourages the good and avoids the evil. It encourages brotherhood as mentioned before and enables members to perform their task effectively and efficiently due to the intention of helping one another instilled in an individual (Manan and Kamaluddin, 2010; Manan et al., 2013). The Quran and Hadith has stated regarding competition encouraging brotherhood: "The believers are but a single brotherhood. So, make peace and reconciliation between your two contending brothers. And fear Allah that ye may receive mercy" (Quran Al-Hujraat :10). As narrated by Ma'rur, I saw Abu Dhar wearing a *Burd* (garment) and his slave too was wearing a Burd, so I said (to Abu Dhar), "If you take this (*Burda* of your slave) and wear it (along with yours), you will have a nice suit (costume) and you may give him another garment." Abu Dhar said, "There was a quarrel between me and another man whose mother was a non-Arab and I called her bad names. The man mentioned (complained about) me to the Prophet. The Prophet said, "Did you abuse so-and-so?" I said "Yes". He said, "Did you call his mother bad names?". I said "Yes". He said, "You still have the traits of (the Pre-Islamic period of) ignorance." I said "(Do I still have ignorance) even now in my old age?". He said, "Yes, they (slaves or servants) are your brothers, and Allah has put them under your command. So, the one under whose hand Allah has put his brother, should feed him of what he eats, and give him dresses of what he wears, and should not ask him to do a thing beyond his capacity. And if at all he asks him to do a hard task, he should help him therein" (Hadith Bukhari, no.76).

Competition is a good thing and should be done in an orderly manner by avoiding injustice and oppression occurred especially in working environment. This leads to the second point which is *'Adl*. *'Adl,* in other words, justice, is about providing trust between an individual to another. Islam views that justice is to be served equally in every action that has been made by individuals (Manan et al., 2013). Justice shows to be against evil as it contains of positive values such as generosity and honesty. It prohibits bribery, greed, and extravagance. *Zulm*, the opposite of *'adl*, is prohibited in Islam as mentioned by the Prophet P.B.U.H in hadith: "Beware of injustice for injustice will be equivalent to darkness on the Day of judgement" (Hadith Bukhari, no.2447). *'Adl* is also related with *ihsan*. Ihsan is about doing the right actions, the goods, charity, and proficiency. Through the application of *ihsan*, it will help develop individuals into performing their work better and improve productivity as they felt the need in giving extra effort, sacrificing time, and wealth as an additional to requirements in furnishing the rights and trust (Manan and Kamaluddin, 2010; Manan et al., 2013). Moving on with *syura*, it is a mutual consultation that is collective. *Syura* is basically having a mutual agreement between individuals alongside having empowerment within them. In terms of team building, *syura* is seen to

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be about participative work force formed into the spirit of oneness. An example for this is having the same rights in decision making. Each of the members have the power in making decision or reaching an agreement. Sharing power and rights in decision making leads to respect and trust over one another in their competency, strength, and reliability. When this happens, it builds more creativity, innovation, and passion for better quality and productivity. Besides that, it also helps to improve the relationship between efforts and individuals in team building (Hayat et al., 2019; Mohd, and Arshad, 2019). As for the teamwork, the concept itself proves to be important towards productivity and EOC in their workplace. It meets the affiliate's needs in the organization (Khadijah et al., 2015). Kuean et al. (2010) and Hayat et al. (2019) has discovered that teamwork and EOC have a significant relationship with one another as employees get to perform their jobs well with fairness practices applied in the workplace. For example, teamwork encourages participation in decision-making which leads to all employees having the opportunity to contribute and play their parts well to achieve organization's goals. They would have a chance to give their opinions freely and easily. This results in employees giving their commitments to the organization as they would do their jobs without hesitation and problems.

Furthermore, teamwork seen in the perspective of Islam is based on *mu'awanah, 'adl,* and *syura*. These three features not only enhance productivity and creativity of an individual's skills, but it also encourages brotherhood that occurs within the team. It encourages people to respect and trust one another which leads to better quality performance in their working environment (Marri et al., 2013; Khadijah, et al., 2015; Nasab and Afshari, 2019). As proven by these studies, teamwork and EOC is significant and has a positive relationship between one another. This indicates that teamwork (*mu'awanah, 'adl,* and *syura*) can influence and impact EOC (Manan et al.,2013; Yaseen et al., 2015). According to Manan et al (2013), their correlation analysis on teamwork shows significant relationship to organizational commitment. It proves that teamwork helps to encourage their employees in working together that leads to high organizational commitment (Mohd and Arshad, 2019; Nasab and Afshari, 2019). Their hypothesis is accepted as teamwork and EOC is positively related. Yaseen et al. (2015) also have found that teamwork and EOC are positively related. Their participants (managers) viewed that teamwork (*mu'awanah, 'adl,* and *syura*) plays an important role in improving their organizational commitment. In the research, they also found that, the view of managers is different based on their age but not their genders. Thus, based on the above discussions, the following hypothesis is developed:

H^1: There is a significant relationship between teamwork and organizational commitment.

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Efforts (E)

From the views of Islam, effort is seen as one of the important values. Individuals are encouraged in sharpening their skills and gaining knowledge alongside experiences. Islam highly praise those who have struggled their way in surviving and living their lives. An individual's efforts are always linked to three things which are *itqan, istiqamah*, and *tawakkal* in Islam. Every effort consists of these three. Beginning with *itqan*, it is about being knowledgeable and conscientiousness in all of the actions done to achieve something (endeavour). The context of being knowledgeable is to emphasize that Islam wishes individuals to gain 'ilm (knowledge of things) before performing an action or work (Manan and Kamaluddin, 2010; Manan et al., 2013). Having knowledge does not solely focus on understanding the theories or learning through books. It is also about applying the things you have gained through skills and experience in order to perform a job. This is where conscientiousness appears (Manan and Kamaluddin, 2010). Conscientiousness is how an individual does their work thoroughly and diligently. They would perform their task accurately and be dedicated with it. It often comprises of perseverance, passion, and commitment in their performance. It should contain of *muhasabah* (continuous self-evaluation) for an individual to identify the rights and wrongs thus encouraging them to improve their actions (Manan and Kamaluddin, 2010; Manan et al., 2013).

On the other hand, *Istiqamah* is about consistency and passion for excellence. Islam encourages society to be skillful and be excellent in everything they do in their lives which includes them excelling their jobs. As mentioned before, Islam demands individuals to be efficient and proficient in performing their tasks. *Istiqamah* leads to individuals being *sabr* (patient) as it is required for them to do so while performing their jobs (Manan and Kamaluddin, 2010; Manan et al., 2013). Patience consists of two types which are mental patience and bodily patience. Mental patience is how an individual handle their anger and desires while bodily patience is how an individual handle their physical pain in performing their actions both devotional and non-devotional. In Islamic perspective, patience can be separated into three which are patience in carrying commandments, patience in avoiding *maksiat*, and patience in facing difficulties and hardships. Overall, being patience is important especially while working. This is to help individuals face their problems, temptation of being greedy in wealth, and being lazy (Manan and Kamaluddin, 2010; Manan et al., 2013).

Besides that, *tawakkal* is surrendering oneself to Allah the Almighty. It shows to be the ultimate effort besides to *itqan* and *istiqamah*. *Tawakkal* is the final piece in effort as it helps individuals by guiding them. It guides them through accepting moral standards or deficient consequences resulted from achieving something. *Tawakkal* immerse with the presence of tenacity and determination in their work which leads to a good quality of an individual's effort. *Tawakkal* shows that besides the faith in Allah, it should consist of

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knowledge and conscientiousness in an individual's effort. This leads to a better performance in work as the skills are applied well (Manan and Kamaluddin, 2010; Manan et al., 2013). Thus, it can be summarized that, effort in Islamic view are based on the three things which *are itqan, istiqamah*, and *tawakkal*. These help individuals guide themselves in performing their job and work with a better quality of effort. Individuals should give their best efforts in performing their task and avoid idleness.

Past studies and researchers found that high level of effort influencing high EOC (Marri et al., 2012; Marri et al., 2013). According to Marri et al. (2012) and Kuean et al. (2010), effort and EOC are complemented to one another. This is because employees felt the needs in contributing their works to their organization so that they can meet the organizational' goals and objectives. They would give more effort to the organization in order to achieve success. Kuean et al. (2010) added by suggesting the organization to apply reward strategy for those who give high efforts. This encourages employees to exert more effort which reflects EOC. As mentioned before, those who believes in accomplishing the organizations' goals are shown to have organizational commitment (Marri et al.; 2012; Marri et al., 2013; Manan et al., 2013; Yaseen et al., 2015). Moreover, past researches also have proven that there is relationship between effort (*itqan, istiqamah, and tawakkal*) and EOC where effort has the power in influencing the organizational commitment. Moreover, the relationship was found significance and positive between each variable (Manan et al., 2013; Yaseen et al., 2015). Based on Manan et al. (2013) the correlation for effort and EOC is found to be significant. Their hypothesis is accepted as effort is in a significant and positive relationship with EOC. The positive result of the coefficient shows that EOC can be improved when employees' effort (*itqan, istiqamah, and tawakkal*) increases. The research by Yaseen et al. (2015) found significant relationship between effort and EOC though their results varies across age but not gender. These proven that effort can influence EOC (Nasab and Afshari, 2019). Therefore, based on the above discussions, the following hypothesis is developed:

H^2: There is a significant relationship between efforts and organizational commitment.

Honesty (H)

Honesty is about telling the truth to people even when it can be hard to say it (Qing, Asif, Hussain, and Jameel, 2019). They tend to tell instead of hiding or keeping it as a secret. Honesty shows how an individual have the necessity in telling everything accurately without telling lies or changing information and facts. For example, an employee who has been tasked to write a report about a project. The employee is responsible for writing the report accurately and well-defined. They should write it in detail as the employer would like to know what happened with the project. They should not lie

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or change any information regarding the project (Manan & Kamaluddin, 2010; Manan et al., 2013). In the Quran, Allah has stated for individuals to be honest in any kinds of dealings: “O ye who believe! Fear Allah and be with those who are true (in word and deed)” (Quran Al-Tawba :19). Moreover, a hadith has also stated about honesty. The Prophet (P.B.U.H) stated: Abdullah reported, the messenger of Allah (P.B.U.H) said: “Truthfulness leads to righteousness leads to Paradise. A man may speak the truth until is recorded with Allah as truthful. Lying leads to wickedness and wickedness leads to the Fire. A man may tell lies until he is recorded with Allah as a liar” (Hadith Muslim, no.6308).

Hiding the truth can cause problems in further situations in life. It can cause disputes between an individual to another as they would have felt cheated and betrayed for not knowing the truth (Manan and Kamaluddin, 2010; Manan et al., 2013). In Islam, anyone that knows it is a lie or is at fault should tell the truth and be honest. They should not keep it to themselves and advise them from their mistake. Every individual is obligated to be honest with themselves and other people. As stated by the Prophet P.B.U.H. in a hadith: “It is narrated on the authority of Abu Hurairah that the Messenger of Allah (may peace be upon him) happened to pass by a heap of eatables (corn). He thrust his hand in that (heap) and his fingers were moistened. He said to the owner of that heap of eatables (corn) “What is this?” He replied, “Messenger of Allah, these have been drenched by the rainfall”. He (the Holy Prophet) remarked “Why did you not place this (the drenched part of the heap) over other eatables so that the people could see it? He who deceives is not of me (is not my follower)” (Hadith Muslim, no.183). Honesty helps in building trust between one another as they did not lie or hide anything from them. They would respect each other as they have done their duties and responsibilities wholeheartedly and integrity. Through this, they would perform their task well as they feel more comfortable in working together and cooperate easily with each other (Manan and Kamaluddin, 2010; Manan et al., 2013). The Prophet P.B.U.H encourages humans to be honest as stated in the hadith: “The honest, trustworthy merchant will be with the Prophets, *siddeeq* and *martyrs*” (At-Tirmidhi, no.1209). In brief, honesty is basically how an individual should tell the truth rather than hiding it or telling lies to others through an Islamic perspective. Being honest builds better relationship between people as they create trust and respect each other.

Studies have shown the significance and positive relationship between honesty and EOC. Having a friendly and honest working environment is important as it encourages employees to complete their task effectively and efficiently. Honesty builds trust within the organization. Without trust, the employees and the organization are not able to perform their jobs easily as it requires cooperation and collaborative relationship between each other (Qing et al., 2019). Trust acts as a bonding agent for personal and business relationships. When employees have a good relationship and trust each other

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they get to complete their duties and responsibilities easily. This encourages them to be more committed with their organization. There are several studies that proves honesty has a relationship with EOC (Creese, 2019). Instead, many other past researchers also found the influence and impact of honesty towards EOC (Manan et al., 2013; Lee et al., 2019). Based on Manan et al (2013), honesty and EOC are positively correlated, and the relationship is significant. This indicates that, honest employees tend to be more committed towards their organization as it builds trust and respect within the working environment (Lee et al., 2019). Furthermore, Marri et al. (2012) and Marri et al. (2013) found that, the Islamic Work Ethic has a positive relationship with the commitment of employees towards their organization. In their studies, honesty was tested as part of the IWE. They added that, honesty is capable to influence the EOC as transparency, in other words, honesty creates a virtue and good practice for organization as it helps increases the employees' commitment. Based on that justifications, this study predicts the following hypothesis to be significant as well. The hypothesis is:

H^3: There is a significant relationship between honesty and organizational commitment.

METHODOLOGY

This study proposes to apply quantitative research method where it will involve numbers and data. It will be a descriptive research as it intends on getting information on attributes and describes both past and existing research. Survey is a quantitative way where research done through questionnaire in order to collect the data (Borges et al., 2017). Furthermore, this study proposes to apply causal or in other words, explanatory research method, where it going to test and study the possible and predicted connection and relationship between the proposed independent variables (Islamic Work Ethics – IWE)) and dependent variable (Employees' Organizational Commitment – EOC).

Proposed research framework

Based on the previous literatures' discussion, this study proposed a framework to be tested against the proposed hypotheses which assumed the potential effect and influence of the three independent variables which are teamwork (T), effort (E), and honesty (H) on the Employees' Organizational Commitment – EOC.

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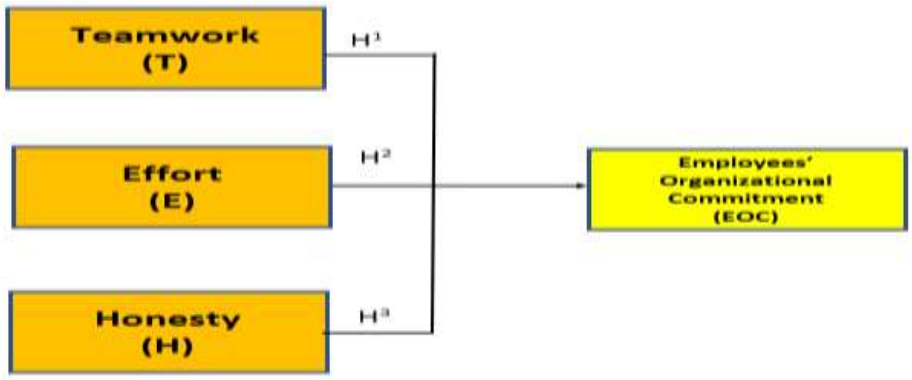


Figure 1: Proposed Research Framework

As for the measurements of instruments for this research, it is highly recommended that all items to be measured by using 5-point Likert Scale ranging from 1 = strongly disagree, 2 = disagree, 3 = neither agree nor disagree, 4 = agree, and 5 = strongly agree. Five items developed by Brown (2003) is proposed to measure the EOC. As for the teamwork (T), five items are proposed to be adopted from Khadijah, Kamaluddin and Salin, (2015). Effort (E) will also be measured based on five items developed by Khadijah, Kamaluddin and Salin, (2015) while another five items from the same researchers also will be adopted to measure honesty (H). The data collected from the proposed respondents who are the employees of Universiti Kuala Lumpur Business School, will be collected through the usage of questionnaire which will be handed out to each identified employees of the university who will be conveniently recruited. All data collected will be analyzed using SmartPLS and Structural Equation Modelling (SEM) to test the predicted hypotheses of this research as well as to check the fitness of the framework proposed in measuring the impacts and influences of THE on EOC.

EXPECTED RESULTS

It is expected that, all proposed and predicted independent variables will have a positive and significant influences on the dependent variables. As most of the employees of Universiti Kuala Lumpur Business School are Muslims, and the top management of the university are also Muslims, it is predicted that the IWE practiced by the employer and the employees will positively affect the commitment of all employees towards the university.

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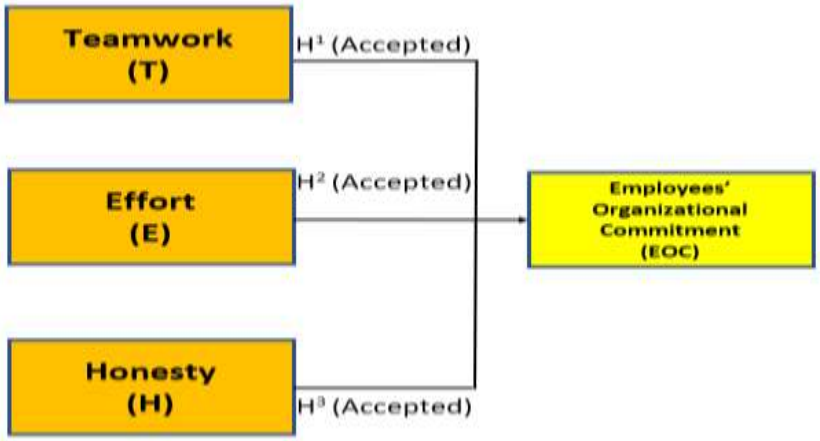


Figure 2: Expected Result

In details, based on Figure 2, it is expected that all the predicted hypotheses developed in the earlier part of this study will be positively accepted. It is expected that, the Pearson Correlation for Teamwork (T) will appear to have a positive and significant relationship with Employees' Organizational Commitment (EOC) which also indicates how Teamwork (T) has the ability in influencing the EOC in Universiti Kuala Lumpur Business School. With the expected p-value less than 0.05 and t-value exceeds 1.96, it will prove that the Teamwork (T) is the predictor for EOC. This expected result will have similarity with the results of three earlier studies by Manan et al. (2013), Yaseen et al. (2015) and Hayat et al., (2019). With the first study by Manan et al., (2013), it shows a significant relationship between Teamwork and Organizational Commitment. Not to mention, their result proves a positive relationship which indicates that Teamwork helps to increase Organizational Commitment. Yaseen et al (2015) found evidence that Teamwork and Organizational Commitment has a significant and positive relationship from their results. However, their results vary based on their age instead of their genders while this research does not vary much from the age and genders. Other studies that have proved the significance and positive relationship between Teamwork and Organizational Commitment are Creese (2019), Hayat et al. (2019), Lee et al., (2019) and Mohd and Arshad (2019).

As for the Effort (E) influences on EOC, the above figure expects a positive and significant result. It is also anticipated that, the Pearson Correlation for Effort (E) will also similar to Teamwork (T) which appear to show a positive and significant relationship with the Employees' Organizational Commitment (EOC) which will simultaneously indicates how Effort (E) has the ability to influence the EOC in Universiti Kuala Lumpur Business School. With the predicted p-value less than 0.05 and t-value exceeds 1.96, it will also

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demonstrate that the Effort (E) will be a good predictor for EOC. This research will be consistent and have the same results with other researches such as Manan et al., (2013) who have found solid evidence that Effort (E) and EOC are related. Their results show a promising positive correlation where the EOC can be influenced by Effort (E). A research conducted by Yaseen et al., in 2015 also revealed the significant relationship between EOC and Effort (E) although their results varies across age of employees. Their results show to be slightly different as their results are moderated by the age. The results have proven that Effort (E) can influence the EOC due to the positive relationship it has with one another. Other researches that found similar results are Creese (2019), Lee et al., (2019), Nasab and Afshari (2019) and Redditt et al., (2019).

Moreover, the above figure also expects a positive and significant result from Honesty (H) in discussing about the EOC. It is also anticipated that, the Pearson Correlation for Honesty (H) will have similar effect to the other two Islamic Work Ethics (IWE) elements which are Teamwork (T) and Effort (E). Parallel with that, Honesty (H) will also predicted to show a positive and significant relationship with the Employees' Organizational Commitment (EOC) which will simultaneously indicates how Honesty (H) has the power to influence and increase the EOC in Universiti Kuala Lumpur Business School. With the predicted p-value less than 0.05 and t-value exceeds 1.96, it will also validate that the Honesty (H) will be a good prognosticator for EOC. If it is true as predicted, this finding will be supported by previous studies from Manan et al., (2013) as well as Lee et al., (2019) and Creese (2019) which presented the significance and positive relationship between Honesty (H) and EOC. Both studies show the influence and impact of honesty (H) towards EOC. Moreover, based on Manan et al (2013), honesty (H) is proven to have a significant relationship with EOC based on the findings from their correlation result. Their hypothesis is accepted which shows honesty (H) and EOC are positively related. As for Lee et al., (2019) their study found that honesty (H) is capable in influencing EOC. Other study like Creese (2019), Chevalier et al., (2019) and Qing, et al. (2019) has also shown evidence of the significance and positive relationship between the two variables.

CONCLUSION AND RECOMMENDATION FOR FUTURE RESEARCH

In this research, the three independent variables which are teamwork (T), effort (E), and honesty (H) which are the elements in Islamic work ethics (IWE) are proposed to tested against the employees' organization commitment (EOC) so see whether there are significant and positive relationship between them. All independent variables (TEH) is expected to influence the EOC in Universiti Kuala Lumpur Business School. The top management of the university will be able to get benefit from this study as it will reveal the predictors for high employee commitment towards the university as well as factors

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that can affect the employees' organizational commitment. To begin with, the government would have to take initiates in ensuring the employees' ethics are implemented well. The government could serve their role by ensuring the organizations implement the rules and regulations on the ethics for both employers and employees. In this case for this research, the government would have to improvise the laws related to the work ethics so that the organizations would follow and instill it. Having an improvised code of ethics helps to influence their commitments for their organizations. Moving on to the organizations, they get to motivate the employees by giving them rewards on their good with effort and job performance. This makes employees feel appreciated as they feel all their hard works are paying off well. The employees feel encouraged to do their work which leads to increasing their self-performance as they maintained in doing their task. The organizations should guide their employees and have a workshop or training to increase their knowledge and skills. Through the application of knowledge and skills for their task and jobs, it helps to improve their performance and motivates them in increasing their efforts. Finally, with good teamwork, the organizations could improve their employees' commitment and cooperation by having a teamwork culture in the organization. Training or exercises also beneficial to boost the teamwork spirits among employees. Encouraging employees to involve with teaming up with their teammates in solving tasks and works will be able to improve their respect and increase mutual understanding with one another. This helps them to support each other better and leads to a friendly environment in their working place. It is essential for the employees to feel comfortable with their colleagues as it is one of the things that influences their commitment to their organizations. Besides that, the organizations must ensure that the team works as a family and leaders not become boss but facilitator to guide employees in achieving organization's mission and vision. The managers or the team leader must encourage that all members of subordinates to collaborate and cooperate well while avoiding any possible conflicts. They would have to often monitor and keep up to date what their employees are doing. By maintaining a good teamwork, it could increase their intention of employees to be committed to the organization as they feel safe and welcomed within the organization.

This study nonetheless is investigative in nature and thus bare apparent limitations. Specific group within a limited area will be targeted as rich qualitative data is desired instead. The size of sample also needs to be expanded to other similar setting institution such as International University of Wales-Malaya and Asia e University which some of the researchers stationed at. Therefore, further study should include all employees in those universities and its coverage broadens to investigate differing perception among organizations, cities or states. The researchers would also like to recommend the future researches to conduct an empirical research using the proposed framework and attest the predicted

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assumptions on the hypotheses to see the real answers and verify the predictions following the proposed methodological elements outlined in this study. Adjustment and enhancement are welcomed and surely the real findings will enrich the existing works of literature and give insights to academician, other researchers as well as the manager or top management of an organization on managing employees' commitment.

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