

# The Influence of Islamic Work Ethics and Islamic Leadership on Organizational Commitment and Performance of Government Employees (Study on the Makassar City Cleanliness Task Force)

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## ARTICLE INFO

## ABSTRACT

**Keywords:** *Islamic work ethics, Islamic leadership, organizational commitment, employee performance*

This study aims to confirm the influence of Islamic work ethics and Islamic leadership on organizational commitment and performance of cleaning employees in the Muslim-majority city of Makassar by using 274 employees as a sample. The results of the WarpPLS 7.0 analysis provide evidence that Islamic work ethics is partially proven to increase organizational commitment, but Islamic leadership cannot have a meaningful influence on organizational commitment. Islamic work ethics and Islamic leadership make a real contribution to performance improvement. The role of organizational commitment as an intervening variable proved not strong in mediating in explaining the influence of Islamic work ethics and Islamic leadership on the performance of Makassar City cleaning employees.

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## 1. Introduction

Islam pays very high attention to cleanliness, both physical (physical) and spiritual (soul) cleanliness that cannot be separated from one another. A Muslim who performs worship is obliged to cleanse his body and spirit first. A person performing Salat is required to always be clean physically (physically) and spiritually (soul). Physically clean (physical) such as clean body, clothing, and place of prayer (environment), while clean spiritually (soul) such as clean from shirk, and spiteful (Quran, 87:14-17).

The practice of cleanliness in Islam is the hope of the community in line with the goals of the Makassar City government which wants to make Makassar a World City, so cleanliness plays a strategic role in supporting this desire. Support this desire, it requires the involvement and concern of all stakeholders (community, government and investors). The Makassar city government as the owner of power is required to go the extra mile by improving work attitudes

that determine employee behavior and performance. High-performing organizations have a special concern about detecting the work attitudes of their employees. Employee work attitudes include work ethic, motivation, leadership and job satisfaction as well as organizational commitment.

Empirical phenomena show that Makassar City with a population of  $\pm$  1.6 million people produces waste as much as 1,200 tons/day or equivalent to 1,088,622 consisting of organic waste and plastic waste with the number of cleaning personnel  $\pm$  4,500 people directly supervised by the cleaning task force in 15 sub-districts in the city of Makassar. This condition shows that on average each janitor the burden of garbage is  $\pm$  242 kilograms/day.

The high workload of cleaners is not supported by sophisticated work equipment, that in general cleaners only rely on simple work equipment with low service rewards but it turns out that in 2015 Makassar City won the Adipura Buana Award in 2015 and Adipura Kirana in 2016. This achievement is increasing because in 2017 Makassar City managed to make a new history by winning awards simultaneously obtaining two prestigious awards from the Ministry of Environment and Forestry of the Republic of Indonesia, namely the Adipura Cup and Adiwiyata Mandiri. Then still in 2017 Makassar City received an award from the ASEAN *Working Group on Environmentally Sustainable City* (AWGESC) for the Clean Land category (<https://www.makassarkota.go.id, 2018>).

The award in the field of city cleanliness was obtained in the era of the current Mayor's leadership which in the previous era was not that high in achievement, the role of leaders in directing and controlling city hygiene activities, organizational needs for leaders who have a leadership style that is in accordance with the demands of today's urban dynamics, leaders who are able to overcome cleanliness and environmental problems are seen as able to advance the city. It is not only the leader's problem that is a priority in its implementation, but more than that is how the leader's ability to have the ability to lead in the context of the environment and cleanliness of the city.

The authenticity (Originality) of this study is shown in the limited number of people who analyze the influence of Islamic work ethics, and Islamic leadership on employee performance by placing organizational commitment as an intervening variable which in previous studies was carried out separately.

## **A. Literature review**

### **1. Islamic work ethic**

High individual performance is also determined by the ability of individuals to recognize ethical work attitudes and work attitudes that are contrary to work ethics, that work ethics have been used in the implementation of professional duties that aim to ensure work professionalism, the same thing happens in the community service sector, employees in carrying out their duties face a dilemmatic situation, which is in addition to having to obey the leader of the workplace must face demands The community to always provide excellent and honest service (*fairness*) so that on several occasions ethical violations occur. Ethical violations can take the form of publicity, objectivity of opinion, independence, relationships with colleagues (D. a Yousef, 2008)

Employees as state apparatuses in carrying out their work must also be guided by ethics that have been determined by their religion. One of the ethics based on religion is the Islamic work ethic. The concept of Islamic work ethics (IWE) derived from the Qur'an and the words and deeds of the Prophet Muhammad (Al-Hadith), the Prophet said that work done with hard work causes sins to be forgiven and that no one eats better food than the food produced by his work (Quran, 9:105). Islamic work ethics is proven to improve the results of work implementation (Mohammad et al., 2018) These findings have similarities with other research results that Islamic work ethic

significantly affects lecturer performance (Sudiro, Troena, & Rofiq, 2017).

Employee commitment is influenced by many factors (Abbasi, Rehman, & Bibi, 2011) Some previous researchers found that work ethic in addition to influencing performance, work ethic also significantly affects organizational commitment, the statement is evidenced in the results of the meta-analysis, that Islamic work ethic affects organizational commitment, (Muhammad Shakil, 2011) The Islamic work ethic directly influences organizational commitment (D. a Yousef, 2008).

Employees at different levels give different perceptions of Islamic work ethics which ultimately show different dimensions of organizational commitment, employees with a high perception of Islamic work ethics tend to develop affective commitment and employees with a lower perception of Islamic work ethics will be more likely to show normative commitment as well as the overall employee perception of Islamic work ethic exerts a significant influence. dominance of the organization is shown through continuous commitment (Yunus, Mazlan, Rahim, & Shabuddin, 2012) The influence of Islamic work ethics on organizational commitment can be proven that Islamic work ethic has a significant influence on organizational commitment. Employees who work based on work ethic have a high commitment to their organization. The Islamic work ethic is one of the comprehensive factors, which is very important to create stability and fairness in the organization (Marri, M. Y. K. , Sadozai, A. M. , Zaman, H. M. F. , Yousufzai, M. I. , & Ramay, 2012)

Hypothesis 1a : There is a positive relationship between employees' Islamic work ethic and organizational commitment

Hypothesis 1b : There is a positive relationship between employees' Islamic work ethic and employee performance

## 2. Islamic Leadership

Self-involvement in work to improve the welfare of society collectively through the dissemination of all that is good. Leaders are expected to contribute to creating a just, welfare-oriented society, free from discrimination, exploitation, and oppression is a manifestation of Islamic leadership (Patel, Salih, & Hamlin, 2018)

Empirical evidence shows that Islamic leadership is proven to increase the desire of followers to work harder and better so that the work of followers can be completed properly (Patel et al., 2018) Islamic leadership was found to have a significant positive relationship with leader innovation and perceptions of leader effectiveness (Loi, Lam, Ngo, & Cheong, 2015) Islamic leadership plays a very large role and has a strong influence on the practice of leadership principles and followers (Sainsbury & Wood, 1977) Islamic leadership has a significant effect on employee performance in an Islamic perspective (Hakim, 2012).

Hypothesis 2a : There is a positive relationship between Islamic leadership and organizational commitment

Hypothesis 2b : There is a positive relationship between Islamic leadership and employee performance

## 3. Organizational commitment

*Work-related attitudes* are not only caused by leadership, but there are other variable influences such as organizational commitment, employee commitment to the organization can be seen as an important contributor to organizational survival and organizational performance. Employees with organizational commitment can be shown by their desire to remain members of the organization (Afanas'ev, Fedorenko, & Stesmans, 2004).

Organizational commitment characterized by affective commitment and normative

commitment is proven to increase job satisfaction, while not for sustainability commitment, in other tests affective commitment is not able to improve nurse performance, while normative commitment and sustainability commitment and job satisfaction are predictors of performance ((Tsai, Cheng, & Chang, 2010)(Dinc, Kuzey, & Steta, 2018) (Dinc et al., 2018).

A study conducted by (D. A. Yousef, 2017) places job satisfaction as a predictor of organizational commitment. Job satisfaction and employee commitment have a positive effect on employee performance (Authors, 2014) Organizational commitment is not significant to employee performance, while job satisfaction is proven as a predictor of employee performance (Authors, 2014)

High employee organizational commitment will usually increase high performance and at the same time can reduce absenteeism rates and vice versa if an employee has a low level of commitment then his performance is also low (Kim, Shin, Vough, Hewlin, & Vandenberghe, 2018) Employees with high affective commitment are proven to have high individual performance (Kim et al., 2018).

Job satisfaction is proven to have a significant influence on employee performance, and organizational commitment has a significant effect on employee performance ((Atmojo, 2012) Organizational commitment has a significant effect on performance ((Danaeifar, 2016) Pham *et al.* 2016; (Kaynak, Toklu, Elci, & Toklu, 2016)).

Other researchers analyzed the dimensions of organizational commitment in explaining employee performance, that organizational commitment on the work team dimension, affective commitment and normative commitment had a significant effect on individual performance, while organizational commitment on the dimension of sustainability commitment (*continuance commitment*) had no significant effect on employee performance (Dhurup, Surujlal, & Mutamba, 2016). These results have similarities with other studies, that all dimensions of organizational commitment have no significant effect on manager performance (Dasrita, Tanjung, & Basri, 2015).

Hypothesis 3 : There is a positive relationship between organizational commitment and employee performance

#### 4. Performance

The performance of an employee is an individual thing, because each employee has a different level of ability in doing their duties. Management can measure employees for their performance based on the performance of each employee. Performance is an action, not an event. The performance action itself consists of many components and is not a result that can be seen at a moment's notice. Basically, performance is something that is individual, because each employee has a different level of ability in doing their duties. Performance depends on a combination of ability, effort, and opportunity gained. This means that performance is the result of employee work in working for a certain period of time and the emphasis is on the work completed by employees in a certain period of time (Timpe, 1993: 3). Individual performance can also be called job performance, *work outcome*, *task performance* (Baron and Greenberg, 1990: 21), which is an achievement is a record of the results obtained from certain job functions or certain activities over a certain period of time (Bernardin and Russel, 1993: 152).

The increasing number of Muslims and occupying important positions (leaders) in America is one of the reasons Moayedi (2009) to analyze work ethics and Islamic leadership which shows that organizational commitment is proven to mediate in explaining the relationship between Islamic leadership and employee performance. Other evidence, such as that conducted by Chandraningtyas et al. (2012) shows that organizational commitment can act as a mediating variable in analyzing the contribution of work motivation to employee performance, that to improve performance it is still necessary to increase organizational motivation and commitment

by providing *stimuli* to employees.

- Hypothesis 4a : There is a positive relationship between employees' Islamic work ethic and employee performance mediated by organizational commitment
- Hypothesis 4b : There is a positive relationship between Islamic leadership and employee performance mediated by organizational commitment

## 2. Materials and Methods

The study of work values in Islam is very relevant to cleaning employees in Makassar City which is predominantly Muslim so this study only uses employees who are Muslim as a population of 871 and by using Slovin obtained a sample of 274 employees as research respondents.

The application of Islamic work ethics is used to reflect how much religious contribution employees display at work, which can be demonstrated through several characteristics, including; (1) *Al-Shalah* or *good and beneficial*, (2) *Al-Itqan* or steadiness, (3) *Al-Ihsan* or doing the best and better, (4) *Al-Mujahadah* or hard work optimally, (5) *Tanafus and Ta'awun* or *competing and helping each other*, and (6) Observing the value of favors (Tasmara, 2002; Hafidhuddin & Tanjung, 2003). On the other hand, Islamic leadership is measured by; (1) *Shiddiq* (*honest*), (2) *Amanah* (responsibility), (3) *Fathonah* (intelligent), (4) *Tabligh* (ability to convey) (Hakim, 2007). For organizational commitment constructs are used, namely; (1) Individual identification of the organization, (2) Involvement, (3) Warmth, (4) Willingness to display effort, and (5) Desire to remain within the organization (Mowday *et al.*, 1979). Employee performance is measured using individual performance constructs, consisting of: (1) Quality, (2) Quantity, (3) Timeliness, (4) Cost Effective, (5) Need for Supervisor, and (6) Interpersonal Import, (Bernardin & Russel, 1993: 119).

## Respondents

Characteristics of respondents consist of: gender, age, length of service and the last education possessed by respondents in carrying out their work activities can be shown as follows:

Table 1. Participants

Participants Profile	N	%
Gender		
- Male	182	66,4
- Female	92	33,6
Marital status		
- Married	208	75,9
- Single	66	24,1
Years		
- 22 - 28	21	7,6
- 29 - 35	48	17,5
- 36 - 42	74	27,0
- 43 - 49	61	22,3
- 50 - 56	70	25,6
Job tenure		
- 1 - 7	92	33,6
- 8 - 14	115	42,0

- 15 – 21	42	15,3
- 22 – 28	21	7,6
- > 29	4	1,5
Educational level		
- Senior High School	62	22,6
- Associate's Degree	27	9,8
- Bachelor	163	59,5
- Magister	22	8,1
Total	274	100%

Table 1. Showing that male respondents dominate, which is 182 (66.4%), this condition explains that to arrange the cleanliness of the city, men are more needed because physically they have the required work stamina and have the ability to manage their work time which can be done at any time according to organizational needs. On the other hand, they are generally married (75.9%) so that in some jobs that must be completed they have the opportunity to be hampered due to their status as heads of families, but because they have a mature age of 36 – 42 years (27.0%) so that with good self-control skills they can carry out their work well. This condition can be seen in their high commitment to the agency, that they have worked for a period of 8-14 years (42.0%) and with the provision of undergraduate education they have coupled with their work experience, the implementation of work can be done well.

### 3. Results and Discussions

#### Convergent Validity

Convergent Validity in *combined loading and cross-loadings tests* explains that if the construct value > 0.60, then the construct is declared to meet.

**Table 2. Combined loadings and cross-loadings**

Langkah	IW	IL	OC	PERF	p-value
IW_A	(0.816)				<0.001
IW_B	(0.809)				<0.001
IW_C	(0.760)				<0.001
IW_D	(0.840)				<0.001
IW_E	(0.791)				<0.001
IW_F	(0.772)				<0.001
IL_A		(0.869)			<0.001
IL_B		(0.959)			<0.001
IL_C		(0.951)			<0.001
IL_D		(0.878)			<0.001
OC_A			(0.768)		<0.001
OC_B			(0.879)		<0.001
OC_C			(0.844)		<0.001
OC_D			(0.888)		<0.001
OC_E			(0.809)		<0.001
PERF_A				(0.870)	<0.001
PERF_B				(0.863)	<0.001
PERF_C				(0.865)	<0.001

PERF_D	(0.848)	<0.001
PERF_E	(0.858)	<0.001
PERF_F	(0.860)	<0.001

The test results show that the entire construct has a value of  $>0.60$  with a probability value of  $< 0.05$  so that the validity of the reflective construct is declared fulfilled.

### Discriminant Validity

Correlation between variables aims to identify modeling whether there is a close relationship between analysis variables, the greater the correlation value, the more it proves if the modeling and causality to be tested the better. Discriminant Validity on reflective constructs can be seen in cross loadings. The discriminant validity test can also be seen from the square root value of AVE. The criterion that must be met is that the square root of AVE must be higher than the correlation between latent variables in the same column (above or below) (Ghozali and Latan, 2015).

**Table 3. Correlations among l.vs. with sq. rts. of AVEs**

Measures	IW	IL	OC	PERF	p-value
IW	(0.798)				<0.001
IL		(0.915)			<0.001
OC			(0.839)		<0.001
PERF				(0.861)	<0.001

The correlation value of the observation variable is at  $> 0.60$  with a p-value  $< 0.05$ , so it can be stated if each variable has a strong and real relationship and meets the requirements for discriminant validity.

### Construct Reliability

The construct reliability of the analyst variable is shown in the value of composite reliability and Cronbach's alpha  $> 0.70$ , so the construct used is considered reliable in explaining the observation variable.

**Table 4. Latent variable coefficient**

Measure	IW	IL	OC	PERF
R-squared			0.870	0.841
Adj. R-squared			0.869	0.839
Composite Reliability	0.913	0.954	0.922	0.945
Cronbach Alpha	0.886	0.935	0.894	0.930
Avg.Var. Extract	0.637	0.837	0.704	0.741
Q-Squared			0.870	0.844

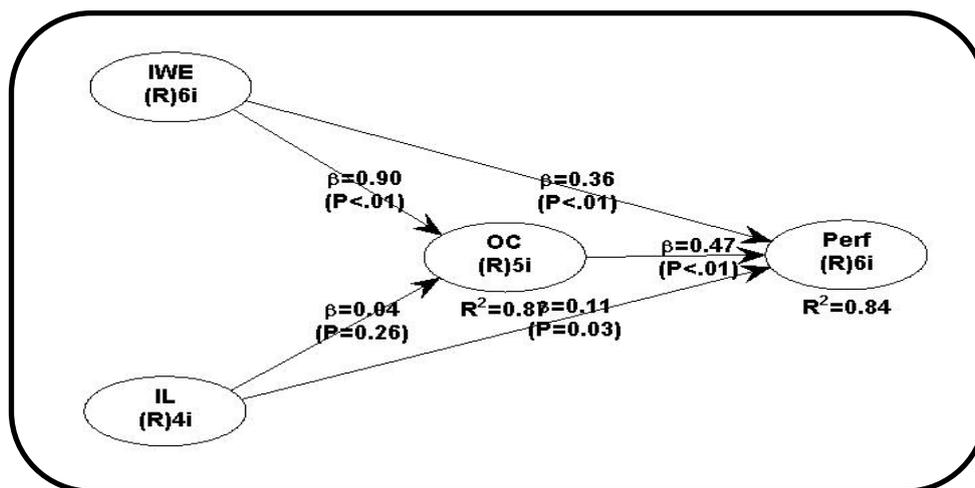
Q-squared values for Islamic work ethic (IWE), and Islamic leadership (IL) for Organizational commitment (OC) = 0.870 and IWE, IL, and OC for Employee performance (PERF) = 0.841. Q-squared values greater than zero, namely OC = 0.870 and PERF = 0.844, indicating that this research model has good predictive validity. Based on these results, it can be explained if *direct* effect modeling in this study is lower in contribution than *indirect effect*, that the research model will be better if supported by Organizational commitment (OC). In construct reliability, it is found that the overall value of *composite reliability* and *Cronbach alpha*  $> 0.70$  (Ghozali and

Latan, 2015). So that it can be stated that with this reliability, it triggers the high contribution of each exogenous and indirect effect on endogenous.

### Direct Contribution

Direct effect testing on exogenous contribution to endogenous is used to explain research hypotheses that can be demonstrated by structural modeling, as follows:

**Figure 1. Structural model**



Direct effect testing shows causality between exogenous to endogenous variables, the explanation of these results can be shown in the following table:

**Table 5. Direct effect**

Exgenous	Exgenous (Intervening)	Endogenous	Path Coefficient	p-value
IW	→ OC		0.899	<0.001
IL	→ OC		0.039	0.256
IW		→ PERF	0.363	0.043
IL		→ PERF	0.414	0.028
OC		→ PERF	0.469	<0.001

Direct effect testing provides evidence that one in five hypotheses is rejected (p-value > 0.05) while four of them are accepted.

### Indirect effect

In indirect effect testing, evidence of causality built into the model that is also otherwise rejected for it is shown in the following table:

**Table 6. Indirect effect**

Exgenous	Exgenous (Intervening)	Endogenous	Path Coefficient	p-value
IW	→ OC →	PERF	0.421	<0.001
IL	→ OC →	PERF	0.018	0.333

There is one intervening causality that can make a real contribution, while another is stated to have no real impact. To determine the intervening effect can be done using the *Variance Accounted For* (VAF) method which is a measure of how much the intervening variable is able to absorb the previously significant direct influence of the model without intervening.

**Table 7.** Calculation of the VAF method

Indirect effect		
1	IW → OC → PERF	0.421
2	IL → OC → PERF	0.018
Direct effect		
1	IW → OC	0.899
2	IL → OC	0.039
5	IW → PERF	0.363
6	IL → PERF	0.114
9	OC → PERF	0.469
Total effect		
1	IW → OC → PERF	0.705
2	IL → OC → PERF	0.107
VAF = Indirect / Total effect		
1	VAF = IW (0.421 / 0.705)	0.597
2	VAF = IL (0.018 / 0.107)	0.168

VAF calculation to examine the effect of organizational commitment (OC) variables as an intervening between Islamic work ethics on employee performance (PERF) = 0.597 or 59.70%, and OC as an intervening between Islamic leadership on PERF = 0.168 or 16.80%, so it can be concluded that the organizational commitment (OC) variable has a partial mediation effect, because it has a VAF value between 20%-80% falls into the category of partial mediation (Hair et al., 2014).

### Fit Indices and P-values

One of the advantages of Warp-PLS 7.0 software is the Output Model Fit Indices and p-values, this output displays three fit indicators, namely Average Path Coefficients (APC), Average R-squared (ARS), and Average Variance Inflation Factor (AVIF). Here are the results of the Output Model of Fit Indices and P- values in this study:

**Table 8.** General SEM Analysis Result

Measurement	p-value
Average path coefficient (APC)	=0.377, P<0.001
Average R-squared (ARS)	=0.855, P<0.001
Average adjusted R-squared (AARS)	=0.854, P<0.001

The APC, ARS, and AARS values are in accordance with the model criteria in WarpPLS, this is because having a p-value = < 0.05, means that these criteria make a meaningful contribution to modeling.

### **1. Islamic work ethic and Organizational Commitment**

Employee understanding of Islamic work ethics is characterized by employee stability at work as evidenced by tolerant behavior at work, that employees are willing to give in to other colleagues in completing a job, employees view if the work that is their workload is the result of job collectivity so that giving in and not being selfish is one of the reasons for creating a good work ethic. This condition has an impact on the high intensity of the organization to try to evaluate the needs of employees at work. The statement is indicated by Path coefficients value = 0.394 which means positive and  $p\text{-value} = 0.001 < 0.05$ . That the higher the practice of Islamic work ethics, the higher the commitment shown by employees, the statement supports H1a that there is a positive relationship between employees' Islamic work ethic and organizational commitment. This research is relevant to previous research evidence that Islamic work ethics positively affects organizational commitment and professional organizations work diligently to establish a code of ethics to help employees to understand and manage ethical responsibilities (Yousef, D. A., 2001; Othman *et al.*, 2004; Marri, M. Y. K., *et al.*, 2012).

### **1. Islamic work ethics and Employee Performance**

The meaning of ethics underlies the meaning of morals, namely the essential qualities of employees. Ethics or ethics means character, decency, attitude, personality, customs, and beliefs in doing something. Employees view the actions or activities they show at work as good because they are in line with the rules set by Allah SWT. The influence of Islamic work ethics on employee performance can be shown in the path coefficient 0.148 which is marked positively, that the better the Islamic work ethic shown, the higher the performance produced by employees ( $p = 0.020 < 0.05$ ) so that H1b there is a positive relationship between employees' Islamic work ethics and employee performance proven acceptable. The acceptance of this hypothesis is evidenced in the habit of employees at work always striving to maintain the feelings of colleagues and superiors and the hard work done accompanied by responsibility for the high work of employees so that the completion of work can be done on time and the ability to use the budget proportionally. Research confirms previous findings that to improve individual performance, Islamic work ethics are a better solution to use (Kumar, N., & Rose, R. C., 2010; Ahmad, M. S., 2011; Hayati, K., & Caniago, I., 2012).

### **2. Islamic leadership and Organizational commitment**

Islamic leadership practices among employees have been carried out well, proven in the Path coefficients value marked positive = 0.099 and shown through leaders who can set a good example (Fathonah, that leaders are wise in carrying out their duties and are able to be wise to subordinates. However, in its implementation, leaders who lead fathonah are unable to increase employee commitment  $p\text{-value} = 0.085 > 0.05$  which is indicated by the low involvement of subordinates in the decision-making process and the lack of participation of subordinates in supporting extra activities, the statement rejects H2a that there is a positive relationship between Islamic leadership and organizational commitment. This study is relevant to the findings of Hayati & Caniago (2012) that Islamic leadership makes a real contribution in increasing organizational commitment.

### **3. Islamic leadership and employee performance**

Islamic leadership is proven to increase the desire of followers to work harder and better so that the work of followers can be completed properly. The statement was confirmed to respondents, that the honesty shown by superiors resulted in no abuse of authority and position and job manipulation, so that followers felt happy when they were close to superiors. Leaders

can set a good example at work so that it has an impact on the desire of employees to work even with limited financial support and high self-awareness of followers to produce quality work even with limited time given in completing work  $p\text{-value} = 0.020 < 0.05$ . The statement rejects H2B that there is a positive relationship between Islamic leadership and employee performance. Empirical evidence shows that Islamic leadership is proven to increase followers' desire to work harder and better so that followers' work can be completed well, that Islamic leadership is found to have a significant positive relationship with leader innovation and perception of leader effectiveness (Galanou & Farrag, 2015; (Patel et al., 2018). Islamic leadership plays a very large role and has a strong influence on the practice of leadership principles and followers (Sainsbury & Wood, 1977) Islamic leadership has a significant effect on employee performance in an Islamic perspective (Hakim, 2012)

#### **4. Organizational commitment and employee performance**

Employee commitment to the organization can be seen as an important contributor to the survival of the organization and the performance of the organization. Employees with organizational commitment can be demonstrated by their desire to remain a member of the organization. High organizational commitment to employees is a reflection that they are satisfied with what they feel in the organization where they work, employees who have high commitment will be able to work with their colleagues which in the end the achievement of employee performance will be high. At the value of path coefficient = 0.334 with  $p\text{-value} = 0.001 < 0.05$ . This explains that agencies that are able to increase employee commitment through the ability to fulfill employee desires will certainly be able to improve their performance at work which is reflected through the ability of employees who always streamline costs in completing their work. This study successfully proved H5 that there is a positive relationship between organizational commitment and employee performance. The results of this study are relevant to the findings of several previous researchers, that high individual commitment has an impact on increasing individual performance ((Tsai, Cheng, & Chang, 2010)(Atmojo, 2012) Pham *et al.*, 2016 ; (Kaynak, Toklu, Elci, & Toklu, 2016)(Dhurup, Surujlal, & Mutamba, 2016). Reject the other result that all dimensions of organizational commitment have no significant effect on manager performance (Huey (Yiing & Ahmed, 2009) ; Dasrita, Tanjung, & Basri, 2015).

#### **5. Employees' Islamic work ethic and employee performance mediated by organizational commitment**

The ability of individuals to more deeply recognize ethical work attitudes, that employees have professional attitudes at work. Employees even though they face dilemmatic situations at work that are required to always be honest and provide excellent service to the community. This condition explains if employees can complete their work well which is shown by the pro-active attitude of employees at work as evidenced by the desire of employees to prioritize the interests of the community above their personal interests. This condition proves that organizational commitment has an important role in explaining the influence of Islamic work ethics on performance so this study supports Hypothesis 6a that there is a positive relationship between employees' Islamic work ethic and employee performance mediated by organizational commitment evidenced by the value of path coefficient 0.132  $p = 0.005 < 0.05$ . This research supports the findings of Amine *et al.* (2012) that Organizational commitment plays an important role in playing its role as a mediating variable in explaining the relationship between ethics and performance. Highly committed employees have a strong identification with the organization and are serious in their work, and have positive loyalty and affection for the organization.

## 6. Islamic leadership and employee performance mediated by organizational commitment

The effectiveness of the organization in achieving its goals is greatly influenced by the quality of the members of the organization. The effectiveness of each organization is greatly influenced by the behavior of the members of the organization, especially the contribution of the leader as a determinant of the direction and policy of the organization. Honesty of leaders in working by not abusing authority and position and not manipulating work. This condition is not able to increase employee commitment. Understanding employee religiosity to always do the best job is not able to increase the high commitment of employees so that the role of mediating organizational commitment as an intervening variable in explaining the contribution of Islamic leadership in improving employee performance. This statement is relevant to the rejection of the hypothesis in this study, thus rejecting H6b that there is a positive relationship between Islamic leadership and employee performance mediated by organizational commitment, path coefficient value  $0.033$   $p = 0.261 > 0.05$ . The results of this study reject Moayed's (2009) findings that organizational commitment is proven to mediate in explaining the relationship between Islamic leadership and employee performance.

## 4. Conclusion

The high intensity of the organization to try to evaluate employee fitness at work and employee behavior that views work as worship is a representation of good Islamic work ethics that has an impact on the high commitment displayed and the improvement of work implementation results from employees. Employees at work have good work habits shown through respect for colleagues and superiors so as to encourage them to be responsible for the timely completion of work.

Fathonah's leadership is unable to increase employee commitment as shown by the low involvement of subordinates in the decision-making process and the lack of participation of subordinates in supporting extra activities. The honesty shown by superiors results in no abuse of authority and position and manipulation of work, so followers feel happy when they are close to superiors.

The pro-active attitude of employees at work is reflected through the desire of employees to prioritize the interests of the community above their personal interests. This condition proves that organizational commitment has an important role in explaining the influence of Islamic work ethics on performance. The honesty of leaders in working by not abusing authority and position is not able to increase employee commitment. Understanding employee religiosity to always do the best job is not able to increase the high commitment of employees so that the role of mediating organizational commitment as an intervening variable in explaining the contribution of Islamic leadership in improving performance.

The use of employees with the status of State civil apparatus in this study is a limitation of this research so it is recommended to further researchers to expand observations by not only using State civil apparatus employees as research samples.

## 5. References

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