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## **ISLAMIC WORK ETHICS IN IMPROVING HUMAN RESOURCE PERFORMANCE THROUGH AFFECTIVE COMMITMENT**

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### **ABSTRACT**

*This study assesses a methodology for improving HR performance using affective commitment and Islamic work ethics as modifying factors. Fifty-nine instructors who have taught at Islamic-based schools in Kawedanan Boja for more than five years responded to the questionnaire, providing the data for this study. Then, to estimate the causal association between variables, this data-gathering technique employs path analysis, which is an extension of multiple regression or regression analysis. The findings of this study suggest that the Islamic work ethic directly improves HR performance. Using affective commitment as an intervention variable, the Islamic work ethic also positively affects HR performance since the stronger the Islamic work ethic, the higher the affective commitment, which affects HR performance.*

**Keywords: HR Performance; Islamic Work Ethics; Affective Commitment**

## INTRODUCTION

The success of an organization depends on the performance of human resources, where performance of human resources plays a vital role in achieving the targets set in a company within a predetermined time. Therefore, organizations or companies always try to improve the performance of their human resources. Companies need competent Human Resources (HR) in their fields to promote their business. As a company asset, leaders are expected to be able to set an example and encourage them to do a better job. Encouraging human resources to advance in their fields and encouraging a company to become more effective and efficient to keep up with the changes that are emerging so rapidly, the human resource development program is one of the ways companies do to develop and improve human resources (Hasanah et al., 2020). At this time, performance quality is still a problem in many organizations or companies. Therefore, the organization or company needs to know the quality of HR performance because a company needs HR as a workforce to improve products (goods or services) with high quality and quantity. With high and good HR performance, they can increase service competence.

HR performance results from qualified work that an employee achieves in carrying out their duties, following the responsibilities given to employees (Adetyani et al., 2021). HR performance is influenced by ability and motivational factors (Mangkunegara, 2009). Factors that affect HR performance are effectiveness and efficiency, authority (authority), discipline, and initiative (Prawirosentono, 1999). According to Timpe (in Mangkunegara, 2010), the factors that affect HR performance are internal factors (high ability) and five external factors (behaviour & attitude). According to Mathis (2009), factors influencing HR performance are innate ability, effort, and support.

Islamic work ethics are defined as a set of values or a belief system derived from the Al-Quran and Sunnah regarding work. The Islamic work ethic in this study is a permanent trait in the soul related to work based on Islamic aqeedah for Islamic-based school teachers in Kawedanan Boja, Kendal Regency, where this institution will prioritize Islamic values. They will also apply Islamic values in everyday life in their attitudes and behaviour towards fellow teachers, other people, or their students. It will be an example for anyone who sees it, especially in the school environment, namely the students. Tasmara (2004) defines Islamic work ethics as an earnest effort by mobilizing all of his assets, thoughts, and remembrance to actualize or reveal his meaning as a servant of Allah who must subdue the world and place himself as part of the best society (khairul ummah) or in other words; we can also say that it is only by working that humans make themselves self-made. Abdi et al. (2014) proved that Islamic work ethics have a significant positive effect on improving HR performance. Nurmatias (2015) demonstrated that Islamic work ethics significantly improved HR performance at the Tafaqquh Fiddin Islamic Religious Institute Dumai. However, the contradiction with Ayudiyati et al. (2010) proves that Islamic work ethics moderate professional competence and locus of control on HR performance through Bank Jateng Semarang. Alfianita & Suhendro (2017) confirm that professional ethics significantly positively affect teacher professional competence. The difference in the results of this previous study attracted researchers' attention to further research.

Affective commitment plays a vital role in an organization because members who have high affective commitment will be more able to stay with an organization than members who are not committed. So effective commitment also becomes one of the important factors in an organization. There are several research results on affective commitment to HR performance. Taurisa (2012) proved that affective commitment has a significant positive effect on HR performance. However, the contradiction with the results of Novita's research (2016) confirms that organizational commitment has no significant impact on HR performance.

However, Murdiyani (2010) demonstrated that organizational commitment had no discernible impact on the human resources performance of lecturers. Another issue is the lack of research in this area or the inconsistent results of other studies, as demonstrated by Carmeli

and Freund (2003), which concluded that organizational commitment has little bearing on employee performance. In addition to Islamic work ethics and emotional commitment variables that can improve HR performance, Afnita and Muis (2014) found that organizational commitment favourably affects employee performance. According to Indica (2015), the relationship between Islamic work ethics and HR performance with affective commitment as an intervening variable, Islamic work ethics have a strong beneficial impact on emotional commitment. Islamic work principles have a strong positive effect on organizational commitment, according to Adab (2015). However, Abdi (2014) found that Islamic work principles do not have a good impact on organizational commitment. We are interested in filling the research mentioned above the gap. The average performance in Islamic-based schools in Kawedanan Boja, Kendal Regency, is below that of public schools. When the author looks at the human resources involved in these Islamic institutions, this organizational performance—an accumulation of the performance of the people resources—becomes extremely relevant. The author focuses on Islamic work ethics and affective commitment variables for educators to develop an empirical model for enhancing HR performance.

The phenomenon in Islamic-based schools in Kawedanan Boja is still lagging behind the state schools in Boja. This organization is an accumulation of relevant HR performance if the author examines the HR involved in these Islamic schools. The author focuses on the variables of Islamic work ethics and affective commitment for educators to build an empirical model for improving HR performance.

## LITERATURE REVIEW

### Affective Commitment on HR Performance

Employees with high affective commitment are more likely to have a favourable attitude toward the organization, be willing and able to participate actively and form social ties with other employees, according to Gellatly et al. (2006). The study's findings demonstrate the employees' strong emotional motivation to conform to the organization's ideals to achieve their objectives and maintain their employment with the company (Kaswan, 2012). Employees that feel good about working for the firm, support its mission and goals, and wish to contribute to its success are said to have an effective commitment to the organization (George & Jones, 2007). According to the description above, commitment is an employee's readiness to put in a lot of effort and strong moral convictions. Workers with strong affective commitment will be willing and able to participate actively, have a social and emotional relationship, and have a favourable attitude towards the firm.

Affective commitment emphasizes an individual's emotional attachment to his organization (Meyer & Allen, 1991). Affective commitment occurs when employees feel happy in the company, trust and feel comfortable with the organization and the goals of the organization, and are willing to do something for the organization's benefit (George & Jones, 2007). Research by Apriliana et al. (2013) shows that organizational commitment consisting of affective, sustainable and normative commitments has a positive and significant influence on employee performance. These findings are in line with Nydia (2012), stating that organizational commitment has a simultaneous effect on employee performance. The employee's relationship with his work depends on his commitment, which also affects the performance displayed by the employee. Parinding (2015) proves that affective commitment has a significant positive effect on HR performance. The same research conducted by Taurisa (2012) proved that affective commitment has a significant positive effect on HR performance. Thus, we conduct the hypothesis as follow:

H1: Affective commitment have significant positive effect on HR performance

### **Islamic Work Ethics on HR Performance**

According to Tasmara (2004), Islamic work ethics entail sincerely realizing or exposing one's meaning as a servant of Allah who must submit to the world and include oneself in the best society (khairul ummah). In another way, humans only become manifest through their labour. According to the justification, Islamic work ethics aim to mobilize resources, ideas, and memories so that work does not exalt itself. Islamic work ethics, however, demand careful consideration as an example of good actions since they represent an ideal that Muslims strive to achieve to establish an Islamic work ethic. Performance is one way to describe the degree to which an activity program has been implemented to meet the vision and mission that a business or organization has set forth. HR performance is the outcome of work in quality and quantity obtained by employees while carrying out their duties, namely adhering to the responsibilities assigned to employees (Mangkunegara, 2010). Islamic work ethics emphasize components of a business, competitiveness, transparency, and moral accountability to create greater performance. As a result, Islamic work ethics are an orientation that shapes and determines how involved and participating followers are in the workplace. According to research by Abdi et al. (2014), Islamic work principles have a considerably favourable impact on HR performance. Zahra (2015) conducted the same study that showed that Islamic work principles favourably affect HR performance.

H2: Islamic work ethics have a significant positive effect on the HR performance

### **Islamic Work Ethics on Affective Commitment**

Employees with high affective commitment are more likely to have a favourable attitude toward the organization, be willing and able to participate actively and form social ties with other employees, according to Gellatly et al. (2006). The study's findings demonstrate the employees' strong emotional motivation to conform to the organization's ideals to achieve their objectives and maintain their employment with the company (Kaswan, 2012). Employees that feel good about working for the firm, support its mission and goals, and wish to contribute to its success are said to have an effective commitment to the organization (George & Jones, 2007). According to the description above, commitment is an employee's readiness to put in a lot of effort and strong moral convictions.

According to Abbas and Owaihan (2008), Islamic work ethics is an orientation that shapes and influences the involvement and participation of its adherents in the workplace. People not only think they should work to improve economic conditions, but work also means involving themselves in the interests of the common organization or a sense of belonging to the company. Employees with high Islamic work ethics tend to build affective commitment to the organization. While on the other hand, an employee with a lower level of perception of Islamic work ethics will tend to maintain normative commitment, and an employee who has a much lower level of Islamic work ethics will show a calculative form or continuous commitment (Rokhman, 2010; Marri et al., 2012).

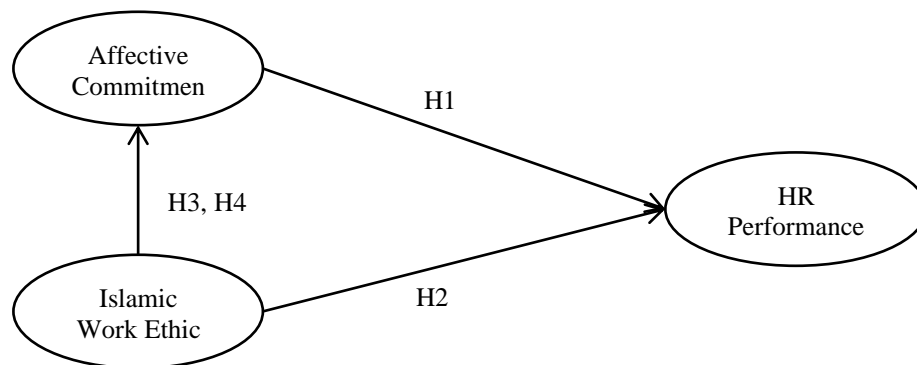
H3: Islamic work ethics have a significant positive effect on affective commitment

### **Islamic Work Ethics on HR Performance through Affective Commitment**

Workers with strong affective commitment will be willing and able to participate actively, have a social and emotional relationship, and have a favourable attitude towards the firm. Islamic work ethic will foster an individual affective commitment to their organization. A person who works based on Islamic work ethics will feel that his work is not only oriented to the material obtained, but also part of his commitment to the organization. Strong organizational commitment will affect the improvement of performance. In other words, affective commitment plays a role in mediating Islamic work ethics' influence on improving employee performance. Hayati and Chaniago (2012) found that Islamic work ethics have a greater impact

on organizational commitment and intrinsic motivation than job satisfaction and performance. The fundamental contribution of this study is the findings that demonstrate how intrinsic motivation and job satisfaction mediate the relationship between Islamic work ethics, organizational commitment, and employee performance. Thus, we develop hypothesis as follow:

H4: Affective commitment mediates the positive effect of Islamic work ethics on HR performance



**Figure 1. Conceptual Framework**

**METHODS**

The study was conducted in the Islamic boarding school in Kawedanan Boja between August and January 2021–2022. This study was designed as an explanatory research methodology. Determine the strength of the relationship and influence between research variables using descriptive research (Sugiyono, 2010). The variables used in this study are affective commitment, Islamic work ethics, and HR performance. Data were collected both primary and secondary. The data was collected by distributing questionnaires to teachers of Islamic-based schools in Kawedanan Boja. A closed questionnaire (focused on Personality Questionnaires) was used for data collection. The statement interval in this study ranged from 1 (strongly disagree) to 5 (strongly agree). Data analysis was conducted with multiple regression by using SPSS 6 software. The number of samples to be used in this research is 59 respondents. This study was purposive sampling, based on certain criteria: 1) Teachers who work and have at least five years of work tenure, 2) domiciled or live in Kawedanan Boja. Sampling was taken by giving questionnaires to the respondents directly to teachers of Islamic-based schools in Kawedanan Boja. The indicators used in this study are pleasure, sense of belonging, emotional feeling, personal meaning, work value based on intention, dedication to task, cooperation and consulting, work as livelihood, ability to differentiate objectives, quality, quantity, implementation task, and responsibility.

The characteristics of respondents (shown in Table 1) are based on gender, age and work tenure. Based on gender, respondents are dominated by females, with a total of 53 (89.8%). Respondent characteristics based on age were dominated by respondents aged 36-45, with a total of 30 (50.8%). Respondents' characteristics based on years of service were dominated by respondents with work tenure >10 years with a total of 45 with a percentage of 76.2%.

**Table 1. Characteristics of Respondents**

<b>Characteristics</b>	<b>Amount</b>	<b>Percentage</b>
<b>Type Gender</b>		
Man	6	10.2 %
Woman	53	89.8 %

**Table 1. Continuation**

Characteristics	Amount	Percentage
<b>Age</b>		
25-35	10	16.9 %
36-45	30	50.8 %
46-55	19	32.2 %
<b>Working Period</b>		
<5 Years	11	18.6 %
>5 Years	3	5.08%
>10 Years	45	76.2 %

## RESULTS AND DISCUSSION

### Validity Test

The validity test tested each variable used in this study. All research variables contain 13 statements that respondents must answer. The criteria used in determining whether the statements in this study are valid or not are as follows: level of confidence = 95% ( $\alpha = 5\%$ ), degrees of freedom (df) =  $n-2$ , obtained r table = 0.273 (two-tailed test). If the r count (Pearson correlation value) is greater than the r table and the r value is positive, then the statement items are valid (Ghozali, 2011). Based on the data analysis result (shown in Table 2), the calculated r-value of all indicators is greater than the r-table value. Therefore it can be concluded that all indicators in this study are valid.

**Table 2. Validity Test Results**

Variable	Indicator	item codes	r count	r table	Information
Commitment	Pleasure	Z1.1	0.802	0.332	Valid
Affective	Sense of belonging	Z1.2	0.752	0.332	Valid
	Emotional feeling	Z1.3	0.767	0.332	Valid
	Meaning personal	Z1.4	0.537	0.332	Valid
	Work value based on intention	X1.1	0.510	0.332	Valid
Islamic Work Ethics	Dedication to task	X1.2	0.649	0.332	Valid
	Cooperation and consulting	X1.3	0.729	0.332	Valid
	Work as livelihood	X1.4	0.836	0.332	Valid
	Ability differentiate objective	X1.5	0.857	0.332	Valid
	Quality	Y1.1	0.862	0.332	Valid
HR Performance	Quantity	Y1.2	0.849	0.332	Valid
	Implementation task	Y1.3	0.764	0.332	Valid
	Responsibility	Y1.4	0.839	0.332	Valid

### Data Reliability Test

The reliability is tested by seeing the value of Cronbach Alpha. The questionnaire is reliable if Cronbach Alpha  $>0.6$ . As indicated in Table 3, each variable has a Cronbach Alpha value of more than 0.6. As a result, the questionnaire used in this study is reliable and consistent.

**Table 3. Reliability Test**

Variable	Cronbach Alpha	Information
Commitment Affective	0.722	Reliable
Islamic Work Ethics	0.761	Reliable
HR Performance	0.848	Reliable

**Multicollinearity Test**

The multicollinearity test is used to determine whether the regression model identified a correlation between the independent variables. There should not be any association between the variables in a suitable regression model. The VIF (variance inflation factor) and tolerance values were used to determine if the regression model in the study had multicollinearity. The results show that the tolerance value for the Islamic work ethics variable is above 10% and VIF is below 10 (shown in Table 4), so it can be concluded that the assumption that there is no multicollinearity in this study is fulfilled.

**Table 4. Multicollinearity Test with Dependent Affective Commitment**

Model	Collinearity Statistics	
	tolerance	VIF
1 (Constant)		
ETHICS	1.000	1.000

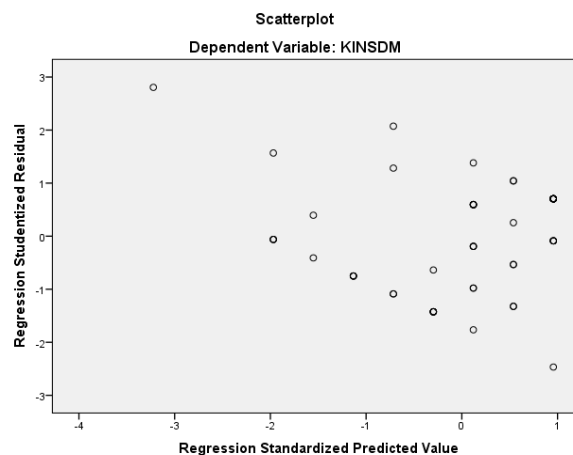
The results show that the tolerance value of Islamic work ethics and affective commitment is above 10% and VIF is below 10 (shown in Table 5), so it can be concluded that the assumption that there is no multicollinearity in this study is fulfilled.

**Table 5. Multicollinearity Test with Performance**

Model	Collinearity Statistics	
	tolerance	VIF
1 (Constant)		
ETHICS	.602	1.662
COM_AFF	.602	1.662

**Heterocadasticity Test**

The heteroscedasticity test looks for variance inequality across different residual observations in the regression model. The homoscedasticity regression model is good. Check the plot graph between the dependent variable's (ZPRED) projected value and its residual to see if heteroscedasticity (SRESID) exists. Find any patterns on the scatterplot graph between SRESID and ZPRED, where the X-axis and the anticipated Y represent the Y-axis represents the residual. Figure 2 shows a scatter plot graph demonstrating that the dots are dispersed randomly and are dispersed both above and below the number 0 on the Y axis. It is done to determine whether there is heteroscedasticity (Gozali, 2011). The conclusion was that there the regression model did not contain any heteroscedasticity.



**Figure 2. Scatter Plots**



**Normality Test**

The objective of the normality test is to determine if the distribution of the dependent and independent variables in the regression model is normal. The Kolmogorov-Smirnov test is used to determine whether data are normal or not. If the significance level is less than 0.05, the data differ significantly from standard normal data. The data under test and common normal data do not considerably differ if the significance level is higher than 0.05. It indicates that the data under the test is typical and consistent with the accepted norm.

Table 6 shows the results of the Kolmogorov-Smirnov test for the Asymp Sig (2-tailed) value. If the value is greater than 0.05, the data distribution is said to conform to the assumption of normalcy; otherwise, it is considered abnormal. The output indicates that the Asymp Sig (2-tailed) value is 0.17 (>0.05), indicating that the data distribution satisfies the normality assumption.

**Table 6. Komogorof -Smirnov Test**

Unstandardized Residuals	
Asymp sig.	0.17

**Hypothesis test**

Hypothesis testing uses path analysis to test the influence direct and mediating effect among variables. The data analysis results of Model 1 provide a standardized beta value of Islamic work ethics of 0.403 and are significant at 0.000 (Table 7), which means that Islamic work ethics influence affective commitment.

**Table 7. Dependent T-Test of Commitment Affective**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	std. Error	Beta		
1 (Constant)	9.191	.497		6.140	.000
ETHICS	.403	.066	.631	6.144	.000

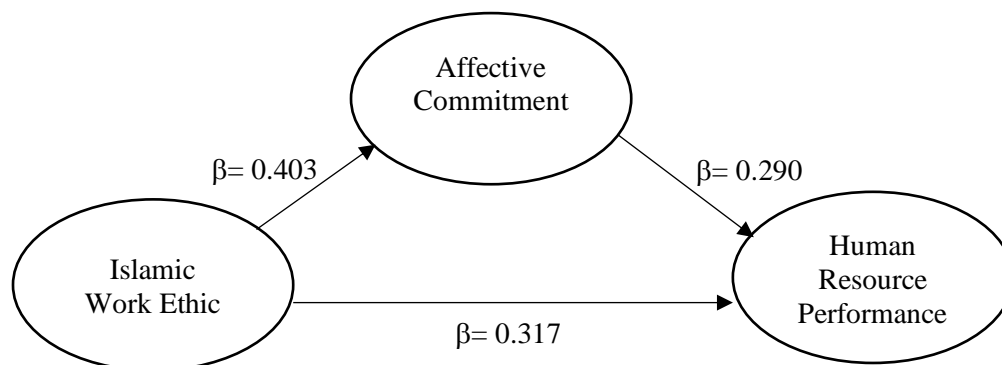
In Model 2, the unstandardized beta value for Islamic work ethics is 0.317 and affective commitment is 0.290 (table 8), all of which are significant. The path analysis results show that Islamic work ethics can have a direct effect on human resource performance. Islamic work ethics also indirectly affect human resource performance through affective commitment as an intervening variable. The magnitude of the direct effect is 0.317, while the magnitude of the indirect effect must be calculated by multiplying the indirect coefficient  $0.403 \times 0.290 = 0.11687$  or the total influence of Islamic work ethics on human resource performance =  $0.317 + (0.403 \times 0.290) = 0.433$ .

**Table 8. Dependent T-Test of HR Performance**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	std. Error	Beta		
1 (Constant)	5.601	2012		2.784	007
ETHICS	.317	088	.462	3.594	001
COM_AFF	.290	.138	.270	2.103	040



Furthermore, to test the intervening variable significantly is necessary to carry out the Sobel test. The result of the t count is 1.963, greater than the t table with a significance level of 0.05 (i.e. 1.96). It can be concluded that the mediation coefficient is 0.11687 significant, which means there is a mediating effect.



**Figure 3. Path Test**

## DISCUSSION

The first hypothesis is affective commitment has a significant positive effect on HR performance. The result shows that the coefficient value of this relationship is 0.290, with a significance of 0.040. It shows that affective commitment has a significant positive effect on HR performance. The higher the HR (teacher) affective commitment, the higher the HR (teacher) performance. Thus, H1 is accepted. This result supports Parinding's research (2015), proving that affective commitment has a significant positive effect on HR performance. The same research conducted by Taurisa (2012) proved that affective commitment has a significant positive effect on HR performance.

The second hypothesis is that Islamic work ethics has a significant positive effect on HR performance. The results show that the coefficient value of Islamic work ethics on HR performance is 0.317, with a significance of 0.001. It shows that the Islamic work ethic has a significant positive effect on HR performance. The better or higher the Islamic work ethic of a teacher, the performance of the HR (teacher) will increase. In other words, H2 is supported. It is in line with Abdi (2014), that found a significant positive effect of Islamic work ethics on HR performance. The same research was also conducted by Zahra (2015), proving that Islamic work ethics has a positive effect on HR performance.

The third hypothesis is that Islamic work ethics has a significant positive effect on affective commitment. The coefficient value of Islamic work ethics on affective is 0.403 with a significance of 0.000. It shows that Islamic work ethics have a significant positive effect on affective commitment. The better or higher the Islamic work ethic of a teacher, the more his affective commitment will increase. So, H3 is supported. This research supports Oliver (1990), who found that work ethics have a significant relationship with all dimensions of organizational commitment, namely affective commitment, normative commitment and continuing commitment (in Yousef, 2000). Ali (1998) stated that the orientation of the Islamic work ethic is a person's belief in his organization which will then bring up work values that are used as the main foundation in the workplace. According to Ali, the source of value in Islamic work ethics is based on intention rather than on results after it has been achieved. Ali said that work is a major activity related to human needs to build a balance between individuals and their social life (Ali, 1988).

The fourth hypothesis in this study is that affective commitment mediates the effect of Islamic work ethics on HR performance. The results of the output path analysis and the Sobel test show that affective commitment is an intervening variable that mediates the influence of

Islamic work ethics on HR performance. Therefore, H4 is accepted. The higher the Islamic work ethic the teacher has, the higher the affective commitment will be, which will have implications for improving HR performance. In other words, Islamic work ethics have a direct or indirect effect on HR performance. This research aligns with Hayati & Caniago (2012) found that Islamic work ethics have a greater effect on intrinsic motivation and organizational commitment than their effect on job satisfaction and performance.

## **CONCLUSION**

The results of this study indicate that the Islamic work ethic has a significant positive effect on the performance of human resources (teachers). Islamic work ethics also indirectly affect HR performance through affective commitment. It means the higher the Islamic work ethic, the higher the HR performance. Islamic work ethics affect HR performance mediated by affective commitment. Although the resulting data shows that Islamic work ethics on affective commitment is still moderate, this could be further researched. Muslims emphasize intention in carrying out an activity. Work will benefit oneself and others when seen as a virtue. Someone will use all their capabilities and feel that life is meaningless without work. Individuals who adhere to the principles of Islamic work ethics will also increase their commitment to the organization and reduce their intention to leave the organization. The attitude of integration between Islamic work ethics to build organizational commitment can improve employee performance. These principles in Islamic work ethics bring individuals within the organization to provide more performance at work.

Teachers are the backbone of an educational system since they are professionals who unquestionably play a critical role in their student's growth, impacting how well education is run. Teacher performance is one of the cornerstones of a successful application of learning in schools (Pamungkas & Jabar, 2014). Education is based on learning. Every teacher in a school has a responsibility to conduct themselves professionally. Hence, this study will look at the teacher's performance, sometimes deemed good but subsequently declines in the following months. As previously said, the teacher is a human resource with reason, feelings, wants, abilities, skills, knowledge, encouragement, power, and work. All prospective human resources impact the organization's attempts to meet its objectives. It will be challenging for the company to accomplish its goals without human help, regardless of how advanced the technology is, the development of information, the availability of capital, and the availability of suitable materials (Gomes, 2002). Seeing the digital era's growth significantly impacts the field of education, including educators, of course, and it creates phenomena for teacher performance. Before the advent of digital media, teachers were the only people who could transfer knowledge, give spiritual guidance, and shape students' character. However, thanks to technical advancements, digital media has replaced teachers as the only means of doing this. According to the findings of this study, a strategy or program is required to develop an understanding of work ethics and strengthen commitment through structured, systematic, and extensive training and workshops to improve teacher human resources performance.

## **LIMITATION AND SUGGESTION**

This study has limitations, including using a sample limited to teachers in the Central Java region, Boja Kendal, and the Kawedanan region. As a result, it cannot be appropriately extrapolated to other research locations. Further research is suggested to refine this research further by looking for other supporting variables that could not be found in this study. We also suggest to teachers in Kawedanan Boja to improve the Islamic performance ethic implemented in every Islamic-based school because this will affect teacher performance and increase teacher affective commitment to job responsibilities.

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