THE RELATIONSHIP BETWEEN ISLAMIC WORK ETHICS AND RELIGIOSITY ON JOB PERFORMANCE: THE MEDIATING EFFECT OF WORK ENGAGEMENT

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ABSTRACT

Regardless of numerous studies on job performance, work engagement, Islamic work ethics and religiosity in workplace, all of these topics continuously remain as the most popular topics discussed among researchers in the recent years. This is because of the continuance of unethical cases and lack of religious realization in the organizations which lead employees to disengage and not performing well. This is the reason why this study was conducted. This study put emphasizes on Islamic religiosity which encourage an individual to apply Islamic work ethics in daily live. Additionally, this study is intended to explore the view from an Islamic organization on the relationship between Islamic work ethics and religiosity on job performance and simultaneously work engagement as the mediator on both variables. The findings of this study show a significant relationship on each variable and mediating effect of work engagement. The findings are supported by one main underpinning theory, namely Theory of Planned Behavior, which focuses on Perceived Behavioral Control. The article concludes with a discussion of the research findings, implications and limitations of the study, and recommendation for future research.

Keyword: Job Performance, Islamic work ethics, religiosity, work engagement, theory of planned behavior, perceived behavioral control

ABSTRAK

Tanpa mengambil kira pelbagai kajian terhadap prestasi kerja, penglibatan kerja, etika kerja Islam dan religiusitas di tempat kerja, semua topik ini kekal sebagai topik yang paling popular dibincangkan di kalangan penyelidik dalam akhir-akhir ini. Ini adalah kerana kes yang tidak beretika yang berterusan dan kurangnya kesedaran agama dalam organisasi yang mendorong pekerja untuk tidak terikat dengan kerja dan tidak berprestasi dengan baik. Ini merupakan sebab mengapa kajian ini dijalankan. Kajian ini memberi penekanan kepada religiusitas secara Islami yang mana menggalakkan individu untuk mengaplikasikan etika kerja Islam dalam kehidupan harian. Selain itu, kajian ini bertujuan untuk menerokai sudut pandang dari sebuah organisasi Islam mengenai hubungan antara etika kerja Islam dan religiusitas kepada prestasi kerja dan pada masa yang sama keterlibatan kerja sebagai mediator yang di kedua-dua pembolehubah. Hasil hubungan ini menunjukkan kajian yang signifikan di setiap pembolehubah dan keterlibatan kerja. Penemuan ini disokong oleh satu teori yang menjadi asas utama, iaitu 'Teori Tingkah laku Terancang', yang memberi tumpuan kepada "Persepsi Kawalan Tingkah laku". Artikel ini diakhiri dengan perbincangan mengenai penemuan penyelidikan, implikasi dan batasan kajian, dan cadangan untuk kajian akan datang.

Kata Kunci: Prestasi kerja, etika kerja Islam, religiusitas, keterlibatan kerja, Teori Tingkah laku Terancang, Persepsi Kawalan Tingkah laku

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LIST OF ABBREVIATIONS

JP   **:**   **Job Performance**

IWE   **:**   **Islamic Work Ethics**

R   **:**   **Religiosity**

WE   **:**   **Work Engagement**

AVE   **:**   **Average Variance Extracted**

HTMT   **:**   **Heterotrait-Monotrait Ratio**

CHAPTER 1

INTRODUCTION

1.0   Background of the Problem

In Malaysia, economic and political uncertainty gives a great impact on government regulations. Similarly with the mismanagement and financial uncertainty in an organization whereby will affect an employee to feel dissatisfied, disengage, neglect their task or even leave the company. Thus, most organizations nowadays tend to focus on excellent level of employees' perfomance and retention in order to gain great competitive advantages. However, human being is complex. In which it will lead to some difficulties in sustaining good employees' performance. Morever, if the employee itself doesn't feel a sense of belonging to the organization. As stated by Kilani (2010), it is possible to purchase man power but it is impossible to purchase employees' minds, souls, and hearts.

To date, there are numerous of researches conducted on job performance (Hunter & Hunter, 1984; Randall, Cropanzano, Bormann, & Birjulin, 1999; Riketta, 2002; Reio and Kidd, 2006; Al-Homayan, 2013; Sai Mei Ling, 2014). Most of these studies emphasized on various predictors of job performance. In which the findings and the information is very crucial and valuable for an organization to enhance the performance of its employees. Looking at the importance of job performance among each individual of workers, this study focuses on Islamic work ethics (IWE), religiosity, and work engagement as the predictors of job performance.

Although previous studies have been conducting research either on Islamic work ethics or work engagement on job performance (Abdi, Nor & Radzi, 2014; Bakker, Tims, & Derks, 2012). This study proposed that research on Islamic religiosity on each aspect of organizational psychology is also pointed out in an effort to benefit more people. Considering the fact that there are an increasing number of Muslims who seek to work while fulfilling their spiritual needs (Achour, Grine, Nor, & Mohd Yusoff, 2014). Achour et al (2014) further stated that not a few of Muslims employees who deal with work life issues and difficulties in conducting prayer or trust and reliance on God while they confront hard time or conflicts. Therefore, it's imperative to establish a linkage between religiosity and job performance (Osman-Gani, Hashim, & Ismail, 2013).

Additionally, Rashid and Ibrahim (2008) also stated that strong understanding, realization and practice of religiosity will encourage employees to behave ethically in all tasks given. Previous researchers also claimed that Muslims employees with excessive religiosity levels simultaneously will give extra effort and engaged as well as possible (Barhem, Younies, & Muhamad, 2009; Faris & Parry, 2011; Hage, 2013).

Strong understanding on religiosity and Islamic work ethics among employees and employers will directly increase the possibility of work engagement and increase their job performance since they practice what they understand in their daily life. As stated by Yousef (2001), the individuals who rely on Islam, who have solid understanding on religiosity and practice it, have a tendency to be more committed and dedicated to their organizations and evidently are more satisfied with their tasks and this lead to better or even exceptional job performance. They will evade any sorts of grumbles and complaining about their job and wages, since they know how to be grateful for what he or she has. Even if the employees are not appreciated by their employer,

they still belief: That "Allah may expel from them (even) the most exceedingly awful in their deeds and give them their reward as per the best of what they have done" (Qur'an 39:33-35).

Overall, IWE and religiosity are an essential part of our life and especially for our business life. Both play an important role in shaping individual behaviors and characters (Ahmed, 2009; Hage, 2013), especially in sustaining work engagement and improving job performance (Parsa, Hezarjarib, & Mohammadi, 2015). Thus, there are six areas covered in this study (i) the relationship between IWE and job performance; (ii) the relationship between religiosity and job performance; (iii) the relationship between work engagement and job performance; (iv) the relationship between IWE and work engagement; (v) the relationship between religiosity and work engagement; and lastly (v) the mediating role of work engagament in the relationship between IWE and religiosity on job performance.

1.1   Problem Statement

Excellent employees' performance become crucial part of an organization's success (Bonache & Noethen, 2014; Siddiqui, 2014). In predicting the level of job performance, Rich, Lepine, & Crawford (2010) stated the importance of analyzing employees' engagement. Since employees engagement is boosted by positive emotion or positive attitudes, they tend to perform the tasks given as well as possible (Demerouti & Cropanzano, 2010). However, there are difficulties in ensuring the level of the employees' engagement if their hearts are not in the work (Loup, & Koller, 2005). Furthermore, Katzenbach (2000) stated that employees decided to engage is made in their heart, not minds.

Human is complex and unpredictable. Thus, enhancing individual work engagement and performance are not a straightforward task. As the consequences, it also becomes a challenge for an organization to sustain employees' engagement and performance. To overcome this issue, the researchers suggested to consider religiosity factor as a vital role in touching the employees's soul, heart, and minds (Benefiel, & Fry, 2008). Therefore, this study focuses on religiosity, specifically in Islamic point of view, since the research is conducted in Islamic communities.

To date, there are number of unethical issues occurred among Muslims even in Islamic workplace (Abdi et al., 2014). This gives a bad influence for the organization and even the individual itself. Previous studies discovered that most of the employees are unproductive and fail in their life because of their attitudes which involve them in unethical activities (Yousef, 2000; Abbasi and Rana, 2012). As a Muslim, the employees should act accordingly and ethically which have been guided by the Qur'an and Hadith. Hence, only knowing the importance of being ethical and being true Muslims are not enough, they should put a deep understanding on both of it (Wilson, 1997). Furthermore, Bayman (2003) stated that there is a great distinction between knowing and understanding: each of the individual knows a lot about Islamic ethics, but most of them not really understand it. Therefore, both of the employer and employees should apply and put a deep realization that they are Muslims. In other words, deep realization of religiosity that "Allah sees you" (Al-Bukhari, 1987; Muslim, 1971).

The strong realization and understanding on religiosity will lead to good behavior and job performance. Religiosity lead Muslims "to worship Allah as if you see Him, and despite the fact that you don't see Him, you know and realize that He sees you." (Al-Bukhari, 1987; Muslim, 1971) and will prevent them from doing bad behavior.

Al-Quran as primary source often speaks and teaches us everything in all aspect of our life, even about honesty and justice in our life, especially in transaction and fair distribution of wealth in society. Surah Ash-Shams, verse 7 -10 which have been stated in The Holy Qur'an says: "The human soul - the way He molded it and propelled it with information of its wickedness and its good - bears witness to the fact that indeed he, who purifies it [of all impiety] shall be prosperous while he, who corrupts it might face fate". Concisely, IWE could anticipate awful conduct that could diminish individual and organizational performance (Imam, Abbasi, and Muneer, 2013).

Another problem faced by any organizations, trainers, and researchers is the impact of poor supervision issues that continuously occurred in an organization. Whereby employees feel under pressure, dissatisfied, disappointed and uncommitted on their work. This also gave rise to anxiety, stress, anger, and negative physical and emotional health. However, since they are Muslim, they should be patient, resilience, tolerance, self-control, tawakkal (blind Trust in Allah), and make a complete resignation to Allah's will. As stated in The Qur'an, Surah Al-Baqarah Verse 153: "O you who have believed, look for help through patience and prayer. For sure, Allah is with the patient."

Additionally, all of them should realize that Allah is All Wise, and that there is great wisdom behind everything that Allah does. As stated in The Qur'an: "Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is great and pure and We will bestow on such their reward according to the best of their actions" (Surah Al-Nahl, Verse 97). Verse 90 of Surah Yousef, also stated: "he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do right".

Resignation to the will of Allah and reliance on Allah cures the heart. Thus, as a Muslim, they ought to be productive Muslim during deal with any hardship. They ought to take a stride back from their difficult circumstances and thinks about it from a higher level, from a *Hereafter* viewpoint. What does this all implies when compared to the *Hereafter*? What does this all implies when compared to eternity in *Jannah*?

Overall, in order to analyze all of these issues, this study conducted on employees in Insaniah University College (IUC) as the only Islamic Higher Education Institution in Kedah. Moreover, the Insaniah employees have been encountered by a number of hardships while working in IUC and forcefully have to tolerate with management that carry disappointment. Despite not satisfied and unhappy, they are still required to perform their job as well as possible. Thus, perhaps IWE and religiosity will boost their work engagement level that in the end will enhance the level of their performance.

1.2   Research Questions

The research inquiries tended to in this study are:

i)   To what extent IWE influences job performance?

ii)   To what extent religiosity influences job performance?

iii)   To what extent work engagement influences Job performance?

iv)   To what extent IWE influences work engagement?

v)   To what extent Religiosity influences work engagement?

vi)   To what extent work engagement mediates the relationship between IWE, religiosity, and towards Job performance?

1.3   Research Objectives

The purpose of this study is to evaluate the work engagement as the mediator role on the implications of IWE and religiosity on job performance. Specifically, this research is designed in order to:

i)   To determine the relationship between IWE and job performance.

ii)   To observe the relationship between religiosity and job performance.

iii)   To examine the relationship between work engagement and Job performance.

iv)   To evaluate the relationship between IWE and work engagement.

v)   To determine the relationship between religiosity and work engagement.

vi)   To identify the mediating effect of work engagement on the relationship between IWE and religiosity on Job performance.

1.4   Significance of the Study

The numerous linkages between job performance, work engagement, IWE, and religiosity in the workplace is not new. Simultaneously, there are an increasing number of people who observing the workplace that fulfills their religious and spiritual needs, while organizations are finding employees engagement which yields positive work outcomes, ethical businesses, and great job execution. Consequently, it is projected that this research will guide and help the management of an organization and its employees to get used to practice and improve their understanding on how Islamic work ethics and religiosity can affect their work engagement and job performance.

Furthermore, this study expects to give more empirical study to support the preceding study either in clarifying the effect of IWE, religiosity, or work engagement on job performance. In this manner, this study and findings are viewed as vital to provide awareness on IWE, religiosity, and

work engagement in the workplace in order to enhance the quality of job performance. Last but not least, the findings on this topic would be beneficial and valuable as a wellspring of data, references, or guide for future research.

1.5   Scope of the Study

The scope of this study covers employees at Insaniah University College (IUC) which situated in Kuala Ketil, Kedah. IUC built-in an Islamic environment and Muslim community, which focused on Islamic studies. However, there are a number of hardships that encountered by the employees that impact on their attitudes and daily job performance. Therefore, it becomes a compelling reason to do this study in IUC. Alongside with that, this study hopes to diminish any continuance unethical cases in the organizations that directly impact on lower job performance (Abdi, Fatimah and Zuhairatun, 2014).

The employees are chosen randomly from various different departments and positions, either academicians or administrative staffs. This study is focused on the relationship between Islamic work ethics and religiosity towards job performance and the mediating effect of work engagement. The population of this study are 460 employees at Insaniah University College and 150 employees as the sample of the study.

1.6   **Definition of Key Terms**

   i) _Job Performance_: Individual output during completing the tasks, either in terms of quality or quantity. Job performance also defined as the way the employees perform their work or the work related activities.

   ii) _Task Performance_: Comprehensive examination of the activity or behavior that can be observed which related to the execution or accomplishment of the unit of work or task given.

   iii) _Islamic Work Ethics (IWE)_: Islamic ethical standards in the workplace that based on The Qur'an and Prophetic Traditions. Islamic work ethics emphasizes a culture of "welcoming-for-good and disallowing-from-wrong" (Abbasi, Rehman, and Bibi, 2011).

   iv) _Religiosity_: Religiosity is defined differently from religion. Religiosity can be simply defined as how devoted an individual is to his/her religion. Religiosity is used in different ways to portray the level of practice and involvement in the basic tenets of the religion (Hage, 2013) and to measure the religious knowledge of individuals, self-esteem, well-being, and the extent to which people use their religion for their own ends, and the degree to which people live their religion (Cohen et al., 2005; Hage, 2013).

   v) _Work Engagement:_ Emotional commitment and the enthusiastic responsibility the employee has towards the organization and its objectives. This enthusiastic responsibility implies that engaged employees really think and cares about their work and their organization. Engaged employees also have the tendency to influence his or her behaviors and level of effort in all work related activities.

1.7   Organization of Remaining Chapters

This research is organized into five chapters. Chapter two consists of a review of the research findings done by other researchers on the implications of IWE, religiosity, and work engagement towards job performance. Chapter three presents and describes the methodology of the study. It clarifies how the data were collected, measured, and analyzed, and what was excluded or included from the research. Chapter four examines the data and results from the study conducted and discuss the interpretation of the research findings as it relates to the research questions. Lastly, Chapter five summarizes the entire study; it discusses the interpretation of the research findings from the study. It also concludes with implications, limitations and recommendations for future research.

CHAPTER 2

LITERATURE REVIEW

2.1   Introduction

This chapter is intended to analyze any significant literatures from previous studies in the fields of job performance, Islamic Work Ethics (IWE), religiosity, and work engagement. This chapter discusses on definition of related variables on this study, which will be orchestrated first is dependent variables (DV), then independent variables (IV), and mediating variable. Additionally, in the second part of this chapter, the relationship between all variables will likewise be evaluated and highlighted. Finally the third part discusses about the research framework model and underpinning theory of this study.

2.2   Definition of Related Variable

2.2.1   Job Performance

In Islam, work is considered as an act of worship or ibadah (Basharat, 2009). Ibadah is a manifestation of humility by man towards God. As stated in the Qur'an Surah Adh-Dhāriyāt verse 56: "And I did not create the jinn and mankind except to worship Me. This means that the purpose of human creation is to make the entire activity begins and ends with the worship of God (Sulaiman, Ahmad, Sbaih, & Kamil, 2014).

Work gets to be such a fundamental part of an individual life (Sharabi, 2012). Alongside Ibadah and the benefit for the economy, through working, people can socialize with a wide variety of individual characters and experiences. In this manner, work essentially characterized

theoretically as a challenging process that makes people to be more critical thinker, wiser, solid mindset, and more dedicated in their life. In addition, work gives us an inner joy (Sharabi, 2012) and a fruitful life.

In any case, without an awesome accomplishments and great execution, working solely cannot provide a fruitful life for an individual (Sulaiman et al., 2014). In the meantime, employees' performance itself has a pivotal role in organization's prosperity (Pfeffer & Veiga, 1999). . In this manner, in order to succeed and enhancing employees' performance, an organization ought to observe its employees' performance and ensure their fulfillment on their work lives.

Previous researchers defined performance as accomplishment of employees and outcome, which are perceived by the organization (Robbins & Coulter, 1996; Sai Mei Ling, 2014). However, as indicated by McCloy, Campbell, & Cudeck (1994); and Alhusaini (2012), execution is not just meant the result, outcome, or consequence of behavior or action; execution is the conducts or actions itself. The impacts of that conduct are the key in differentiating performance on outcomes.

Recently, various experts have a great level of discussion on employment execution or performance, and how it is measured so it will come up with the result that it reflects the individual's contribution, effort and motivation into the job. Undoubtedly, there is no accord in regards to the definition of the term "job performance" among experts. Therefore, job performance becomes a challenging study, but at the same time this study is attracted attention of practitioners and scientists (Madsen, Miller, & John, 2005; Al-Homayan, 2013)

Next, job performance is defined as the extent of a person on how he or she succeeds in carrying out the job assigned (Giga & Hoel, 2003; Sai Mei Ling, 2014). Job performance also has been well defined likewise prescribed a few presumptions that discrete behaviors performed by an

employee from time to time (Motowidlo, Borman & Schmit, 1997; Reio and Kidd, 2006). Those researchers also recommended several assumptions that job performance is multidimensional, episodic, evaluative, and behavioral. In the contrary, the difference in the middle of performance and behavior must be explained (Motowidlo, 2003), as behavior is about what people do and performance is known as the outcome or the anticipated organizational value of what people do (Reio and Kidd, 2006). This statement is in line with Amira's (2014) judgment, she stated that moderately little effort has been used on clarifying the performance concept despite the great relevance of individual performance and the extensive use of job performance as an outcome measure in empirical research. Amira (2014) concur that when theorizing performance one needs to distinguish between an action (i.e., behavioral) facet and an outcome facet of performance (Campbell, McCloy, Oppler, & Sager, 1993; Roe, 1999; Amira, 2014).

The behavioral aspect alludes to what an individual does in the work circumstance. While execution is the thing that the organization employs one to do, and do well" (Campbell et al., 1993, p. 40; Amira, 2014). Subsequently, execution is not portrayed by the action itself, but by judgmental and evaluative forms (Motowidlo, Borman, & Schmit, 1997; Amira, 2014). Furthermore, just actions which can be scaled or measured, which considered to create execution or performance (Campbell et al., 1993).

Another researches, Ashfaq, Mahmood and Ahmad (2013) clarified that the job performance is the result of contributions thru improvement of the employees' quality, flexible working environment and make the employees feel cozier. Furthermore, according to Sai Mei Ling (2014), performance of employees refers to the degree of their involvement includes while they handling all the problems that occur in the workplace.

Improving performance of an organization and employees has always been a priority issue of the management (Taylor et al. 2003; Wang, 2013), since each individual is complex and has different behavioral change on their daily tasks to completion. The difficulty in measuring productivity and adequacy of job performance is quite normal for all organizations, but in HEIs is almost impossible to be easier (Johnes & Taylor, 1987; Sherwani, 2014). Therefore, this study would like to conduct the study in Higher Education Institutions (HEIs).

According to Sherwani (2014), job execution in HEIs setting alludes to how effective employees are in attaining to its objectives. The outcomes from job performance; such as job satisfaction, involvement, and commitment; will help HEIs comprehend and enhance the whole employees' performance thru performance management.

In 2004, Warning stated that HEIs engaged as a multi-product organizations, which deliver two distinct outputs, particularly in research and educating by utilizing various inputs (Sherwani, 2014). Therefore, Universities ought to accentuate on academic performance measures instead of monetary execution (Pingle and Natashaa, 2011). However, notwithstanding the significance of effective and successful universities' staff performance, this research only study on one factor of job performance, namely task performance (Jankingthong & Rurkkhum, 2012).

2.2.1.1 Task Performance

According to Borman and Motowidlo (1993), there are two parts of job performance that can be measured, namely task performance and contextual performance (citizenship and counterproductive). Nevertheless, this study only stressed on task performance as the main tool in measuring job performance.

Task performance refers to the activities that accomplished (Rotundo & Sackett, 2002) which relies on some prescribed role (Murphy, 1989; Al-Homayan, 2013) or capacity that controlled by specific knowledge, skills, abilities and other orientations (KSAOs). As the consequences, it contributes directly or indirectly to the adequacy of organization's core business (Borman and Motowidlo, 1997; Cook, 2008; Amira, 2014). Last but not least, task performance is conjointly referred to as "a goal-oriented assessment practice" (Campbell & Campbell, 1988; Al-Homayan, 2013).

2.2.2 Islamic Work Ethics (IWE)

Ethics is illustrated as a science of conduct and as the movement of applying moral principles to any problems that exist (Ahmad & Owoyemi, 2012; Abdi et al., 2014) and also has been well-defined profound quality of decisions made by individuals. Therefore, the refinement in the middle of good and bad will be built thru moral base (Khurram Khan, 2013; Umar & Irfan, 2014).

Ethics also known as the knowledge that studies the wisdom and also the insight wherever can eventually bring about all the intellectual actions (Abdi et al., 2014). This statement is in accordance with Johnson (1984) which quoted by Ahmad and Owoyemi (2012) in which they outline ethics as the science of behavior, conducts and manners. Ethics is a science in a sense which its study assigns a sagacious attempt, a rational enquiry into its subject matter within the hope of obtaining knowledge. Accordingly, morals can be appeared differently in relation to art, faith or technology (Ahmad and Owoyemi, 2012). Therefore, this paper will focus on work ethics in Islamic point of view.

Ethics is likewise very much characterized as a collection of human traits as the consequence and the outcomes of Iman (belief) and it develops in the Islamic worldview of human

life (Rashid and Ibrahim, 2005). Furthermore, it known as akhlaq (Abdi et al., 2014) which is a set of Islamic moral values (Shukri and Owoyemi, 2012) that have been acknowledged principally in the Holy Qur'an and derived from the actions of Prophet Mohammad SAW throughout his lifetime.

Islam provided simple and exhaustive setups that based on ethics (Umar & Irfan, 2014), that govern the lives of individuals or even collective life (Beekun, 1997) in all aspects even in accounting social and economic activities (Naqvi, 1981; Rice, 1999; Umar & Irfan, 2014). This statement is in accordance with Hashi (2011), he likewise expressed that Islam grants us the complete ethics of business if once implemented undoubtedly it can bring the resolution to the field of economy, business, social, and moral elements. Hence, Islam lays incredible accentuation on work which align in numerous places in the Quran and Hadith which it has been made clear that time should not be squandered (Ahmad and Owoyemi, 2012).

Islamic work ethics (IWE) is initially in light of the Holy Quran and also the teachings, sayings and actions of Rasulullah SAW (Ali and Al-Owaihan 2008: 1999; Abdi et al., 2014), and as well the legacy of the four Caliphs of Islam (Ali, 2005; Rizk, 2008; Rokhman, 2010). As Prophet preached that diligent work caused sins to be absolved (Kilani, 2010) or freed and that "nobody eats better food over that which he eats out of his work" (Rose 2010; Ali, 1992).

Sadozai et al., (2013) and Abdi et al., (2014) also cited that ethics in Islamic point of view is an indication of good values whether in action, behavior, feeling or thinking. In addition, they also argued that the Islamic work ethic stands not for life denial but for life fulfillment and holds business motives in the highest regard. Therefore, as obligation of every capable individual, he or she should have an adequate effort while working. Since, Islamic work ethics is a kind of

orientation which approaches work as a virtue in human life (Yousef, 2000; Rizk, 2008; Rokhman, 2010; Idrus, Noordin, Naziman, Aznan and Othman, 2011).

As a Muslim we should follow and obey Prophet Mohammad SAW as he has been guided us from the darkness to the lightness. In the Holy Quran mentioned that Allah clearly tells mankind that Prophet Mohammad SAW was sent as an excellent model for mankind to follow and the success in this life and the hereafter depends on following him (Al-Ahzab, 33: 21). A perfect role model. Someone whom we can emulate the conduct, behavior and even outlook. So of course we must always attempt to be like him in every way possible. Allah also stated in The Qur'an Surah Al-Imran verse 110: "You are the best nation produced (as an example) for humankind. You command what is right and prevent what is wrong and have faith in Allah. If only the People of the Scripture had believed, it would have been exceptional for them. Among them are believers, yet the majority of them are defiantly disobedient".

The Qur'an and Hadith utilize a collection of ethical related values to explain the concept of goodness for instance as mentioned in the table below which have been classified by Shihab (2009) based on frequency. In 2012, Salem and Agil added that most of the terms are repeated in tens (10s) of Qur'anic verses and also Sunnah.

Good Ethical Characteristic	No. of Verses	No. of Hadith
Ihsan (beneficence)	66	29
Ikhlas (sincerity)	23	34
Amanah, Istiqoma (honesty)	65	66
Uswatun Hasana, Irshad Islah (good model & Guidance)	67	82
Wafaa Ahd, Ketman Ser (Keep promise and Secrecy)	31	50

Amr maarof Nahi munkar (order goodness, prohibiting badness)	13	33
Iman & Taqwa (Believe &piety)	595	145
Morality, Husn khulq wal muamalah (good ethics and dealing)	61	250
Hamdalah, Al-Shukr (Thankfulness)	235	142
'Adl (fairness)	23	62
Sidq (Truth)	92	44
Takrem Insan (Mankind priority)	96	34
'Ilm , Amal (Science , Work)	530	139
Tafakr, Tadabr, Ta'aml (thinking)	83	48

Table 2.1: Frequency of Good Ethical Characteristics Mentioned in the Qur'an and Hadith

These indicate that Islam supports and rewards people for all goodness and warns, prohibits or punishes people for badness (Shihab, 2009; Salem and Agil, 2012). As The Prophet said: "The workers if employed then takes what is right and provides what is right, is like a mujahid which struggle in the cause of God till he returns home". Generally, Islamic work ethics is such another measurement of business morals that help an organization in enhancing workplace environment (Abbasi and Rana, 2012).

2.2.3   Religiosity

In advance, before going further on the definition of religiosity, the researcher would like to differentiate the differences between religion and religiosity. To different people, definition of religion can be varied. It can be influenced by social and cultural contexts and even people's mindsets itself, as well as their different way in understanding the religion (Kucukcan, 2000). Moreover, even within the similar religious tradition, the meaning, understanding, and

interpretations of religion and its relations to the individual and society is varied. As illustrated by Kucukcan (2000) throughout human religious history that stated, religion is not static but dynamic forces. Which the dynamism permits religions to survive on personal as well as societal levels in all centuries.

Religion can be essentially characterized as a solid conviction or belief that controls human destiny or an institution to express belief in a divine power. However, a more exact definition was needed in order to fulfill this study. Since, previous studies on religiosity indicate that religiosity is not a one-dimensional experience in individuals' lives, but it has various dimensions of measurements. One of model that used by Rehman and Shabbir (2010) to operationalist religiosity was that in accordance with Glock (1972) in which religiosity has been operationally defined as having five dimensions, they are ideological, ritualistic, intellectual, consequential, and experimental dimensions.

According to Rehman and Shabbir (2010), the overall beliefs associated with a religion are included in the ideological dimensions. For instance, beliefs about God, Prophet, angels, fate, etc. The actions prescribed by religion for instance: prayer, pilgrimage, fasting, and so forth are Ritualistic dimensions. Whereas intellectual dimensions refer to an individual's knowledge about religion. Whilst, consequential dimensions refer to the importance of religion and experimental dimensions describe the practicality of the religion.

Briefly, religiosity is not the same as religion. Religiosity refers to the practice and depth of engagement with one's faith or known as the degree to which one practices and lives his or her own religious values, while religion refers simply to a group affiliation or membership in a faith tradition (Barhem, Younies, and Muhamad, 2009; Hage, 2013). Religion is more of a social

membership while religiosity is grounded in spirituality and the living of a particular religion's precepts. Religion is a pre-requisite for religiosity even though it may be possible for an individual to belong to a religious group without practicing the religion.

As cited by Osman-Gani, Hashim and Ismail (2013), individuals characterized as religious are not only those who hold particular religious beliefs but also practice them in day-to-day life. However, in studying religiosity, one must consider numerous factors since some individuals may behave in a formal manner without being committed or involved in specific religious values (Hage, 2013). Therefore, religion and religiosity have a different context, religiosity stands for "being close to God; feeling religious; and engaging in religious or spiritual activities" (Ayranci & Semercioz, 2011; Hage, 2013). In other words, religiosity is a commitment to keeping religious behaviors, practices, beliefs, expressions, and motivation (Annalakshmi & Abeer, 2011; Dy-Liacco et al., 2009; Kutcher et al., 2010). In this paper, the researcher would like to focus on Islamic religiosity. In Islam, the level of religiosity and devotion can be achieved as have been illustrated in a Hadith that states: "That you worship Allah as if you were seeing Him, for if you don't see Him. He sees you". In every aspects of lives, each of Muslims must show, practice and reflect religious beliefs (Syed and Ali, 2010; Umar & Irfan (2014) in order to influence their attitudes in their everyday lives (Harpaz, 1998; Sharabi, 2012).

In Islam, God is the center of all religious practices and intentions (Gibbon, 2008; Hage, 2013). Muslims believe in God's power and His control over His servant and current circumstances and the inability of human beings to control all events (Segelhorst, 2009). Family is also an essential part of Muslim beliefs (Segelhorst, 2009; Wunderle, 2007). Muslims attach significant weight to one's personal religiosity levels in interpersonal interactions (Tessler, 2010).

Religiosity is a difficult construct to measure (Scutte and Hosch, 1996; Barhem et al., 2009) since it has numerous definitions. While Azimi et al. (2006) and Osman-Gani et al., (2013) commented that the religiosity from the Islamic point of view is measurable, but one's true level of religiosity is known only to Allah.

Caird (1987), as cited by Barhem et al., (2009), proposes three different measures of religiosity: cognitive (focus on religious attitudes or beliefs), experiential (query as to mystical experiences), and behavioral (evaluate church attendance or private prayer). However, according to Al-Goaib (2003), Barhem et al., (2009) and Osman-Gani et al., (2013), in Islam, religiosity is the commitment to the fundamentals of Islamic religion theoretically and empirically through the fulfillment of Allah's rights, following Allah's orders, the protection of others rights, performing worship, and avoiding bad acts.

Religiosity has been categorized into two types by some of previous studies, which are known as extrinsic and intrinsic. Intrinsically motivated individuals use his religion whereas the intrinsically motivated live his religion (Allport & Ross, 1967; Hage, 2013). People in the workplace may be primarily intrinsically or extrinsically motivated. The result of the work tasks acting as incentives for employees and motivational factors is named as intrinsic motivation. While extrinsic motivation refers to tangible and social motivation that is characterized by optimizing self-interest (Hage, 2013).

Researchers have discovered that intrinsically motivated persons are usually utilitarian and frequently use religion to achieve their own goals whereas intrinsically motivated people consider religion as their major motive for decision making and behavior (Hage, 2013). Additionally, there are positive correlations between ethical decision-making and religiosity in the workplace as found

by Hage (2013). However, as cited by Hage (2013), Donahue (1985) argued that intrinsic religiosity correlated more highly than extrinsic religiosity with religious commitment. Overall, Religious commitment plays an important role in people's lives through shaping their beliefs, understanding, insights, outlook, and attitudes. Consciously or unconsciously.

2.2.4   Work Engagement

The study on work engagement increasingly widespread and become a hot topic among researchers nowadays, and even described by them in a numerous ways. The engagement of employees merely defined as an emotional connection in a working environment that has a tendency to impact an individual's behaviors, involvement, and effort in their work related activities. The more employees engaged in and put exertion on their organization, represents on their extra commitment and satisfaction with their job. Nevertheless, there is difference between work engagement and satisfaction. A satisfied employee is doing his or her job with an extent of satisfaction, but, an involved and engaged employee might take some extra step and 'goes further' than only being satisfied. Engaged workers perform on what they love to do with their head, their heart and their body utterly absorbed at performing their job. For them, work simply for self-expression which putting one's whole self into one's job.

Work engagement is identified as an experience that empowers employees to meet and exceed their goals and to contribute to organizational success while simultaneously maintaining their personal welfare (Bakker, Hakanen, Demerouti & Xanthopoulou 2007; Freeney & Fellenz, 2013). In addition, engagement in the workplace is viewed as the involvement of an employee within the organization, through its commitment, and a positive, affective-motivational state of work-related welfare (Kim, Kolb & Kim, 2012)

In addition, Leiter (2010) has been defined engagement as the opposite of burnout, since engaged employees have a high level feeling of vitality, solid identification with one's work, and powerful connection with their tasks. Briefly, as explained by Bakker (2011), employees who are fully connected with their work roles are fully engaged in their work.

Current researchers found that an engaged employees become the biggest predictor of organizational success. Since they produce higher-quality work and customer satisfaction, besides being productive and innovative, and are less likely to quit. An article written by Bruce Rich and teams (2012), they illustrated work engagement as the simultaneous investment of cognitive, emotional, and physical energy. This delineation is in line with Kahn (1990), who conceptualize work engagement as investment of people behavior, who gets to be physically embroiled in tasks, cognitively concentrated and alert, and emotionally connected to their work and the people around them.

The opposite of being engaged with the role of the job is being disengaged which described as detaching yourself from the role that you have in your workplace, in physical, cognitive and emotional terms. Weak work engagement or disengages employees are costly and leads to an increment of absenteeism. Therefore, an organization should have an extra training for their employees to be more effective.

To be engaged in emotional terms, one entails to possess a certain affiliation. For instance, a mutual respect, appreciation, and recognition with their colleagues and managers. The cognitive aspect of work engagement concerns employees' beliefs about the organization, its leaders and working circumstances (Abdullah, 2014). While, cognitive engagement is attained when the

employees feel that they are pivotal for the organization, internally and externally, and even when they have the mission to do well in their tasks.

Abdullah (2014) stated that the physical aspect of employee engagement concerns the physical energies deployed by individual to accomplish their roles. Thus, engaged employees mean to be physically as well as physically present when occupying and performing an organizational role (Kahn, 1990). It additionally alludes to a certain level of enthusiasm and vitality that is expected to achieve the objectives that are situated in and around the job. Thus, the relationship between the physical engagement and the cognitive and emotional engagement are formed: being cognitively and emotionally engaged might effect in having more energy to reach these goals and thus being more physical engaged. However, an employee can be engaged either on a certain level or all diverse levels. The highest level of engagement is when the employee engaged at all three levels. In short, strong or weak, engaged employees have a direct impact on the bottom line.

In addition, employee engagement has been defined as emotional and intellectual commitment to the organization (Richman, 2006; Abdullah, 2014) or the amount of opening effort exhibited by employees in their job (Frank et al 2004; Abdullah, 2014). Besides, employee engagement also illustrated by Truss et al (2006) as "enthusiasm for work", a psychological state which is seen to the three dimensions of engagement examined by Kahn (1990).

Furthermore, work engagement is characterized as "a positive, satisfying, fulfilling, work-related state of mind that can be determined into three dimensions, namely Vigor, dedication, and absorption" (Schaufeli, Salanova et al., 2002). Vigor alludes as being energetic, mental toughness

while working, willing to invest in one's work, and tireless or even persistent despite facing many challenges (Schaufeli et. al. 2002).

Dedication is characterized by "being sturdily involved in one's work and encountering a feeling of significance, excitement, motivation, pride, and defiance" (Schaufeli, Salanova et al., 2002). Dedication is comparable to "involvement" which in identifying their job, like discovering significance in what they do with both cognitive and affective dimensions (Abdullah, 2014). Alongside that it likewise implies a solid involvement in one's work accompanied by emotions of excitement and significance and by a feeling of pride and motivation (Schaufeli et. al. 2002).

Whereas absorption is illustrated as "being completely focused and joyfully preoccupied in one's work, where one's still felt that the time passed very fast and one has obstacle in separating oneself from work" (Schaufeli Et. al. 2002).

Taking into account the previous findings, it demonstrated that vigor, dedication and absorption are strongly interconnected (Christian & Slaughter, 2007; Abdullah, 2014). Pursuant to the various results of research, there seems to be two kinds of thinking when conceptualizing engagement. First, engagement components are one-dimensional and there is no compelling reason to inspect the components separately. Second, reliant on the outcomes measure, it may be important to look at engagement as multidimensional.

Engagement in this study is defined the speculation of personal energy and experience of an emotional connection to work comprised of physical, emotional and cognitive components which categorized as vigor, dedication and absorption (Christian & Slaughter, 2008; Abdullah, 2014). Overall, engagement is "a more persistent and pervasive affective-cognitive state of

fulfilment in employees that is not concentrated on any specific object, environment, event, individual, or behavior" (Schaufeli and Bakker, 2004; Yseult Freeney and Martin R Fellenz, 2013).

2.3   Relationship between Related Variable and Hypothesis Development

2.3.1   The Relationship between Islamic Work Ethics and Job Performance

The concept of work ethics becomes such interesting and significant field of discussion among researchers and practitioners since 1980s (Ali, 1988; Cherrington, 1980; Kleiber and Crandall, 1981; Nasr, 1984; Abdi et al., 2014). The expansion of the global business and the modern worldwide development also has further emphasized the interest in the topics of social accountability and ethical behavior among all level of employees. Since the existence of work ethics among employees is very important for any organization, thru their employees's performance, to function, make profit and sustains in the future.

Additionally, if an organization adopting an ethical framework and belief in work ethics among their employees, every employees can work more efficiently and effectively since it highly predictive of work related behaviors and outcomes (Abeng, 1997; Abdi et al., 2014). Furthermore, in this age of anxiety and stress (Mahdad, 2006), an organization really demanding for better job outcomes (Ajmal & Irfan, 2014). Therefore, IWE will be guides in organizing their work while contributes in economic development as well as mobilizing the success of the organization and its employees.

Religion dependably inspires individuals profound to fulfill a certain goal (Ali et al. 1995; Hage, 2014). However, based on Weber's thesis, he argued that Muslim societies could not develop their economy and could not produce values such as Protestant ethics "the spirit of capitalism" (Arslan, 2000; Rokhman, 2010; Rokhman and Hassan, 2011). Weber's opinion about

the Islamic values in economics is rejected because faith in Islam includes work as an integral component of the human life. Recent researches conducted by Arslan (2000; 2001) have provided empirical support to refuse Weber's thesis. As work and faith, can be regarded as a root of a tree; one is interdependent on the other (Abeng, 1997; Rokhman et al., 2010; 2011).

According to Yousef (2000) and; Ajmal & Irfan (2014), IWE appreciates economic activity involvement of its believer. IWE defines work as a promoter of social connections and one's development (Ali, 2008; Ajmal & Irfan, 2014), likewise, to support an individual who has a yearning of legitimate income source and is dedicated to work. So we can say that individuals with high IWE conviction can show better performance as compared to low IWE believers.

Islam is the way of life, while it leads to both individual and organizational success, if all individuals learn the principles and can get the guidelines to conduct Islamic way of living. Since Islamic teachings are accepted for all generations (Beekun & Badawi, 2005; Ajmal & Irfan (2014). Furthermore, each of the individual can get peace if he is obedient to Allah's will in every matter of life (Abuznaid, 2006; Syed, 2010), this is the actual meaning of Islam.

But unfortunately, western culture has dominated our system, as a result, many Muslims ignoring the Islamic ethical standard of the business (Hashim, 2012) in order to strive a lot of profit and benefit on their job.

Therefore, in order to avoid from behaving unethically in the society, people should possess themselves with strong moral values, especially Muslims society who has been guided by Qur'an and Hadith in their daily life. Unfortunately, in today's society, most of the individuals, Muslims particularly do not obey the rules and not behave accordingly and as the effect of selfish and greedy in order to achieve their own ultimate projected interests. Those people are Islam by name only,

since they are born to be Muslim without any effort to understand and practice in their daily life. For instance, present-day Muslims leaders, businessman or even its employees mostly just talk nonsense about the Islamic way of life without actually practicing it. They will gladly give a lengthy sermon on the commands given in the Quran and Hadith on the topic and will precisely narrate numerous illustrations set by early Muslim businessmen concerning employees welfare and honesty in trade. Yet, their real conducts will be the opposite. Unfortunately, this is the common rule.

Overall, IWE highlight the behavior which is either prohibited or promoted for individuals in an organization. IWE reduces disputes and helps in overcoming hurdles obstructing success of any organization by promoting cooperation, consultation in all affairs (Yousef, 2000; Abbasi and Rana, 2012). It is assumed that employees are usually unproductive and fail in their life because of their attitudes which involving them in such prohibited activities as mentioned above. Thus, it can be clarified that there is a linear relationship between IWE and job performance. Hence it can be hypothesize that:

H₁: There is a positive relationship between Islamic Work Ethics and job performance.

2.3.2   The Relationship between Religiosity and Job Performance

Religiosity is defined as a measure of religious knowledge, faith, fundamentalism, belief, piousness (Hage, 2013), and devotion of individuals and the extent to which they live and practice religion in their daily life. Religiosity is the extent of belief "if you do not see Allah, He sees you". This belief will encourage Muslims to always behave well in their daily life. When they really understand Islam, they will always know that Allah always watching them and fears Allah wherever and whenever you do unethical deeds. The same as Islamic work ethics, the

understanding of religiosity also will reduce continuance unethical cases in the organizations such as fraud, corruption, workplace harassment, quality control issues, conflicts of interest, discrimination in hiring and promotion, misuse of company assets and proprietary information (Abdi et al., 2014) since they know that Allah sees them.

Unfortunately, as stated by Gebert et al., (2011) and Hage, (2013), that due to religious diversities in an organizational setting may increase the probability of inter group conflicts, most of leaders may ignore or minimalize religiosity impact on organizations or its effect on business interactions in order to gain extra profit. Conversely, if an employee really put an understanding and commitment on practicing religiosity, the employee will start and end from doing any tasks assigned for the sake of Allah. This statement is in line with one of the American scientist, Stephen Covey (1989), which stated in his book "The 7 Habits of Highly Effective People". The second habit of highly effective people is to begin with the end in mind. In other words, that described by Stephen Covey, to begin each day, task, or project with a clear vision of your desired direction and destination, and then continue by flexing your proactive muscles to make things happen.

In this finite world (Howe, 2003), a series of causes and effect must end on a cause, whereby Allah became the final cause. Consider carefully how the verse 42 of Surah An-Najm in The Holy Qur'an stated: "Wa-muntahaa rabbikal anna ila" emphasized, which implies "And that to your Lord is the finality".

Overall, in order to achieve great quality of job performance, we have to increase the quality of our 'iman' or faith. Thus, consistent with the findings from previous studies, the following hypothesis is developed:

H_2: There is a positive relationship between religiosity and job performance.

2.3.3   The Relationship between Work Engagement and Job Performance

Employees who engaged on their workplace are characterized as energic and dedicated employees that fully involved in, and enthusiastic about their work. They also proactive job crafters who organize their own job resources and job challenges, which always take any initiatives and create changes in how their work is performed (Bakker, 2011). Thus, from these statements, we can conclude that an engaged employees tend to have good performance. This finding is in line with earlier studies conducted by Bakker, Tims and Derks (2012) that also found a positive relationship between work engagement and job performance.

Abdi, Fatimah, and Zuhairatun (2014) defined job performance as all the behaviors that the employees involve in their work, whether they are aggressive, committed, lazy, satisfied and so forth. In satisfaction factor especially, if the employees dissatisfy with their job or everything they have, it can lead to many negative behaviors such as being idle, uncommitted, and so forth. For instance, if the organization have financial crisis and cannot give enough salary to their employees on time, and at the same time, the employees have financial problems while they need their wages to fulfill their daily needs and monthly payments, they will be like sharks in the workplace swimming around taking bites out of the bottom line, said Professor Thomas Garman of Virginia Polytechnic Institute (Los Angeles Times, Employee Debt Hurting Job Performance, June 30th, 1999). Thus, it become really significant to ensure employees' satisfaction, involvement, and commitment which lead them to engage well.

Research repeatedly demonstrates that the most effective organizations have highly-engaged employees who are also highly satisfied. However, satisfied employees are not necessarily engaged. Employees can be satisfied with their pay, job duties, and the work environment, yet they may not be focused or committed on the organization's success and

prosperity. Briefly, the organization's success depends on the employees. Whether they deliver success well. It all depends on their engagement.

Therefore, to gain good employee performance, it's important for the organization to get closer to its employees until they feel a sense of belonging to the organization. If an organization takes a good care of their employees"s welfare, in return their employees also will do the best for the sake of the organization's success. As stated by Carmeli, Gilat and Waldman (2007), individuals who hold strong organizational identification and have a sense of belonging to the organization are concerned with the prosperity and welfare of their organization.

Employee engagement also involves the nature of the job itself. For instance, if the employee feels mentally stimulated, the employee will have abilities to see how their own work contributes to the overall company performance or even the enhancement of the level of pride an employee has about working or being associated with the company and so forth. Employees' engagement strongly relates to key organizational outcomes in any economic climate (Gallup, 2013). And even during difficult economic times, employee engagement is an important competitive differentiator for organizations to pursue great job performance among the employees. Thus, most studies defined performance as the outcome of the combined effort, commitments and involvements of each employees. Whereas, engaged employees are committed to the organization at all levels, whether cognitive, emotional, and behavioral. Such total engagement, whether emotionally, intellectually and morally, will encourage employees to develop and perform beyond expectations (Burns, 1978; Bass, 1985; Alhusaini, 2012).

However, improving performance of employees has always been a priority issue for the management (Taylor et al. 2003; Wang, 2013). Since each individual is complex and has different behavioral change on their daily tasks completion. This is also caused by job stress. Ajmal and Irfan (2014) stated that both the organization and its employees can be highly affected in result of work stress. Indeed, this modern era is "the age of anxiety and stress" (Mahdad, 2006; Ajmal and Irfan, 2014), which lead the employees to disengaged easily.

Engaged employee really attributes to a strong brand and thereby illustrates a solid company with a high level of performance. Gallup (2013) describes that the relationship between employee engagement and performance of the business or work unit level is significant and highly generalizable across organizations. Employee engagement affects nine performance outcomes: lower absenteeism, lower turnover, less shrinkage, fewer safety incidents, fewer consumer safety incidents, fewer quality incidents (defects), higher customer metrics, higher productivity, and higher profitability.

William Kahn (1990), one of the first researchers that introduced 'engagement' in literature, introduces personal engagement and disengagement. Kahn believes that the employee gives something of itself, while having a good performance in its employment. This means that employees continuously have to decide how much they give of themselves in the role of their jobs. The extent to which they accept the role they have in their job determines the performance at their job. Engagement is being explained in this way as being related to the role in their job, not the activities of the job. Overall, it can be clarified that there is a significant relationship between work engagement and job performance. Hence it can be hypothesized that:

H₃: There is a positive relationship between work engagement and job performance.

2.3.4   Relationship between Islamic Work Ethics and Work Engagement

Work engagement depends on many elements and factors. Islamic Work Ethics (IWE) is one of the predominant indicators in an organization to ensure the engagement of their employees. There are numerous researchers who found that these two management concepts, IWE and work engagement are in mutual interaction (Yener, Yaldiran, & Ergun, 2012; Salmabadi, Fatehi, Fandokht, Extend, & Musaviyeh, 2015). Additionally, previous practitioners also found that between these two concepts and its elements are interrelated and have such a noteworthy and significant positive relationship (Ardalan, Ghanbari, Faezi, Seifpanahi & Zandi, 2014; Salmabadi et al., 2015). This finding is in line with the study conducted by Ali and Al-Kazimi's (2007), which showed that there was a strong correlation between IWE and loyalty to the organization. Even though the concept of loyalty and engagement is different. Yet, a loyal employee simply means that they are fully satisfied and committed with the organization, as well as their whole effort and sacrifice that they hold for the sake of the company. As a consequence, a loyal, committed and satisfied employees will help an organization to predict work engagement (Yousef, 2001; Rokhman, 2010; Salmabadi et al., 2015).

Kilani (2010) also found that work ethics is believed to reflect an individual's attitudes and disposition towards numerous aspects of work, including favorite for activity and work involvement and induces employees to be highly involved in their jobs. In addition, according to Ardalan et al (2014), employees who hold fast to the IWE, show enthusiasm and more vitality in their work. That element of an enthusiastic manner towards work and attention to the welfare of others has a paramount role in assessing the Work Engagement.

IWE believes that life is meaningless without work and those who work hard are expected to make any improvement day by day (Ali, 1988; Yousef, 2000; Salmabadi et al., 2015) and to be

successful in life. Islam sets the standard of victory (falaah) or success for Muslims in performing their day-to-day and business activities. Furthermore, in IWE, success, fulfilling oneself and to get peace of mind is achieved by work (Nasr, 1985; Umar & Irfan, 2014). As plainly classified by Al - Qur'ān and Hadith that those achieve victory who are following the principle of "inviting all towards what is good (Khayr), savoring what is right (Ma'ruuf) and bans what is wrong (Munkar); Amar Bil Ma'ruuf Wa Nahi 'Anil Munkar" (Abbasi and Rana, 2012).

In IWE, work is an essential activity which considered as a duty of every Muslim and a desirable quality in the individual's need and necessity to build the strength in social life and the individual itself (Ali, 2001 and Ali and Al Owaihan, 2008; Abdi et al., 2014). Thus, employees who practice IWE in their daily life will engage well in their workplace. Ahmad and Owoyemi (2012) stated that Kamal Hassan has listed five elements of IWE, whereby these elements will positively corelate with work engagement. First, work as a societal obligation (Yousef, 2001) of every Muslims that they must fulfill to obtain Allah's blessings. Every Muslims who work and consider it as worship will put an effort to do the best and goes beyond hard work which is geared towards pleasing Allah.

Second, trustworthiness as a vicegerent of Allah on earth. A vicegerent who improves the world for and on behalf of Allah, to rule people, to apply the orders and recommendations of Allah among people, animals and non-living things. Thus, being Khalifah is very important to ensure that this world is ruled in peace and justice. However, in reality all human being has dragged the world into disasters from global warming to environmental pollution and to the obliteration of species in order to fulfill his exorbitant wishes that have been liberated from religious and ethical bonds and his desires of utilization and domination. As have been mentioned by Allah in The Holy Qur'an Surah Ibrahim verse 34: "…Indeed, mankind is (generally) most unjust and ungrateful".

Third, Muslim must perform his duty as a religious obligation as well as implements all ritual obligations. Work is considered as worship. As expressed by the Prophet that "Worshiping has seventy ways, and the best of them is the involvement in an honestly earned living". It implies that, work is the best manifestation of worship, commitment and discipline must be a soul and spirit of work, moral foundations must be inherent in economic activities and work manages independence and confidence (Ali, 2005; Kumar and Rose 2010).

Fourth, all Muslims must stick to industriousness and productivity and also fairness in preserving the public interest. Fifth, Boss-worker relationships are based upon human value naturally, without any discrimination and even beyond nation, color, parlance, language and tradition (Ahmad and Owoyemi, 2012). Thus, it is clear that in Islam, as a religion of worshiping the Creator, with a crucial part of that worship being working for survival, work is not only important, but necessary to contribute positively to all human beings and environment. Muslim ought to go across the universe and go to work to utilize with all the abundant resources that have been created for their benefit. Prophet Mohammad SAW in an unadulterated way likewise trained and taught the followers that great work is that which beneficial to the community. Furthermore, The Prophet helped the people and their work to the highest level if their achievements support others. He said that: "The best work is which generates benefits" and "The best of people are those who benefit others". Accordingly it's unmistakable that IWE puts a bigger number of accentuation on intention than on results (Yousef, 2001). As stated by the Prophet Mohammed: "actions are recorded according to the aim or intention, and man will be punished or rewarded accordingly and fairly". At that point the individuals who buckle down are recognized and rewardedd. As cited in The Holy Qur'an: "That man can have nothing but what he strives for; that (the fruit of) his striving will soon come in sight: Then will he be rewarded with a reward complete" (An-Najm 53:39-41).

According to Ali and Al Owaihan (2008) and Yousef (2001), the work that which associated with the sayings of Prophet Mohammad SAW is classified into eleven branch, that are practicing lawful business, transparency, the importance of earning wealth, quality of work, wages, self-dependence, monopoly, bribery, and intentions deeds, kindness and greed. More surely, Ali (2005) and Kumar and Rose (2010) stated that the IWE is built on four principles: morally responsible conduct, effort, competition, and transparency. Then he further emphasized that these four principles aggregately invigorate social contract and create a superior concentrate on meeting major authoritative undertakings. Along these lines, Muslim researchers contended that IWE turn into an essential part of Islamic thought which is useful to every generation.

Additionally, the Quran is against waste of time and laziness by either engaging oneself in unproductive activity or remaining idle (Kilani, 2010). As cited in Surah Al-'Asr which means: "By time; Indeed, mankind is in loss; Except for those who have believed and done righteous deeds and advised each other to the truth and advised each other to patience". Thus, the ethics of Islam counsel against begging and against living as a parasite on the labors of others (Abeng, 1997; Kilani, 2010). All human being are obligated to buckle down whenever, whenever, and whatever they are.

For that reason, IWE is part of Muslims faith setup (Umar & Irfan, 2014). Many times in Quran, explained that creative job is an element of religious obligation. Such as, Quran says „„and he who does righteous deeds and he is a believer, he will neither have to fear of injustice nor deprivation‟‟‟(20:112) and „„for those who were believers and they did righteous deeds, are the Gardens as accommodation for their deeds‟‟‟ (32:19). Furthermore, Prophet Mohammad SAW said that sins are waved off by hard work and the food ate by a person by his work is the best food.

However, in Islamic faith, it is realized that each people have different abilities, and it is those capabilities and the opportunities which enables them to obtain wealth. Thus, it is important to practice economic movements based on moral and legitimate foundations (Abdi et al., 2014). In any event, most of the Muslim was not really comprehend on the value of IWE. Some of them may know the meaning of IWE, but they will not implement it as an excuse that there are difficulties in implementing it and as they believe it will ruin the opportunities to be on top. Idrus, Noordin, Naziman, Aznan and Othman (2011) were argued that the IWE deserves a serious investigation because it is the ideal which Muslims seek to realize in order to fully engage properly.

Overall, previous studies have established and proved that there is a positive relationship between IWE and work engagement. Therefore, consistent with the previous empirical studies, the following hypothesis is developed:

H4: There is a positive relationship between Islamic Work Ethics and work engagement.

2.3.5 The Relationship between Religiosity and Work Engagement

In Islam, religiosity is to use The Holy Qur'an as the main wellspring of wisdom for leaders and its employees. Farooq Kathwarai, chief executive officer of Ethan Allen Interiors recognized that The Qur'an has had a real impact on his business decisions and activities (Hage, 2013). In Islam, leaders are responsible and entrusted to meet their obligations to God as the Supreme Power and to discharge their obligations towards their followers (Faris and Parry, 2011). As Muslims, that obligation also applies to all levels of employees, socially or individually. For instance, the obligation of Muslims to realize that the main purpose of work is to worship Allah and to obtain His blessings in all aspects of life, in the world and in the hereafter. This awareness will lead to

positive emotional needs for a Muslim to engage well in their tasks. Therefore, it implies that religiosity have a great correlation with work engagement.

The idea of the relationship between religiosity and work engagement is come from a Hadith. That one day, Jibril came to Prophet Mohammad SAW and ask him about the meaning of Islam and 'ihsan'. About 'ihsan', Prophet Muhammad answered that 'ihsan' means: "Worship Allah as if you see Him, if you are not able to see Him, convinced yourself that He sees you". By this Hadith, the quality of work engagement not only rely on someone's satisfaction, commitment or even involvement. But also depend on the Quality of 'ihsan'. The believed that, Allah always looks and records whatever, wherever, or however you do. This beliefs or faith will lead all Muslims to keep the 'amanah' or the trust given and avoiding all of wrong and unethical deeds. For instance, employees who have strong faith would never be lazy and being such a parasite. Since they realize that Allah always sees what they do.

Quranic principles serve as prescriptions for appropriate behavior in how Muslims conduct business (Ali, 1996; Barhem et al., 2009; Hage, 2013). Ahmed (2009) found that even in the United States, religiosity has had major effects on the behavior of Muslim youths, as evidenced by 88.1% of highly religious individuals being Muslim. McCleary and Barro (2006) found that Muslim countries show higher levels of religiosity than other countries. In research of Malays, Chinese, and Indians in Malaysia, Rashid and Ibrahim (2008) concluded that Muslims have a higher level of religiosity than other religions. Thus, Barhem et al. (2009) determined that Muslims with great religiosity levels reported a low level of work stress mainly because of their belief that all disasters that befall Muslims will expiate and absolve their sins, consequently, they accept the will of God and resulting in less stress in life.

In essence, Islam plays a major role in the personal, family, and professional lives of Muslims. A real Muslims should never complain on the tasks assigned or on the amount of wages and always make great efforts to remains committed and involved on their job properly. Inasmuch as all the things they do is out of sincerity towards to be blessed by God. Not just to get monetary or non-monetary rewards, but also to get a reward in the hereafter. A Muslim who put a whole sincerity in all tasks assigned and 'tawakal' on any rewards or results that earned will have high satisfaction.

Overall, The Holy Qur'an, Hadith, and the findings from previous studies have clarified and proved that there is a positive relationship between religiosity and work engagement. It implies the importance of enhancing the quality of work engagement in order to increase the quality of 'iman' or faith. Therefore, consistent with the previous empirical studies, the following hypothesis is developed:

H_5: There is a positive relationship between religiosity and work engagement.

2.3.6 The Relationship between Islamic Work Ethics and Religiosity on Job Performance: The Mediating Effect of Work Engagement

Engaging employees is critical to sustaining the employees"s performance and ensuring an organization's longevity, profitability, and performance. They are more likely to care about their organization, work better, faster, and more safely to contribute towards their organization's success. Moreover, engaged employees are preferred to remain in the organization and less likely to leave for another job, or take unauthorized leave. Importantly, they loved to focus more on the customer experience, ensuring that customers are happy and profits are maximized. However, they can be disengaged easily when influenced by management issues. Therefore, an organization

should ensure that their management conduct the business ethically in order to prevent any management issues.

After all, being ethical is not enough without having a strong religiosity. This is due to collaboration between ethics and religiosity has a huge impact on work engagement and job performance. For instance, Islam which has guidelines in all aspect of life has been described that all Muslims are created to worship Allah and whatever they do must be intended to Allah. This statement implies to prevent all Muslims from making the world as life's goal and objective. As stated by HR Baihaqi in a hadith: "Work for the world as if you were going to live forever, and work for the hereafter as if you are going to die tomorrow". That's the rule for all Muslims in order to do the best in the world and in the hereafter. As a result, these beliefs will lead all Muslim to engage well in everything they do and at the same time will results in a great job performance. From the previous statement, it can be concluded that a strong understanding on religiosity is very important to inject a moral values into every human being.

Overall, each person has their own way of worship, but they have the same goal, which is to obtain blessings from Allah. Therefore, religiosity or strong belief in Islam (Rokhman, 2010) and IWE also become one of significant indicators for work engagement (Yener, Yaldiran, & Ergun, 2012) and at the same time they show low turnover intention (Ajmal & Irfan, 2014) and great job performance. Thus, consistent with the findings from previous studies, the following hypothesis is developed:

H₆: There is a positive mediating effect of work engagement on the relationship between Islamic Work Ethics and religiosity on Job Performance.

2.4   Underpinning Theory

The hypothesis developed in this study is supported by one main underlying theory, namely Theory of Planned Behavior (TPB). TPB is developed by Icek Ajzen in 1988 as a modification of the Theory of Reasoned Action (TRA). Notwithstanding both TPB and TRA similarly emphasized on the individual's intention to conduct a given behavior, TRA is not appeared to have complete control over the behavior (Ajzen, 1985). Consequently, TPB is made with the addition of the perceived behavioral control (PBC) as the additional construct which distinguishes it with TRA.

According to Ajzen (1985), TPB predicted that behavior can be deliberative, planned and driven by behavioral intentions. Behavioral intention is influenced by the three main components of TPB (Ajzen, 1988), namely (1) attitude (as behavioral beliefs), subjective norms (as normative beliefs), and (3) perceived behavioral control (as control beliefs). All of these components are illustrated as follows:
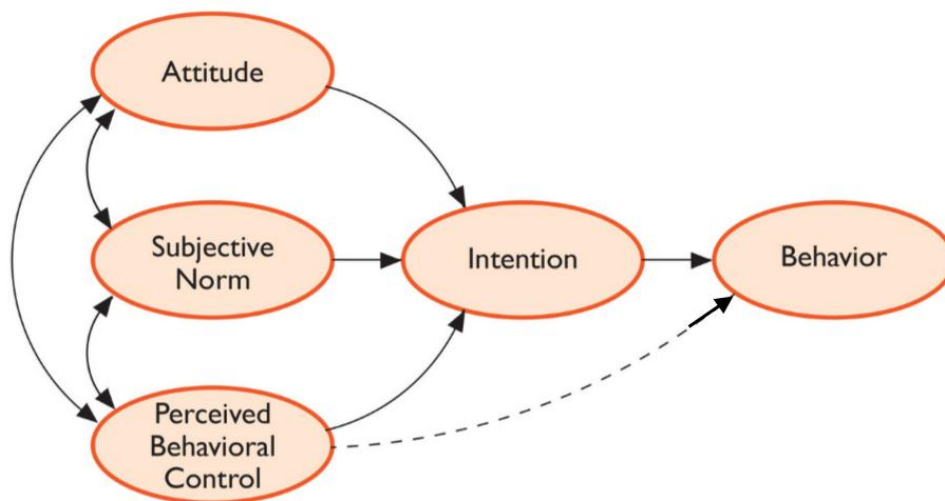
Figure 2.1: Theory of Planned Behavior (TPB) Model

The figure above which illustrated by Ajzen (1991) described that PBC can influences behavior both directly and indirectly, through intention. PBC alludes to individual's perceptions on the ability to perform a given behavior. In the meantime, intention also influenced by attitude. The attitude implies as individual's beliefs about the outcomes of the behavior, which weighted by outcomes evaluation. Additionally, subjective norm which weighted by motivation to comply also influences behavioral intention. Concisely, the shape of the behaviors and the strength of the individual's intention to perform the behavior is directly and indirectly influenced by attitude, subjective norm and the PBC (Ajzen, 2005).

Nevertheless, from three components of behavioral intention mentioned above, this study only emphasized on PBC to support IWE, religiosity, and work engagement. This due to the ability of PBC that can reflect an individual's perceived ease or difficulties towards executing a behavior (Ajzen, 2005). Similarly with individual's faith and understanding on religiosity, which directly and indirectly can reflect on the perceived ease or difficulties towards executing a behavior. Whether the individual can perform as if he can see Allah or as if Allah sees Him (Al-Bukhari, 1987; Muslim, 1971). The individual who has strong understanding tends to behave ethically (PBC between IWE and religiosity), engage as well as possible (behavioral intentions on work engagement), and give a great effort in performing the task given (job performance as the behavior of the TPB model).

In the meantime, work engagement also supported as behavioral intention. The belief and understanding on IWE and religiosity convince and encourage an individual to work as worship, being ethical, and put a great effort to engage in order to obtain God's blessings (Beekun, 1997; Beekun & Badawi, 2005; Sharabi, 2012; Hage, 2013). As a consequence, the individual tends to have a great job performance (Osman-Gani, Hashim, & Ismail, 2013). In a nutshell, the framework

of this study is strongly supported by TPB with the existence of factors on PBC, behavioral intentions, and actual behavior.

2.4.1 Research Framework Formation

Based on analysis of the variables, correlation and findings presented in the various studies on Job performance, IWE, religiosity and work engagement, as well as the concept of TBP, a proposed framework for job performance is presented. The framework emphases on three factors that are Islamic work ethics and religiosity as independent variable, job performance as the dependent variable, and work engagement as mediator.

First, the framework proposes a relationship between IWE and work engagement (hypothesis 1). Second, it proposes a relationship between religiosity and work engagement (hypothesis 2). Third, it proposes a relationship between IWE and job performance (hypothesis 3). Forth, it proposes a relationship between religiosity and job performance (hypothesis 4). Fifth, it proposes a relationship between work engagement and job performance (hypothesis 5). Lastly, it proposes a relationship of work engagement as a mediator on the implication of IWE and religiosity on job performance (hypothesis 6). The hypothesis framework is illustrated as below:
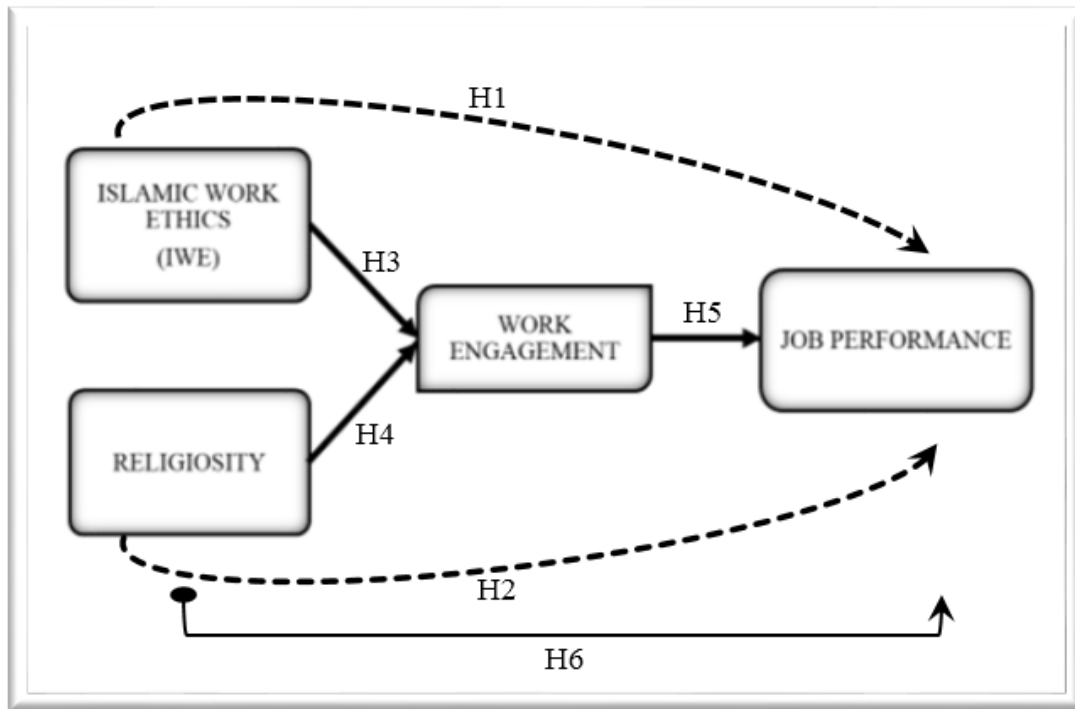
Figure 2.2: Research Framework

2.5   Summary

Briefly, through the review of literature above, there is numerous previous study that has been conducted in the fields of job performance, Islamic Work Ethics (IWE), religiosity, and work engagement separately. Additionally, the relationship between all variables has been evaluated and strengthened with the literature from the previous study. Last but not least, this study also attached the underpinning theory for the framework model.

CHAPTER 3

METHODOLOGY

3.1   Introduction

In this chapter, the methodological approach of the study is outlined. First it demonstrates the relevant research methods and the research design of this study and address why it is an appropriate design for the way the researcher is doing the study. Then, explains why quantitative method fits the nature of this study. At the end, it outlines the measurements, results of pilot study thru data analysis techniques and reliability of instruments.

3.2   Research Design

3.2.1   Type of Study

This This study was conducted using a quantitative correlation method in order to investigate the implications of Islamic work ethics (IWE), religiosity, and work engagement on job performance, and examine the existences and implementations in the workplace. Explaining and describing data using predefined validated instruments in the natural surroundings of the organization, without any manipulation by the researcher are characteristics of quantitative research (Leedy & Orrnrod, 2010). While a correlation design was used to collect data and analyze the behaviors and attitudes of employees using a probability random sampling technique. However, it should be noted that correlation does not necessarily imply causation.

This study also conducted by using descriptive correlation approach. Descriptive quantitative research is more formulaic and refers to the hypotheses and variables thus reducing the possibility or researcher bias, as compared to qualitative research (Leedy & Orrnrod, 2010). Quantitative research is a popular research method in the social sciences and involves testing one or more hypotheses. Some researchers consider this type of research is the only real research (Willis, 2007). Quantitative research is appropriate because it follows a non-linear path in a natural setting (Neuman, 2011). Data presented, which is in the form of numbers, allows for precise measurement. Quantitative research is traditionally based on a pre-specified method whereas qualitative research is recursive and results can be unclear (Willis, 2007).

The research was conducted to examine work engagement as the mediator on the relationship between IWE and religiosity on job performance. The quantitative correlation design is appropriate when combinations of the mediator variable and independent predictor variables and foretell the dependent criteria variables (Neuman, 2011).

3.2.2   Sources of Data

Data can come from many different sources and it is important not to limit the data that already exist. This study used self-reported data or survey questionnaire approach from selected organizational members in Alor Setar, Kedah. Data was gathered through a questionnaire and then transferred to Smart-PLS. The study was intended to determine whether or not implications exist among IWE, religiosity, work engagement, and job performance in the workplace. The result of the study may enhance the literature and contribute to scholarly findings of IWE and religiosity in the workplace. Additionally, since the study on religiosity in Muslims community is rare compared

with other variables, it became such significant contribution for future researchers in order to correlate religiosity with work engagement and job performance.

3.2.3   Unit of Analysis

This study focuses on identifying the relationship between IWE, religiosity and work engagement on job performance among academic and administrative staff in higher education institutions. Thus, the appropriate unit of analysis is on the individual level, in order to investigate the degree of understanding of IWE, religiosity, work engagement and job performance of each employee in IUC.

3.2.4   Population and Sampling Technique

The population for this study was drawn from the total staff in Insaniah University College (IUC), Kuala Ketil, Kedah. The staff populations in IUC are 460 people. Anyhow, sampling was necessary due to the large size of the population in IUC given and the impossibility to insert all of its elements in the study. Cooper and Schindler (2011) and Hage (2013) defined sampling as the selection process of a representative subset of a population to determine characteristics and behaviors about the entire population. Researchers utilize samples to obtain conclusions about the population without examining the whole population. The sampling frame comprises of the actual population of survey participants from which a random sample was taken (Cozby, 2009; Hage, 2013).

According to Cooper and Schindler (2011) and Hage (2013), the simple random sampling, stratified random sampling, cluster sampling, systematic random sampling, and double sampling are the most common types of probability sampling. Theoretically, probability sampling is

considered better, superior and more accurate than non-probability sampling. Thus, this study utilized probability simple random sampling techniques for the primary collection of data to ensure that Muslims in the population were fairly represented in the sample.

A random sampling of the questionnaire is proposed for this study. This questionnaire is emphasized toward measuring the IWE, religiosity, work engagement, and lastly job performance. This study was conducted in Islamic private college in Kuala Ketil, namely Insaniah University College (IUC) and the respondents are among non-academic staffs and academic staffs. Thereby, based on sample size table that simplified by Krejcie and Morgan (1970) which cited by Sekaran and Bougie (2010), from 460 populations, the sampling frame taken must be 242 people in order to ensure a good decision model. However, due to some limitations and difficulties, this study only investigated 150 employees as the sampling frame.

3.3   Measurement

The objective of this study is to investigate the relationship between IWE, religiosity, work engagement and job performance of academicians and administrative staff in Insaniah University College. However, there is no definitive way to develop perfect data collection instruments (Davis 1996). Therefore, to ensure that the instrument represents the desired data, the design of the questionnaire has to be relevant to the research objectives (Davis, 1996) and validated thru pilot test (Hair, Money, Page, & Samouel, 2007).

The instruments used in this study were adapted from existing research models and pilot study was conducted to determine their reliability. There are wide varieties of instruments for Job Performance and it also multi-dimensional in nature. This study has utilized the Job Performance Scale developed by Goodman & Svyantek (1999), which is consisted of 25 items, covering three

dimensions of Job Performance (Altruism, Conscientiousness and Task Performance). The first 16 items are related to Contextual Performance, while remaining 9 items are related to Task Performance. However, in this study, the researcher only focuses on measuring task performance which consists of 9 items.

Religiosity is measured by utilizing the Dimensions of Religiosity that developed by Kendler, Liu, Gardner, McCullough, Larson, and Prescott (2003). Items in this dimension is taken from a variety of sources and instruments, in which Kendler et al (2003) compiled and classified all of those items into seven dimensions that categorized as general religiosity, social religiosity, involved God, Forgiveness/love, God as judge, unvengefulness, and thankfulness dimension. Nonetheless, in this study, the researcher only focuses on the dimension of general religiosity that consists of 30 items. From the total of 30 items, only 10 items are taken.

In studying religiosity, there are wide varieties of scales and instruments. Furthermore, while studying on the elements that conducted by Kendler et al (2003) the researcher found the primary sources of 10 items that taken from the general religiosity dimension in a report that entitled Multidimensional Measurement of Religiousness from the Fetzer Institute that have been written in October 1999 and reprinted in October 2003. The first four items are taken from daily spiritual experiences measurement which was developed by Underwood (1999). While the last 6 items is taken from religious coping measurement which was developed by Pargament (1999). Both types of measurements are compiled into a book of reports with various types of dimensional measurements and other researchers.

While Islamic work ethics was measured in 17 items from the scale developed by Ali (1992), and Ali and Al-Kazemi (2006). Whereas, work engagement was measured in 17 items

from Utrecht Work Engagement Scale (UWES) that was developed by Schaufeli and Bakker (2003), and reflects the underlying three dimensions which are known as vigor, dedication, and absorption. Overall, items, the detail number of items, the source, and scales of measurements are shown in Table 3.1 below:

Variables	Sources	Scales	Item in Questionnaire
Job Performance (Task Performance) *(9 Items)*	Goodman & Svyantek (1999)	Likert Scale 1-5	Achieves the objectives of the job.
			Meets criteria for performance.
			Demonstrates expertise in all job-related tasks.
			Fulfills all the requirements of the job.
			Could manage more responsibility than typically assigned.
			Appears suitable for a higher level role.
			Competent in all areas of the job, handles tasks with proficiency
			Performs well in the overall job by carrying out tasks as expected.
			Plans and organizes to achieve objectives of the job and meet deadlines.
Islamic Work Ethics *(17 Items)*	Ali (1992) and; Ali and Al-Kazemi (2006)	Likert Scale 1-5	Laziness is a vice.
			Dedication to work is a virtue.
			Good work benefits both oneself and others.
			Justice and generosity in the workplace are necessary conditions for society's welfare.
			Producing more than enough to meet one's personal needs contributes to the prosperity of society as a whole.
			One should carry work out to the best of one's ability
			Work is not an end in itself but a means to foster personal growth and social relations
			Life has no meaning without work.
			More leisure time is good for society.
			Human relations in organizations should be emphasized and encouraged
			Work enables mankind to control nature
			Creative work is a source of happiness and accomplishment
			Any person who works is more likely to get ahead in life
			Work gives one the chance to be independent

			A successful person is the one who meets deadlines at work
			One should constantly work hard to meet responsibilities
			The value of work is derived from the accompanying intention rather than its results
Religiosity (10 Items)	Kendler et al (2003)	Likert Scale 1-5	I find strength and comfort in my religion.
			I feel deep inner peace or harmony.
			I feel God's love for me, directly or through others.
			I am spiritually touched by the beauty of creation
			I think about how my life is part of a larger spiritual force.
			I work together with God as partners to get through hard times.
			I look to God for strength, support, and guidance in crisis.
			I try to make sense of the situation and decide what to do without relying on God.
			I confess my sins and ask for God's forgiveness.
			I involved my religion in understanding or dealing with stress situations in any way.
Work Engagement (17 Items)	Schaufeli and Bakker (2003)	Likert Scale 1-5	At my work, I feel bursting with energy.
			I find the work that I do full of meaning and purpose.
			Time flies when I am working.
			At my job, I feel strong and vigorous.
			I am enthusiastic about my job.
			When I am working, I forget everything else around me.
			My job inspires me.
			When I get up in the morning. I feel like going to work.
			I feel happy when I am working intensely.
			I am proud of the work that I do.
			I am immersed in my work.
			I can continue working for very long periods at a time.
			To me, my job is challenging.
			I get carried away when I am working.
			At my job, I am very resilient, mentally.
			It is difficult to detach myself from my job.
			At my work, I always persevere, even when things do not go well.

Table 3.1: Distribution of Variables

In order to measure and observe the correlation between each of variable, a proposed framework for job performance is presented. The framework emphases on three factors that are Islamic work ethics and religiosity as independent variable, job performance as the dependent variable, and work engagement as mediator.
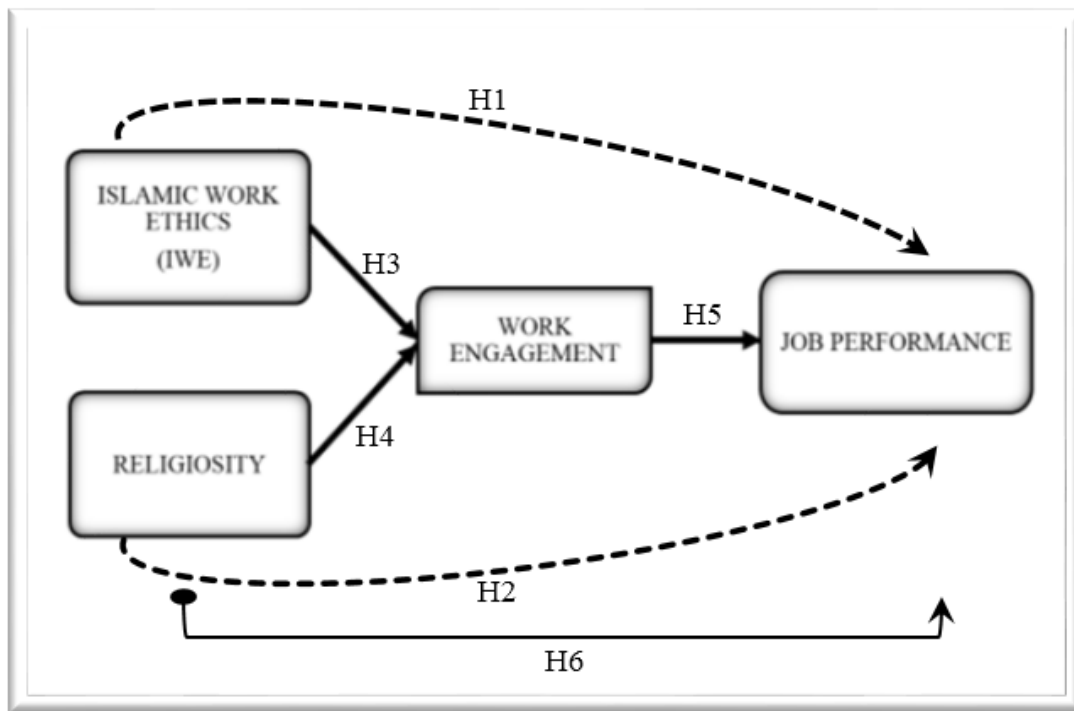
Figure 3.1: Research Framework and Hypothesis

Based on the framework which illustrated in the figure above, six hypotheses are develop. First, the framework proposes a relationship between IWE and work engagement (hypothesis 1). Second, it proposes a relationship between religiosity and work engagement (hypothesis 2). Third, it proposes a relationship between IWE and job performance (hypothesis 3). Forth, it proposes a relationship between religiosity and job performance (hypothesis 4). Fifth, it proposes a relationship between work engagement and job performance (hypothesis 5). Lastly, it proposes a relationship of work engagement as a mediator on the implication of IWE and religiosity on job performance (hypothesis 6).

3.4   Pilot Testing

In order to ensure that all the items and dimensions used in the questionnaire are considerably reliable, conducting a pilot study before start in distributing the questionnaire to all respondents was essential. Furthermore, by applying a pilot study, it has been uncovered whether an item ought to be kept up or evacuated after the consequences of the pilot study. This statement is in line with Cooper and Schindler (2011), which suggested that Pilot testing to reveal errors in the design or problems with the instruments. In international research, pilot testing is important to reduce cultural, language, and response bias (Harzing, Reiche, & Pudelko, 2011).

In this study, a research pilot test was performed using the Job Performance, work engagement, IWE and religiosity survey instruments. Then, a set of questionnaires were randomly distributed to 50 respondents which were staffs in Universiti Utara Malaysia, either administrative or academic staff. After getting all the information, the reliability is tested. In this manner, from the inputs given, mistakes such as spelling and numbering was found. Thus, the language of the questions is thoroughly checked for its appropriateness and grammar usage. The weaknesses and mistakes then identified and being improved in actual questionnaires to avoid errors. The results from the pilot study are reported in the next chapter.

3.4.1   Reliability of Instruments

The reliability of a measure concerns its ability to yield comparable results when rehashed measurements were made under indistinguishable conditions (Bordens & Abbot, 2011). The stability and consistency measures were tapped in the reliability test in evaluating the integrity of a measure (Sekaran, 2003). Reliability is likewise considered as the extent to which the observed variable measures the "true" value and is" error free" (Hair et al., 2010). Therefore, the reliability

analysis was carried out to test the internal consistency of the measuring instruments. The explanation behind utilizing inner consistency was that the individual terms or indicators of the scale should all be measuring the same construct and henceforth be exceptionally interconnected (Churchill, 1979; Nunnally, 1978).

In this research, reliability was analyzed from the estimation of the Cronbach's alpha following the guidelines recommended by Hair, Money, Samouel, and Page (2007) to decipher the Cronbach's alpha coefficient size as demonstrated in Table 3.2 below:

Alpha Coefficient Range	Internal Consistency Reliability
< 0.6	Poor
0.6 to < 0.7	Moderate
0.7 to < 0.8	Good
0.8 to < 0.9	Very Good
≥ 0.9	Excellent

Table 3.2: The Rules of Thumb for Cronbach's Alpha Coefficient Size.

In accordance with that, the result of the reliability test for all variables of this study is exhibited in Table 3.3 below:

Variable	Total Items	Cronbach's Alpha
Job Performance	9	0.931
Islamic Work Ethics	17	0.926
Religiosity	10	0.810
Work Engagement	17	0.927

Table 3.3: Reliability Coefficient of Variables

Through the implementation of reliability analysis on the pilot study, the inter-item consistency reliability which represented by the value of the Cronbach's alpha reliability coefficients from the

independent, mediating, and dependent variables was obtained. Outcomes demonstrated on Table 3.3 show that mostly the value of the Cronbach's alpha for this study was having excellent and very good reliability. The highest reliability is job performance, whereby the reliability is 0.931. The second is work engagement, in which the reliability is 0.927. The third is Islamic work ethics with its 0.926 of reliability. While the lowest reliability is religiosity with its 0.810 of reliability.

3.5   Data Collection Procedures

Data collection of this research is primarily depends on a questionnaire which has been modified into bilingual, English and Malay languages. The questionnaire which design by the researcher is the adoption of the previous study, which measure job performance, work engagement, religiosity and IWE in which altogether have been used for years in lots of research studies to measure those variables.

All respondents received questionnaire surveys that have been distributed using drop-off and pick-up methods. The respondents are given sufficient time and flexibility to fill the questionnaires at their own leisure. Demographic data on gender, age, ethnic origin, and so forth were collected from each respondent.

The survey results were compiled from the hard copy survey into a single Microsoft Excel file then transformed to an IBM Statistical Package for Social Sciences (SPSS) data file for subsequent analysis. Afterwards, the final results of SPSS transferred and imported into Smart-Partial Least Squares (Smart-PLS). Smart-PLS is one of the prominent software (Wong, 2013) applications for Partial Least Squares Structural Equation Modeling (PLS-SEM) that was developed by Ringle, Wende & Will (2005).

3.6   Data Analysis Techniques

The data collected through the surveys were loaded into the Microsoft Excel, the IBM SPSS, and Smart-PLS software tools for statistical analysis. Initially, statistics were calculated on the demographic data variables to describe the sample characteristics. In the case of job performance, work engagement, Islamic work ethics and religiosity, it was measured by level and each item rated on an ordinal scale of 1 through 5. An ordinal scale features a logical indication of order and rank (Christensen, Johnson, & Turner, 2011).

Bootstrapping was conducted in order to test and specifies the significance level of the test statistic. This study also aimed to observe whether there is a relationship between the variables or not. The significance level, also known as the alpha (α) level, is used to decide whether to reject or not reject the null hypothesis (Barber and Korbanka, 2003). In significance level of the test statistic, t-value must be 1.96 or higher (two-tailed test, p<0.05). Thus, the results of t-value can be used to determine the structural model results.

The mean and standard deviation were calculated to determine how tightly distributed the sample was around the mean (Hage, 2013) to confirm the differences of job performance based on work engagement, religiosity commitment and Islamic work ethics practices in the workplace. Concisely, the goal of the study was to determine the mediator role of work engagement on the implications of Islamic work ethics and religiosity on job performance based on quantitative data derived from three validated instruments as well as demographic and attitudinal measures.

3.7   Questionnaire Design

The The questionnaires is divided into five sections, namely section A, B, C, D, and E. Section A indicates the respondent of the demographic variables; section B for job performance scale; section C for IWE scale; section D for religiosity scale; and lastly, section E for work engagement scale.

3.8   Summary

Through the result of the pilot test of this chapter, it can be summarized that all the data are reliable. Thus, it implies that, the researcher can proceed to analyze the data from the real respondent. In which the data were analyzed by utilizing SPSS and Smart-PLS.

CHAPTER 4

DATA ANALYSIS AND RESULTS

4.1   Introduction

The purpose of this study is to examine the relationship between Islamic Work Ethics (IWE), religiosity, and work engagement on job performance. In the previous chapter, an explanation about how the methodology and data collections of this study carried out has been described. Thus, this chapter presents the results, analysis and findings from the data collected in order to meet up with the research objectives and relate with hypotheses that have been developed in this study.

Statistical analysis such as reliability and construct validity testing were applied to answer the research questions and hypotheses. Firstly the results of the demographic profile of the respondents are described. Second, the presentation of the results of the statistical analysis of dependent (IWE and religiosity), mediator (work engagement) and independent (job performance) variables. Lastly, the core part of the results is the result of hypothesis testing which present correlation and regression analyses in order to determine the relationship between the independent variables and mediator on dependent variables. The chapter ended with a summary of the study relates to the findings.

4.2   Respondents Background

In this study, the data collection has been conducted at Insaniah University College and the respondents are 150 staffs, either academic or administrative staffs. From the total number of 150 questionnaires distributed, all were collected back. As they have a high interest to participate in the study. The data collected from the respondents have been used as material for analysis and finalize the results and findings in order to answer the research questions and test the hypotheses which developed.

Among 150 sample, there were more female respondents than male respondents. Female respondents consist of 86 persons (57.3%), while other 64 person (42.7%) is composed of male respondents.

Based on the distribution of respondents by age, the greatest number of respondents aged 31 - 40 years which consist of 55 respondents and accounted for 36.7% of the total surveyed. The second highest distribution is the age within 21 - 31 years which represent 48 respondents (32%). While the third level consists of 45 respondents (30%) within the age below over than 41. The lowest respondents are from the age group below than 20 which consist of 2 respondents, which represent only 1.3% of total respondents.

Surveys based on educational level, it appears that most respondents have highest educational background on Ph.D. which represents 49 people or 32.7% of the total respondents. In the meantime, SPM represents 32 people (21.3%), Degree represents 22 people (14.7%), Diploma represents 18 people (12%), Master represents 17 people (11.3%), and STPM represent 8 people or 5.3% of total respondents. Meanwhile, the lowest percentage of education is the 'others' category of education that represents 4 people or 2.7% of total respondents.

Additionally, there are 40 people (26.7%) of total respondents who have 6 to 10 years of working experiences. For 11 to 15 years, there are 39 people or about 26% of total respondents. While 1 to five years of working experiences there are 37 people, which accounted for about 24.7% of total respondents. There are 18 people (12%) who have working experience below than 21 years. The rest of 16 people or about 10.7% of total respondents was having 16 to 20 years of working experiences.

All of the questionnaire are distributed randomly to two groups of positions, either academic or administrative staff. Thru the data analysis, it has been shown that the highest response is from administrative staff. Which consist of 82 people or 54.7% from total respondents. While academic staff only about 68 people or accounted as 45.3% from total respondents.

The study shows that the most monthly income of respondents is RM 1001 to 2000 which is 26.7% (40 people), second is over than RM 4000 which is 25.3% (38 people), third is RM 2001 to RM 3000 which is 21.3% (32 people), and fourth is 3001 to 4000 which is 19.3% (290 of total respondents. Lastly, the fewest respondents were who have income below than 1000 which consist of 7.3% or equal to 11 people of total respondents. Overall, all of this demography analysis have been simply illustrated in table 4.1 below:

	Frequency	Percentage (%)
Gender		
Male	64	42.7
Female	86	57.3
Age		
< 20	2	1.3
21 – 30	48	32
31 – 40	55	36.7
>41	45	30
Educational Level		
SPM	32	21.3
STPM	8	5.3
Diploma	18	12
Degree	22	14.7
Master	17	11.3
Ph.D.	49	32.7
Others	4	2.7
Working Experience		
1 – 5	37	24.7
6 – 10	40	26.7
11 – 15	39	26
16 – 20	16	10.7
>21	18	12
Current Position		
Academic Staff	68	45.3
Administrative Staff	82	54.7
Income (Monthly)		
< RM 1000	11	7.3
RM 1001 – 2000	40	26.7
RM 2001 – 3000	32	21.3
RM 3001 – 4000	29	19.3
> RM 4000	38	25.3
Note: N=150		

Table 4.1: Respondents Background

4.3   Construct Validity

Construct validity is utilized in order to test how well the results obtained (Sekaran & Bougie, 2010). The test can be examined through two subcategories of construct validity, namely convergent and discriminant validity (Hair, Samuoel, Page, & Money, 2010).

4.3.1   Convergent Validity

Convergent Validity is the degree in which each construct is measured and theoretically should be related to each other are, in fact, observed to be related to each other. According to Hair et. al (2010), convergent validity can be examined through factor loadings, reliability analysis, and composite reliability. Furthermore, Average Variance Extracted (AVE) also examined as one of measure that is useful in establishing validity. Since by analyzing the convergent validity, it can ensure that the variables correlate well with each other within their parent factor, either mediating or dependent variable.

Factor Loading

An indicator declared as valid and significant if it has a loading factor over than 0.5 on the targeted construct (Hair et al., 2010). Thus, this study analyzed the output of the loading factors which gained thru Smart-PLS. Whereby, the result is illustrated in the table 4.2 below:

	JP	IWE	R	WE
Job_Perform1	0.844			
Job_Perform2	0.865			
Job_Perform3	0.709			
Job_Perform4	0.803			
Job_Perform5	0.750			
Job_Perform6	0.742			
Job_Perform7	0.832			
Job_Perform8	0.872			

	JP	IWE	R	WE
Job_Perform9	0.707			
IWE1		0.482		
IWE2		0.562		
IWE3		0.675		
IWE4		0.776		
IWE5		0.616		
IWE6		0.775		
IWE7		0.812		
IWE8		0.722		
IWE9		0.560		
IWE10		0.680		
IWE11		0.746		
IWE12		0.814		
IWE13		0.796		
IWE14		0.795		
IWE15		0.810		
IWE16		0.806		
IWE17		0.733		
religiosity1			0.825	
religiosity2			0.778	
religiosity3			0.882	
religiosity4			0.831	
religiosity5			0.797	
religiosity6			0.790	
religiosity7			0.850	
religiosity8			0.105	
religiosity9			0.724	
religiosity10			0.635	
work_engagement1				0.675
work_engagement2				0.801
work_engagement3				0.599
work_engagement4				0.761
work_engagement5				0.782
work_engagement6				0.586

	JP	IWE	R	WE
work_engagement7				0.698
work_engagement8				0.759
work_engagement9				0.747
work_engagement10				0.710
work_engagement11				0.577
work_engagement12				0.669
work_engagement13				0.687
work_engagement14				0.513
work_engagement15				0.699
work_engagement16				0.716
work_engagement17				0.730

Table 4.2: Outer Loadings

Table 4.2 above shows that the results of factor loading mostly scored over than 0.5. Which implies that most of the indicator are valid. However, it does not occur on religiosity number eight, which only scored the lowest value, 0.105. It questioned about "I try to make sense of the situation and decide what to do without relying on God". This implies that most respondents do rely on God in any situation or decision they make.

Reliability Analysis

Reliability analysis is performed in order to find internal consistency of the items. Cronbachs alpha is the most widely used in order to test the reliability level. In Cronbachs Alpha, the reliability below than 0.70 was considered as the weak and the values were within 0.70 is an acceptable value and the value that surpasses the value 0.80 was considered as great reliability (Nunnally, 1978). Thus in this study, the Cronbachs Alpha that has been analyzed thru Smart-PLS is described briefly in the table and bar chart below:

Variable	Total Items (*N*)	Mean	Standard Deviation	Cronbachs Alpha
Job Performance	9	4.064	0.747	0.926
Islamic Work Ethics	17	4.278	0.776	0.941
Religiosity	10	4.361	0.743	0.902
Work Engagement	17	4.001	0.77	0.932

Table 4.3: Cronbach's Alpha
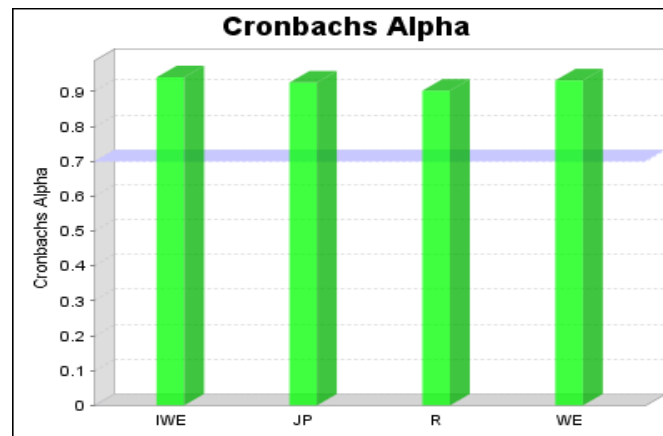
Figure 4.1: Reliability Analysis

The highest reliability was scored by Islamic work ethics with its 0.941 of Cronbach Alpha. The second highest is work engagement, as the only mediating variable with 0.932 of Cronbach Alpha. Then the third highest is job performance with its 0.926 Cronbach Alpha. The lowest among all is religiosity, which calculated as 0.902 of Cronbach Alpha. Overall, it can be concluded that all of data attained are over than 0.80. Which implies that it has such a great reliability of data.

Composite Reliability

In this study, the researcher also required to assess composite reliability in order to compare the result between both reliability analysis and composite reliability. Although there are many findings that founds that the value of composite reliability is always higher than Cronbachs alpha.

	Composite Reliability
Job Performance (JP)	0.938
Islamic Work Ethics (IWE)	0.948
Religiosity (R)	0.923
Work Engagement (WE)	0.939

Table 4.4: Composite Reliability

In composite reliability, the acceptable value of composite reliability test can be seen if it shows the value of 0.70 or greater (Fornell & Larcker, 1981). Thus, this study attached the output in the table 4.4. From the table above, we can see that it have great value of composite reliability. Since each of variables has value over than 0.90. The results can be seen clearly through the figure attached below:
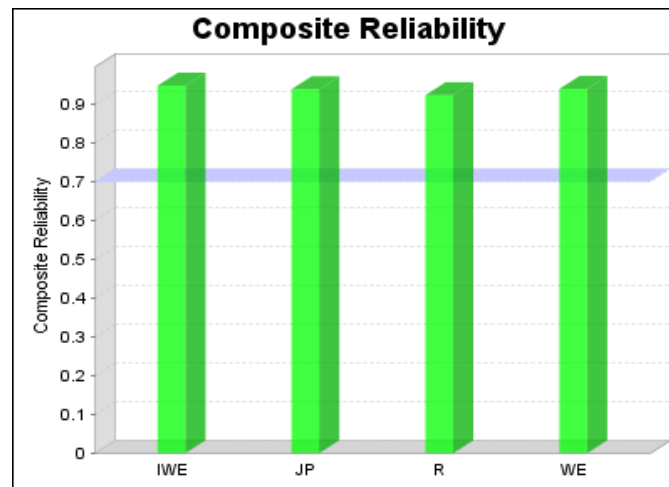

Figure 4.2: Composite Reliability

Overall, it has been proved that there is slight difference between composite reliability and reliability analysis. Last but not least, the results from both of reliabilities can be concluded that all the items are reliable.

Average variance extracted (AVE)

In Average variance extracted (AVE), the value must be greater than 0.50. The results of AVE in this study are attached in the table below:

	Average variance extracted (AVE)
IWE	0.522
JP	0.630
R	0.568
WE	0.480

Table 4.5: Average Variance Extracted (AVE)
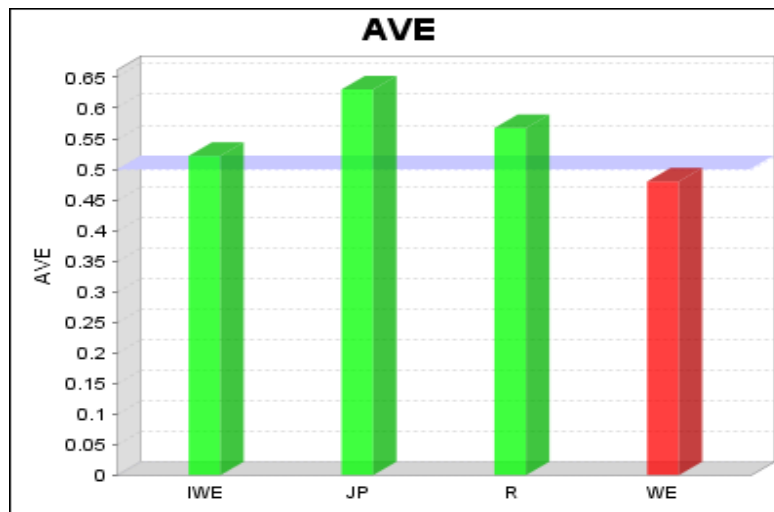
Figure 4.3: Average Variance Extracted (AVE)

Table 4.6 and Figure 4.3 above have shown the value of Average Variance Extracted (AVE) on this study. Through the figure, it can be seen clearly that Islamic work ethics, job performance, religiosity, and work engagement correlate well with each other within their parent factor. However, work engagement have the lowest value compare with other variables, which less 0.02 than 0.50. Work engagement only has AVE value of 0.480. This indicates work engagement accounts for less than half of the variance for the specified indicators (Hair, Anderson, Tatham &

William, 1998), which caused by measurement error of the variance that exceeds the variance captured by the construct. This also implies that the variance of work engagement is less satisfactory. However, based on collinearity statistic or variance inflation factor (VIF) in appendix B, the results shown above than 1 but lower than 5, which means that all of predictors are moderately correlated and there is no collinearity issues in this study (Hair, Ringle, & Sarstedt, 2011).

Additionally, the lower variance also caused by the insignificance of t-value between religiosity and work engagement which have been demonstrated in Smart-PLS revised model (Appendix B). T-value between religiosity and work engagement is insignificant due to one of trap question in the questionnaire of religiosity section which is not realized by some sample of respondents.

4.3.2 Discriminant Validity

The discriminant validity is used in order to ensure that a reflective variable has the strongest relationships with its own indicators, or it simply means to analyze the relationships between latent variables (MacKenzie, Podsakoff, & Podsakoff, 2011). Discriminant validity is also simply defined by Rani (2014) as the degree to which items differentiate dissimilar constructs or measure distinct concepts. Therefore, the Fornell-Larcker criterion and the examination of cross-loadings are the dominant approaches for evaluating the discriminant validity. According to Fornell and Larcker's (1981) index of the reliability of a variable must be greater than 0.70 (Netemeyer et al. 2003). However, the values in cross loadings were same with outer loadings value, the difference is in cross loadings it compares with correlation among constructs. Concisely, the result of

evaluating the discriminant validity of this study thru Fornell-Larcker Criterion and Cross Loadings is shown in the table 4.3 and 4.4 below:

	IWE	JP	R	WE
IWE	0.722			
JP	0.491	0.794		
R	0.572	0.450	0.753	
WE	0.482	0.616	0.348	0.693

Table 4.6: Fornell-Larcker Criterion

From the table above, it can be concluded that it has great validity between indicators. Since the value gained is greater than 0.70. However, there are slight difference on work engagement, it only has value about 0.693, only 0.007 more to gain 0.70. However, based on the results in collinearity statistic, all of predictors in this study are moderately correlated and there are no collinearity issues (Hair, Ringle, & Sarstedt, 2011).

This situation is also caused by the insignificance of t-value between religiosity and work engagement which have been demonstrated in Smart-PLS revised model (Appendix B). T-value between religiosity and work engagement is insignificant due to one of trap question in the questionnaire of religiosity section which is not realized by some sample of respondents.

	IWE	JP	R	WE
Job_Perform1	0.438	0.844	0.470	0.573
Job_Perform2	0.409	0.865	0.382	0.482
Job_Perform3	0.272	0.709	0.208	0.393
Job_Perform4	0.398	0.803	0.413	0.540
Job_Perform5	0.376	0.750	0.296	0.514
Job_Perform6	0.387	0.742	0.328	0.425
Job_Perform7	0.439	0.832	0.363	0.488
Job_Perform8	0.390	0.872	0.432	0.553

	IWE	JP	R	WE
Job_Perform9	0.375	0.707	0.241	0.376
IWE1	0.482	0.193	0.380	0.204
IWE2	0.562	0.304	0.434	0.269
IWE3	0.675	0.386	0.616	0.390
IWE4	0.776	0.410	0.548	0.390
IWE5	0.616	0.343	0.446	0.232
IWE6	0.775	0.446	0.419	0.415
IWE7	0.812	0.392	0.476	0.312
IWE8	0.722	0.321	0.264	0.392
IWE9	0.560	0.247	0.100	0.181
IWE10	0.680	0.265	0.431	0.277
IWE11	0.746	0.287	0.305	0.348
IWE12	0.814	0.412	0.454	0.478
IWE13	0.796	0.393	0.429	0.409
IWE14	0.795	0.371	0.455	0.369
IWE15	0.810	0.395	0.424	0.379
IWE16	0.806	0.376	0.382	0.414
IWE17	0.733	0.363	0.375	0.270
religiosity1	0.410	0.380	0.825	0.323
religiosity2	0.471	0.405	0.778	0.331
religiosity3	0.487	0.398	0.882	0.248
religiosity4	0.552	0.406	0.831	0.395
religiosity5	0.574	0.436	0.797	0.298
religiosity6	0.355	0.273	0.790	0.235
religiosity7	0.380	0.249	0.850	0.193
religiosity8	0.234	0.102	0.105	-0.017
religiosity9	0.360	0.297	0.724	0.180
religiosity10	0.347	0.238	0.635	0.162
work_engagement1	0.299	0.412	0.173	0.675
work_engagement2	0.364	0.468	0.335	0.801
work_engagement3	0.349	0.454	0.440	0.599
work_engagement4	0.208	0.401	0.261	0.761
work_engagement5	0.274	0.504	0.295	0.782
work_engagement6	0.277	0.361	0.116	0.586
work_engagement7	0.391	0.418	0.289	0.698

	IWE	JP	R	WE
work_engagement8	0.257	0.436	0.269	0.759
work_engagement9	0.461	0.478	0.356	0.747
work_engagement10	0.443	0.494	0.462	0.710
work_engagement11	0.101	0.209	-0.153	0.577
work_engagement12	0.308	0.367	0.042	0.669
work_engagement13	0.431	0.463	0.225	0.687
work_engagement14	0.223	0.268	-0.117	0.513
work_engagement15	0.296	0.443	0.186	0.699
work_engagement16	0.386	0.444	0.204	0.716
work_engagement17	0.341	0.425	0.179	0.730

Table 4.7: Cross Loadings

Anyhow, Smart-PLS also recommended to use the HTMT criterion in order to assess discriminant validity. In the case of Heterotrait-Monotrait Ratio (HTMT), if the value is below 0.90, the discriminant validity has been established between two reflective constructs. The result of HTMT on this study is analyzed and shown in the table below:

	IWE	JP	R	WE
IWE				
JP	0.518			
R	0.618	0.466		
WE	0.480	0.639	0.300	

Table 4.8: Heterotrait-Monotrait Ratio (HTMT)

The table above shows that each of the values is lower than 0.90, which implies the established discriminant validity between two reflective construct. Concisely, based on each result of convergent and discriminant validity tests mentioned above, it can be concluded that the measurement model in this study demonstrated adequate convergent and discriminant validity.

4.4 Structural Model Results

In Smart-PLS, after obtaining the results of reliability and validity for each construct, examining the structural model results is necessary in order to test the hypothesis. There are five steps of procedures in examining the structural model results; (1) examine the structural model for collinearity issues; (2) the significance of path coefficients; (3) followed by examining the level of R2 values; (4) assessment of f2 effect size; and last but not least, (5) examining the predictive relevance (Q2 and the q2 effect size).

4.4.1 Examine Structural Model for Collinearity issues

According to Hair et al. (2011), to predict a potential collinearity problem, the tolerance value must be 0.20 or lower and variance inflation factor (VIF) value is 5 or higher. However, the statistical software used in this study does not provide tolerance value. Smart-PLS only provide collinearity statistic that consists of inner and outer VIF values. In this study, the analysis shows that the inner and outer VIF values are above than 1 but lower than 5 (Hair, Ringle, & Sarstedt, 2011). This results shows that the variance is moderately correlated, which also implies that there are no collinearity issues in this study.

4.4.2 Assess the Significance of Path Coefficients and the Relevance of the Structural Model

In order to analyze the relevance of the structural model, the researcher examined the path loadings between constructs by using computed T-statistics. The significance of T-statistics is obtained after

bootstrapping using 499 bootstrap samples (Appendix B). Path analysis on the structural model is conducted in order to test the six hypotheses generated (Appendix B). The results of T-statistics, path coefficient (beta or β), and the hypothesis is summarized in the table below.

Hypothesis	Path	Path Coefficient (Beta)	Std. Error	t-value	P Values	Decision
H1	IWE → JP	0.147	0.111	1.331	0.184	Supported
H2	Rel → JP	0.201	0.078	2.560**	0.011	Supported
H3	WE → JP	0.475	0.109	4.378**	0.000	Supported
H4	IWE → WE	0.420	0.077	5.450**	0.000	Supported
H5	Rel → WE	0.108	0.080	1.341	0.181	Supported

Note:

**p<0.05 (two-tailed test)

IWE: Islamic Work Ethics

JP: Job Performance

Rel: Religiosity

WE: Work Engagement

Table 4.9: Hypothesis Testing

In the case of two-tailed, the absolute and significant value of T-statistic or t-value must be 1.96 or higher. However, table 4.9 shows that H1 (Islamic work ethics towards job performance) have insignificant t-value. This describes that Islamic work ethics have no significant relationship (t-value = 1.331) towards Job performance. However, in this case, employee engagement have full mediation effect on the relationship between Islamic work ethics and job performance. This due to the strong significant relationship between Islamic work ethics and work engagement (H4; t-value = 5.450) as well as between work engagement and job performance (H3; t-value = 4.378).

As a result, Islamic work ethics, indirectly, have a significant relationship towards job performance.

Additionally, based on t-value in hypothesis 2, there is significant relationship between religiosity and job performance (2.560). However, there is no significant relationship between religiosity and work engagement (H5; t-value = 1.341). This is due to one of trap question in the questionnaire of religiosity section which is not realized by some sample of respondents. The huge gap of answers in Likert scale really impact on the significance. Nevertheless, since the beta of path coefficient of both religiosity and work engagement is 0.108 (p<0.05), both variable have significant correlation.

Overall, as the consequences of the positive results, the researcher embraces all of the relationship into one last hypothesis (H6). The last hypothesis described that there is positive relationship between Islamic work ethics and religiosity towards job performance, and the mediating effect of work engagement.

Mediating Effect

In this research, the researcher analyzed two mediating effect, namely the mediating effect of work engagement in the relationship between Islamic work ethics (IWE) and job performance and the mediating effect of work engagement between religiosity and job performance. Before mediating effect was analyzed, three criteria for mediation analysis are discovered by the researcher. First, predictors (IWE and religiosity) have significant influence on mediator. Second, the mediator has significant influence on the criterion variable (job performance). Third, predictors (IWE and religiosity) have significant influence on the criterion variable (job performance) in the absence of mediators' influences. In this regard, the bootstrapping is applied in order to run the mediation

effect (Hair, 2010), which is significant if the calculated t-value is 1.96 or higher (p<0.05). The results of bootstrapping are demonstrated in Table 4.9 and Appendix B.

In term of the mediating effect of work engagement in the relationship between IWE and job performance, there is a strong significant impact of IWE on work engagement (5.450, p<0.05) as well as work engagement on job performance (4.378, p<0.05). This correlation implies that IWE, indirectly, have strong significant impact towards job performance.

On the other hand, religiosity has no significant impact on work engagement (1.341, p<0.05), yet there is a significant impact of work engagement on job performance (4.378, p<0.05). The insignificance between religiosity and work engagement is due to disproportionate frequency while answering in a trap question given in religiosity section that not realized by most of respondents. This imbalance give a big impact on the significance. Furthermore, based on collinearity statistic or variance inflation factor (VIF) in appendix B, the results shown above than 1 but lower than 5, which means that all of predictors are moderately correlated and there is no collinearity issues in this study (Hair, Ringle, & Sarstedt, 2011).

On the other hand, there is also a significant, direct impact of IWE and Religiosity on job performance (1.331, p<0.05 and 2.560 p<0.05). In other words, without or with the mediator, both IWE and religiosity can be examined.As a consequence, the mediating effect of work engagement in the relationship between IWE and religiosity on job performance is confirmed by the calculated of t-value. Whereby the t-value is exceeded 1.64 for one-tailed test (1.794, p<0.01). Thus hypothesis 6 is supported, that is, there is an indirect effect of IWE and religiosity through work engagement on job performance.

4.4.3   Assess of the Level of Predictive Power (R^2)

Predictive power of the structural model can be assessed by the R2 value of the endogenous construct (Hair et al. 2012). Thus, R-squared simply defined as the "percent of variance explained" by the model. In this study the R2 value is 0.240, which suggesting that 24% of the variance of work engagement can be explained by Islamic work ethics and religiosity. While the R2 value of 0.455 suggests that 45.5% of the variance in job performance can be explained by work engagement.

4.4.4   Assess the Effect of f^2 size

In evaluating the R2 values, the change in the R2 value can be used to evaluate and explored to see whether the influence of omitted construct on the endogenous construct has a substantive impact (Hair et al. 2012). The substantive impact is referred as effect of f2 size. Cohen (1988) stated the guidelines for assessing f2, whereby the sequence of values of 0.02, 0.15 and 0.35 respectively, represents small, medium, and large effects of the exogenous latent variable. In this study, after assessing the structural model, the effect of f2 size is obtained directly through Smart-PLS. The figure of f2 size is illustrated in Appendix B, while the result is summarized in the table 4.10 as follows:

	IWE	JP	R	WE
IWE		0.023		0.156
JP				
R		0.049		0.010
WE		0.315		

Table 4.10: f Square

The endogenous construct is work engagement. Based on table 4.10, the exogenous constructs religiosity and Islamic work ethics for explaining the endogenous latent variable (work engagement) that has f2 effect size of 0.010 and 0.156 respectively. This indicates that religiosity represents small effects of exogenous latent variable. Meanwhile, Islamic work ethics, represents medium effects of exogenous latent variable.

Another endogenous construct is job performance. Based on table 4.10, the exogenous constructs Islamic work ethics, religiosity, and work engagement for explaining the endogenous latent variable (job performance) that has f2 effect size of 0.023, 0.049, and 0.315 respectively. This indicates that Islamic work ethics and religiosity represent small effects of exogenous latent variable. Whereas work engagement represents large effects of exogenous latent variable.

4.4.5   Assess the predictive relevance Q^2 and the q^2 effect size

The Q² measure utilizes a sample re-use technique that omits part of the data matrix and uses the model estimates to predict the omitted part. The Q2 also forecasts for data points of the indicators in reflective measurement models of multi-item as well as single-item endogenous constructs accurately. As a relative measure of predictive relevance, values of 0.02, 0.15, and 0.35 indicate that an exogenous construct has a small, medium, or large predictive relevance.

The value of Q² is obtainable by using two different approaches, namely cross-validated redundancy and cross-validated communality approach. Nevertheless, as a measure of Q², this study only uses cross-validated redundancy in order to predict eliminated data points. The key elements of cross-validated redundancy are structural model.

The endogenous construct is work engagement. To calculate q2 effect size for work engagement, Y1 represents Islamic work ethics and Y2 represents religiosity. In this study, the Q2 included value is 0.056. In contrast, the Q2 excluded Y1 value is 0.052 and the Q2 excluded Y2 value is 0.040. Consequently, exogenous constructs Islamic work ethics and religiosity for explaining the endogenous latent variable (work engagement) that has q2 effect size of 0.010 and 0.025 respectively. Therefore, effect size of construct Islamic work ethics and religiosity

Another endogenous construct is job performance. To calculate q2 effect size for job performance, Y1 represents Islamic work ethics, Y2 represents religiosity, and Y2 represents work engagement. In this study, the Q2 included value is 0.246. In contrast, the Q2 excluded Y1 value is 0.215 and the Q2 excluded Y2 value is 0.189 and the Q2 excluded Y3 is 0.239. Consequently, exogenous constructs Islamic work ethics, religiosity, and work engagement for explaining the endogenous latent variable (job performance) that has q2 effect size of 0.030, 0.025 and 0.010 respectively.

4.5   Summary

Generally, this chapter discusses the data analysis performed in this study. For construct validity, the convergent and discriminant validity was tested. In assessing the structural model, the hypothesis was tested with the purpose to answer the research questions as well as fulfilling the research objective. Briefly, the findings of the study show that Islamic work ethics, religiosity, and work engagement are significant predictors toward job performance. In the meantime, work engagement also is identified to have a positive position as mediator.

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

5.1   Introduction

In this final chapter, it presents the discussion on the findings of this study which aimed to identify the mediating effect of work engagement in the relationship between IWE and religiosity towards job performance. This chapter summarizes the research problem, research objective, methodology of this study, and data analysis. Additionally, this chapter also attached the implications and possible limitations on this study, and the recommendations for future research.

5.2   Research Process Overview

This research is conducted to examine the relationship between Islamic work ethics (IWE) and religiosity on job performance and simultaneously, work engagement as the mediating. Additionally, in the previous chapter, literature review and underpinning theory related to the research have been provided. This study utilized Theory of Planned Behavior as the main and the

only theory. The sample of this research was taken from 150 staffs in Insaniah Universiti College which consists of academic and administrative staffs. The collected data analyzed by using SPSS software version 19.0, then the output transferred to Smart-PLS as the final statistical analysis tools. Through the statistical analysis tools, the descriptive statistics were used (SPSS) to examine the basic background of respondents.

Additionally, in order to analyze the significant correlation of the hypothesis as well as the relationship between independent, mediator and dependent variable, multiple regression analysis and correlation analysis were used. Concisely, this research is expected to be used as a reference for the management of the university to provide deep understanding on Islamic work ethics, religiosity, and work engagement among its employees in order to sustain its employees' performance.

5.3   Recapitulation of Results and Research Findings

Considering the results from Chapter Four, it can be inferred that work engagement have full mediating effect on the relationship between IWE and religiosity on job performance. Additionally, this study also showed that there are significant and even strong relationship between work engagement and job performance. Furthermore, through the existence of work engagement, it enhances the strength of the relationship between IWE and religiosity on job performance.

Based on the respondents' background and responses, administrative staff was the most who give responds and inputs to this study. Thus, the study found that the administrative staffs were not fully satisfied with the jobs they have. Nevertheless, the admins keep engaging in their jobs in order to fulfill their daily needs.

In addition, through data analysis and many observations, the study revealed that most of the employees who have great IWE were fully engaged in their jobs. And based on the level of significance in the final framework model, employees who fully engage simultaneously performed well in their jobs. However, the study also found that the employees were engaged not fully for the sake of Allah, but for the fulfillment of their daily needs. But then again, as long as employees have strong realization on religiosity, the employees will do their daily work ethically, which at the same time will lead the employees to engage and perform well in their job.

Overall, all of these findings are in line with the theory of planned behavior (TBP). Which stated that, each of action, perception, and behavior is under control and based on individual's intention. Employees that have strong belief and perception of IWE and religiosity, tend to have strong intention to engage and perform as well as possible.

Research Objective 1

To determine the relationship between IWE and job performance

Based on the findings in Chapter 4, IWE have less significant relationship towards job performance (1.331, $p<0.05$). However, in term of the mediating effect of work engagement in the relationship between IWE and job performance, there is a strong significant impact of IWE on work engagement (5.450, $p<0.05$) as well as work engagement on job performance (4.378, $p<0.05$). of and 2.560 $p<0.05$). Thus, IWE indirectly impact significant relationship towards job performance.

This finding is in accordance with the current research in 2015 that conducted by Parsa, Hezarjarib and Mohammadi, in which stated that the level of correlation between IWE and job performance is r = 0.397, $p<0.05$, which mean that both variable also have moderate relationship.

Research Objective 2

To observe the relationship between religiosity and job performance

Based on previous discussion, this study found that there is significant, direct impact of Religiosity towards job performance (2.560 p<0.05). Briefly, religiosity have positive relationship towards great level of job performance.

This finding is in compliance with the study conducted by Osman-Gani, Hashim and Ismail in 2012. Those researchers also stated that religiosity have a significant positive relationship with job performance. In their study, the coefficients of religiosity increase significantly from 0.26 to 0.30, which means that through the realization on religiosity, the employees achieve a better performance.

Research Objective 3

To examine the relationship between work engagement and Job performance

The extent of the relationship between work engagement and job performance scored the second highest rate of significance compared with the other group, whereby (4.378, p<0.05). This finding is supported by previous finding that conducted by Abdullah (2014) which found that the relationship between work engagement and job performance has correlation value of r = 0.418, p < 0.05). While the level of significant is β=0.418, P < 0.05, which indicates that work engagement has a significant positive relationship in influencing greater job performance.

Research Objective 4

To evaluate the relationship between IWE and work engagement.

The extent of relationship between IWE and work engagement scored the highest rate of significance compared with the other group (5.450, p<0.05). This finding is in line with the current research that conducted by Salmabadi, Fatehi, Fandokht, Estend and Musaviyeh (2015) which stated that the results indicated that there is a positive significant relationship between Islamic work ethics and work engagement whereby the correlation stated is r = 0.312, p<0.05). They also point out that work ethics can predict work engagement while its changes up and increase to 17%.

Research Objective 5

To determine the relationship between religiosity and work engagement

The finding founds that there is less significant impact of religiosity on work engagement (1.341, p<0.05). However, t-value between religiosity and work engagement is insignificant due to one of trap question in the questionnaire of religiosity section which is not realized by most sample of respondents.

Concisely, this finding is in line with the numerous qualitative and theoretical researches. Which point out that people who have higher Islamic religiosity are more inclined to work because of Islam. In line with the study conducted by Bakar (2013), she stated that people who have Islamic values do have consequences and concerns for their workplace. In addition, Endot (1995) have been classified eleven basic values of Islam which will shape the employees' behavior to engage well in their work. Furthermore, the practices in the workplace are strongly correlated with their religious beliefs (Ali & AlOwaihan 2008) and religious prescriptions (Randaree & El-Faramawy 2011).

Research Objective 6

To identify the mediating effect of work engagement on the relationship between IWE and religiosity on Job performance.

Finding from chapter 4 demonstrated that, when work engagement act as a mediating for IWE and religiosity towards job performance, the outputs shows strong and significant positive relationship. Although the result between Islamic work ethics and job performance is less significant, it becomes significant since work engagement as a full mediating variable has taken places.

In term of the mediating effect of work engagement in the relationship between IWE and job performance, there is a strong significant impact of IWE on work engagement (5.450, $p<0.05$) as well as work engagement on job performance (4.378, $p<0.05$). However, there is less significant impact of religiosity on work engagement (1.341, $p<0.05$), yet a significant impact of work engagement on job performance (4.378, $p<0.05$). On the other hand, there is also a significant, direct impact of IWE and Religiosity on job performance (1.331, $p<0.05$ and 2.560 $p<0.05$). As a consequence, the mediating effect of work engagement in the relationship between IWE and religiosity on job performance is confirmed by the calculated of t-value. Whereby the t-value is exceeded 1.64 for one-tailed test (1.794, $p<0.01$). On the whole, there is an indirect effect of IWE and religiosity through work engagement on job performance.

5.4 Implication of Study

This study is given some implications for employees in any organization, particularly the employees in Higher Education Institutions (HEIs), either administrative or academic staff. Additionally, this study also has contributed scholars and practitioners some information for deep understanding to conduct another future research for the next study. It also helps the organization

especially Human Resource Manager in ensuring that the employees in all levels of position are gaining better understanding about the IWE and religiosity in order to have great engagement and performance.

5.4.1 Theoretical Implications

The theoretical implications of this study are the advantages of the findings which can be used for future reference. Additionally, the questionnaire which has been adopted were found as valid and highly reliable items. Even though the complete model was not evident, this study has shown that the implementation of IWE and the high understanding on religiosity with the mediating of work engagement have encouraged an employee to have a great job performance.

5.4.2 Practical Implications

The findings of the study highlight numerous implications either in managerial or individual side. As pointed out before, there is a need to comprehend the importance of IWE and deep understanding on religiosity which can contribute in delivering high level of work engagement and job performance. It is of utmost importance that the employees' understanding on IWE and religiosity constantly evaluated by the top management. Since, when the employees have a deep understanding, employees will put their understanding on the practices in their daily life. Therefore, in the same situation for the top management, need to understand the outcomes that they will get if they put IWE and religiosity as the base of daily work. This basic needs will lead them to have a great and long lasting prosperity compared if the management behaves in an unethical way or even contradict with the sense of religiosity.

5.5 Limitation of the Study

While conducting this study, there are many limitations the researcher has found. Such as lack of information and shortage of time. Moreover, some respondents refused to answer the questionnaire given and not giving cooperation. Additionally, since the target respondents were among administrative and academic staff, the researcher found the difficulties in collecting the data from the lecturers in Insaniah University College. During the research conducted, cooperation from the respondents is very important due to the accuracy of their responses are very significant to defend the results.

5.6 Recommendation for Future Research

In order to understand what other factors that could mediate the relationship between the independent and dependent variable, future researchers should do a test on other mediating factor. This can be such a contribution and knowledge for managers and employees to enhance the understanding of the effect of work engagement as the mediating on the relationship between IWE and religiosity towards job performance.

At the same time, future researchers who conduct the research in HEIs also can do a test on student performance as another dependent variable. Since the performance of administrative or academic staff will simultaneously give an effect on the student perception about the institution. Nowadays, all HEIs really competes in promoting the facilities to the internal customers or known as the student itself. But, at the same time, management should evaluate their staff performance in dealing with the students. Because, student response and performance are one of the important asset to the university. In addition, it is recommended to the executive management and general

managers to establish ethical workspace, deep understanding on the importance of religiosity in the workplace, and promote employees to Islamic and ethical activities so that hoped to encourage the employees to have greater engagement and performance.

Last but not least, this study could be conducted with the other independent variable. Such as political office, spirituality, or it can be expanded to the student and employees performance in other colleges or universities.

5.7   Conclusion

As a conclusion, this study examines the mediating effect of work engagement on the relationship between IWE and religiosity on job performance. Work engagement is one of the most essential and significant elements in any organization need to focus. Without a great engagement, it is difficult to ensure good performance prolonged. Therefore, management of human resource should discover the accurate way in giving deep realization on IWE and religiosity in order them to engage well. Moreover, if all of the employees are Muslims, the Muslims should know that all things that they do must be accounted as the worship to Allah, not only for monetary reward.

Overall, purposes, research question, research objective, and hypothesis of this study have been fulfilled and achieved. The whole question of this study has been presented, as well as the recommendations for future research.

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