Universiti Utara Malaysia

FACTORS THAT INFLUENCE
ISLAMIC WORK ETHICS AMONG EMPLOYEES:
A STUDY AT HIG LANGKAWI HOLDINGS SDN. BHD.

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MASTER OF SCIENCE (MANAGEMENT)
UNIVERSITI UTARA MALAYSIA
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By

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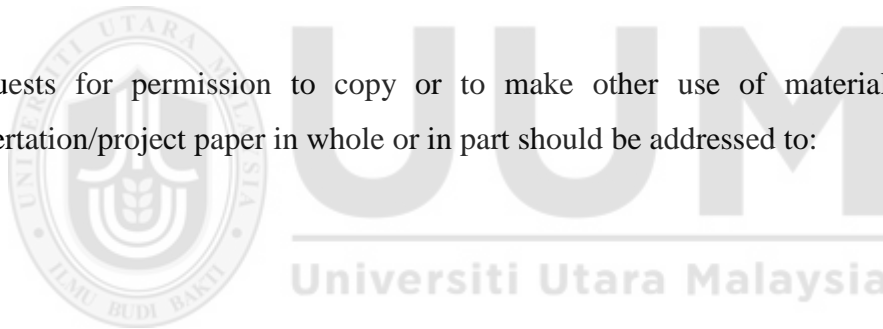
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ABSTRAK

Kajian ini bertujuan untuk mengenalpasti faktor-faktor pendorong pengamalan etika kerja Islam di kalangan pekerja Haji Ismail Group (HIG) Langkawi Holdings Sdn. Bhd. yang beroperasi di Langkawi, Kedah. Kajian ini terhasil berikutan kurangnya perhatian diberikan berkaitan pengamalan etika kerja Islam dan faktor pendorong pengamalannya dalam konteks pekerja terutama di dalam persekitaran Malaysia. Melalui kajian ini, etika kerja Islam dan faktor pendorongnya telah diukur untuk mengenalpasti faktor-faktor pendorong tersebut dan perkaitannya terhadap pengamalan etika kerja Islam di kalangan pekerja. Analisis data telah dilaksanakan menggunakan Statistical Package for Social Science (SPSS) versi 21.0. Hasil kajian menunjukkan hubungan yang positif antara sokongan organisasi, pendidikan Islam, kesepadanan individu-kerjaya dan kesepadanan individu-organisasi dengan etika kerja Islam di kalangan pekerja. Hubungkait yang positif tersebut menunjukkan faktor-faktor ini adalah signifikan ke arah mendorong para pekerja mengamalkan etika kerja Islam dalam rutin kerja mereka. Melalui kajian ini juga mendapati faktor pendorong utama ke arah pengamalan etika kerja Islam di kalangan pekerja adalah pendidikan Islam.

ABSTRACT

The purpose of this study was to review the factors that influence Islamic work ethics among the employees of Haji Ismail Group (HIG) Langkawi Holdings Sdn. Bhd. that located in Langkawi, Kedah. This study due to the lack of attention given regarding of the factors that influence the implementation of Islamic work ethics among employees especially in contexs of Malaysia's environment. From this study, Islamic work ethics and it's factors were measured it's relationship in the implementation of Islamic work ethics among the employees and to identify the most dominant factor of Islamic work ethics among the employees. The data analysis was done by Statistical Package for Social Science (SPSS) version 21.0. The results showed a positive relationships between the perceived organizational support, Islamic education, person job fit and person organization fit with Islamic Work Ethics among employees. These positive relationships showing all these factors are significant as the factors of influencing employees to practice Islamic work ethics in their work routine. This study also found that the most dominant factor towards the implementation of the Islamic work ethics among employees is the Islamic education.

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May Allah give all His bless and best things to all of you.

DEDICATION

I dedicated this dissertation to :

My beloved husband, Ustaz Mohd Isa Hj. Abd Rahman

My soleh solehah children, Fatimah, Muhammad Hazim Hafiz,
Muhammad Akmal Hafiz, Mawaddah, 'Aisyah, Nur Zahirah

My beloved parents, Alias Mohd Rejab and Zarinah Othman

-Thank you for all your love, *du'a* and understanding-

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LIST OF ABBREVIATION

D-A   Demand Abilities

DV   Dependent Variable

HIG   Haji Ismail Group

IWE   Islamic Work Ethics

IV   Independent Variable

KSA   Knowledges Skills Abilities

N-S   Need Supply

pbuh   peace & blessing upon him

POS   Perceived Organizational Support

Sdn. Bhd.   Sendirian Berhad

SPSS   Statistical Package for Social Science

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CHAPTER ONE

INTRODUCTION OF STUDY

1.1   Introduction

This chapter presents the background of the study, the problem statement, research questions, research objectives, significance of study, definition of terms and the organisation of the thesis.

1.2   Background of Study

Most of human's adult, spent more than thirty years and more of their adult's time for work in their daily lives. From the the Prophet Adam's decades, work plays an important role in human's life and comes a need that cannot be separated from human's life cycle. As along the growth of time, Islam give a high recognition in term of work as in Allah say in Surah at-Taubah versus 105 that mean as:

> *"And say: Work; so Allah will see your work and (so will) His Apostle and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did."*

The Holy Prophet (may peace upon him) said, narrated by Al-Baihaqi,

> *" Allah s.w.t love those who do his work with the best."*

Additionally, The Holy Prophet (may peace upon him) said,

> *" Surely, Allah love those who among you if do any work, he do it with the best."*

<div align="right">(Narrated by Al-Baihaqi)</div>

This is proven that "Work" is an aspect of life that emphasized in Islam and give a great impact in our daily life especially as a tool in a meaning 'searching *rezeki*' in Islam. In Islam, work is perceived as religious duty. Work is a dedicative effort in striving to increase one's interest economically, socially, and psychologically, as well as to sustain social prestige, to advance societal welfare and reaffirm faith. In other words, work ia a mean to safeguard the five essential human needs namely their faith, their self, their intelect, their posterity and their wealth.

According to Aslam (2012), employees are the most important assets for organization and their behavior not only affected themselves but also affect the organizational performance. The term 'employee' means any worker who offers his/her mental or physical service in exchange for certain material compensation. The words 'employee', 'workers', and 'servant' are used interchangeably. Their dedication, commitment and concerted effort in performing their duties contributed to performance of the organization. Values for quality employees comprise possessing the right attitude, good character and effective skills. Employees must also acquire inner strength as to be more productive and efficient in serving the society and organisation, mentioned in the following Quranic verse (Ar-Ra'd, 13:11):

> *"Allah will not change the fate of a people until they change what is in themselves."*

Islamic work ethics is a set of norms that promote and encourage the employees being personally responsible and accountable for any set of work allocated to him and

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related to inherent values and beliefs from the Quran and the Sunnah and a combination of economic, social and moral elements. The concept of the Islamic work ethic has its origin in the Quran, the sayings and practice of Phophet Muhammad who preached that hard work caused sins to be absolved and that "no one eats better food than that which he eats out of his work." For instance, the Quran often speaks about honesty and justice in trade, and it calls for an equitable and fair distribution of wealth in society. The Quran encourages human to acquire skills and technology, and highly praises those who strive in order to earn a living. The Quran is against laziness and waste of time by either remaining idle or engaging oneself in unproductive activity. The ethics of Islam counsels against begging and against living as a parasite on the labours of others (Abbas, 2008). The Islamic work ethics views dedication to work as a virtue. Sufficient effort should go into one's work which is seen as obligatory for a capable individual. The Islamic work ethic emphasize cooperation in work and consultation is seen as a way of overcoming obstacles and avoiding mistakes. Social relations at work are encouraged in order to meet one's needs and establish equilibrium in one's individual and social life.

1.3   Problem Statement

In recent years, attitudes toward work in organizations are being assessed as the panacea to organizational success. Many cases of corporate scandals and collapse provide evidence that moral misconducts among the employees may contribute to the financial disaster of the company (Siti Khadijah, Kamaluddin & Salin, 2015). There are some organization that have continuance unethical cases and suffering from their ethical

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disorder. Morever, to achieve targets or exceed performance level, employees sometimes adopt illegal activities that will give impact to themselves and their organization. This is proven by the statistic from Suruhanjaya Pencegahan Rasuah Malaysia (SPRM) that there are increasing trend of amount caught cases in recent years. In year of 2013, there was 509 cases, in year 2014 there was 552 cases and in 2015, there was 841 cases. This scenario also can be seen by numerous corporate scandals in the western society and subsequently became contagious to other parts of the world. This crisis epitomises the destruction of a society which is underpinned by secular-based values. In this regard, Kuczmarski and Kuczmaski (1995) admit that:

> *"The problems that plague society are mirrored in the work-place. The disintegration of the family unit and a corresponding erosion of valuesis paralleled by dysfunctional organizations. Employees need values they can believe in. Without a reason to believe that is based on a set of common organizational norms and values , profits and productivity will decline".*

<div align="right">(Syed Muhammad, 1992)</div>

The concern over work ethics and the effects of success and failure of organization are critically debated toward the seriousness of lack ethical values. Institut Integriti Malaysia (INTEGRITI) stated that the increasing of cases and scandals in the whole world was caused by ethics' dilemma and the integrity' risk. This is why the modern community must have an integrity and creability leaders to lead the people. It also a reason for every organization have an ethical code of conduct and work ethics become a paramount issue in organizational management. (Adi, Azizi & Abdullah, 2015; Shagufta Sarwar & James Baba, 2013; Muhammad Mustakim et al., 2014). Therefore, it is an important task for organizations to know how to integrate this moral dimension into management conducted and how this moral standards apply to social systems and organizations that can produce and distribute good service and good behaviour within employees.

In recent years, a number of practical studies took place to investigate ethical beliefs and intentions across different cultures (Graham, 1985). Ethics comes one of the most commonly discussed and researched topic in the recent years from the fact that there have witnessed a number of dishonors that are attributed to the lack of the ethical set of behavior (Hodgetts & Luthans, 2000; Rokhman, 2010). Quddus et al. (2009) noted that there is an increasing importance in working ethics. According to Al-Modaf (2005), work ethics are necessary for any organization to function, make profit and maintain in the future. Work ethics contributes in economic development (Congleton, 1991), as well as it mobilizes the success of the organization and its employees (Yunus et al., 2011).

Islamic work ethics may defined as the set of moral principles that distinguish what is right from what is wrong in the Islamic context (Beekun, 1997). Islamic work ethics is an orientation towards work and approaches work as a virtue in human's lives (Rizk, 2008). Islamic work ethics is a unique solution to facilitate and enhance employees's attitude towards their behavior and work commitments. Islamic work ethics has its origin from the Quran and the sayings and actions of Prophet Muhammad (pbuh) (Ali & Al-Owaihan, 2008,1999). Islamic work ethics Islamic work ethics is useful for the both individual and organization as a whole effectively management and sustainable development. The important of implementation Islamic work ethics in organization management is to produce employees who practise work as a worship of Allah. Since every individual in social order is answerable to Allah, so even in that social order each individual is personally directing his true and real loyalty, *ta'ah*, to Allah alone. From that, the employees will work hard, sincere, honest, responsible and put Allah's judgement first than judgement of other people. Indirectly, work as *'ibadah'* will prevent the employees

from corruption and dishonest. Some of organization implement Islamic work ethics in their management to ensure that all these problems can be handle wisely.

Mustakim (2015) stated, the importances of Islamic work ethics in organisations are; (1) to fullfill the needs of human being, (2) to exist the level of confidence from community, (3) to bind the employees and the management as a unity, (4) to value added the decision making, and (5) to increase the long term profit. The realization of the significance of Islamic work ethics in organisations, Malaysian Government has introduced some policies to the publics' and private's sectors to enhance the implementation of the Islamic work ethics among employees; such as *'Etika Kerja Dalam Islam (1987)'*, *'Dasar Penerapan Nilai-nilai Islam dalam Pentadbiran (1985)'*, *'Pendekatan Islam Hadhari (2004)'*, *'Pendekatan Wasatiyyah (2010)'* for public sectors; and '*Kod Etika Amalan Perniagaan Malaysia (1983)'*, *'Rukuniaga Malaysia (2003)'* for private sectors. All these efforts have seen as the initiatives of government to enforce and expanding the Islamic work ethics as the medium of serving the high qualities of employees and outcomes.

Most previous research stressed on the effect of the relationship between Islamic work ethics to work performance, production of work, work capability, effect of work ethics and others; but less of researches related to the factors that influence the employees to practice the Islamic work ethics in their daily life of work (Muhammad Mustakim et al., 2014). There are some researches that focusing on the factors that influence towards the implementation of Islamic Work Ethics. The factors are human's factor, education, working environment, appreciation on the excellent work, leadership, policy maker, local culture and the Islamic values implementation's policies (Mustafa, 1996; Muhammad

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Nasri & Muhammad, 2006; Sharifah Hayati, 2000; Shukri & Razali, 2001; Ali & A-Kazemi, 2007; Al- A'ali, 2008 and Rose & Kumar, 2010).

Generally, the factors that influence Islamic work ethics that has been presented in this research is taken from previous researches. Nor Azzah (2007) has shown that the employees's awareness of Islamic work ethics is the main factor that influence the employees to implement Code of Islamic Ethics in Tabung Haji. Based on Beekun (2006), there are three factors that drived the implementation of Islamic Work Ethics. There are (1) legislative factor, (2) individual factor and (3) organization factor. The legislative factor is consider as extrinsic factor and both individual and organization's factors are consider as intrinsic factors (Nor' Azzah & Siti, 2013). This study will be focusing in intrinsic factors because it is the main force that can drive someone to determine and put the best effort to achieve him/her goal (Hezberg 1966) and based on *Self Determination Theory* someone that have *Self Determination* is someone that have intrinsic motivation that drived he/she to do something with from full of him/herself (Ryan, Deci 1985) .So, in this study attempts to identify the relationship of the intrinsic factors; namely individual and organization's factors that are both divided into two types; that are Islamic education and person job fit for individual factor with Islamic work ethics; and perceived organizational support and person organization fit for organization factor with Islamic work ethics. The choosen factors are analysed to identify their relationships with Islamic work ethics and from that this dissertation will determine the most dominant factor that influence the implementation of Islamic work ethics among employees. The finding of this study hopefully can give a positive impact to the authorities become easier to achieve effectively implement the Islamic work ethics in

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organization. Therefore, this is the reason why factors that influence Islamic work ethics become the topic for this research.

1.4   Research Questions

i)   Do perceived organizational support, Islamic education, person job fit and person organisation fit related to Islamic work ethics?

ii)   Which is the most dominant factor that contribute to the implementation of Islamic work ethics among employess?

1.5   Research Objectives

The objectives of this study are:

1.5.1   To determine the relationship between perceived organizational support with Islamic work ethics

1.5.2   To determine the relationship between Islamic education with Islamic work ethics

1.5.3   To determine the relationship between person job fit with Islamic work ethics

1.5.4   To determine the relationship between person organization fit with Islamic work ethics

1.5.5   To identify the most dominant factor that contribute towards the implementation of Islamic work ethics among employees

1.6 Significance of the Study

Based on theoretical perspective, this study aims to provide some insights on the Islamic work ethics especially to identify the relationships among all the measurement adapted and from the aspect of the factors that influence Islamic work ethics among the employees especially from the view of intrinsic factors that divided into individual and organisation factors.

The findings from this study are expected can give a significance contribution in the Islamic work ethics domain. From feasibility, this study hopefully could give a positive impact to organisation to implement Islamic work ethics as a tool of success in their management. On top of that, this study aims to identify the factors that influence Islamic work ethics among employees, so that it will be useful for the policy makers, practitioners and the management team, to understand and to focus at the selected factor that drives the employees to practice the Islamic work ethics in their daily work. This study also hope that the finding will give some information for top management to plan and to enhance the effectiveness of activities, programmes and guidelines towards enriching the implementation of Islamic work ethics among their employees. This study also intends to develop interests in Islamic work ethics and provide avenues for future scholars to conduct researches in similar or related fields.

1.7 Definitions of Key Terms

The definitions of each concept involved in the present study are presented as follows:

1.7.1   Islamic work ethics

Islamic work ethics is a set of norms that promote and encourage the employees being personally responsible and accountable for any set of work allocated to him and related to inherent values and beliefs from the Quran and the Sunnah and a combination of economic, social and moral elements.

1.7.2   Perceived organizational support

Perceived organizational support is defined as the employee perceptions about the extent to which an organization is willing to reward greater efforts by the employee because the organization values the employee's contribution and cares about his or her well-being.

1.7.3   Islamic education

To harmonize between the good (divine) and the bad (evil) qualities in the human soul that is truly derived from Al-Quran and the Sunnah of the Prophet. The purpose of Islamic education is to harmonize between the good (divine) and the bad (evil) qualities in the human soul. The main aim of harmonizing these two elements is to ensure a balance development of the body, the mind and the soul of individual.

1.7.4 Person job fit

Person job fit is defined as employee perceived their competencies, (knowledge, skills and abilities) congruence with the demands of the job.

1.7.5 Person organization fit

Person organization fit is defined as employees' perceived their individual's knowledge, skills and abilities congruence with organization's demands.

1.8 HIG Langkawi Holdings Sdn Bhd

HIG Langkawi Holdings Sdn. Bhd. is a well-known Bumiputera's wholly-owned company in Langkawi. In this beautiful and attracting island, the name of Haji Ismail Group become a trademark for shopping activities especially for the local tourists. Starting from Haji Ismail Group's company in 1987, this company enlarged it's business by having four subsidiaries in year of 2013. All the subsidiaries of HIG Langkawi Holdings are; Perniagaan Haji Ismail Group Sdn. Bhd. that focusing in groceries and wholesale; HIG Property Sdn. Bhd. that focusing in property development; HIG Travel & Tours Sdn. Bhd. that focusing in serving tour and guides for tourist and HIG Hotel (Langkawi) Sdn. Bhd., which accomodates 78 rooms for guests.

HIG Langkawi Holdings Sdn. Bhd. is chosen in this research because besides it's high reputation in Langkawi, it also one of the company that implement Islamic work ethics as their pillar of achieving success in their management and business. The Islamic approach in their business can be seen especially in their design of building's structures and their daily business and enrichment's activities such as religious's programmes that be held every weekend and other charity programmes for nearby community.

1.9   Organization of Remaining Chapters

This thesis was organized into five chapters. Chapter One provide an explaination about the introduction of the study, problem statement, research questions, research objectives, significance of of study and definitions of key terms.

Chapter Two reviews the concepts of variables, relationship among the variables and the literature review of Islamic work ethics, perceived organizational support, Islamic education, person job fit and person organization fit.

Chapter Three explains the methodological aspects of the study such as the design of the study, population and sample, sampling frames, research framework, instrument development, questionnaires design and research hypotheses.

Chapter Four reports the data analysis process and findings of the study. Lastly, the discussions, implications, limitations and recommendations are discussed in Chapter Five.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter presents a review of literature that is relevant to the research topic. Based on the literature, hypotheses and framework for understanding the relationship between perceived organizational support, Islamic education, person job fit and person organisation fit are also presented.

2.2 Definition and Conceptualization of Variables

The following literature review attempts to reveal an overview of the definition and conceptualization of Islamic work ethics, perceived organizational support, Islamic education, person job fit and person organisation.

2.2.1 Islamic work ethics

Islam as an inclusive religion and a complete way of life, offers comprehensive guidelines on the proper work ethics to be practise by all workers. Hence, it is important for human being to pursue whatever work is available whenever it is

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available subjected to the will of Allah (Siti Khadijah, Kamaluddin & Salin, 2015). Islam guide us to put a goal to work is to make a greater life for ourselves and our families cope with the needs of jihad as jihad defending and upholding Islam. Islam also requires each Muslim to work in a benefit to themselves and society. It's a free choice of employment in accordance with its needs based on inventories and tendencies, abilities, expertise and talent in producing the economic power of life and society as well as in ensuring the continuity of generations of humans in the universe. Work in Islam is the duty of the people connected with the principles of good character, linked to worship and to seek the pleasure of Allah. Work also connect the individual with society so that they can be perceived role, can improve the moral individual in producing a close relationship between them, nourish feelings of love, respect and willing to share joy and sorrow, grief and joy.

Moral values of any society are known as Ethics, that set of moral practices those distinguish between right and wrong. Ethics applies to all human activities. Ethics are the principles that define a behavior right, proper and good. Ethics never dictate a single course of action. They always give means of evaluating and deciding between competing options. 'Work Ethic, in particular, is believed to reflect an individual's attitudes towards various aspects of work, including preference for activity and involvement, attitudes toward monetary and non-monetary rewards, and the desire for upward career mobility (Cherrington (1980) in Yousef (2001).' In other words, the work ethics of a career orientation and attitudes towards work as a value on human life (Rokhman,W. (2010); direction for the participation and involvement of members in the workplace forms, influences the and addresses the needs of individual, a value (Ali Abbas J. & Abdullah Al-Owaihan. (2008). Work ethics is about set of norms that

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promote and encourage the employees being personally responsible and accountable for any set of work allocated to him. This is related to inherent values and beliefs.

From the Islamic point of view, there is no direct translation or meaning of ethics or ethical behaviour, but the term most closely related to ethics in the Quran is call 'khuluq'. Depending on the translation, this could be interpreted as 'character' (Abdullah Yusuf Ali); or 'way of life'; which describes a person's 'character', 'innate disposition' as well as 'habitual behaviour' (Muhammad Asad). Although there is no spesific translation, the Quran uses many terms to describe the concept of goodness or good behaviour such as 'khayr' (goodness), 'birr' (rightteousness), 'qist' (equity), 'adl' (equilibrium & justice), 'haqq' (truth and right), 'ma'ruf' (known and approval) and 'taqwa' (piety). Islamic ethics are anchored by four sources:

(1) The Quran which expresses the work and will of Allah

(2) The Sunnah, which is the body of customs and practices based on the says and deeds of Prophet Muhammad and elaborated on by scholars.

(3) Islamic Law, which draws on the first two sources and is solidified by consessus.

(4) An individual's own conscience when the path has not been clarified by the first three sources. (Muzhafar, 2009).

Ali and Al-Owaihan (2008) explained that work in Islam is situated in the core of the faith and its considered as an integral part of life. Its origin from the Quran and the Sunnah that sayings and actions of Prophet Muhammad (pbuh) (Ali & Al-Owaihan 2008: 1999). The Islamic work ethics includes economic, social and moral elements (Ahmad, 2011). Islamic work ethics constitutes Islam's expectations with respect to

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one's behavior at work with includes human's effort, dedication, and creativity (Sa-U et al, 2008). Essentially, when one has a close relationship with God, one's attitudes and behaviors would tend to be consistent with the rules and stipulations of the religion (Rahman et al. 2006). As a religion, Islam brings a great impact on Muslims as human beings. It helps improve themselves to work and perform better (Mohiuddin, 2012).

Islamic work ethics directly affects intrinsic motivation, job satisfaction and organizational commitment (Keumala & Indra, 2012). Islamic work ethics also have positive and significant relationship with knowledge sharing capability and innovation capability among officers of the public sector in Pakistan (Khurram & Mehwish, 2012). They have observed positive attitudes of officers (Muslim and Non-Muslim) about Islamic Work Ethics in the public sector organizations which have so many benefits like dedication and commitment to work, responsibility to success, hard work, honesty, coorperation and liaison, compositeness fairly, creativity, effective performance and creating the knowledge sharing's environment among the employees. Mohamed Sulaiman et al. (2013) There are improvements in the understanding and practice of Islamic management among Muslim managers as compared to previous study. Most of the managers interviewed were aware about Islamic management. Islamic management is a specific approach developed according to the Islamic principles, which guide the managers in managing the organization. It started with setting the organizational objectives, vision and mission, company's values, code of conduct and ethics, the process of decision making, recruitment, employees training and developments and strategies in managing the bussiness (Mohamed Sulaiman et al., 2013). Islamic work ethics is positively proportional to improve the employees' job

performance as Islamic ethics focus to stick to dedication of believe and worship towards God as well as having honesty and integrity behavior with others, hence this has an impact towards better relation with others (Yousof AlMansoori, 2012).

2.2.2 Perceived organizational support

Perceived organizational support is defined as the degree to which employees believe that their organizations appreciate their contributions and care about their well-being and (Eisenberger et.al.,1986 and 2001) found positive relationship between perceived organization support and job performance through their empirical study. Jokisaari and Nurmi (2009) examined the role played by newcomer's perceived supervisor support on socialization outcomes in organizations. According to the social exchange theory, employees reciprocate what they receive; they reciprocate perceived organizational support by committing to the organization (Blau, 1964; Tsui and Wu, 2005; Emerson, 1976; Homas 1958). Scholars have drawn on this theory to study how perceived organizational support explains the development of affective organizational commitment (Rhoades and Eisenberger, 2002). Employees that perceive that the organization cares abaout their well-being, reciprocate and develop an emotional bond with the organization. (Grant, Dutton, and Rosso, 2008). Eisenberger et al. (1986) found that more an employee perceives the organization is commited to him/her, more he/she is commited to the organization.

2.2.3 Islamic education

The meaning of education in its totality in the context of Islam is fundamentally in the combination of the terms *Tarbiyyah, Ta'lim* and *Ta'dib.* Literally, *Tarbiyyah* means

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'educate', *Ta'lim* means knowledgeable and *Ta'dib* derived from the word 'adaba' means 'moral' (Mohamad Johdi, 2009). The purpose of Islamic education is to harmonize between the good (divine) and the bad (evil) qualities in the human soul. The main aim of harmonizing these two elements is to ensure a balance development of the body, the mind and the soul of individual (Bidmos, 1984, Hassan 1983). The soul is always unconscious except when it is illuminated by the light of goodness and later on becomes conscious (Al-Ghazali, 1988a). In this situation, self-discipline and spiritual training are significant in disciplining the soul to the goodness. Education is the device for enabling an individual to attain full stature and realize his nature, which is divine. It would be realization to become all he has the capacity to be. This was due to this importance of education in Islam that the Muslims established an exemplary system of Islamic education(Iqbal and Zafar, 1996). Consequently, this personality can govern by the Islamic system of values sincerely, willingly and ecstatistically so that one may proceed to the realization of human status as Vicegerent of Allah. This mean that education has a great task in achieving this goal that is moulding a person to become *Khalifatullah* to whom Allah has promised the authority of the universe.

2.2.4   Person job fit

Person job fit is defined as compatibility that exists between an individual person attributes and the job characteristics that contains two parts: Demand-Abilities (D-A) And Need- Supply (N-S)(Cable & DeRue, 2002). Person job fit also refers to the compatibility between an individual's abilities and their job's demands (Kristof,1996; Cable & DeRue, 2002; Iplik et al., 2011). This definition is more related to demand abilities fit which measures how individual abilities meet the demands of a work

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environment (Munchinsky & Monahan, 1987), particularly job. Therefore, based on Munchinsky and Monahan's (1987) conceptualization, person job fit refers to complimentary fit which represents the degree of compability or congruence between an individual's knowledge, skill and abilities's and their job demands.

In Human Resource Management field, person job demand-abilities fit was mostly studied in the context of employees' selection where thr interviewer will select individuals who have commensurate knowledge, skills and abilities (KSA's) for the demands of a job (Caldwell & O'Reilly, 1990; O'Reilly et al., 1991; Saks & Ashforth, 1997). Individuals who have the KSAs tend perform well in the job given and they will present a good job performance and based on this argument, many organizations focus on person job demand-abilities fit in selecting candidates for one position.

Xie (1996) found though factor analysis that perceived ability job fit, decision latitude, and job demands were empirically distint. Person job fit correlated positively with job demands, control, job satisfaction, life satisfaction, age, adequancy of income and tenure. Ability person job fit correlated negatively with anxiety and depression (Xie, 1996).

2.2.5 Person Organization Fit

Person organization fit is defined as measure of fit among workers and the organizations (Silverthorne, 2004) and contruct that has multiple conceptualizations (Westerman & Cyr, 2004). Person organization fit has been broadly defined as congruence between an individual and an organization. However, many researchers had conceptualized person organization fit differently depending on their approaches

and perspectives. The first research pertaining to person organization fit was done by Tom (1971) and he conceptualized person organization fit as the degree of congruence between employees' personality and organizational climate (Kristof-Brown et.al.,2005). He claimed that employees who possessed personality that matched a particular organizational climate tended to be more successful. They would present organizational images and produce positive behavior needed by their organization.

However, the definition by Tom (1971) did not receive much attention from the researcher as Chatman (1989) in his seminal work regarding the importance of person organization fit had popularized the importance of employees' value that is congruence to their organization's value. On personal side, values can be defined as "enduring belief through which a spesific mode of conduct or end-state is personally preferableto its opposite"(Rokeach, 1973), while organizational values side refers to a detailed and comprehensive justification or reasoning for action for employees' appropriate behavior within an organization and for the successful functions of organizational activities and system (Chatman, 1989). Basically, Chatman (1989) defined person organization fit as "the congruence between the norms and values of organizations and the values of persons" (Chatman, 1989). Based on this definition, O'Reilly, Chatman and Caldwell (1991) developed Organizational Culture Profile, a value-based instrument to measure value congruence between employees and organization. This instrument had popularized the concept of value congruence as the definition of person organization fit, and attracted other researchers to apply the value congruence concept in their person organization fit researches (e.g. Clercq, Fontaine, & Anseel, 2008; Lauver & Kristof-Brown, 2001). To support this argument, the

results of meta-analysis study by Hoffman and Woehr (2006) revealed that the majority of person organization fit as value congruence in their studies.

Additionally, Mohamed (2009) in his study concluded that there were four different operationalizations of person organization fit that had been used in the past empirical researches (e.g Cable & DeRue, 2002; Kristof, 1996; Bretz & Judge, 1994, Segikuchi, 2004). The first operationallization is the congruence between an individual and organizational value. This form of person organization fit is frequently used as it was popularized by Chatman (1989) and O'Reilly, Chatman and Caldwell (1991) through the development of Organizational Culture Profile. The second operationalization is the goal congruence as it compares the similarity between individual goals and organizational goals. The third operationalization is the match between individual preferences or needs and organizational system and structures, and the last operationalization is the match between the characteristics of individual personality and organizational climate. The last form of person organization fit was referred to initial conceptualization of person organization fit by Tom (1971).

With reference to definition by Mohamed (2009), he only covered the definition of person organization supplementary fit. Tom (1971) and Chatman (1989) basically covered the degree of congruence or similarity between employees' and their organization. Even though Tom (1971) and Chatman (1989) had conceptualized the meaning of congruence in term of personality and value, it still covered the supplementary side of person organization fit and a few studies had explored complementary side of person organization fit (e.g. Bretz & Judge, 1994, Segikuchi,

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2004). According to Kristof (1996), person organization fit refers to "compatibility between people and organizations that occurs when (a) at least one entity provides what the other needs, or (b) they share similar, fundamental characteristics, or (c) both"(pp.4-5). Edward (1991) in his study focused on the term abilities as having specific knowledge, skills and abilities that fulfill the requirement of a work environment. Additionally, organization requirement could be spesific organizational demands, in terms of attaining organizational mission, vision and goals. Person organization fit correlated positively with employee perceptions of their person job fit, job satisfaction, organizational commitment, willingness to recommend the organization to others, and employee rating of the importance of person job fit (Cable & Judge, 1996).

2.3   Hypotheses Development

2.3.1   Relationship between perceived organizational support with Islamic work ethics

Beekun (2006) has proven that organization's factor has positive relationship with Islamic work ethics. In this study, organization's factor is determine as perceived organizational support that one of the organization's dimension. Perceived organization support is defined as the degree to which employees believe that their organizations appreciate their contributions and care about their well-being and (Eisenberger et.al.,1986 and 2001). The research that almost nearly same and correlated with perceived organizational support with Islamic work ethics was

done by Muzhafar (2009) stated that, there was a significant relationship between Islamic motivation with work ethics toward manager/ leader in organization. Additionally, there was a significant relationship between Islamic motivation with work ethics toward lower grade employees. This relationship can be related to relationship of the Islamic work ethics with the perceived organizational support.

> H^1 :There is positive relationship between perceived organizational
>
> support and Islamic work ethics.

2.3.2 Relationship between Islamic education with Islamic work ethics

Al-Ghazali, a great scholar of Islam, has elucidated the relationship between ethics, knowledge and soul, in filling the need to lead others within society. This can be found in his following words:

> *"Ethics can be defined as the knowledge of the soul, its properties and moral traits. He is emphatic that ethics is the paramount practical science, for he who cannot manage or direct his soulwill be ill-equipped to manage the affairs of others. He insisted that ethical enquiry should begin with knowledge of the soul, its powers and properties. This knowledge is the precondition of cleansing the soul, as the Quran itself asserts:*
>
> *"Truly he succeeds that purifies it. And he fails taht corrupts it."*
>
> *(Ash-Shams, 91:9-10)*

Based on Syed Muhammad (1992), knowledge has two kinds; that given by Allah to man; and that acquired by man by means of his own effort of rational enquiry based on experience and observation. Knowledge from Islamic education includes faith and true *(iman)* and the purpose for seeking knowledge is to inculcate

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goodness or justice in man as man and individual self in term of the pragmatic or utilitarian sense of his usefulness to state and society and the world. In fact, based on this given knowledge, is inextricably bound up with Islamic ethics in work's domain and morality.

H^2 :There is positive relationship between Islamic education and Islamic work ethics.

2.3.3   Relationship between person job fit with Islamic work ethics

The research that almost nearly same and correlated with perceived organizational support with Islamic work ethics was done by Muzhafar (2009) stated that, there was a significant relationship between Islamic Motivation with work ethics toward job and responsibility. Additionally, there was a significant relationship between Islamic motivation and moral/attitude (akhlak) toward ownself among employees. This relationship can be related to relationship of the Islamic work ethics with the person job fit. Based on Beekun (2006) and (Nor' Azzah & Siti, 2013), there are three factors that drived the implementation of Islamic Work Ethics. There are (1) legislative factor, (2) individual factor and (3) organization factor. The legislative factor is consider as extrinsic factor and both individual and organization's factors are consider as intrinsic factors. Person job fit is consider in the individual's factor that can drived employees towards the implementing Islamic work ethics.

H^3 :There is positive relationship between person job fit and Islamic work ethics.

2.3.4 Relationship between person organization fit with Islamic work ethics

Prof. Dr. Seyyed Hossein Nasr (1999), stated that, organization and company must act as a driver and protector to enhance the employees to implement Islamic work ethics in their work. Drs. H. Rusydi (1999) also stated that there must be a term of concensual between employer and employees to enhance the implementation of Islamic work ethics. Based on Beekun (2006) and (Nor' Azzah & Siti, 2013), there are three factors that drived the implementation of Islamic work ethics. There are (1) legislative factor, (2) individual factor and (3) organization factor. The legislative factor is consider as extrinsic factor and both individual and organization's factors are consider as intrinsic factors. Person organization fit is consider as one of the organization's factor. The research that almost nearly same and correlated with person organization fit with Islamic Work Ethics was done by Muzhafar (2009) stated that, there was a significant relationship between Islamic motivation with work ethics toward manager/ leader in organization. Additionally, there was a significant relationship between Islamic motivation with work ethics toward lower grade employees. This relationship can be related to relationship of the Islamic work ethics with the person organization fit.

> H^4 :There is positive relationship between person organization fit and
> Islamic work ethics.

2.4   Research Model / Framework
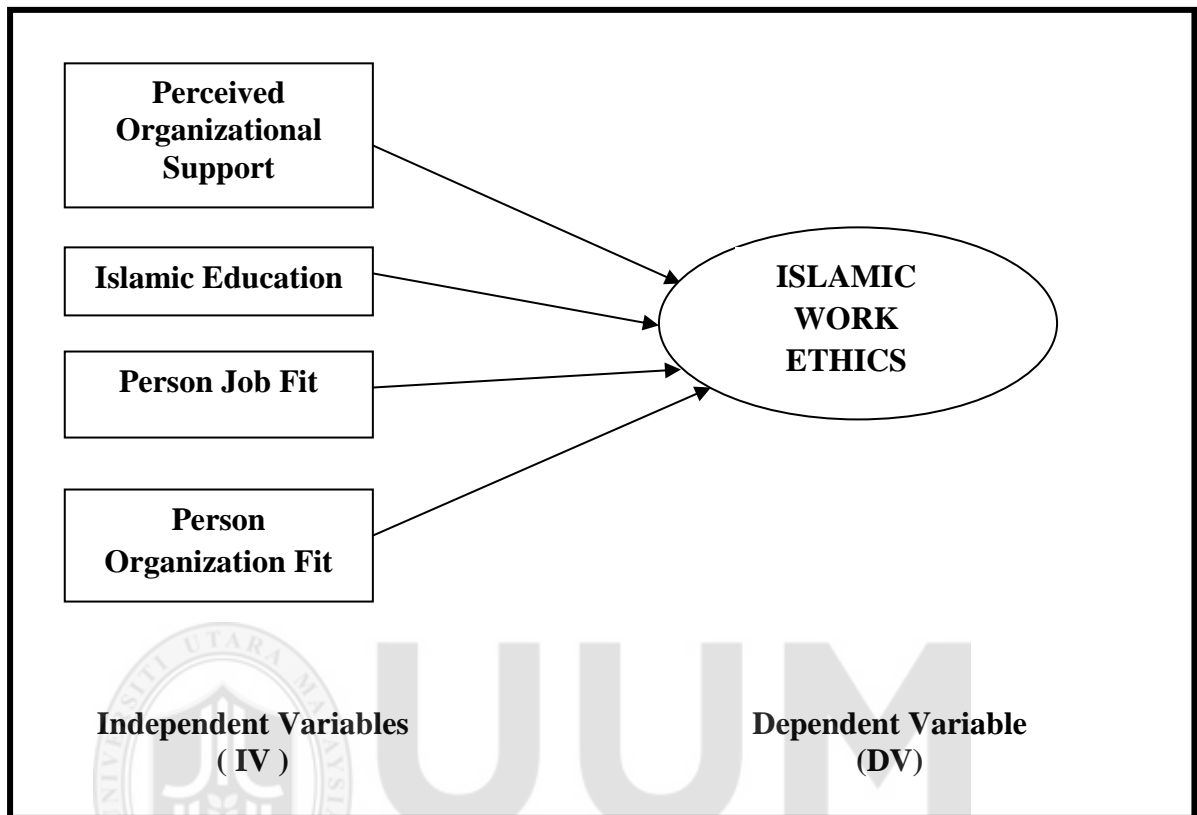
Figure 2.1
Research Framework

2.5   Conclusion

This chapter has discussed the literature review and hypotheses development. Based on the literature review, research framework were formulated. The next chapter will discuss the methodological aspects of the study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1   Introduction

This study aims to determine the relationship between perceived organizational support, Islamic education, person job fit and person organization fit with Islamic work ethics and to identify the most dominant factor that influence Islamic work ethics among employees. This study was conducted quantitatively and it used statistical instrument to analyze its data.

This chapter explains the methodology aspects of the study. It comprises of the design of the study, unit analysis, population and sample, research framework, instrument development, questionnaires design, research hypotheses, data collection procedures, data analysis procedures and conclusion.

3.2   Research design

3.2.1   Type of study

The main objectives of the study was to identify the relationship between perceived organizational support, Islamic education, person job fit and person organization fit as the drivers of Islamic work ethics. To achieve this goal, quantitative method was employed.

Quantitative was used to investigate the possible causes and effects of behavior and attitudes (Cooper & Schindler, 2006; Gall, Borg, & Gall, 1996). In addition, quantitative method is best applied to investigate the relationship between two variables (Gall et al., 1996). Therefore, quantitative method was also best applied in investigating the drivers of Islamic work ethics by examining the relationship between perceived organizational support, Islamic education, person job fit and person organization fit with Islamic work ethics.

Statistical analyses, such as regression analyses are used to assess the empirical link between the independent variables. This study is a cross-sectional research whereby data is collected, analyzed and summarized statistically while conclusions are drawn at a single point in time. In most cases, a cross-sectional research is chosen over a longitudinal research approach by researchers due to resource limitations (Cavana, Delahaye, & Sekaran, 2001; Sekaran 2003; Veal 2005). Hence, this study adopts a one-shot or cross-sectional approach in the data collection process.

3.2.2   Sources of Data

Primary data: In this study, primary data gathered in a survey that was used in collecting the data of the study. A survey research is commonly conducted in quantitative method (Cooper & Schindler, 2006) which requires standardize information in order to study the relationship between variables (Cavana, Delahaye & Sekaran, 2001). Surveys were carried out through distributions of questionnaires to the respondents. Based on the objectives and hypotheses of the study, a questionnaire is

considered an appropriate tool to gather response in the study. Questionnaires enable a researcher to get completed responses within a short period of time (Cavana et al., 2001; Sekaran, 2003) and to gather respondents' perceptions of their attitudinal and behavioral aspects (Veal, 2005). Therefore, a questionnaires were distributes randomly among the employees of HIG Langkawi Holdings Sdn. Bhd. Kedah.

3.3   Population and Sample

The target population is the Bumiputera wholly-owned company in Kedah with sampling frame is Haji Ismail Group (HIG) Langkawi Holdings Sdn. Bhd. with four subsidiaries. All the subsidiaries of HIG Langkawi Holdings are; Perniagaan Haji Ismail Group Sdn. Bhd. that focusing in groceries and wholesale that have four branches; HIG Property Sdn. Bhd. that focusing in property development; HIG Travel & Tours Sdn. Bhd. that focusing in serving tour and guides for touris and HIG Hotel (Langkawi) Sdn. Bhd. Total employees of all these subsidiaries are 500 people. The research conducted around individual employees of HIG Langkawi Holdings Sdn. Bhd. that involved employees from four branches of HIG Langkawi Holdings which are Perniagaan Haji Ismail Group in Kuah, HIG Complexs and Jetty Point' s branches; and the HIG Hotel.

According to the generalized scientific guidelines for sample size decisions by Krejcie and Morgan (1970), Cavana et al. (2001), Sekaran (2003), and Veal (2005), the approprite sample size of this research is 130 respondents (Cavana et al., 2001; Krejcie and Morgan, 1970; Sekaran 2003; and Veal, 2005). Most importantly, the sampling

guidelines by Cavana et al. (2001), Krejcie and Morgan (1970), Sekaran (2003), and Veal (2005) is used because it has taken into aspects of confidence level and precision estimation in ensuring that the right sample size is chosen in a study.

3.4 Instrument Development

The instrument was divided into five variables, which were Islamic work ethics (dependent variable), perceived organizational support, Islamic education, person job fit and person organization fit as the independent variables. The detail of the items are presented in the next sub-section.

3.4.1 Dependent Variable

Islamic work ethics was measured using 17 items previously used by Wahibur Rokhman (2010), Shukri Ahmad (2011) and Yousof (2012) that was developed by Ali (1988,1992). The details of the items are presented in Table 3.1:

Table 3.1
Items for Islamic work ethics

Variable	Items
Islamic work ethics	i. Laziness is a vice
	ii. Dedication to work is a virtue
	iii. Good work benefits both one's self and others
	iv. Justice and generosity in the work place are necessary conditions for society's welfare
	v. Producing more than enough to meet one's needs contributes to the prosperity of society as a whole
	vi. One should carry work out to the best of one's ability
	vii. Work is not an end in itself but a means to foster personal growth and social relations
	viii. Life has no meaning without work
	ix. More leisure time is good for society
	x. Human relations should be emphasize and encourage

	xi.	Work enables man to control nature
	xii.	Creative work is a source of happiness and accomplishment
	xiii.	Any person who works is more likely to get ahead in life
	xiv.	Work gives one the chance to be independent
	xv.	A successful person is the one who meets deadlines at work
	xvi.	One should constantly work hard to meet responsibilities
	xvii.	The value of work is delivered from the accompanying intention rather than its result

Source: Wahibur Rokhman (2010), Shukri Ahmad (2011) and Yousof (2012)

3.4.2 Independent Variable

In this study, there are four independent variables; perceived organizational support, Islamic education, person job fit and person organization fit. The subsequent section provides detailed information on each variable.

3.4.2.1 Perceived organizational support

Perceived organizational support is defined as the degree to which employees believe that their organizations appreciate their contributions and care about their well-being. This measure, developed by Eisenberger et al. (1986), describes employee perceptions about the extent to which an organization is willing to reward greater efforts by the employee because the organization values the employee's contribution and cares about his or her well-being. The measure includes items that measure an employee's perceptions of the degree to which the organization values the worker's contributions and about actions that the organization might take that would affect the well-being of the employee. Some studies have used an abbreviated version consisting of the nine items with the highest

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factor loadings in the original scale development study (Moorman, Blakely, & Niehoff, 1998; Wayne, Shore, & Liden, 1997). The detailed of the items are presented in Table 3.2:

Table 3.2
Items for perceived organizational support

Variable	Items
Perceived organizational support	i. The organization values my contribution to its well-being ii. The organization strongly considers my goals and values iii. Help is available from the organization when I have a problem iv. The organization really cares about my well-being v. The organization is willing to extend itself in order to help me perform my job to the best of my ability vi. The organization cares about my general satisfaction at work vii. The organization cares about my opinions viii. The organization takes pride in my accomplishments at work

Sources: Eisenberger, R., Huntington, R., Hutchinson, S., & Sowa, D. (1986).

3.4.2.2 Islamic education

The purpose of Islamic education is to harmonize between the good (divine) and the bad (evil) qualities in the human soul that is truly derived from Al-Quran and the Sunnah of the Prophet. The main aim of harmonizing these two elements is to ensure a balance development of the body, the mind and the soul of individual (Bidmos, 1984, Hassan 1983). In general, the purpose of Islamic education is to serve only to God (Abdullah, 1989), as the main aim of education in Islam is to produce a good man (Hadi, 1979; Al-Attas, 1991). This measure is based on the principles of Islamic education (Mohamad Johdi, 2009; Kamiz Uddin & Mohammad Aman, 2006) which nine items that explaned

the social, religious, moral and spiritual functions. The detailed of the items are presented

in Table 3.3:

Table 3. 3
Items for Islamic education.

Variable	Items
Islamic education	*Islamic education teach me to:* i. The accountability to Allah ii. To lead a disciplined society iii. Brotherhood iv. The principles of humanity v. Taking decisions through consultation vi. Sense of obedience vii. Sense of sacrifice viii. Justice ix. Good behavior

Source: Mohamad Johdi (2009); Kamiz Uddin & Mohammad Aman (2006)
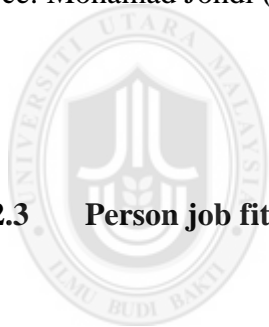
3.4.2.3   Person job fit

Person job fit also refers to the compatibility between an individual's abilities and their

job's demands (Kristof,1996; Cable & DeRue, 2002; Iplik et al., 2011). This measure,

developed by Abdel-Halim (1981), uses five items to assess an employee's person job fit.

The person job fit (conceptualization of demand-abilities fit) includes employees

competencies that consist of employees' knowledge, skills and abilities that are required

for a job implementation. Table 3.4   represents the details of all items in measuring

person job fit.

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Table 3.4
Items for Person Job Fit.

Variable	Items
Person Job Fit	i. I feel that my work utilizes my full abilities ii. I feel competent and fully able to handle my job iii. My job gives me achance to do the things I feel Ido best iv. I feel that my job and Iare well matched v. I feel I have adequate preparation for the job I now hold

Sources: Xie, J.L. (1996)

3.4.2.4 Person organization fit

Person organization fit is defined as measure of fit among workers and the organizations (Silverthorne, 2004) and as congruence between an individual and an organization. (Cable and Judge, 1996). This measure, developed by Cable and Judge (1996) directly assess an employee's perception of his or her fit with an organization. Table 3.5 shows the details of items.

Table 3.5
Items for person organization fit.

Variable	Items
Person organization fit	i. I feel my values 'match' or fit this organization ii. My values match those of the current employees in this organization iii. I think the values of this organization reflect my own values iv. I think the 'personality' of this organization reflect my own personality

Sources: Cable and Judge (1996)

3.5   Measurement scale

This study used 5-Point Likert Scale in capturing the respondents' response towards the items of the variables. The respondents indicated their response to all items starting with 1-Strongly Disagree, 2-Disagree, 3-Neither Disagree Nor Agree, 4-Agree and 5-Strongly Agree. The respondents chose one of the the scores that represented their perception or preference towards the items.

3.6   Questionnaires design

The questionnaires is design in Bahasa Melayu that comprised of six parts and had 51 items. The description of the six parts is presented in Table 36. and a sample of the questionnaires is provided in Appendix 1.

Table 3.6
The Questionnaire Design

Questionnaire Part	Descriptions
PART A	Demographic profile of respondent regarding gender, age, marital status, salary amount, education level, duration of service, position held and citizenship.
PART B	Consists of questions measuring Islamic Work Ethics which comprises of 17 questions.
PART C	Consists of questions measuring Perceived Organizational Support which comprises of 8 questions.
PART D	Consists of questions measuring Islamic Education which comprises of 9 questions.
PART E	Consists of questions measuring Person Job Fit which comprises of 5 questions.
PART F	Consists of questions measuring Person Organization Fit which comprises of 4 questions.

3.7   Research hypotheses

Table 3.7 below contains the hypotheses that were formulated for the present study. There were 5 hypotheses tested in this study.

Table 3.7
Research Hypotheses

Research Objectives	Main/ Sub-main Hypothesis
1. To determine the relationship between perceived organizational support with Islamic work ethics	H^1 :There is positive relationship between perceived organizational support and Islamic work ethics.
2. To determine the relationship between Islamic education with Islamic work ethics	H^2 :There is positive relationship between Islamic education and Islamic work ethics.
3. To determine the relationship between person job fit with Islamic work ethics	H^3 :There is positive relationship between person job fit and Islamic work ethics.
4. To determine the relationship between person organization fit with Islamic work ethics	H^4 :There is positive relationship between person organization fit and Islamic work ethics.
5. To identify the most dominant factor that influence Islamic work ethics among employees	H^5 : The most dominant factor that influence Islamic work ethics among employees

3.8   Data collection procedure

This study uses the survey questionnaire that was divide into six sections. The first sections covers the demoghapic profile of the respondents; whereas the second section covers the Islamic work ethics that from Wahibur Rahman (2010), Yousof (2012) adopted from Ali 1988. The third section covers the perceived organization support

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and the fourth sections containing Islamic education. The fifth section covers person job fit that adopted from Xie,J.L, (1996) and the last section covers person organization fit that adopted from Cable, D.M, & Judge, T.A, (1996). The questionnaires was distributed to employees of HIG Langkawi Sdn. Bhd. Respondents were asked to indicate their agreement or disagreement in scale of 1(strongly disagree) to 5 (strongly agree).

3.9   Data analysis procedures

To analyze the data collected from the questionnaire survey, the "Statistical Package for Social Science" (SPSS) version 21.0 was used. The data analyses were conducted in several stages.

First, data was analyzed to examine the profile of the respondents. Descriptive statistics, such as frequency and percentage, were used to describe the respondents' demographic profile. Secondly, data screening was done by checking the accuracy of the data input. (Tabachnick & Fidell, 2007).

Thirdly, reliability and initial evidence of validity were reported based on results from Cronbach's Alpha reliability and factor analysis. One important step in data analysis is to understand the dimensionality of variables in the purposed relationship in empirical research (Hair et al., 1998). Therefore, factor analysis was carried out to establish the interrelationship of variables that belong together. Fourth, confirmatory factor analysis was done by examining the measurement model for each latent construct. Then, multiple

regressions were used in the fifth stage to assess the hypothesized relationships between the independent and dependent variables.

3.10   Conclusion

This chapter has presented the methodology of the study. It covers the processes of conducting the study starting from the design of the study, unit analysis, population and sample, research framework, instrument development and research hypotheses. At the end of this chapter, the data collection and data analysis procedures were also explained. The next chapter presents the main study's data analysis and results which responded to this study's objectives and hypotheses.
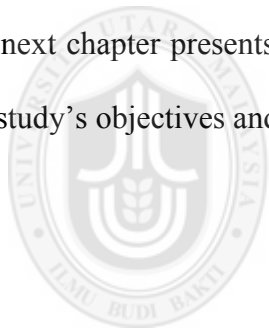
CHAPTER FOUR

FINDINGS

4.1   Introduction

This chapter describes the results of the data analysis. The Statistical Package for Social Sciences (SPSS) Version 21 was used to explore the data. This analysis was conducted to determine the relationship between perceived organizational support, Islamic education, person job fit and person organization fit with Islamic work ethics. This study also aimed to identify the most dominant factor that inflluence Islamic work ethics among employees. The descriptions and analysis are divided into two parts, namely, descriptive and inferential analysis to test the hypotheses by focusing on the research objectives. Descriptive statistics such as frequency, percentage, mean and standard deviation was used to describe the respondents and answer the research questions. Inferential statistics such as Pearson Correlation analysis was used to test the hypotheses that have been listed.

4.2   Demographic profile

Table 4.1 exhibits the demographic characteristic of 115 respondents involved in this study. Based on the questionnaire distributed to respondents, majority of respondents

were female respondents which revealed that 67 percent (77) of the respondents. While the rest of the male respondents, which accounted for 33 percent (38) of the respondents. In terms of age, the majority of respondents, 86.1 percent (99) of respondents aged 30 years and below. Next highest was respondents aged 31 to 45 years where the percentage point of 12.2 percent (14) of the respondents. While the minimum value of 1.7 percent (2) respondents aged 51 years and above.

The marital status of respondents is majority of respondents were from married where as much as 73 percent (84) of the respondents said it was not. Followed by 23.5 percent (27) of the respondents said the rest are single and widow / widower with a percentage of 3.5 (4) respondents. While academic qualifications shows that the majority of respondents in this study have the highest level of academic qualification in the Sijil Pelajaran Malaysia (SPM), which accounted for 68.7 percent (79) of the respondents. Both of them are graduated with highest Sijil Tinggi Pelajaran Malaysia (STPM) / Diploma in which 20 percent (23) of the respondents said it was. The remaining seven percent (8) holds the other respondents and 4.3 percent (5) students graduated with a degree. In term of salary, the total monthly income earned by the respondents is under RM1,000 in which 51.3 percent (59) of the respondents said it was. The remaining 46.1 percent (53) of the respondents earn RM1,001 to RM2,000, 1.7 percent (2) respondents earn around RM2,001 to RM3,000 monthly and 0.9 percent (1) of the respondents earn RM3,001 to RM4,000. From the aspect of the length of service of the respondents in the organization of HIG; the term of less than a year are the most numerous of the respondents representing 46.1 percent (53) of the respondents. Following the service 1 to 2 years of 29.6 percent (34) of the respondents. While the tenure of 3 to 4 years by 15.7 percent (18) of the respondents and the length of service for more than 5 years is 8.7 percent (10) of

the respondents. Lastly, in term of job status shows the majority of respondents, 68.7 percent (79) of the respondents work in the operation. Followed by 27 percent (31) of the respondents work in the middle and the remaining 4.3 percent (5) work on top management.

Table 4.1: Demographic Profile

Demographic Characterictic		Frequency	Percent
Gender	Male	38	33
	Female	77	67
Age	Below 30 years	99	86.1
	31 to 40 years	14	12.2
	41 to 50 years	0	0
	51 years and above	2	1.7
Marital Status	Married	84	73
	Single	27	23.5
	Widow / Widower	4	3.5
Education Level	Sijil Pelajaran Malaysia (SPM)	79	68.7
	Sijil Tinggi Pelajaran	23	20
	Malaysia(STPM)/ Diploma	5	4.3
	Degree	8	7
	Other		
Salary	Below RM1,000	59	51.3
	RM1,001 to RM2,000	53	46.1
	RM2,001 to RM3,000	2	1.7
	RM3,001 to RM2,000	1	0.9
	RM4,000 and above	0	0
Length of Service	Below 1 years	53	46.1
	1 to 2 years	34	29.6
	3 to 4 years	18	15.7
	5 years and above	10	8.7
Job Status	Operation Stage	79	68.7
	Middle Stage	31	27
	Top Management Stage	5	4.3

4.3   Reliability analysis

The reliability test concerned with the stability and consistency measurement to access the goodness of a measure. It will answer the questions on how consistent it measures a particular concept (Norizan, 2015). Based on the output of the analysis, the Cronbach's Alpha acquired indicates that all the items are positively correlated with one another and it is internally consistent. For that purpose, the Cronbach's Alpha has been used to measure reliability among variables. According to Sekaran (2006), reliabilities with less than 0.60 are deemed poor while those in the range of 0.70 ranges, is acceptable and those above 0.80 is considered as good. On the overall, the reliability of all the measures was comfortably above 0.80, ranging from 0.85 to 0.93. In summary, the instrument used to measure each variable in this study is reliable. (See Table 4.2).
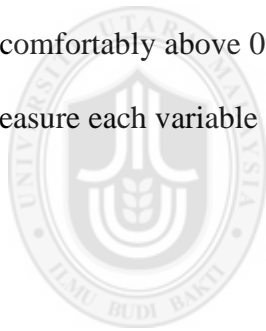
Table 4.2: Reliability Analysis Result

Variable	Alfa Cronbach
Islamic work ethics	.856
Perceived organizational support	.939
Islamic education	.912
Person job fit	.883
Person organization fit	.900

4.4   Hypotheses

Data were analyzed using Pearson Correlation was used to H^1, H^2, H^3 and H^4 which aims to identify the relationship between variables.

H¹: There is positive relationship between perceived organizational support and Islamic work ethic

The perceived organizational support was significantly correlated with Islamic work ethics with correlation r = .228, p< .05. This means that the above hypotheses established in this study received. This shows that, the organization itself always support the implementation and the practice of Islamic work ethics in their management, so that make the employees implemented the Islamic work ethics in their daily work. See Table 4.3.

Table 4.3: Relationship between perceived organizational support and Islamic work ethic

Dependent Variable	Independent Variable	Correlation (r)
Islamic work ethic	Perceived organizational support	.228*

*p <.05
**p<.01

H²: There is positive relationship between Islamic education and Islamic work ethics

The Islamic education   was significantly correlated with Islamic work ethics with correlation r = .394, p< .01. This means that the above hypotheses established in this

study received. This shows that, the early and good Islamic education that hold in mind and heart, make employees implement the Islamic work ethics in their job and the suppression of Islamic education that emphasized in the organization will be practice by workers to always work according to Islamic guidelines. See Table 4.4

Table 4.4: Relationship between Islamic education and Islamic work ethic

Dependent Variable	Independent Variable	Correlation (r)
Islamic work ethic	Islamic education	.394**

*p <.05
**p<.01

H³: ***There is positive relationship between person job fit and Islamic work ethics***

The person job fit was significantly correlated with Islamic work ethics with correlation r = .454, p< .01. This means that the above hypotheses established in this study received. This shows that the individual with level of satisfaction work will implement the Islamic work ethics in their daily work. See Table 4.5.

Table 4.5: Relationship between person job fit and Islamic work ethic

Dependent Variable	Independent Variable	Correlation (r)
Islamic work ethic	Person job fit	.454**

*p <.05
**p<.01

H⁴: ***There is positive relationship between person organization fit and Islamic work ethics***

The person organization fit was significantly correlated with Islamic work ethics with correlation r = .692, p< .01. This means that the above hypotheses established in this study received. This shows that the organization management increased satisfaction of employees to implement Islamic work ethics in their work . See Table 4.6.

Table 4.6: Relationship between person organization fit and Islamic work ethics

Dependent Variable	Independent Variable	Correlation (r)
Islamic work ethic	Person organization fit	.692**

*p <.05
**p<.01

In summary, it can be concluded that the findings showed that all independent variables studied had a positive relationship with the dependent variable. Table 4.7 describes the findings of the relationship between perceived organizational support, Islamic education, person job fit and person organization fit with Islamic work ethics.

Table 4.7: Correlation Result

		Islamic Work Ethic	Perceived Organizational Support	Islamic Education	Person Job Fit	Person Organization Fit
Islamic Work Ethic	**Pearson Correlation**	1	.228*	.583**	.372**	.359**
	Sig. (2-tailed)		.014	.000	.000	.000
	N	115	115	115	115	115
Perceived Organizational Support	**Pearson Correlation**	.228*	1	.394**	.416**	.583**
	Sig. (2-tailed)	.014		.000	.000	.000
	N	115	115	115	115	115
Islamic Education	**Pearson Correlation**	.583**	.394**	1	.454**	.548**
	Sig. (2-tailed)	.000	.000		.000	.000
	N	115	115	115	115	115
Person Job Fit	**Pearson Correlation**	.372**	.416**	.454**	1	.692**
	Sig. (2-tailed)	.000	.000	.000		.000
	N	115	115	115	115	115
Person Organization Fit	**Pearson Correlation**	.359**	.583**	.548**	.692**	1
	Sig. (2-tailed)	.000	.000	.000	.000	
	N	115	115	115	115	115

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

4.5   Determination factors that influence Islamic work ethics: perceived organizational support, Islamic education, person job fit and person organization fit

In order to determine the five levels in this study, the level of Islamic work ethics and its factors (Perceived organizational support, Islamic education, person job fit and person organization fit) either low, medium or high, researchers must first determine the level or range in this study. Range is defined as the difference between the highest and lowest values in the distribution. Questions in this section is structured questions using Likert Scale score five. Measurement data is used as ordinal. Measured respondents' level of agreement from 1 to 5. The data obtained from respondents coded and reclassified into three parts, one low point, 2-point and 3 showed moderate to high. Re-encoding method of this section start from the smallest value obtained from the respondents, the first and largest value is 5. In equation form: Range = highest score - the lowest score. The range for each interval is:

$$5-1 / 3 = 1:33$$

This means, for each interval of this section must contain the range of 1:33. Table 4.8 shows the score obtained classified according to a predetermined level.

Table 4.8: Distribution Mean Score For Each Level

Score	Description Level
1.00 to 2.33	Low
2.34 to 3.67	Medium
3.68 to 5.00	High

4.5.1 Level of Islamic work ethics

The results in Table 4.9 on the Islamic work ethics that is understanded and practiced by the majority of respondents indicated that HIG as much as 98.3 percent (113) of the respondents indicated a high level of company work ethics HIG emphasize Islam among its staff. Only 1.7 percent (2) of the respondents indicated a moderate level. Information about the work ethic of Islam is shown in Table 4.9.

Table 4.9: Level of Islamic work ethics

Level	Frequency	Percent
Low	0	0
Medium	2	1.7
High	113	98.3
Total	**115**	**100**

4.5.2 Level of perceived organizational support

The findings in Table 4.10 also shows that in terms of organizational support provided by the company HIG shows, most respondents 64.3 percent (74) of the respondents indicated a high level of HIG companies readily support staff. 33 percent (38) of the respondents indicated a moderate level and 2.6 percent (3) of the respondents indicated a low level of HIG companies do not provide support to its employees. The information shown in the support organization by Table 4.10.

Table 4.10: Level of perceived organizational support

Level	Frequency	Percent
Low	3	2.6
Medium	38	33
High	74	64.3
Total	**115**	**100**

4.5.3 Level of Islamic education

In terms of Islamic education, Table 4.11 shows that the majority of respondents, 98.3 percent (113) of the respondents indicated a high level. Only 1.7 percent (2) of the respondents indicated a moderate level. Information Islamic education levels are shown in Table 4.11.

Table 4.11: Level of Islamic education

Level	Frequency	Percent
Low	0	0
Medium	2	1.7
High	113	98.3
Total	**115**	**100**

4.5.4 Level of person job fit

With regard to the level of individual correspondence from a career point of the majority of respondents, 83.5 percent (96) of respondents expressed high levels of the company HIG divide tasks according to individual correspondence such as the ability to perform a given task. Only 16.5 percent (19) of the respondents indicated a moderate level. Information about the individual career equivalence shown in Table 4.12.

Table 4.12: Level of person job fit

Level	Frequency	Percent
Low	0	0
Medium	19	16.5
High	96	83.5
Total	**115**	**100**

4.5.5 Level of person organization fit

On the individual level to the organizational aspects correspondence shows that the majority of respondents that 71.3 percent (82) of the respondents indicated a high level (compatible to work in the company HIG). 27.8 percent (32) of the respondents indicated a moderate level and 0.9 percent (1) of the respondents indicated a low level of experience itself is not compatible to work with the company HIG. Info correspondence individual level organizational shown in Table 4.13.

Table 4.13: Level of person organization fit

Level	Frequency	Percent
Low	1	0.9
Medium	32	27.8
High	82	71.3
Total	**115**	**100**

4.6 Level of factors of Islamic work ethics (follow ranking)

The findings in Table 4.14 show that overall respondents expressed a high level for the whole of the factors contained in the Islamic Work Ethics. The findings show that the main factor most emphasized by HIG namely the implementation of Islamic education among its employees which showed a mean of 4.69. The second factor is the person job fit where the mean point of 4.24, the third factor is the person organization fit where min show at 4:07 and the last factor, namely the factor of perceived organizational support which shows a total of 3.89 min.

Table 4.14 describes the findings of a study by factors that influence Islamic work ethics at HIG companies.

Table 4.14: Level of Islamic Work Ethics (Follow Ranking)

	Level of Islamic work ethics (follow ranking)	Mean
1	Islamic Education	4.69
2	Person Job Fit	4.24
3	Person Organization Fit	4.07
4	Perceived Organizational Support	3.89

4.7   Determination the most dominant factor that influence Islamic work ethics among employees
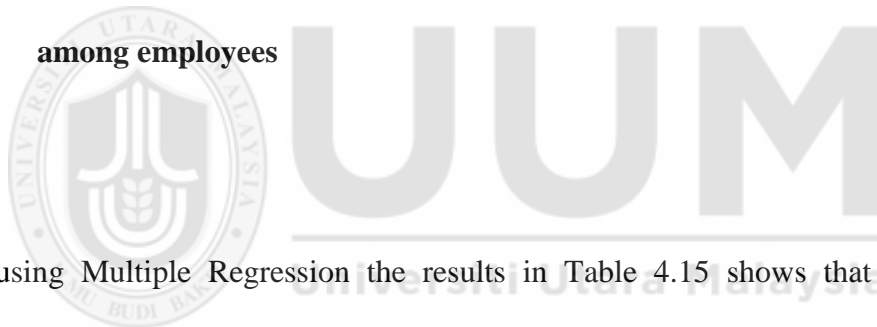
By using Multiple Regression the results in Table 4.15 shows that all independent variables studied influence of 59.7 percent on employeesof HIG that practicing Islamic work ethic. This can clearly be seen when the show R2 = 0597. If you have seen the value of R2 all be, the reading shows a lower reading R2 = 0.333. Overall indicate the independent variables have significant influence with the implementation of Islamic work ethics in HIG where F = 15,205 and significant at the 0.000 level.

Relevant independent variables that most influence the Islamic work ethics in HIG is the Islamic education. This is determined by reference to the reading indicating Beta 0.539 among the most valuable of the other independent variables. Reading beta value (B) can explain that the strength of Islamic education is the most dominant factor that drived the

HIG's employees in practicing Islamic work ethics where B indicates the value of 0.501.

The second effect is the highest person job fit where B indicates the value of 0.101, the

highest third of perceived organizational support where B indicates the value of 0.019

and the last is the person organization fit in which the value of B indicates 0.015.

Table 4.15: Multiple Regression Analysis Between Perceived Organizational Support,
Islamic Education, Person Job Fit and Person Organization Fit with Islamic Work Ethic

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.597[a]	.356	.333	.31636

a. Predictors: (Constant), Perceived Organizational Support, Islamic Education, Person Job Fit, Person OrganizationFit

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	6.087	4	1.522	15.205	.000[b]
	Residual	11.009	110	.100		
	Total	17.096	114			

a. Dependent Variable: Islamic Work Ethic

b. Predictors: (Constant), Perceived Organizational Support, Islamic Education, Person Job Fit, Person OrganizationFit

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	1.843	.349		5.274	.000
	Perceived Organizational Support	.019	.053	.035	.367	.000
	Islamic Education	.501	.086	.539	5.811	.000
	Person Job Fit	.101	.067	.161	1.509	.000
	Person Organization Fit	.015	.068	.028	.224	.000

a. Dependent Variable: Islamic Work Ethic

So, from this findings, this hypothesis is accepted:

H⁵   : Islamic education is the most dominant factor that influence Islamic work ethics among employees

4.8   Conclusion

This chapter has covered all findings for this research that all of them have explored by using SPPS version 21.0 and conducted with relevant analysis such as descriptive statistics such as frequency, percentage, mean and standard deviation and inferential statistics such as Pearson Correlation analysis. Next, the results of all data analysis and results are reported based on the objectives of the study. Table 4.16 summarized the findings of the hypotheses testing.

Table 4.16
Hypotheses Status

Hypotheses	Statement of Hypotheses	Hypotheses Status
H^1	There is positive relationship between perceived organizational support and Islamic work ethics.	Supported
H^2	There is positive relationship between Islamic education and Islamic work ethics.	Supported
H^3	There is positive relationship between person job fit and Islamic work ethics.	Supported
H^4	There is positive relationship between person organization fit and Islamic work ethics.	Supported
H^5	Islamic education is the most dominant factor that influence Islamic work ethics among employees	Supported

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The next chapter offers detailed discussions of the study's findings. Futhermore, the finding's implications, limitations and recommendations for future research are discussed in the next chapter.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This last chapter will focus on the discussion of the findings of the study, structured accordingly to the research's objectives. The study has five main objectives with 8 hypotheses. This chapter summarizes the implications of the findings based on two main aspects, namely practical implications and theoretical implications. Limitations and recommendations for future research are also addressed at the end of this chapter.

5.2 Recapitulation of the study findings

This research aims to determine the relationship between perceived organizational support with Islamic work ethics, to determine the relationship between Islamic education with Islamic work ethics, to determine the relationship between person job fit with Islamic work ethics, and to determine the relationship between person organization fit with Islamic work ethics; and lastly to identify the most dominant factor that influence Islamic work ethics among employees. The result from analysis done in this study, shows significant findings that can contribute to the expand of understanding and implementing of Islamic work ethic as a whole.

Firstly, in determine the relationship between all of the Independent Variables in this study, namely perceived organizational support, Islamic education, person job fit and person organization fit with Islamic work ethics, all data were analyzed by using Pearson correlation that found there are positive relationships between all variables. All hypotheses H^1, H^2, H^3 and H^4 are accepted with (1) perceived organizational support has positive relationship with Islamic work ethics when the correlation r = .228, p< .05 ; (2) Islamic education has positive relationship with Islamic work ethics when the correlation r = .394, p< .01; (3) person job fit has positive relationship with Islamic work ethics when the correlation r = .454, p< .01; and (4) person organization fit has positive relationship with Islamic work ethics when the correlation r = .692, p< .01.

Secondly, in identify the most dominat factor that influence Islamic work ethics among employees; the determination of the drivers of Islamic work ethics are done by all of the Independent Variables in this study, namely perceived organizational support, Islamic education, person job fit and person organization fit are reliable with the reliability of all the measures were comfortably above 0.80, ranging from 0.85 to 0.93, that give us a significant evidence that perceived organizational support, Islamic education, person job fit and person organization fit are the drivers of Islamic work ethics among the employees and the most dominat factor is Islamic education.

5.3   Discussion

5.3.1   Relationship between perceived organizational support with Islamic work ethics

Previous studies showed, the factors that influence Islamic work ethics are including supported working environment and Islamic implementation's policy in work place (Mustafa, 1996; Muhammad Nasri & Muhammad, 2006; Sharifah Hayati, 2000; Shukri & Razali, 2001; Ali & A-Kazemi, 2007; Al- A'ali, 2008 and Rose & Kumar, 2010). Perceived organization support as a factor towards the implementation of Islamic Work Ethics among employees with organizing knowledges sharing programmes that more towards shape of soul's therapy (spirituality). The busy of work schedule and overcrowding is a reason some organizations not to implement these things, but it gives a tremendous impact on the lives of employees and their daily work. Furthermore there is a great chances to those who rarely have the opportunity to go to the programmes. Reciting the Quran and pre conjunction with the death of close relatives or *'tahlil'* and for employees that have an urgent *'hajat'*. This is a direct input moral support to workers who can be played by the organization. In return, employees will feel valued and they will try to appreciate the organization. Providing facilities such as prayer and worship space men and women meet customer-friendly laws. Prayer services will be a place of peace and quiet to employees. Besides space for meeting customer needs in a layout that does not invite skepticism when dealing with clients of the opposite sex for example as a layout position corresponding seat and mirror wall that can be seen from the outside. From other aspects, perceived organization support can drive employees to implement Islamic Work Ethics by setting a dressing's guidelines among female's employees in an

intimate worship. Existing guidelines detailing rarely matters of dress. User selects the type of fabric that is thin, not tight and not open the *'aurat'* is rarely used as criteria dress code of the organization. Even if there is an organization to do so, will be labeled as rigid and inconvenient. Encouraging payment of 'zakat' to the approval of payroll deduction. Organizations that concerned will usually help employees to ease the problems associated with such a noble practice 'zakat' payment made using a scheduled salary deduction. The concept of charity is as a cleaning property and the clean assets would lead to a clean soul. Incentives Islam as Umrah tour and visit to the Islamic history. Incentive travel is a leading employees' therapy indirect soul, but the destination should be set to not routed to the place which does not comply with the requirements of religion and containment of labor do immoral.

5.3.2   Relationships between person job fit with Islamic work ethics

The excellence in careers is starting from an early selection of the career itself. There are careers that good in term of payment, but do not have time for other activities. Indeed, salary is important as a source of steady income but it must be balanced with other factors that also contribute to the fun of work. Person job fit done is due to several factors such as the term of task description. Most of employees feel stressed to a given task are not in line with the interests and inclinations. They are not satisfied with what is produced because they know their talents and abilities are not fully disbursed because the task is not appropriate. That is why the person job fit is important to ensure the employees feel satisfied and great with their work. Person job fit also determine by work that give freedom in employee's themselves. There are employee who always felt himself overshadowed by the employer at all like being in jail. Not just in the workplace, each

movement will be questioned and interrogated as if employers do not trust them. Person job fit also as a job stimulus because employees like to work in a conducive environment, harmony and form an attitude of helping each other. It helps motivate themselves. Routine work when the stage gets boring and good employer will usually be an opportunity for an employee to perform tasks others to avoid this boredom, even as remuneration promoted. The benefits and incentives such as medical costs, housing allowance, annual bonus, bonus festival and so are some of the things that have value-added work. Such incentives exist then it was enough to feel satisfied as an employee feel appreciated for their contributions. Flexible working hours also is bringing comfort to work because they can balance the life's need and scheduling needs of the job in the office. The practice of flexible working hours allow if there are personal matters or family matters that are important and replace it with a working time of others. What is important for them every assignment and the work done properly accounted for in accordance with the schedule provided.

5.3.3 Relationships between person organization fit with Islamic work ethics

Stated by previous studies, another two of factors that drive the employees to implement the Islamic Work Ethics are human factor and the working environment (Mustafa, 1996; Muhammad Nasri & Muhammad, 2006; Sharifah Hayati, 2000; Shukri & Razali, 2001; Ali & A-Kazemi, 2007; Al- A'ali, 2008 and Rose & Kumar, 2010). The working environment is considered setting by the organization. When the organization that we work with, is an organization that match with us; the potential for us to stay long there must be great. The employees feel comfortable if the organization is fit with their soul

and it will be easier for the employees to follow the rules or the policy that been enforce by the organization such as the implementation of Islamic Work Ethics in work place.

5.3.4 Relationship between Islamic education with Islamic work ethics

Islamic Education is one of the driver of implementation of Islamic Work Ethic in organizations (Mustafa, 1996; Muhammad Nasri & Muhammad, 2006; Sharifah Hayati, 2000; Shukri & Razali, 2001; Ali & A-Kazemi, 2007; Al- A'ali, 2008 and Rose & Kumar, 2010). Employees that have good background of Islamic education have better understanding and practising Islamic Work Ethics in their work compared to employees who are not having good Islamic education.

5.3.4.1 Islamic education as the most dominant factor that influence Islamic work ethics among employees

Islam gave high recognition to knowledge or '*Ilmu*'. It is fundamental to human development, community and national development. Islam acknowledged that the human potential can be developed by *'Ilmu'* or knowledge. The Prophet said:

> *"Anyone who wants the world is through knowledge, anyone who wants hereafter also with knowledge and those who want both also with knowledge (ilmu)".*

The ability of employee who are knowledgeable not just measure to generate potential material but the effectiveness of learning and creation of value-added services to another person. The dignity of a person also measured in Islam when someone knowledgeable as the word of Allah through verse 11 of Surah al Mujadalah:

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" O ye who believe! When ye are told to make room in the assemblies, (spread out and) make room: (ample) room will Allah provide for you. And when ye are told to rise up, rise up Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge. And Allah is well-acquainted with all ye do. "

An employee can be 'molded' to be perfect when it has knowledge and experience in management. The knowledge that is available either through reading, which is applied through the practice course work will bring success in the organization. The concept of working 'to sense' dissimilar to work 'to heart'. This is because the mind allows a person to be fair, considerate, honest and sincere in their work. (*Dewan Masyarakat*,page 48, volumes of 11 November 2010 DBP).

Imam al Ghazali in the Book Ehya Ulumuddin (Abd Hamid al Ghazali, 1973, Ihya Ulumuddin, Cairo, Amal Kitabi al Arabi) has put the value of knowledge *(ilmu)* as a key pillar of establishment of human's excellence that including;

1. *Al Hikmah* which means wisdom or appropriateness of the action.

2. *Al 'Adl*, which means justice, the soul can be controlled from anger, greed, ego, revenge and the like to achieve wisdom. This value is able to save and guide people towards peace and happiness.

3. *Al Shajaah* which means courage, that strength and courage in defending the truth (*al haq*), do not go because was criticized, and continue to move forward not because you want to be praised.

4. *Al 'Iffah* which means the glory of having glory by keeping the dignity of conduct prohibited by Allah.

Additionally, Sharifah Hayaati (2010), has outlined several criterias for employees who have knowledge of Islam which is capable of organizational performance among them. The criterias are:

1.   Working without feeling tired. Quickly bored attitude will result in a worker like exchanging work and can not find her potential in her career. The Prophet said:

> *"O mankind! Do right according to your ability. Allah Almighty will never tire until you feel tired. Is the practice of the most loved by Allah? The practice is most loved by God is a practice that is done routinely and continuously even a little ".*

2.   Attitude vigorously because they know each practises have its reward hereafter. The Prophet (pbuh) which means:

> *"Allah loves those who practice a practice or work carried out in earnest and diligent".*

Allah also says:

> *"When you have finished your prayer, so earnest about doing another charity."*

Al insyirah verse 7:

> *"Therefore, when thou art free (from thine immediate task), still labour hard"*

3.   Feeling calm and satisfied when they can do something good for charity. Peace is something that is valuable and motivating work. When an employee to understand that it has a direct relationship with God when working, of course, he wanted to give the best product to get the perfect reward. Allah says: an Nisa verse 124.

> *" If any do deeds of righteousness,- be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them. "*

4. Employees who have knowledge of religion will feel that the job is a trust and if not done properly, then the employee is considered treacherous. The attitude of trust will be coating can reduce him from doing anything contrary to the ethics of the organization. Allah says which means: an Nisa verse 58

> *" Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things."*

5. Always practice the culture of collective work, helping fellow employees and helping increase productivity. Work atmosphere will be more relaxed and calm, even more than that this attitude will bring blessings. Allah says which means: at Tauba verse 71.

> *" The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise."*

6. Prioritize blessings in work. While blessings are spiritual, but these features are not easy to come by. The work will be developed and improved profitability, while minimizing the disaster and damage. Allah says which means: Al aaraf paragraph 96

> *" If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds."*

7. Implement *as-Shura* (consultation) in the organization. *Mesyuwarah* a feature of Islamic education to form a unified voice, united in spirit and united action and

practice. Employee- workers also easily be discussed in terms of a small mention

a huge problem. Allah says which means: as Syuura paragraph 38.

> *" Those who hearken to their Lord, and establish regular*
> *Prayer; who (conduct) their affairs by mutual Consultation;*
> *who spend out of what We bestow on them for Sustenance; "*

8.   Al Ghazali outlines the 'humble' as a feature of a good employee as someone who

humble themselves in implementation of '*ibadat*' will focus in its work. The

focus of the work will reduce the technical errors that could harm productivity

and the reputation of organization.

9.   Islam emphesize respect for elders. During which the employer or the head does

not enjoin disobedience, then an employee is obliged to obey and comply with its

instructions. This will establish a friendly relationship between workers and

superiors in the organization. Allah says which means: an Nisa verse 59.

> *" O ye who believe! Obey Allah, and obey the Messenger, and*
> *those charged with authority among you. If ye differ in*
> *anything among yourselves, refer it to Allah and His*
> *Messenger, if ye do believe in Allah and the Last Day: That is*
> *best, and most suitable for final determination."*

According to Sharifah Hayati (2010) again, the working culture that comes from

employees who have religious knowledge will be more focused on a two-pronged,

happiness *(hasanah)* in world and happiness *(hasanah)* in the hereafter, as the product of

discretion, pay as remuneration results from the ongoing blessings. (Sharifah Hayati

Ismail al-Qudsy, Civil Servants Ethics from the Perspective of Islam, 2010, DBP, KL)

With the respect of this finding, shows the implementing of Islamic Work Ethics among

employees is due to the Islamic education that received and practiced within the

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employees' themselves. It is true that Islamic education is fundamental to the character formation of the identity of the good faith and based on the concept of work as worship. Appreciation of Islamic knowledge of the employees, can produce trustworthy, conscientious and dedicated in carrying out their daily work. Through this study also proves the approach that taken by management of HIG Langkawi Holdings Sdn. Bhd. is coincide and congruent, as the management of HIG use the approach of the *'ilmu'* programes through monthly lectures and Dhuha' talks as a 'value added's agent' to both employees and surrounding residents to encourage the implementation of Islamic Work Ethics and practice of Islamic values in their daily work and life prospects.

5.4   Implications of the findings

Several implications emerged from the findings of the study. The findings of this study could comprehensively contribute towards Islamic work ethics domain. From feasibility, this study could give a positive impact to organization to implement Islamic work ethics as a tool of success in their management. On top of that, from perceived organizational support, Islamic education, person job fit and person organization fit are positively related to Islamic work ethics and identified as the drivers of Islamic work ethics among employees, so that it will be useful for the policy makers, practitioners and the management team, to understand and to focus at the selected factor that drives the employees to practice the Islamic work ethics in their daily work. This study also hope that the finding will give some information for top management to plan and to enhance the implementation of Islamic work ethics among their employees.

From the theoretical perspective, this study provide some insights on the Islamic work ethics especially in identify the most dominant factor of Islamic work ethics among the employees. This study also intends to develop interests in Islamic work ethics and provide avenues for future scholars to conduct researches in similar or related fields.

5.5   Limitations and recommendations for future research

Without doubt, this study has limitations. The first limitation involved the sample of the present study. The study was conducted on the employees of HIG Langkawi Holdings Sdn. Bhd. and therefore its results just only represent the company, but to other company or department such as government department and other different companies. Due to this limitation, it is suggested that similar research can be duplicated but it should involve other companies or departments. Therefore, it is recommended that future study can be expended to a larger sample, in terms of different company or department and in another location. The replication of the study can provide better understanding on factors that influence Islamic work ethics among employees.

Secondly, the study was conducted on employees with various levels of position. Hence, the research's result can only generalize as a whole, not in focusing in the positional side. However, there is high possibility for future researches to obtain similar findings in term of significant relationship between all the independent

variables with Islamic work ethics. Therefore, it is recommended that future study can be expended to a larger sample with focusing in position's level of the employees.

Thirdly, the factors that influence Islamic work ethics that had been chosen. The independent variables that were chosen in this study are just four that are perceived organizational support, Islamic education, person job fit and person organization fit. Based on this limitation, the study suggest that may be there are several other factors that can be choose in future research that has a significant relationship with Islamic work ethics such as working environment and salary. By doing so, future studies could provide more acceptable factors that influence Islamic work ethics.

5.6   Conclusions

This study had successfully answered its five objectives as outlined in the first chapter, namely (1) to determine the relationship between perceived organizational support with Islamic work ethics, (2) to determine the relationship between Islamic education with Islamic work ethics, (3) to determine the relationship between person job fit with Islamic work ethics, (4) to determine the relationship between person organization fit with Islamic work ethics and (5) to identify the most dominant drivers of Islamic work ethics among employees. The objectives of the study were derived from the study's problem statements as presented in the earlier chapter.

In providing information to the study's objectives, a review of literature was conducted, and the concepts for each variable were determined. In terms of methodological aspect,

this study applied the quantitative data collection method using questionnaires administered to employees of HIG Langkawi Holdings Sdn. Bhd. The data were analyzed by using Statistical Package for Social Science (SPSS) version 21.0 and the Pearson Correlation was also used to respond to the research hypotheses.

In summary, this study found that perceived organizational support, Islamic education, person job fit and person organization fit are significantly related to Islamic work ethics and can drive the employees towards the implementation of Islamic Work Ethics in their work. Besides that, Islamic education is found to be the most dominant factors that influence Islamic work ethics among the employees. In addition, the findings of the study have created some implications on the theoretical and practical aspects. At the end of the study, some recommendations for future researches are discussed.

In conclusion, this study hopefully can give a significance and comprehensive contribution and intends to develop interests in the Islamic work ethics' domain.

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APPENDICES : QUESTIONNAIRE

UNIVERSITI UTARA MALAYSIA

BORANG KAJI SELIDIK

FAKTOR-FAKTOR PENDORONG PENGAMALAN ETIKA KERJA ISLAM DI KALANGAN PEKERJA : KAJIAN DI HIG LANGKAWI HOLDINGS SDN BHD

Borang soal selidik ini digunakan untuk mengkaji sejauh mana kefahaman pekerja mengenai Etika Kerja Islam dan untuk mengenalpasti apakah faktor-faktor yang mendorong pekerja untuk mengamalkan Etika Kerja Islam di dalam kerjayanya.

Semua maklumat dan jawapan di dalam borang ini adalah sulit dan digunakan untuk tujuan kajian ini sahaja. Soal selidik ini mengandungi enam (6) bahagian iaitu:

Bahagian A: Demografi Responden

Bahagian B: Etika Kerja Islam

Bahagian C: Sokongan Organisasi

Bahagian D: Pendidikan Islam

Bahagian E: Kesepadanan Individu - Kerjaya

Bahagian F: Kesepadanan Individu - Organisasi

Sila jawab SEMUA soalan di ke enam-enam bahagian yang disediakan. Kerjasama dan keikhlasan anda menjawab semua soalan amat dihargai.

BAHAGIAN A: DEMOGRAFI RESPONDEN

Bahagian ini adalah untuk memperolehi maklumat umum tentang latar belakang anda. (Sila Bulatkan mana yang berkaitan)

1) Jantina
   a. Lelaki
   b. Perempuan

2) Umur (tahun)
   a. 30 dan ke bawah
   b. 31 hingga 40
   c. 41 hingga 50
   d. 51 dan ke atas

3) Status Perkahwinan
   a. Bujang
   b. Berkahwin
   c. Duda / Janda

4) Taraf Pendidikan Tertinggi
   a. SPM
   b. STPM/ Diploma
   c. Ijazah Sarjana Muda
   d. Ijazah Sarjana/ Doktor Falsafah (PhD)
   e. Lain-lain

5) Tahap Gaji (RM)
   a. RM1000 dan ke bawah
   b. RM1001 – RM2000
   c. RM2001 - RM3000
   d. RM3001 – RM4000
   e. Melebihi RM4000

6) Tempoh Bekerja
   a. Kurang 1 tahun
   b. 1 tahun hingga 2 tahun
   c. 3 tahun hingga 4 tahun
   d. 5 tahun dan ke atas

7) Status Pekerjaan
   a. Tahap Pengoperasian
   b. Tahap Pertengahan
   c. Tahap Pengurusan Atasan
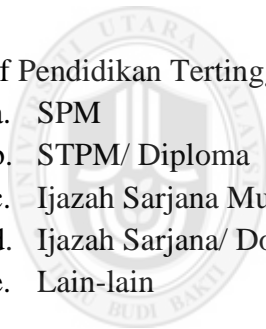
BAHAGIAN B: ETIKA KERJA ISLAM

Sila nyatakan pendapat anda mengenai situasi yang terdapat di dalam organisasi anda sekarang dengan membulatkan nombor yang sesuai mengikut skala di bawah:

1. Sangat tidak bersetuju
2. Tidak bersetuju
3. Tidak Pasti
4. Setuju
5. Sangat bersetuju

Bil.	Perkara	1	2	3	4	5
1.	Sifat malas adalah satu sifat yang tidak terpuji.	1	2	3	4	5
2.	Berdedikasi terhadap kerja adalah sifat murni.	1	2	3	4	5
3.	Kerja yang baik memberi manfaat kepada diri dan orang lain.	1	2	3	4	5
4.	Adil dan murah hati di tempat kerja adalah diperlukan untuk kebajikan pekerja.	1	2	3	4	5
5.	Kerja harus dilakukan berdasarkan keupayaan sebenar seseorang.	1	2	3	4	5
6.	Kerja bukan bersifat peribadi semata-mata, tetapi bertujuan mendidik pembangunan kendiri dan hubungan sosial.	1	2	3	4	5
7.	Tanpa kerja hidup tidak bermakna.	1	2	3	4	5
8.	Terlalu banyak waktu terluang tidak baik untuk masyarakat.	1	2	3	4	5
9.	Perhubungan manusia perlu dititikberatkan dan digalakkan di dalam organisasi.	1	2	3	4	5
10.	Kerja membolehkan seseorang mengawal persekitaran.	1	2	3	4	5
11.	Bekerja secara kreatif adalah sumber kebahagiaan dan kejayaan.	1	2	3	4	5
12.	Sesiapa yang bekerja akan lebih maju di dalam hidupnya.	1	2	3	4	5
13.	Kerja memberi peluang seseorang berdikari.	1	2	3	4	5
14.	Orang yang berjaya adalah orang yang selalu mencapai sasaran dalam kerjanya.	1	2	3	4	5
15.	Seseorang perlu bekerja keras secara berterusan untuk memenuhi tanggungjawabnya.	1	2	3	4	5
16.	Nilai sesuatu kerja diambilkira berdasarkan niat atau tujuan seseorang berbanding hasil yang diperolehi.	1	2	3	4	5
17.	Tanpa sifat amanah kerja tidak bermakna.	1	2	3	4	5

BAHAGIAN C: SOKONGAN ORGANISASI

Sila nyatakan pendapat anda mengenai situasi yang terdapat di dalam organisasi anda sekarang dengan membulatkan nombor yang sesuai mengikut skala di bawah:

1. Sangat tidak bersetuju
2. Tidak bersetuju
3. Tidak Pasti
4. Setuju
5. Sangat bersetuju

Bil.	Perkara	1	2	3	4	5
1.	HIG amat mengambil berat tentang kebajikan saya	1	2	3	4	5
2.	HIG amat mengambil perhatian tentang matlamat dan nilai diri saya	1	2	3	4	5
3.	HIG memberi perhatian terhadap saya	1	2	3	4	5
4.	HIG mendengar dan memberi perhatian kepada pendapat saya	1	2	3	4	5
5.	HIG sudi membantu saya apabila saya amat perlukan sesuatu pertolongan	1	2	3	4	5
6.	Pertolongan sentiasa ada dari HIG apabila saya menghadapi sesuatu masalah	1	2	3	4	5
7.	HIG bersedia memaafkan saya sekiranya terdapat kesalahan yang tidak disengajakan secara jujur oleh saya	1	2	3	4	5
8.	HIG memberi peluang kepada saya	1	2	3	4	5

BAHAGIAN D: PENDIDIKAN ISLAM

Sila bulatkan nombor yang sesuai mengikut skala di bawah dengan menyatakan pendapat anda

kepada soalan-soalan berikut:

1. Sangat tidak bersetuju
2. Tidak bersetuju
3. Tidak Pasti
4. Setuju
5. Sangat bersetuju

Bil.	Perkara	1	2	3	4	5
	Pendidikan berkaitan agama Islam mengajar saya untuk:					
1.	Mengesakan dan mentaati Allah	1	2	3	4	5
2.	Menjadi insan yang berdisiplin.	1	2	3	4	5
3.	Bersaudara	1	2	3	4	5
4.	Mempunyai prinsip kemanusiaan	1	2	3	4	5
5.	Membuat keputusan secara bermesyuarat	1	2	3	4	5
6.	Menjadi orang yang taat	1	2	3	4	5
7.	Menjadikan saya seorang yang sanggup berkorban demi kepentingan umum yang lebih utama	1	2	3	4	5
8.	Menjadi orang adil	1	2	3	4	5
9.	Berkelakuan baik	1	2	3	4	5

BAHAGIAN E: KESEPADANAN INDIVIDU - KERJAYA

Sila bulatkan nombor yang sesuai mengikut skala di bawah dengan menyatakan pendapat anda

kepada soalan-soalan berikut:

1. Sangat tidak bersetuju
2. Tidak bersetuju
3. Tidak Pasti
4. Setuju
5. Sangat bersetuju

Bil.	Perkara	1	2	3	4	5
1.	Saya rasa kerjaya saya menggunakan kebolehan saya sepenuhnya.	1	2	3	4	5
2.	Saya rasa saya layak dan boleh melakukan tugas saya sepenuhnya.	1	2	3	4	5
3.	Kerjaya saya memberi peluang untuk saya melakukan sesuatu dengan sebaik mungkin.	1	2	3	4	5
4.	Saya rasa serasi dengan kerjaya saya.	1	2	3	4	5
5.	Saya rasa saya telah membuat persediaan lengkap untuk melakukan kerja saya sekarang.	1	2	3	4	5

BAHAGIAN F: KESEPADANAN INDIVIDU - ORGANISASI

Sila bulatkan nombor yang sesuai mengikut skala di bawah dengan menyatakan pendapat anda kepada soalan-soalan berikut:

1. Sangat tidak bersetuju
2. Tidak bersetuju
3. Tidak Pasti
4. Setuju
5. Sangat bersetuju

Bil.	Perkara	1	2	3	4	5
1.	Saya rasa nilai diri saya serasi dengan nilai yang diterapkan di HIG.	1	2	3	4	5
2.	Saya rasa nilai diri saya bersesuaian dengan nilai pekerja di HIG.	1	2	3	4	5
3.	Nilai imej HIG menunjukkan nilai diri saya.	1	2	3	4	5
4.	Identiti HIG menunjukkan identiti diri saya.	1	2	3	4	5

…………….TERIMA KASIH ATAS KERJASAMA ANDA……………