

# The Validation of Islamic Work Ethic Scale in Islamic Higher Education Institutions

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## Abstract

The present study proposes a model of measurement and validation of the Islamic work ethic scale, particularly in the Islamic academic institutions. The model is built based on the principles and values of Islamic thought which are sourced from the Qur'an and Hadith (*tasyri'*). 280 lecturers and academic staff of UIN Sunan Gunung Djati Bandung (Islamic State University) participated in the study. The scale is validated through a validity test, reliability test, confirmatory factor analysis, and model feasibility analysis. The results show that the Islamic work ethic scale in which categorized as follows: (1) *Niat*; (2) *Ihsan*; (3) *Itqan*; (4) *Amanah*; (5) *Tha'ah*; (6) *Ta'awun*; (7) *Mas'uliyah*; and *Manfa'ah*, are having a good validity and reliability. The validation results by performing a CFA (Confirmatory Factor Analysis) toward various indicators of those dimensions also show that each dimension has a good loading factor and estimated regression values, which have met the eligibility criteria set by the model. Therefore, the results of the validation scale (Islamic work ethic scale) of the present study give a valid and reliable scale that has met psychometric properties to measure the Islamic work ethic in Islamic Higher Education Institutions.

Keywords: *Confirmatory factor analysis; islamic work ethic; islamic higher education; scale validation*

## 1 Introduction

The development of work ethic in an organization's efforts to improve the performance of its employees is a necessity in the midst of increasingly fierce business competition. This condition also applies to educational institutions. In the context of educational institutions, the demand of improving this work ethic is even crucial, considering that educational institutions are institutions engaged in public services, which means they have a responsibility to provide the best service to the community. Educational institutions that can build a good teaching and educational staff work ethic will have more opportunities to achieve their goals or increase the productivity and performance of all academic and educational staff.

The effort to provide the best service to educational institutions, as explained by Sallis (2022) are categorical imperatives, which must be carried out unconditionally by educational institutions. Whether or not there are demands from the community which are its stakeholders, educational institutions still have an obligation to provide the best service. This obligation is not only based on the categorical imperative of service in the midst of competition between educational institutions, but also due to educational institutions that focus on the creation and dissemination of good values based on the knowledge developed within them. Therefore, the demand for an increase in the work ethic in educational institutions is a necessity according to the aim and function of the educational institutions (Bertsch et al., 2018; Harini et al., 2018; Turk & Vignjevic, 2016).

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This condition is also reinforced by several previous research which results show that work ethic has a positive and significant impact on improving performance (Fadhlorrohan & Mas'ud, 2022; Nurfahmiyati et al., 2021; Ud Din et al., 2019), productivity and work quality (Rokhman, 2010; Syarif et al., 2019), job satisfaction (Balkis et al., 2017; Haroon et al., 2012; Saban et al., 2020), strengthening organizational culture (Alhyasat, 2012; Yaseen et al., 2015; Yousef, 2000), work and employee engagement (Farid et al., 2017; Rahman et al., 2006), organizational change (Usman et al., 2015; Yousef, 2000), organizational and worker behavior (Ibrahim, 2015; Murtaza et al., 2016; Sarwar & Abugre, 2013), work innovation (Muhammad et al., 2015), organizational commitment (Hayati & Chaniago, 2012), and others.

However, the formulation of the work ethic which is the reference for the code of ethics for workers or employees must of course be adapted to the values prevailing in the environment of its institution or organization. In the context of educational institutions, and particularly in Islamic Higher Education Institutions such as UIN Sunan Gunung Djati Bandung, the existing work ethic formulation cannot of course refer solely to the work ethic formulation found in general organizations. However, UIN Sunan Gunung Djati Bandung has certain values that become its identity, especially those originating from Islamic thought (Al-Samdi et al., 2021; Aldulaimi, 2016; Usman et al., 2015). The importance of formulating an Islamic work ethic is also a need for Islamic Religious College which is affiliated with Islamic teachings such as UIN Sunan Gunung Djati Bandung, so that it does not always refer to the formulation of a work ethic that originates from calvinist ethics or protestant thought (Weber, 2001).

The formulation of a work ethic that takes into account the basic principles of Islamic teachings and local cultural values of the organization, in the end becomes a necessity in the efforts of Islamic Higher Education Institutions to improve the work ethic of all teaching staff (lecturers) and employees (educational staff) they have. The formulation of an Islamic work ethic, thus becomes an important action to apply Islamic principles and teachings in a *kaffah* manner to the Islamic educational institution itself. In the context of UIN Sunan Gunung Djati Bandung, the formulation and application of this Islamic work ethic is also important as an experimental model for measuring work ethic in other Islamic higher education institutions.

Based on these needs, this study was basically carried out as an effort to validate the formulation of an islamic work ethic in the context of islamic higher education institutions such as UIN Sunan Gunung Djati Bandung. In this way, it is hoped that this study can provide not only validation of the scale for measuring the islamic work ethic, but also provide additional perspectives for the existing formulation of the islamic work ethic.

Several previous studies and researchers have formulated various scales for measuring islamic work ethics. The islamic work scale is then applied and shown to be applicable in various fields and organizational contexts. In this regard, Ali (1988) is said to be the first to formulate and develop a scale for the islamic work ethic even though it is simple, dimensionless, without coherent and detailed sub-scales. Moreover, the islamic work ethic scale created by Ali (1998) consists of 46 items which are considered to represent islamic values and teachings about working professionally. This scale was then tested and piloted and then narrowed down to only 17 items as a result.

Other researchers, such as Khadijah et al., (2015) formulated a scale of islamic work ethic in 4 (four) dimensions, consisting of accountability, effort, honesty, and teamwork which were then derived into 23 items. Yaseen et al. (2015) also formulates a scale of islamic work ethics in 4 (four) dimensions, which include worship, effort, cooperation,

and moral responsibility. The four dimensions of the islamic work ethic are then derived into 17 question items.

Ibrahim (2015) also made a similar effort by creating an islamic work ethic scale consisting of 8 (eight) dimensions, namely religiousness, effort, competition, work obligation, quality, collectivity, equality, and benefits. These various dimensions were derived into 44 statement items submitted to the participants. The results indicate that the islamic work ethic has a positive and significant influence on improving the organizational performance of various islamic banking institutions.

An earlier study was conducted by Chanzanagh and Akbarnejad (2011), who formulated a scale of islamic work ethic in 7 (seven) main dimensions, which include work intentions, trusteeship, work type, work results for the ummah, cooperation and collaboration, justice and fairness, and work as the only source of ownership. These various dimensions were derived in 21 question items that were asked to 262 respondents. The results of the study indicate that there are 6 (six) dimensions that are effective and 1 (one) dimension that are less effective in measuring and explaining the variance of islamic work ethic.

Another study is a study conducted by Aldulaimi (2020) which formulates a scale of islamic work ethic into 18 dimensions, which include work is a virtue, honesty, halal earning, truthfulness, efficiency, fulfillment, self-control, obedience, cooperation, discipline punctuality, dignity, justice, safety, rights, responsibility, humanity, and *syura*. These dimensions were derived in 90 question items that were tested on 1252 participants. The formulation of the dimensions of the islamic work ethic in this study is considered capable of making an important contribution to strengthen transparency and individual morality in organizations.

In a more specific context, the use of the islamic work ethic scale, as noted by several previous studies, is quite effective in measuring the effect of the islamic work ethic on employee commitment and organizational change (Yousef, 2000), the influence of the islamic work ethic on work attachment and organizational behavior (Farid et al., 2008), or how does the islamic work ethic influence organizational behavior and knowledge-sharing culture (Murtaza et al., 2014). In another study, Alhyasat (2012) showed that the islamic work ethic makes a positive and significant contribution to organizational and worker behavior. Furthermore, another study from Yaseen et al. (2015) showed that the islamic work ethic has a positive impact on the organizational commitment of managers in islamic banking institutions in Jordan.

Several of these studies show the importance of the islamic work ethic, not only in relation to its correlation and impact on various other variables in the context of work and organizations, but also to validate the scale of the islamic work ethic in the context of private and public organizations. However, none of the studies that have been conducted have been specifically directed at measuring the work ethic of teaching staff (lecturers) and/or employees (educational staff) at islamic tertiary institutions, such as UIN Sunan Gunung Djati Bandung. Therefore, this study is expected to be able to start validating the scale of islamic work ethic in islamic higher education, particularly in analyzing the work ethic of teaching and educational staff.

## 2 Methods

This study was conducted to validate the scale of the Islamic work ethic which was formulated from the basic principles of working in Islamic *tasyri'* sources, namely the Qur'an and Hadith, and various results of previous literature studies and research, to then adapted to the organizational characteristics of Islamic higher education institutions. The present study applies a quantitative approach with a confirmatory factor analysis method by performing AMOS application to test the validity and reliability of the established construct formulation of the Islamic work ethic.

Respondents involved in this study were 280 teaching staff (lecturers) and employees (educational staff). The study was conducted for 2 (two) months, from August to October 2022. The procedures followed in this study were as follows: (1) initial preparation and study; (2) literature reading and concept formulation; (3) processing of questionnaires and determining respondents; (4) distributing questionnaires and collecting data; (5) data processing and analysis; (6) conclusion and preparation of research reports.

## 3 Results and Discussion

### 3.1 Results

**Scale and Questionnaire Formulation.** Study and the reading of *tasyri'* source, Islamic literature and previous research resulted in the formulation of an Islamic work ethic scale with 8 (eight) main dimensions, which consist of: (1) intention or work motive (*niat*); (2) seriousness (*itqan*); (3) work as worship (*ihsan*); (4) integrity (*amanah*); (5) obedience (*tha'ah*); (6) collaboration and cooperation (*ta'awun*); (7) responsibility (*mas'uliyah*); and (8) benefits (*manfa'ah*). The dimensions in the scale of Islamic work ethic are derived based on the level of their mention in *tasyri'* sources, the elaboration of scholars in various Islamic literature, and previous scales of Islamic work ethic.

The basis for determining these dimensions can be seen in summary in the following table:

Table 1. Basic Formulation of the Dimensions of Islamic Work Ethics

Dimension	Baseline Source	Other Scales
<i>Niat</i> (Intention/Motive)	QS. Al-Mu'minun: 51; HR. Bukhari No. 54; HR. Bukhari No. 1442.	Chanzanagh and Akbarnejad (2011), Aldulaimi (2020)
<i>Itqan</i> (Seriousness)	QS. At-Taubah: 105; QS. Al-Mulk: 2; QS. An-Naml: 88; HR. Thabrani No. 97; HR. Baihaqi No. 5312.	Ibrahim (2015), Khadijah et al. (2015), Yaseen et al. (2015), Aldulaimi (2020)

<i>Ihsan</i> (Work as Worship)	QS. An-Nahl: 90; QS. Al-Baqarah: 195; QS. Al-Baqarah: 83; QS. Thaha: 114; HR. Muslim No. 1955; HR. Thabrani No. 897.	Ibrahim (2015), Khadijah et al. (2015), Yaseen et al. (2015), Chanzanagh dan Akbarnejad (2011), Aldulaimi (2020)
<i>Amanah</i> (Integrity)	QS. Al-Anfal: 27; Al-Ahzab: 72; QS. An-Nisa: 58; HR. Abu Daud No. 3535; HR. Tirmidzi No. 1264.	Khadijah et al. (2015), Aldulaimi (2020)
<i>Tha'ah</i> (Obedience)	QS. An-Nisa: 59; QS. An-Nisa: 80; QS. Al-Anfal: 20; HR. Bukhari No. 7144; HR. Bukhari No. 7288.	Yaseen et al. (2015), Aldulaimi (2020)
<i>Ta'awun</i> (Collaboration/Cooperation)	QS. Al-Maidah: 2; QS. Al-Hujurat: 10; QS. Al-'Ashr: 1-3; QS. Ali Imran: 102; HR. Bukhari No. 481; HR. Muslim No. 2585; HR. Tirmidzi No. 1928.	Ibrahim (2015), Khadijah et al. (2015), Yaseen et al. (2015), Chanzanagh dan Akbarnejad (2011), Aldulaimi (2020)
<i>Mas'uliyah</i> (Responsibility)	QS. Al-Ahzab: 15; QS. Al-Isra': 36; QS. Al-Muddatstsir: 38; HR. Bukhari No. 4789; HR. Tirmidzi No. 946.	Yaseen et al. (2015), Chanzanagh dan Akbarnejad (2011), Aldulaimi (2020)
<i>Manfa'ah</i> (Benefits/Result)	QS. An-Najm: 39-41; QS. At-Taubah: 105; QS. Al-Jum'ah: 10; HR. Bukhari No. 2078; HR. Bukhari No. 2201.	Ibrahim (2015), Chanzanagh dan Akbarnejad (2011), Aldulaimi (2020)

Those dimensions of the islamic work ethic then break down to 24 indicators and 72 items which represent of each indicators as a baseline for measuring the work ethic which has strong relation to islamic values. Some of dimensions or general work ethic indicators, such as effectivity, efficiency, performance, productivity, and others are considered to have been represented in the scope of the dimensions above.

**Participants.** 280 participants have participated in this study. The characteristic of the participants can be on the table below:

Table 2. The Characteristics of the Participants

Criteria	Classification	Respondent
Gender	Male	188
	Female	92
Latest Education	Undergraduate/Bachelor	39
	Graduate/Magister	164
	Doctoral	77
Age	20 – 30 years old	27
	31 – 40 years old	142
	41 – 50 years old	88
	>50 years old	23
Domicile	Bandung	194
	Outside Bandung	86

Based on the aforementioned table, it can be seen that the participants or respondents on this study including lecturers and staff at the UIN Sunan Gunung Djati Bandung have various background. In another word, the participants are heterogenous, from point of view of gender, education, age, and domicile, thus, it can be concluded that the participants are represented by the general population.

**Validity and Reliability Test of Islamic Work Ethic Construct.** The validity test of the scale used in this study is basically focused on the internal validity of the scale. In this case, in order to knowing the validity of the instrument, the researcher calculated the correlation coefficient between the item scores (X) and the total score (Y). The correlation value for each item on the scale was obtained using the product moment pearson correlation method.

The results of the validity test for the measurement instrument or the previous islamic work ethic scale are as follows:

Table 3. Validity Test Results of Islamic Work Ethic Scale

Dimension	Item	R <sup>2</sup>	Item	R-square	Item	R-square
<i>Niat</i> (Intention/ Motive)	Item 1	0.648	Item 4	0.692	Item 7	0.717
	Item 2	0.744	Item 5	0.737	Item 8	0.724
	Item 3	0.699	Item 6	0.744	Item 9	0.623
<i>Itqan</i> (Seriousness)	Item 10	0.658	Item 13	0.725	Item 16	0.690
	Item 11	0.724	Item 14	0.734	Item 17	0.694
	Item 12	0.898	Item 15	0.763	Item 18	0.666
<i>Ihsan</i> (Work as Worship)	Item 19	0.550	Item 22	0.749	Item 25	0.641
	<i>Item 20</i>	<i>0.588</i>	<i>Item 23</i>	<i>0.729</i>	<i>Item 26</i>	<i>0.599</i>
	<i>Item 21</i>	<i>0.658</i>	<i>Item 24</i>	<i>0.657</i>	<i>Item 27</i>	<i>0.557</i>
<i>Amanah</i> (Integrity)	Item 28	0.625	Item 31	0.704	Item 34	0.690
	<i>Item 29</i>	<i>0.650</i>	<i>Item 32</i>	<i>0.756</i>	<i>Item 35</i>	<i>0.716</i>
	<i>Item 30</i>	<i>0.723</i>	<i>Item 33</i>	<i>0.701</i>	<i>Item 36</i>	<i>0.602</i>
<i>Tha'ah</i> (Obedience)	Item 37	0.561	Item 40	0.662	Item 43	0.665
	Item 38	0.687	Item 41	0.723	Item 44	0.675

	Item 39	0.678	Item 42	0.708	Item 45	0.666
<i>Ta'awun</i> (Collaboration/ Cooperation)	Item 46	0.647	Item 49	0.510	Item 52	0.652
	Item 47	0.628	Item 50	0.648	Item 53	0.626
	Item 48	0.660	Item 51	0.681	Item 54	0.683
<i>Mas'uliyah</i> (Responsibility)	Item 55	0.704	Item 58	0.757	Item 61	0.721
	Item 56	0.722	Item 59	0.768	Item 62	0.710
	Item 57	0.704	Item 60	0.773	Item 63	0.640
<i>Manfa'ah</i> (Benefits/Results)	Item 64	0.690	Item 67	0.754	Item 70	0.723
	Item 65	0.724	Item 68	0.730	Item 71	0.727
	Item 66	0.752	Item 69	0.680	Item 72	0.737

In the table it can be seen that the  $R^2$  of each item representing the indicators and dimensions on the islamic work ethic scale which consists of 72 statement items and 8 dimensions are valid, since the  $R^2$  of each item is greater than the required critical value (0,138) for a significance level of 5% and the number of respondents is 280 participants.

After testing the validity of the various items on the instrument in the formulated Islamic work ethic, then reliability test is conducted. Reliability is the index that shows the extent to which a measuring instrument can be trusted or relied upon (Sidik & Muis, 2013). Reliability shows the consistency of measuring instruments in measuring the same symptoms. The results of the reliability test of the islamic work ethic instrument can be seen in the following table:

Table 4. Test Results of Instrument Reliability

Dimension	$R^2$	R-table	Description
<i>Niat</i> (Intention/Motive)	0.842	0.700	Reliable
<i>Itqan</i> (Seriousness)	0.832	0.700	Reliable



<i>Ihsan</i> (Work as Worship)	0.829	0.700	Reliable
<i>Amanah</i> (Integrity)	0.833	0.700	Reliable
<i>Tha'ah</i> (Obedience)	0.838	0.700	Reliable
<i>Ta'awun</i> (Collaboration/Cooperation)	0.834	0.700	Reliable
<i>Mas'uliyah</i> (Responsibility)	0.832	0.700	Reliable
<i>Manfa'ah</i> (Benefits/Results)	0.867	0.700	Reliable

In the table, it can be seen that the R<sup>2</sup> score of each item has met the required reliability criteria (0.700). Therefore, all items in the instrument that represent each dimension of the islamic work ethic scale are declared reliable and feasible to use in research.

**Factor Confirmatory Analysis.** Verification analysis was carried out to determine the dimensional constructs of the islamic work ethic scale based on several previous models. In this case, the researcher tested the CFA (Confirmatory Factor Analysis) method and tested the feasibility of the research model. The following are the results of the conducted test:

1. Variable Construct Analysis

Verification analysis using CFA (Confirmatory Factor Analysis) method on the islamic work ethic scale is shown in the following figure:

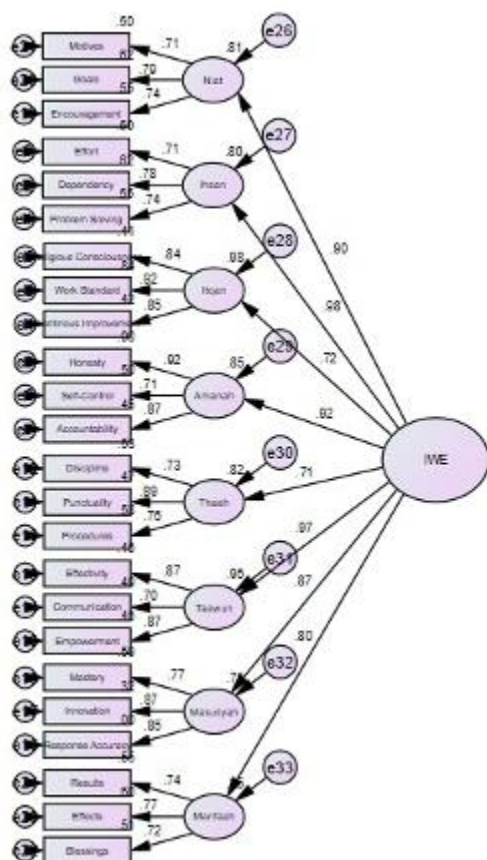


Figure 1. CFA Islamic Work Ethic

The figure is the output of the AMOS test which show the correlation between the dimensions of the islamic work ethic scale and the estimation of the indicators.

Table 5. Regression Weight

	Estimate	S.E.	C.R.	P	Label
<i>Niat</i> ← IWE	1.312	.252	4.391	***	par_17
<i>Ihsan</i> ← IWE	2.030	.349	6.798	***	par_18
<i>Itqan</i> ← IWE	1.191	.209	3.819	***	par_19
<i>Amanah</i> ← IWE	1.691	.293	5.968	***	par_20
<i>Thaah</i> ← IWE	1.023	.144	3.250	***	par_21
<i>Taawun</i> ← IWE	1.813	.317	6.097	***	par_22
<i>Masuliyah</i> ← IWE	1.423	.269	4.733	***	par_23
<i>Manfaah</i> ← IWE	1.580	.286	5.153	***	par_24

In the table, it can be seen that the CR (Critical Ratio) and  $P_{\text{value}}$  for each dimensions of Islamic Work Ethics (IWE) scale have met the set critical values ( $CR > 2.56$  and  $P_{\text{value}} < 0.05$ ). The test results also show that the estimated value for each dimension of the Islamic Work Ethics scale is quite strong or equal  $> 0.5$ . All existing dimensions make a significant contribution to the IWE variable or scale. These results indicate that the instrument or measurement tool used to measure the Islamic Work Ethics is valid and reliable.

The standard value of loading or the magnitude of the influence of each dimension can be seen in the following table:

Table 6. Standardized Regression Weight

	Estimate
<i>Niat</i> ← IWE	.802
<i>Ihsan</i> ← IWE	.989
<i>Itqan</i> ← IWE	.759

<i>Amanah</i> ← IWE	.922
<i>Thaah</i> ← IWE	.718
<i>Taawun</i> ← IWE	.964
<i>Masuliyah</i> ← IWE	.866
<i>Manfaah</i> ← IWE	.902

In the table above it can be seen that the estimated value for each of the existing indicators shows that all indicators have a significant influence ( $> 0.5$ ). The estimated value shows the total effect of each dimension. The dimension with the greatest influence is the *Ihsan* dimension (0.989). These results indicate that the respondents consider the *Ihsan* dimension to be the most important factor that encourages them to work seriously and have a good work ethic. Furthermore, the second largest dimension is the *Ta'awun* dimension (0.964). These results indicate that the respondents consider cooperation and collaboration to be the next important factor that makes the work well.

On the other hand, the dimension with the lowest score is the *Tha'ah* dimension. These results indicate that in terms of work ethic, the factor of compliance with regulations is less of a reference. Moreover, the next lowest dimension is the *Itqan* dimension. These results indicate that the factor of seriousness in work has not become the most important reference for respondents in building Islamic Work Ethics.

## 2. Model Testing

Confirmatory Factor Analysis also produces certain measures that determine the fit or not of the research model. The AMOS test results show a summary of the results of the research model feasibility test as follows:

Table 7. Results Summary of Research Model Feasibility Test

Criteria	Cut-off Value	Test Score	Conclusion
Probability	$> 0.05$	0.104	Fit
Adjusted GFI (AGFI)	$> 0.90$	0.920	Fit
Goodness of Fit Index (CFI)	$> 0.90$	0.934	Fit
Comparative Fit Index (CFI)	$> 0.90$	0.995	Fit
Tucker-Lewis Index (TLI)	$> 0.95$	0.994	Fit
Normed Fit Index (NFI)	$> 0.90$	0.965	Fit
Root Mean Square Error of Approximation (RMSEA)	$< 0.80$	0.031	Fit

In the table, it can be seen that several eligibility criteria for the research model have been met, starting from the Probability, AGFI, GFI, CFI, NFI, TLI, or RMSEA scores. The results of the feasibility test of the model show that the scale of the Islamic Work Ethics being tested meets the eligibility requirements, which means that the model of the Islamic Work Ethics if fit with the empirical data.

### 3.2 Discussion

The application of Islamic Work Ethics in Islamic Higher Education Institutions, such as UIN Sunan Gunung Djati Bandung, is a necessity to ensure that all teaching staff (lecturers) and employees (educational staff) can work and carry out their profession properly. By doing this way, UIN Sunan Gunung Djati Bandung will not only be able to encourage all elements of its organization to carry out the tasks as expected but also be able to develop values originating from Islamic values as the foundation for the formation of lecturers and educational staff who reflect the identity of UIN and Islam.

According to the results of the previous analysis, it can be seen that all the dimensions in the formulated and validated Islamic Work Ethics scale in this study have basically been proven valid and reliable for use in the context of Islamic Higher Education Institutions, such as UIN Sunan Gunung Djati Bandung. In this case, the dimensions of *Ihsan* and *Ta'awun* are the two dimensions with the largest loading factor compared to the other dimensions. This result concludes that the factor that influences all lecturers and staff to work well is the belief in the presence of God (*Ihsan*), and the willingness to help each other and collaborate with others which makes it easier for them to carry out their assignments, build cooperation as well as increasing attachment and a sense of belonging to the institution.

Even though the test results show that the dimensions of *Ta'ah* and *Itqan* are dimensions with lower scores compared to the other dimensions, it can be interpreted that the research respondents consider these two dimensions to be less of an incentive for them to work with a high ethos. This result can also be interpreted that UIN Sunan Gunung Djati Bandung needs to pay attention to the two dimensions above, especially by making real efforts to increase the understanding of lecturers and staff and their discipline towards regulations, as well as competency in carrying out work. The seriousness (*Itqan*) theoretically is influenced by the level of mastery and competency of the individual in meeting the workload or demands. Some people who do not have the competency needed in carrying out work will not only find it difficult to be serious in their work, but also find it difficult to enjoy work and comply with various regulations in the work environment.

The results of the validation test of the Islamic work ethic scale are also consistent with several other validation results of the Islamic work ethic scale in different contexts, such as Chanzanagh and Akbarnejad (2011), Khadijah et al. (2015), Yaseen et al. (2015), Ibrahim (2015), or Aldulaimi (2020). Thus, even though there is a slight difference in the quantity of dimensions on the scale of Islamic work ethic that was built, the validation results show that the dimensional construct of this scale is appropriate and feasible to use. Therefore, it is necessary to carry out further testing to find out whether the existing dimensions are uni-dimensional or multi-dimensional.

## 4 Conclusion

The present study concludes that the Islamic work ethic scale is formulated by 8 main dimensions, including: (1) Intension; (2) Courtesy; (3) *Itqan*; (4) Trust; (5) *Tha'ah*; (6) *Ta'awun*; (7) *Mas'uliyah*; and (8) *Manfa'ah*, which has a good level of validity and

reliability. The validation results using the CFA (Confirmatory Factor Analysis) test on various indicators from these dimensions also show that each dimension has a good loading factor and regression estimation score and thus meets the specified model eligibility criteria. The dimension with the largest loading factor and the estimated score is the *ihsan* and *Ta'awun* dimensions. While the dimension with the smallest loading factor and the estimated score is the *Tha'ah* and *Itqan* dimensions.

This study can provide a measurement model or scale for Islamic work ethic, which can be used in higher education institutions, especially in Islamic state university (PTKI). In other words, the validation results of the Islamic work ethic scale in this study provide a valid and reliable scale and fulfill the applicable psychometric properties. However, its practical application certainly requires further studies to understand how the influence of the Islamic work ethic on other variables, such as performance, productivity, work engagement, organizational behavior, and others, as well as other research related to the work ethic itself.

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