

The Role Of Islamic Work Ethic And Organizational Culture As Efforts To Be Performing Performance

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ABSTRACT: *This article tries to illustrate the role of Islamic work ethic and organizational culture. The Working Ethos of Islam is a personality attitude that gives rise to a profound belief that work is not only to glorify itself, to reveal its humanity, but also as a manifestation of righteous deeds and therefore to have a very noble value of worship. Organizational culture is a set of assumptions or belief systems, values and norms developed within the organization that serve as a behavioral guideline for its members to address external adaptation and internal integration issues. Successful organizations seem to have employees of Islamic work ethics and strong organizational culture that can improve performance. In this article, some aspects of work ethos and culture are examined and analyzed by bringing theory into reality. This paper aims to explore the function and existence of work ethos of Islam and organizational culture that should be. Also discussed also about the characteristics and the formation of humans who have characteristics of work ethic and cultured in the organization so that the impact on performance.*

KEYWORDS: *Islamic Work Ethic, Organizational Culture, Performance*

Date of Submission: 12-05-2018

Date of acceptance: 28-05-2018

I INTRODUCTION

Human Resources (HR) is one of the most important factors in an organization. A good organization will be formed from qualified human resources. Good and bad quality of human resources can be measured from its performance. Good performance will give an improvement to the organization. So the HR factor is very important to note. In this case the HR in question is the employee. Employees are one of the most important factors in a company because human resources have a very important function and goal that is supporting the progress of the company where work in accordance with the goals set by the company.

Efforts to improve the quality of human resources can be done through several approaches, including psychological and organizational, cultural and religious approaches. Relationship with the achievement of individual and organizational work in the era of globalization needs to be based on psychology and organizational approaches, cultural and religious approaches (Mangkunegara, 2005: 04). Two of the approaches in improving the quality of human resources through cultural and religious approaches. The cultural approach here is more emphasized on the organizational culture that is in an occupied organization. Meanwhile, in the approach of Islam there is the concept of work ethic of Islam based on Al-Quran and the example of Prophet Muhammad SAW (As-Sunnah).

Man is a being that is directed and influenced by a belief that binds him, wrong or true belief undoubtedly affects the behavior of the person concerned (Nuwair in Asifudin, 2004: 30). Ali and Owaihan in Marsalia (2008: 02) explain that since the beginning of the Muslim period, especially Muslims have offered views on the work and have formulated clearly the concept of work ethic. The work ethos is closely related to the values of work that is believed and owned by an employee, which will affect the attitude of employees in the work.

This work ethic will give birth to employee attitude in work. This employee attitude is a reflection of the organizational culture adopted in the company. When the organizational culture is done based on a good work ethic of Islam then by itself the employees will work comfortably and enjoy every job for the charitable manifestation that will be judged as worship.

Islamic work ethic and organizational culture are two things that must go together because when the two do not work together, it will be difficult to get the desired goal by the company. However, on the contrary if the two things are running together, then by itself the quality of existing human resources will increase. In other words the employee's performance will increase, and will automatically improve the grade or achievement of the company occupied work.

Tasmara (2002: 27), explains that the ethos of Islamic work is a personality attitude that gives rise to the profound belief that work is not only to glorify itself, to reveal its humanity, but also as a manifestation of righteous deeds and therefore to have a very noble value of worship. This concept is in harmony with that taught in the Qur'an and As-Sunnah. When the Working Ethic of Islam is embedded in the minds of employees then work will feel comfortable and enjoyable. No longer feel forced or anything else that causes him to lazy to work. Because work is one of the pious manifestations of charity. Employees who have an Islamic work ethic within their place of employment, the employee's performance will increase. This is in line with research conducted by Imam, Abbasi, et al., (2013), Mauliza, et al., (2016) and Indica (2013) states that Islamic work ethic variables significantly influence employee performance.

In addition to the work ethic of Islam that needs to be owned by employees, namely implementing organizational culture that prevails in the workplace. organizational culture is a set of values, principles, traditions, and ways of working shared by members of the organization and affect the way they act (Robbins, 2010: 63). So that a good organizational culture and educate, can also improve employee performance. This is in line with the research conducted by Shahzad, Luqman, et al., (2012), Sulistyaningsih, et al. (2012), and Setyorini, et al. (2012) stated that organizational culture variables significantly influence employee performance.

From several studies that have been done above, states that the variable work ethic of Islam and organizational culture have a significant effect on employee performance. It is this supporter in deciding that the two variables (Islamic work ethic and organizational culture) can improve employee performance.

II LITERATURE REVIEW

Islamic Work Ethic

Islam is a religion brought by Prophet Muhammad SAW whose teachings are based on Al-Qur'an and Hadith. The Working Ethos of Islam teaches that by working hard due to having sinned will be forgiven by Allah SWT and there is no better food than what is eaten from his hard work or hard work. The Islamic work ethic provides a view of high dedication in working hard as a compulsory obligation (Tasmara, 2002: 25).

Tasmara (2002: 27), explains that the ethos of Islamic work is a personality attitude that gives rise to the profound belief that work is not only to glorify itself, to reveal its humanity, but also as a manifestation of righteous deeds and therefore to have a very noble value of worship.

According to Asifudin (2004: 234), Islamic Work Ethic is a character and habits of humans with regard to work, emanating from the system of faith / aqidah Islam which is the basic attitude toward him. Islamic work ethic is morals in working in accordance with Islamic values so that in carrying out it no longer need to think about it because his soul already believed as something good and right.

The work ethic is the values that shape a person's personality in work. The work ethic is in essence in shape and is influenced by the value system that a person embraces in work. Which then forms a spirit that distinguishes it from one to the other. The ethos of Islamic work is thus a personal reflection of a kholifah who works by relying on his conceptual abilities that are both creative and innovative (Azizi, 2005: 35).

From some explanations about the work ethic of Islam above, it can be concluded that the work ethic of Islam is a personality attitude of a person who gave birth to a very profound belief that work is not only to glorify himself, reveal his humanity, but also as a manifestation of good deeds by relying on ability conceptually it has a creative and innovative.

Characteristics of Islamic Work Ethic

According to Hafidhuddin and Tanjung (2003: 40-42), explaining that the characteristics of Islamic Working Ethos are as follows:

a. *Al-Shalah (good / benefit)*

Any work of any kind should be of benefit or good to both yourself and to others. In accordance with the word of Allah SWT in Q.S. An-Nahl: 97 which reads:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّاهُ حَيَاةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

Meaning: "Whoever works righteous deeds, both men and women in the state of Faith, then We will indeed give him a good life and We will indeed reward them with a better reward from what they have done". (Q.S. An-Nahl: 97).

This verse emphasizes that men and women in Islam get the same reward and that pious deeds must be accompanied by Faith.

b. *Al-Itqan (Professional)*

Professionalism is derived and professional word that has meaning that is related to profession and require special skill to run it, (KBBI, 1994). In accordance with the hadith of Prophet Muhammad SAW:

إِنَّ اللَّهَ يَحِبُّ إِذَا عَمَلَ أَحَدُكُمْ عَمَلًا أَنْ يَتَّقَنَهُ

Meaning: "Allah is very loving if someone does a job done perfectly / itqan (Professional)". (HR. Thabrani).

- c. Al-Ihsan (always do better)

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ

Meaning: "Allah has decreed Ihsan to all things". (HR. Muslim).

Ihsan as described is composed of two kinds: in relation to God, and relationship to beings. Explained that ihsan towards God means to worship Him as if seeing or feeling watched by Him. While ihsan to beings is to fulfill their rights. Thus in employment, ihsan means fulfilling the right of employer (company), worker (employee), associate, customer, and other stakeholders according to the field of work.

An employee whose working parameters are routine activities at office hours, should not violate the work time because it means taking employers' rights incorrectly. Even the religious fatwa of Lajnah Daimah Saudi Arabia affirmed that the income from corrupted office hours was classified as unlawful. Otherwise with workers whose parameters are performance or results, then he must work productively on the timeline in accordance with the jobdesc it carries.

- d. Al-Mujahadah (work hard optimally)

Working hard is highly recommended in Islam as long as he is able to work. Not only work hard, but work hard with maximum or optimal. This is supported by the word of Allah SWT in Q.S. Al-Ankabuut: 69 which reads:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

Meaning: "and those who strive for (pleasure) We, We will indeed show them our streets. And verily Allah is with those who do good ". (Q.S. Ankabuut: 69).

- e. Tanafus dan Ta'awun (competition and help)

Tanafus and Ta'awun have been recommended and taught in Al-Quran Surah Al-Maa'idah verse 2 which reads:

...وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: "And help-help you in doing good and piety, and do not help in sinning and transgression. and fear ye Allah, Verily Allah is Heavily punished ". (Q.S. Al-Maa'idah: 2).

- f. Careful Time

Careful time is to work by looking at the value of time itself. It means not wasting the time or using the time as well as possible. As mentioned in Al-Qur'an Surah Al-Ashr verses 1-3 which reads:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكْفُورٌ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾

Meaning: "For the sake of time. Surely man is really in loss. Except those who believe and do righteous deeds and exhort advice to obey the truth and counsel admonish in order to endure patience ". (Q.S. Al-Ashr: 1-3).

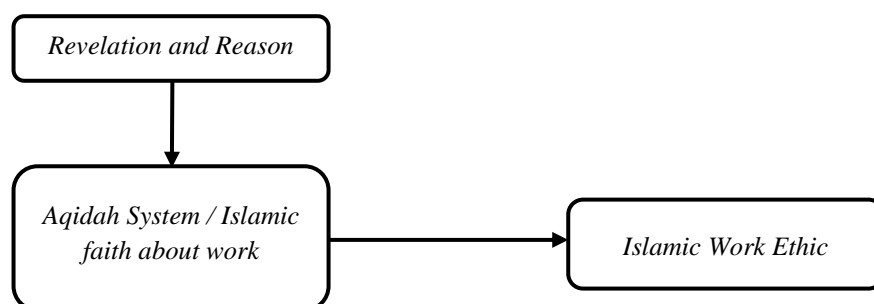
Meanwhile, according to Tasmara (2002: 103), The characteristics of people who have the work ethic of Islam are:

- Addiction to time
- Have a clean morality (Ikhlas)
- Have honesty
- Commitment.
- Istiqomah or strong establishment.
- Discipline
- Consequently and dare to face challenges.
- Have a confidence (self confidence)
- Creative
- Responsible
- Be happy to serve.
- Have self-esteem
- Have a leadership spirit
- Oriented to the future.
- Life is thrifty and efficient.
- Having a self-employed soul (entrepreneurship)
- Have a soul compete (fastabiqul khoirot)
- Independent

- s. Haus looking for knowledge
- t. Have the spirit of overseas
- u. Paying attention to health and nutrition
- v. Tough and unyielding
- w. Productivity oriented
- x. Enriching the network of silaturahmi
- y. Having a spirit of change (spirit of change)

The formation of Islamic Work Ethic

According to Asifuddin (2004: 32), the ethos of human work that is Islamic can be formed through the image as follows:



Picture 1: The Formation of Islamic Work Ethic

Source: Asifudin (2004: 32)

The picture above explains that the process of the formation of Islamic Working Ethos through the emission of the system of Aqidah / belief of Islam about work. Aqidah / Islamic Faith on work is a belief that a person works not only to glorify himself, to reveal his humanity, but also as a manifestation of righteous deeds and therefore has a very noble value of worship. Aqidah / belief is formed by revelations and minds that work in proportion to their respective functions. As known revelation is something that can not be entered through reason. So that revelation and reason when it has united then formed the system of Aqidah / Islamic Faith about work and ultimately formed the work ethic of Islam.

Organizational Culture

Definition of Organizational Culture

Someone who is in the organization organisasi usually trying to determine and form something that can accommodate the interests of all parties, so that in carrying out its activities do not clash with the attitudes and behavior of individuals with each other. Something that is meant is the culture where individuals reside, such as values, beliefs, assumptions, expectations, and so forth.

Richard L. Daft explains that in Hairiyah research (2012: 11), that the culture of the organization (Culture Organization) is a group of important assumptions (often not clearly defined) held together by members of an organization. Mangkunegara explains in Sitio and Titisari's research (2015: 2) that organizational culture is a set of assumptions or belief systems, values and norms developed within the organization that serve as a behavioral guideline for its members to address external adaptation and internal integration issues.

According to Robbins (2007: 12), Culture is at the core of what is important in the organization, such as the activity of giving orders, and the prohibition and illustrate something done and not done that governs the behavior of members. Further Robbins (2007: 22), argued that Organizational culture is a social glue that binds members of the organization. So in the environment of an organization if you want to unify the personality traits of each employee must have a social glue.

From some definitions of organizational culture above, it can be concluded that organizational culture is the values, principles, traditions, and ways of working as a guide in a work environment passed down to its heirs or from generation to generation to create a way of life in organization.

Characteristics of Organizational Culture

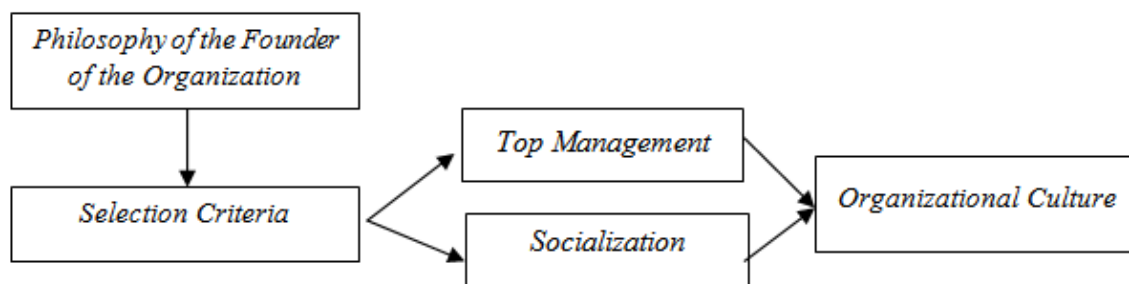
Robbins and Coulter (2010: 298) argue that organizational culture has seven main characteristics as a whole, which is the cultural nature of an organization:

- a. Innovation and Risk Taking is the extent to which organizations encourage employees to be innovative and risk-taking, in addition to how organizations value employees' risk-taking and generate ideas;
- b. The attention to detail or attention to detail (ie, the extent to which employees are expected to exercise precision, analysis, and attention to detail);
- c. Outcome Orientation is the extent to which management focuses more on results than on techniques and processes used to achieve those outcomes;

- d. People Orientation is the extent to which management decisions consider the effect of such outcomes on people in the organization;
- e. Team orientation (Team Orientation) is the extent to which work activities are organized on the team rather than on individuals;
- f. Aggressiveness (Aggressiveness) is the extent to which people are aggressive and competitive rather than relaxed;
- g. Stability (Stability) is the extent to which organizational activities emphasize the status quo (current and ongoing conditions) in comparison with growth.

The Formation of Organizational Culture

Robbins and Coulter (2010: 66), explained that the process of forming an organizational culture is as follows:



Picture 2: The Formation of Organizational Culture

Source: Robbins and Coulter (2010: 66)

The categorization of organizational culture as in the picture above comes from the founding philosophy of the organization (they have a vision of how the organization should work), the indigenous culture is derived from the philosophy of its founder which then influences the criteria used in employing the employees. The actions of top management have a major impact on the formation of organizational culture and often determine the general climate of acceptable and unacceptable behavior. How employees should be socialized in accordance with the method of socialization, so that the values of new employees with the value of the organization in the selection process and the top management preferences can be adjusted / matched.

Application of Islamic Work Ethic and Organizational Culture

Ethics is one thing that really needs to be considered, because at this time the modern world little by little began to erode the ethics of society. Initially not applicable free, but now has begun to plague will be free behavior. Because the ethos is actually related to the personality of a person, should every muslim should fill the soul and body with positive things and able to show his personality as a good Muslim that will impact on values or norms and work more perfect.

The application of the work ethic of Islam is by expressing the personality attitude which gives rise to the profound belief that work is not only to glorify itself, to reveal its humanity, but also as a manifestation of righteous deeds and therefore has a very noble value of worship (Tasmara 2002: 27). That is by applying the code of ethics and awareness of the employees through the beliefs based on Al-Quran and Hadith (As-Sunnah) that work is a manifestation of righteous deeds and will be judged as worship. So it will have more achievements and profits for the company.

Meanwhile, the application of organizational culture is the social adhesive that binds members of the organization. So in the environment of an organization if it wants to unify the personality traits of each employee must have social glue (Robbins, 2007: 12). That is by applying the social adhesive through the values or norms embraced within the company based on the background of each employee made one and applied to the company. If the organization has a social glue then every employee will feel comfortable and enjoyable, no longer feel compelled. So that in itself the performance of employees will increase along with the comfort of employees while working in companies that shelter.

That factor is then considered very important as one of the standards that Islamic ethics and organizational culture in a business plays an important role for the success and failure of a company.

III CONCLUSION

Based on the research that has been done to agree that the Ethos of Work Islam is a personality attitude that gave birth to a very profound belief that work is not only to glorify itself, reveal his humanity, but also as a manifestation of righteous deeds and therefore have a very high value of worship. For a Muslim based on his

heart that work has a value of worship then at the same time will feel that work is mandatory in order to reach the pleasure of Allah SWT. So from the above shows that Islamic Work Ethic has a positive relationship to employee performance.

Similarly, organizational culture is a social adhesive that binds members of the organization. For a Muslim who has a good work ethic of Islam, it will automatically form the values or norms held by a Muslim when working within the company that shelter it. So that norms will be formed and implemented no longer forced, and will directly provide a positive relationship to employee performance.

This is supported by the view of Islam, where it is a moral duty for every Muslim community to make every effort to implement all Islamic shariah in all aspects of life, including in the livelihood of life (economic) and more specifically on ethical and cultural affairs in work.

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Nanda Hidayan Sono. "The Role Of Islamic Work Ethic And Organizational Culture As Efforts To Be Performing Performance." International Journal of Business and Management Invention (IJBMI) , vol. 07, no. 05, 2018, pp. 68–73.