Islamic Work Ethic: The Role of Religious Principles on Working Performance in Higher Education

Muli Umiaty Noer
Universitas Muslim Indonesia
muliumiaty.noer@umi.ac.id

Abstract:
> The study aims to investigate the influences of the Islamic work ethic to increase the working motivation of academics at the Academy of Foreign Languages, Universitas Muslim Indonesia. It employs quantitative research by applying an explanatory research model. Using saturation sampling involved all the lecturers and academic staff assigned to the Foreign Language Academy at the Universitas Muslim Indonesia, Makassar, Indonesia. The target participants in this study were 34 people. The data was collected using a questionnaire compiled based on Islamic Working Ethic, Islamic Working Motivation, and Working Performance variables. The results showed that the Islamic working ethic has a favorable and substantial impact on academics' working performance in learning. Based on the aqidah tauhid, the state suggests that all indications of work ethic influence enhancing job performance so that lecturers get His joy. The work ethic with an Al-Mujahadah attitude or optimal hard work will motivate the academics to work harder, thereby improving their performance.

Keywords: Islamic work ethic, work motivation, work performance

A. Introduction

In Islam, work and work spirit are cohesively intertwined. Muslims must work based on the Qur'an and hadith passages' spirit or work ethic. The view of work in Islam places a strong emphasis on work ethic. Humans must make a positive

contribution to life on Earth as a form of gratitude for the blessings given by Allah SWT. Humanity must explore the planet with intellect, science, and technology, as well as a strong work ethic. Work is essential to the degree that working equals worship[1]. The work ethic is based on ability, skill, discipline, and thoroughness to obtain optimal work results.

By working, humans not only obtain revenue and a means of subsistence to satisfy their necessities but also receive a reward in the form of adoration. Due to Allah SWT, a Muslim must work with intentions. Those who use this approach will be able to achieve the ultimate objective of their job, which is to earn His delight. Moreover, the term 'work' in Islam does not just relate to day-and-night labor to sustain oneself and one's family. On the other hand, work includes any kind of activity or labor with elements of benevolence and benefit for self, home, and society.

[2] Muslims provided perspectives on work and developed the notion of work ethic in the early period. The working ethic is directly tied to the work ideals that an employee believes and owns, which affects the attitude of workers at work.

[3] states that the Islamic work ethic views a mentality orientation that produces a tremendous passion that works both to improve himself and exhibit his human side, but also as a symbol of virtuous deeds, which has a very high adoration value. Job ethic alone will not result in meaningful work or charity. It also requires stimulation to motivate personnel to do their given jobs. The management term for motivation is motivation. According to [4], motivation is formed from an employee's attitude in dealing with situations. Motivation is the state in which personnel may drive themselves in such a directed manner to fulfill an institution's objectives. Motivation is a crucial aspect of a job activity since it is the driving force behind the execution of work behavior.

Specifically, the work ethic of academics [5] emphasizes that every lecturer and academic staff stick to the principles of working motivation and ethics. Working

[1] Shukri Ahmad and Musa Yusuf Owoyemi, 'The Concept of Islamic Work Ethic: An Analysis of Some Salient Points in the Prophetic Tradition', *International Journal of Business and Social Science*, 3.20 (2012), 116–23.

[2] Abbas J Ali and Abdullah Al-Owaihan, 'Islamic Work Ethic: A Critical Review', *Cross Cultural Management: An International Journal*, 2008.

[3] Toto Tasmara, *Membudayakan Etos Kerja Islami*, Seri Pengembangan SDM (Gema Insani, 2002).

[4] Anwar Prabu Mangkunegara and Anwar Prabu, 'Manajemen Sumber Daya Manusia, Cetakan Pertama', *Bandung: PT. Remaja Rsodakarya*, 2004.

[5] Edd Cowley and Sarah Smith, 'Motivation and Mission in the Public Sector: Evidence from the World Values Survey', *Theory and Decision*, 76.2 (2014), 241–63.

motivation can force academics to act to attain particular objectives. One of the working motivations influenced the achievement of extrinsic benefits such as survival-sustaining income and pay, excellent operational circumstances, the certainty of tasks to be completed, and positive social relationships. [6] shows that working motivation represents the human desire to motivate persons in work. To encourage academics to take part, the institutions must give greater attention to the academics to maintain their working motivation.

The emergence of enthusiasm and motivation to work influence each other become essential. However, the effectiveness of work ethic and motivation depends on the leadership attitude to guide and move subordinates to work, whether academic staff or lecturers in an educational institution[78]. Therefore, capable and accountable leadership can bring all his associates to work in teamwork or collaboration to achieve goals. This leadership profile will get employees to produce expected work or performance according to what has been set in the plan.

In developing excellent and high-quality human resources, academics must emerge as the future's competitive front line. It is believed that educational institutions play a decisive influence. Consequently, academic institutions such as universities contribute considerably to preparing dependable human resources. Nonetheless, it is acknowledged that one of the most significant issues facing academic institutions in Indonesia is a deficiency in management and leadership. Educational institutions' low quality and organizational performance stem from the lack of control[9].

Based on the previous explanation, the researcher takes the initiative to learn more about the Islamic work ethic to increase the working motivation of academics at the Academy of Foreign Languages, Universitas Muslim Indonesia.

[6] Robert L Mathis and John H Jackson, *Human Resource Management* (South-Western College, 2010).
[7] Ahmad Sukandar, 'The Role of Leadership and Motivation of School Headmaster in Improving Teacher Performance', *International Journal of Nusantara Islam*, 6.2 (2018), 182–90.
[8] Edi Harapan and Dessy Wardiah, 'The Influence of School Leadership Behavior and Teacher Work Ethics on Teacher Performance in Private Vocational Schools, Air Kumbang District', *Jurnal Pendidikan Tambusai*, 5.3 (2021), 5703–9; Sukandar.
[9] Jenny Ngo, Harry de Boer, and Jurgen Enders, 'The Way Deans Run Their Faculties in Indonesian Universities', *Tertiary Education and Management*, 2014 <https://doi.org/10.1080/13583883.2013.848924>.

This university develops human resources through university obligations and combines Islamic learning values into science and technology.

It is also based on the degree to which the Islamic work ethic may increase academics' job motivation compared to academics whose work is only focused on current science and technology. Additionally, it is backed by several prior research discussing the impact of working ethic and motivation on their working performance. The findings of their study have a favorable and significant impact, yet certain flaws must be addressed[10].

B. Literature Review

1. Theory of Reasoned Action

The Theory of Reasoned Action (TRA) was initially presented by[11]. It is concerned with action, belief, aim, and attitude. Actions follow intentions. The will of a person can be predicted based on their goals. However, a person's judgment might also be impacted by other factors. Consideration for this evaluation must be examined from several angles. Attitudes and subjective norms are the determinants of purpose[12].

Through a deliberate and rational process of Islamic leadership, attitudes impact action. Its influence is confined to three factors: first, action is not so much controlled by generic attitudes as it is by specific attitudes about something. Secondly, the act is not just driven by attitudes but also by norms or views on the people's expectations. Third, attitudes toward a behavior, in conjunction with personal standards, constitute an intention or intent to conduct in a particular manner [13]. The TRA consists of ideas about potential outcomes and assessments of conduct (behavioral beliefs), views about anticipated norms and desire to achieve these expectations (normative beliefs), and Beliefs regarding the

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[10] Marwan Man Soleman and others, 'Islamic Job Satisfaction, Organizational Commitment, and Intention to Leave: Moderating Role of Islamic Work Ethics', *Management Science Letters*, 2020 <https://doi.org/10.5267/j.msl.2019.11.021>; Kuntarno Noor Aflah and others, 'Islamic Work Ethics and Employee Performance: The Role of Islamic Motivation, Affective Commitment, and Job Satisfaction', *Journal of Asian Finance, Economics and Business*, 2021 <https://doi.org/10.13106/jafeb.2021.vol8.no1.997>; Chamdan Purnama and others, 'Leadership Style as Moderating Variable Influence between Islamic Work Ethic with Performance', *Kasetsart Journal of Social Sciences*, 2021 <https://doi.org/10.34044/j.kjss.2021.42.2.02>.

[11] Icek Ajzen, 'The Theory of Planned Behavior', *Organizational Behavior and Human Decision Processes*, 50.2 (1991), 179–211.

[12] Jogiyanto Hartono, 'Metodologi Penelitian Bisnis', *Yogyakarta: Bpfe*, 2013.

[13] Ajzen.

existence of situations that may support or hinder activity, as well as awareness of the magnitude of these circumstances (control beliefs).

The working motivation related to the Islamic work ethic discussed in this article is listed in God's commandments. Thus, all acts are undertaken to gain God's pleasure by adhering to all His laws. According to the rules of Allah's law, an organization adhering to Islamic work ethics would include beneficial deeds in each of its activities. These positive concepts will encourage workers to cooperate with every organizational action. According to reasoned action, implementing Islamic work ethic principles will help employees be disciplined while completing their responsibilities. This method will enhance the performance of employees inside the business or institution.

2. Islamic Work Ethic

Work ethics are the ideas that influence an individual's personality at work. The concept of Islamic work ethic is fundamentally intertwined with humanity in the Islamic notion since it is an integral component of the human existence process in the broad and intricate sphere of life. A person's accepted value system at work significantly shapes and affects their work ethic. Consequently, they are forming the spirit that differentiates them from each other. Thus, the Islamic work ethic represents a leader who works using his unique and inventive intellectual abilities[14].

[15] explains the Islamic work ethic as a character orientation that gives rise to a strong faith that performance is not only an expression of humanity but also of good acts and therefore has a highly noble value of worship. Ethics brings the concept of moral worth, the personal perspective that is believed in Islamic teachings that demand to work sincerely and maximally. Therefore, ethics is not only about attitude but also about identity, self-respect, and dignity.

Furthermore, [16] describes how an Islamic work ethic creed becomes the values of necessity as the fundamental of a Muslim's work ethic at work. The importance of needs is founded on the *aqeedah* of monotheistic, which holds that there is only one God; this is a selfish and socially responsible attitude. A mindset in which labor is performed not just to make a livelihood but also to fulfill religious commitments. It examines things in several dimensions, including their material

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[14] H Moh Ali Aziz and A Halim, *Dakwah Pemberdayaan Masyarakat: Paradigma Aksi Metodologi* (Pustaka Pesantren, 2005).

[15] Tasmara.

[16] Musa Asy'arie, 'Etika Islam Dan Ekonomi Kerakyatan', *Journal of Indonesian Economy and Business (JIEB)*, 14.4 (1999).

and spiritual dimensions. Regarding the fact of this world's variety, attitudes are fundamentally anchored in a single reality.

There are various elements of the Muslim work ethic, including (1) *Al-Shalah* or Compatible, Useful, and Good, (2) *Al-Itqan* or perfection and stability, (3) *Al-Ihsan* or do the best and even better, (4) *Al-Mujahadah* or optimal hard work, (5) *Tanafus* and *ta'awun* or challenge and assistance, and (6) observing the value of time [17].

The following are some features of the Islamic work ethic:

a. *Al-Shalah* or Compatible, Useful, and Good. [18] states that there are two absolute requirements for a job to be classified as a pious charity, namely that it is born from the sincerity of the perpetrator's intentions and the work has good values based on criteria set by syara, the sunnah of the prophet, or common sense.

b. *Al-Itqan* or stability and perfection. The quality of work that is itqan is the result of work that can technically reach the ideal standard of work. For this reason, optimal knowledge and skill support are needed. Islam encourages its people to continue adding or developing their knowledge and keep practicing. The itqan concept assesses work results more [19].

c. *Al-Ihsan* or do the best and even better. Ihsan means better than the achievement or quality of previous work. This meaning conveys the message of continuous improvement, as knowledge, experience, time, and other resources are added. It is a loss if today's work performance decreases from yesterday's [20].

d. *Al-Mujahadah* or optimal hard work. Mujahadah is an effort to mobilize all available resources and capabilities to realize any optimal work. Because all of our needs have been provided by Allah SWT, namely subjugating the entire contents of the heavens and the Earth for humans. It is just the role of humans to utilize them optimally to get the pleasure of Allah [21].

e. *Tanafus* and *ta'awun* or challenge and assistance. This expression is intended as an effort to assist in terms of goodness, and it is strictly forbidden to help

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[17] Didin Hafidhuddin, *Manajemen Syariah Dalam Praktik* (Gema Insani, 2003).

[18] Alwiyah Jamil, 'Pengaruh Etika Kerja Islam Terhadap Sikap-Sikap Pada Perubahan Organisasi: Komitmen Organisasoi Sebagai Mediator' (Universitas Diponegoro, 2007).

[19] Muwafik Saleh, 'Bekerja Dengan Hati Nurani', *Jakarta: Erlangga*, 2009.

[20] Hani Fauziah, Didin Hafidhuddin, and Hendri Tanjung, 'Analisis Maqashid Asy-Syariah Dalam Pengelolaan Zakat Oleh Negara', *Kasaba: Jurnal Ekonomi Islam*, 11.2 (2019), 102–27.

[21] Saleh.

in sins and transgressions. This shows that Islam recommends working to help each other (kindness) with colleagues so that difficult work will feel easy and heavy work will feel light [22].

f. Observing the value of time. Observing pleasure's importance is using the best time at work [23].

3. Islamic Work Motivation

Motivation plays an essential role in humans. Motivation can move people to fulfill all their needs by trying to achieve them with their own will. People with a strong push within themselves always act with integrity and work diligently. Further, [24] explained the working motivation in Islam as follows:

a. Good and proper intentions (pleasure of God). The significance of purpose in affecting work direction. Suppose your aim is to work for a wage that is all you will receive. If the objective is to labor concurrently to enhance afterlife savings, add halal riches, and provide for the family, you will receive what you want.

b. Workplace piety. There are two interpretations of piety at stake. The first is to observe His commands and to avoid all sorts of His prohibitions. Secondly, a Muslim's commitment to the religion in which he has believed and vowed.

c. Sincere in work. Sincerity is necessary for Allah SWT's acceptance of human deeds. If done sincerely, activity or activity, including employment, will bring grace from Allah SWT.

4. Working Performance

A person's performance combines ability, effort, and opportunity as work results. Definitively [25] explains that performance is the outcome of specified employee tasks or actions carried out during a specific period.

[26] argues that performance is a dependent variable affected by several elements that have significance for achieving organizational objectives. In other words,

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[22] Saleh.

[23] Saleh.

[24] Saleh.

[25] H John Bernardin and Joyce E A Russell, *Human Resource Management* (Tata McGraw-Hill New York, 2006).

[26] Bangun Wilson, *Manajemen Sumber Daya Manusia In Manajemen Sumber Daya Manusia*, *Edisi Revisi Jakarta: Bumi Aksara*, 2018.

faults in managing the independent variable will result in both negative and good performance.

While internal and external variables influence a person's or group's work performance, internal elements are more influential. Internal factors that impact performance include intellect, role perception, emotional stability, skills, motivation, family circumstances, workgroup characteristics, and physical health. Meanwhile, external factors include labor regulations, consumer activities, rivals, labor unions, societal values, economic situations, and alterations in the work location.

Working performance indicators according to [27] are:

a. Output quality. Employee impressions of the quality of their work and perfection are used to assess working quality.

b. Quantity of output. The amount produced is measured in terms such as the number of units manufactured and the number of work sessions finished.

c. Term. The stage of work is finished at the start of a particular time. The effort takes from when an employee gets a job to when the task is completed.

d. Attendance. Employees in high-paying occupations have a low level of absenteeism.

e. Cooperation Ability Employees may effectively collaborate with executives and co-workers to accomplish corporate objectives.

It might be inferred that performance is the outcome attained by a person following current standards on subjective control in the organization. Performance is the conduct of individuals as they fulfill their duties within an organization under predefined behavioral norms.

5. Hypothesis

Based on the problems, research objectives, and theoretical basis mentioned previously, the formulated hypothesis is that the Islamic work ethic, as a religious value, impacts the performance of lecturers and academic staff in higher education.

C. Research Methods

This study is quantitative research by applying an explanatory research model. This study uses saturation sampling to investigate how Islamic principles can increase the work motivation of lecturers and academic staff in higher education.

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[27] Mathis and Jackson.

As participants, it involved all the lecturers and academic staff assigned to the Foreign Language Academy at the Universitas Muslim Indonesia, Makassar, Indonesia. The target participants in this study were 34 people.

The instrument of the study used to collect research data is in the form of a questionnaire compiled based on the variables of Islamic Working Ethic[28], Islamic Working Motivation[29], and Working Performance[30]. This instrument was applied to answer the perception of lecturers and academic staff on the Islamic work ethic's principles to improve academics' performance in higher education. The questionnaire employed a Likert Scale answer, with Strongly Agree (5), Agree (4), Neutral (3), Disagree (2), and Strongly Disagree (1)

The data analysis approach applied descriptive statistical analysis to describe the variables in this study. By using a frequency distribution table, the data analysis provides the theoretical and empirical ranges and means[31].

D. Findings and Discussion

The study results are present in the form of descriptive statistical analysis. It describes the results of the data from the variables in the study, which are arranged into three parts, including Islamic Work Ethic (X), Islamic Work Motivation (Y), and Working Performance (Z).

1. Islamic Work Ethic (X)

Muslims hold The Islamic work ethic as the working value to seek the pleasure of God. They believe that performing this Islamic work ethic into an active habit also becomes a part of worship. According to [32], based on the premise of faith and good acts, the qualities of the Islamic work ethic are examined and created by prioritizing the emphasis on the Islamic work ethic and its basic principles as a focus. Because any work ethic, according to the Quran, cannot become Islam if it is not based on the principle of faith and good works.

The Islamic work ethic has six indicators, namely (1) *Al-Shalah* or Compatible, Useful, and Good, (2) *Al-Itqan* or perfection and stability, (3) *Al-Ihsan* or do the best and even better, (4) *Al-Mujahadah* or optimal hard work, (5) *Tanafus* and *ta'awun* or challenge and assistance, and (6) Observing the value of time is

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[28] Hafidhuddin.

[29] Saleh.

[30] Mathis and Jackson.

[31] Imam Ghozali, 'Aplikasi Analisis Multivate Dengan Program Spss', *Penerbit Universitas Diponegoro. Semarang*, 2009.

[32] Ahmad Janan Asifudin, *Etos Kerja Islami* (Solo Muhamadiyah University Press, 2004).

described in 11 statement items. The following chart shows the research results on the frequency distribution of respondents' responses on the value of Islamic work ethic.

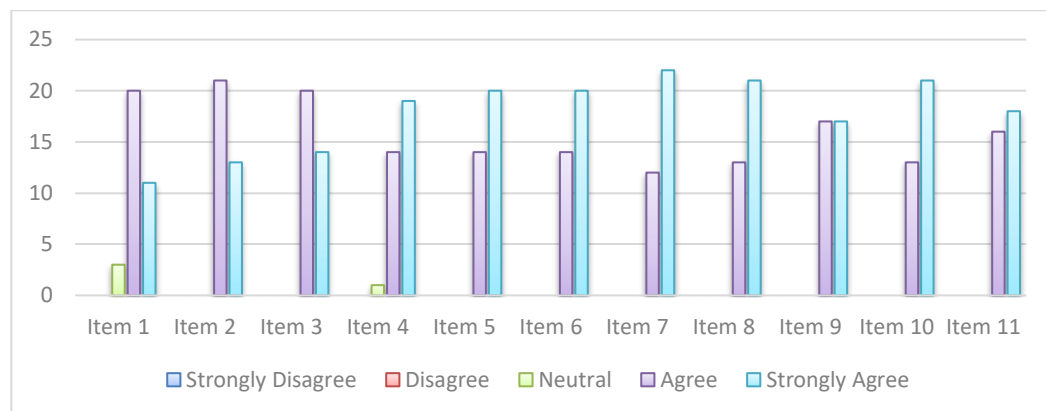Chart 1. Frequency distribution of the Islamic Work Ethic

Chart 1, related to the Islamic work ethic, shows that the 34 respondents studied gave varied answers, and if one looks closely, it can be explained as follows:

a) The first statement, "in serving students who are naughty and annoying is treated with kindness." the response was "agree" as an assessment of at most 20 people or 58.8%. Then followed by "strongly agree" responses from as many as 11 people or 32.4% and "neutral" ratings with the number of responses from at least three people or 8.8% of the total respondents.

b) The second statement, "Providing explanations to students about science and lessons," responded with "agree" as the most respondents' assessment of 21 people or 61.8% and followed by an assessment of "strongly agree" by as many as 13 people or 38.2% of total respondents.

c) The third statement, "Directing or proposing to students to always study," responded with "agree" as an assessment of at most 20 people or 58.8%, and an assessment of "strongly agree" as a response of at least 14 people or 41.2% of total respondents.

d) The fourth statement, "The specified quantity of work can be fulfilled within the specified time," responded by "strongly agree" as an assessment of a maximum of 19 people or 55.9%. Followed by the assessment of "agree" as many as 14 people or 41.2%, and the assessment of "disagree" as the number of responses at least one person or 2.9% of the total respondents.

e) The fifth statement, "In carrying out the work optimally," the respondent "strongly agrees" as an assessment of at most 20 people or 58.8%, and an "agree" assessment as a response of at least 14 people or 41.2% of the total respondents.

f) The sixth statement, "The work is done carefully and thoroughly.", responded "strongly agree" by respondents with a maximum rating of 20 people or 58.8% and a minimum assessment with an assessment of "agree" by as many as 14 people or 41, 2% of the total respondents.

g) The seventh statement, "Does not mind taking time for overtime work that must be completed as soon as possible," the response "strongly agree" was responded to by the respondent with an assessment of at most 22 people or 64.7%, and an "agree" rating as a response of at least 12 people or 35.3% of the total respondents.

h) In the eighth statement, "Never complained about all the work that must be completed immediately," the respondent responded with "strongly agree" as an assessment of at most 21 people or 61.8%, and an assessment of "agree" as the number of responses at least 13 people or 38.2% of the total respondents.

i) The ninth statement, "In improving work performance, competing with colleagues under applicable norms," responded by "agree" and "strongly agree" equally 17 people or 50% of the total respondents.

j) In the tenth statement, "Does not mind helping your co-worker when he has problems or difficulties at work," the respondent responded with an assessment of "strongly agree" as an assessment of at most 21 people or 61.8%, and response of "agree" as the number of assessments: at least 13 people, or 38.2% of the total respondents.

k) The eleventh statement, "not postponing the work that must be completed," responded by "strongly agree" by 18 people or 52.9%, and the assessment "agrees" by a minimum of 16 people or 47.1% of the total respondents.

The statement above shows that according to the statement items used, most respondents gave an assessment of strongly agreeing, and at least respondents gave an assessment of disagreeing. The *Al-Mujahadah* indicator, or ideal hard effort, is the most significant indicator in producing the Islamic Work Ethic variable with an average value of 4.63, followed by the *Al-Ihsan* indication, or doing your best and going above and beyond with an average value of 4, 59. Then the *ta'awun* and *tanafus* indicators or challenge and assistance with an average

value of 4.56, the Observing the favors indicator with an average value of 4.53, the *Al-Itqan* indicator or stability and perfection with an average value of 4.529, and *Al-Shalah*, meaning Good, Helpful, and Compatible, is the last indication, with an average score of 4,343. The average overall score of respondents' answers is 4.53. With the high average value of all these variables, it can be concluded that almost all lecturers and academic staff apply the principles of Islamic work ethics in their work process.

2. Islamic Work Motivation (Y)

Work-related dedication to an employee's connection with God is referred to as Islamic work motivation[33]. So far, many individuals have worked to achieve purely material objectives. They are unconcerned with the interests of the hereafter. As a result, employees must be motivated in order to develop a positive personality, which is supported by Islam. The indicators of Islamic work motivation are (1) motives/intentions, (2) hopes, (3) incentives, and (4) competing in goodness which are described in 10 statement items. The study results show the frequency distribution of respondents' responses to Islamic work motivation in the chart below.

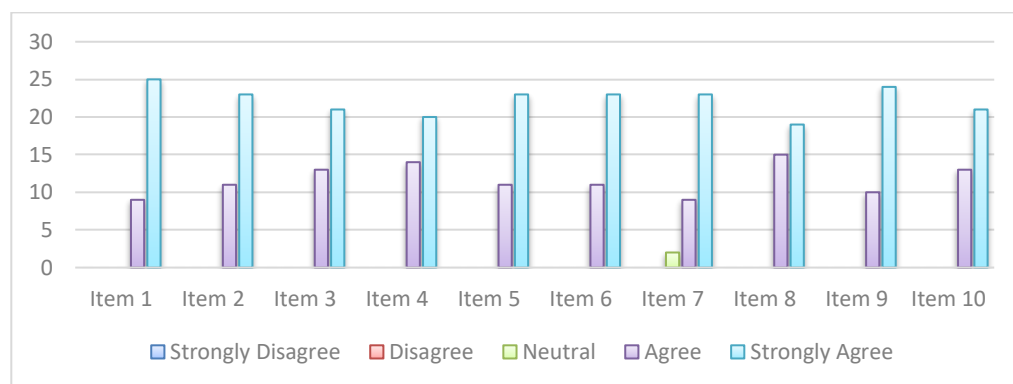Chart 2. Frequency distribution of the Islamic Work Motivation

Chart 2, related to the Islamic work motivation, shows that the 34 respondents studied gave varied answers, and if one looks closely, it can be explained as follows:

a) The first statement, "lecturers work solely for worship seeking the pleasure of Allah.", responded with "strongly agree" by respondents with a maximum

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[33] Abdel Rahman Ahmad Abdel Rahman, 'An Islamic Perspective on Organizational Motivation', *American Journal of Islam and Society*, 12.2 (1995), 185–203 <https://doi.org/10.35632/ajis.v12i2.2386>.

rating of 25 people or 73.5%, and an assessment of "agree" as an assessment of at least nine people or 26.5% of the total respondents.

b) The second statement, "lecturers feel safe in carrying out their work at the University," responded "strongly agree" by respondents with a maximum rating of 23 people or 67.6%, and an assessment of "agree" as an assessment of at least 11 people or 32.4 % of the total respondents.

c) The third statement, "Universities provide opportunities for staff/lecturers to develop their potential to be more advanced," responded with "strongly agree" by respondents as an assessment of at most 21 people or 61.8%, and an assessment of "agree" with the most at least 13 people or 38.2% of the total respondents.

d) The fourth statement, "lecturers get a position under their skills and abilities," responded "strongly agree" by respondents as an assessment of a maximum of 20 people or 58.8%, and an assessment of "agree" as a response of at least 14 people or 41.2% of the total respondents.

e) In The fifth statement, "lecturers get the opportunity to develop a career," 23 people or 67.6% responded "strongly agree," and 11 people or 32.4% "agree" assessment of the total respondents.

f) The sixth statement, "lecturers, are happy with the health benefits provided by the institution/foundation," responded "strongly agree" by respondents with a full assessment of 23 people or 67.6% and followed by an assessment of "agree" as many as 11 people or 32, 4% of the total respondents.

g) In the seventh statement, "The system of giving bonuses to academic staff/lecturers so far is under the academics' work performance," the respondent "strongly agrees" with an assessment of at most 23 people or 67.6%. The response "agrees" is nine people or 26.5% and the assessment "disagree" as many as two people or 5.9% of the total respondents.

h) In The eighth statement, "Every lecturer who excels in his work gets the opportunity to be promoted/to get promoted/position," the respondent responds "strongly agrees" with a maximum rating of 19 people or 55.9% and a "agree" response as the minor assessment 15 people or 44.1% of the total respondents.

i) In the ninth statement, "sense of responsibility leads family life to prosperity in this world and happiness in the hereafter," the response is "strongly agree"

with a maximum rating of 24 people or 70.6%, and an assessment of "agree" as many as ten people or 29,4% of the total respondents.

j) The tenth statement, "The results of the business obtained from hard work and solely seeking the pleasure of Allah, apart from having religious value, also have social value," the response is "strongly agree" by respondents with a maximum rating of 21 people or 61.8%, and an assessment of "agree" as many as 13 people or 38.2% of the total respondents.

The statement above shows that according to the statement items used, most respondents assessed strongly agree, and at least respondents assessed disagreeing. The most prominent indicator in forming the value of Islamic Work motivation is the Motive/Intention with an average value of 4.68, followed by the Competing in Goodness value with a value of 4.66. The Hope value has an average value of 4.63, and the last value, Incentives, has an average value of 4.62. The average overall score of respondents' answers is 4.64. From the data presented, it can be concluded that almost all lecturers and academic staff totally agree with Islamic principles implemented by institutions to increase their motivation at work.

3. Working Performance (Z)

Performance describes the achievement of a person or organization following the responsibility and authority. Performance adjusts to the organizational objectives and following ethics. As for the indicators that become performance measures, according to [34], among others, Quantity, Quality of work, Punctuality, Attendance, and Ability to work together are described in 8 statement items. From the results of the research on the frequency distribution of respondents' responses to Lecturer Performance in the chart below.

Chart 3. Frequency distribution of the Working Performance (Z)

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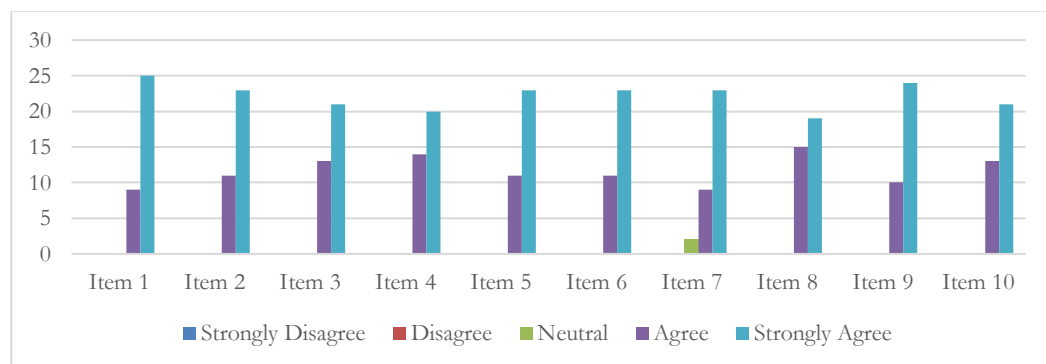
[34] Mathis and Jackson.

Chart 3, related to the frequency distribution of working performance, shows that the 34 respondents studied gave varied answers, and if one looks closely, it can be explained as follows:

a) In the first statement, "The lecturer has met the target expected by the University," 23 people or 67.6% responded "strongly agree," and 11 people "agree" or 32.4% of the total respondents.

b) The second statement, "The lecturer does the best job possible.", responded, "strongly agree" by respondents with a maximum rating of 22 people or 64.7%, and a "agree" response as an assessment of at least 12 people or 35.3% of total respondents.

c) The third statement, "The lecturer is always on time in doing his work.", responded, "strongly agree" by respondents with a maximum rating of 22 people or 64.7% and a "agree" response as an assessment of at least 12 people or 35.3 % of the total respondents.

d) The fourth statement, "Lecturers never procrastinate when completing work," responded "strongly agree" by respondents with a high assessment of 22 people or 64.,7% and an assessment of "agree" with a minimum number of 12 people or 35, 3% of the total respondents.

e) The fifth statement, "Lecturers, enter the University according to the specified hours," responded "strongly agree" by respondents with a high assessment of 24 people or 70.6%, and an assessment of "agree" with a minimum number of 10 people or 29, 4% of the total respondents.

f) The sixth statement, "Lecturers never leave without permission during class hours," responded by "strongly agree" by respondents with a maximum rating of 25 people or 73.5%, and an "agree" assessment with a minimum number of 9 people or 26, 5% of the total respondents.

g) In The seventh statement, "Lecturers often prioritize cooperation with colleagues in completing work," the respondents responded "strongly agree" with a maximum rating of 21 people or 61.8%, and an assessment of "agree" with a minimum number of 13 people or 38,2% of the total respondents.

h) The eighth statement, "Lecturers often coordinate with colleagues in completing joint tasks," responded to "strongly agree" by respondents with a high assessment of 22 people or 64.7%, and an assessment of "agree" as a response of at least 12 people or 35.3% of the total respondents.

The statement above shows that according to the statement items used, most respondents strongly agree, and at least they assessed agree. Attendance is the most dominant indicator in forming the Working Performance variable, with an average value of 4,72. The second indication is the Quantity indicator with a mean value of 4.67. The quality of work indicator, with an average score of 4.65, followed. by 4.65, is the mean value of the Punctuality indicator. The ability to work together has an average value of 4.63 and represents a small amount of the lecturer's performance variable. The average total score for all responses is 4.66. This data shows that almost all lecturers and academic staff have met the performance standards set by the campus where they work.

4. Working Performance and Islamic Work Ethic through Islamic Working Motivation

According to hypothesis testing, the Islamic work ethic variable has a significant influence on academic achievement through Islamic work incentives. When Islamic work ethic improves, so will Islamic work motivation, impacting academic success. The Islamic work ethic is a job-related disposition or conduct based on Islamic beliefs/aqidah, the Qur'an, and sunnah. Work is a religious requirement as well as a motive to seek worldly life.

Islamic work ethics and peak performance may also contribute to an organization's success in meeting its goals. A high level of working productivity may be achieved by combining Islamic work ethic with optimum performance, which is supported by Islamic work motivation. This productivity will help the company succeed. A reduction in academics' performance, on the other hand, will prohibit the organization from meeting its goals. Ability is a behavioral dimension of expertise or excellence held by a person who has the necessary knowledge, skills, and attitude to face a situation. With the quick change in environmental features, the creation of increasingly complex and dynamic difficulties, and the uncertainty of the future in terms of the order of people's lives, the organization needs the presence of talent, especially to satisfy the organization's expectations.

Al-Mujahadah, ideal hard labor, is the clearest indication in constructing the Islamic Work Ethic variable, followed by *Al-Ihsan*, or attaining the finest and even greater results. The following indications are *ta'awun* and *tanafus*, or challenge and assistance. Observing the worth of time, *Al-Itqan* or stability and perfection, and *Al Shalah* or Compatible, Helpful, and Good.

Following Islamic teachings, people with an Islamic work ethic recognize that the potential that may be created with divine traits is a commandment that must

be used appropriately. According to the Qur'an and Hadith of the Prophet Muhammad (peace be upon him), Muslims are active and involved in their work. The recommendation is to exert effort so that Muslims utilize their potential and benefit from Sunnatullah in their daily lives.

The working ethic in Islam believes that their job is tied to attaining Allah's pleasure, specifically in the context of worship. Working to glorify only Allah is one of the most critical reasons for the Islamic work ethic, which arose from the first feature (work is the elaboration of aqidah). Moreover, this quality distinguishes Islamic work ethics from other working ethics.

In this research, the Islamic work ethic is an idea of action based on Allah's rules, such that all acts are undertaken to gain Allah's pleasure by obeying all of His laws when doing each task. According to the rules of Allah's law, an organization adhering to Islamic work ethics would include beneficial deeds in each of its activities. These positive concepts will encourage workers to cooperate with every organizational action. According to the idea of reasoned action, the outstanding attitude fostered by the principles of the Islamic work ethic would push workers to be disciplined while executing organization-assigned obligations. It will improve the performance of the institution's employees.

This investigation is consistent with the findings of [35], which investigates the impact of Islamic work ethics on employee performance and indicates that Islamic work ethics have a substantial impact on employee performance.

Furthermore, the results of this study are supported by [36], research that focuses on the Influence of Motivation and Work Ethic on Government Office Employee Performance. His study concludes that work ethic significantly affects academic performance.

E.   Conclusion

Islamic working ethic has a favorable and substantial impact on academics' working performance in learning. Based on the aqidah tauhid, the state suggests that all indications of work ethic influence enhancing job performance so that lecturers get His joy. The Islamic work ethic has a considerable effect on the motivation of academics at the institution, particularly the Foreign Language

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[35] Fajar Rian Fitrianto, 'Pengaruh Etos Kerja Islam Terhadap Kinerja Karyawan PT BPRS Buana'.

[36] Marlan Hutahaean and Veronika Melida Baeha, 'Pengaruh Motivasi Kerja, Etos Kerja Dan Disiplin Kerja Terhadap Kinerja Pegawai Dinas Pekerjaan Umum Dan Penataan Ruang Kabupaten Nias', 2020.

Academy of Universitas Muslim Indonesia. *Al-Mujahadah*, or hard effort, and *Al-Ihsan*, or superior achievement, are the most essential indications of working ethic.

The Islamic working ethic of lecturers, precisely the working motivation at the Foreign Language Academy, Universitas Muslim Indonesia, brings a significant effect on learning. The better the working ethic, the more the academic performance will increase the motivation for the learning carried out. The work ethic with an *Al-Mujahadah* attitude or optimal hard work will motivate the academics to work harder, thereby improving their performance.

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