

RELATIONSHIP BETWEEN LEADER INTEGRITY, RELIGIOSITY AND ISLAMIC WORK ETHICS: A CONCEPTUAL MODEL

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Abstract

This article seeks to develop the conceptual model on the relationship leader integrity, religiosity, and Islamic work ethics in a business organization. This article has introduced a theoretical framework of the relationship between leader integrity, religiosity, and Islamic work ethic.

Keywords: Leader Integrity, Religiosity, Islamic work ethics

Introduction

Attitudes and behaviors of ethics and work ethic are one of the important aspects of an organization in improving the operations and performance of the organization [1]. The leaders of the organization must ensure that each employee has a high work ethic and adhere to the code of ethics and rules that have been established by their respective organizations.

There are many studies conducted by researchers on unethical employees in carrying out their respective tasks. One of the situational factors that influence employee ethics is the ethics and integrity of the chief [2]. The leader plays an important role in an organization as well as role models and models for subordinate employees in doing a job.

Islamic Work Ethic

According to [3] an Islamic work ethic is an orientation to advance a job. It also affects the value of one's work and the need to improve the balance between the individual and the social.

[3] says Islamic work ethic emphasizes better social aspects in the workplace than the Protestant work ethic. He found that Islamic work ethic prioritizes noble values such as preserving human dignity, emphasizing obedience, and diligence at work. Islamic work ethic is work-oriented, especially cooperation and deliberation in facing

any obstacles and problems. Hard work is seen as a pure value and those who work hard will be more successful in life.

[4] says the concept of Islamic work ethic is one of the ways to improve job performance among Muslims. The Quran also mentions honesty and justice in the work to develop society and forbids the existence of laziness and a waste of time to produce productive production. Islamic work ethic also prevents the nature of begging and taking the opportunity to squeeze the sweat of others. According to [5], Islamic work ethic refers to a set of values or belief systems laid down from the Quran and Sunnah about work. Islamic work ethic demands a "multi-dimensional" relationship with various aspects of life including social, political, and economic aspects. The policy and relationship of work ethic according to Islam is to do work not only encouraged but also a must and obligatory on all Muslims.

The concept of Islamic work ethic has an origin in the Qur'an that is the words and practices of the great Prophet Muhammad saw who taught that hard work causes sins to be lifted and no one eats better food than what done with his own hands [6]. He also stated that the Quran always mentions honesty and justice in business and calls for a fair and equitable distribution of property in society. The verses of the Qur'an also encourage mankind to acquire skills and technology and highly praise those who strive to make a living. Islamic work ethic also views dedication to work as a noble value and hard work in the work done is a responsibility for every capable individual.

The above discussion has presented some concepts of Islamic work ethic. In particular, the concept of Islamic work ethic in this study is related to the values or belief systems entrusted from the Qur'an and the Sunnah into the aspect of work [7] to improve the balance between individuals and social [8].

Studies on work ethic have been extensively conducted in countries, in various cultures, races and even contexts. All these studies show a clear similarity that ethical work behavior often leads to positive long-term effects such as satisfactory work results, good human relations and a high level of accountability. Among the effects and changes are shown through the following studies. [9] in their study found that managers in Saudi Arabia have a high responsibility for (ethical) work and will continue to work even if they are able to continue living without doing any work. He also found that those who were more responsible would do a better job compared to the group that had less responsibility for work.

The results of a study conducted by [10] found that managers often view ethics as an important aspect of their work. The results of this study also show that ethically behaved managers believe that relatively these behaviors are important to ensure their success in the organization. This shows that those who want to succeed consider that ethics is something very important. [11] has conducted a study to identify variables that can influence the executive view of a firm. The results of the study found that the variables of trust and values that exist in executives are important which both have a relationship with their views on ethics as well as its impact on company policy in a firm.

[12] found that work involvement has a strong influence on organizational commitment and work projections. This means that individuals with a high work ethic are those who have a satisfying self-involvement with the work they do. A study by [13] on insurance agents and students in insurance at two universities in the United States found that students in insurance have a greater tendency to act unethically than insurance agents. The university students also showed lower personnel and professional ethics than insurance agents.

[14] conducted a study on 121 managers from R&D firms in Turkey. The results of the study found that creativity is directly related to the ethics of relativism. The results of the study also found that the ethics of relativism gives individuals the freedom to take personal responsibility for their actions. On the other hand, creativity has an inverse relationship with the ethics of idealism because idealism claims that moral values and principles are universal and eternal and cannot be changed.

[6] conducted a study on 474 employees from 30 organizations in the United Arab Emirates and found that high adherence to Islamic work ethic can increase employee commitment to the organization because Islamic work ethic commands obedience and hard work. [15] has conducted a study using the scale that has been formed by Ali on 143 Arab primary school teachers who teach in Israel. This scale measures the extent to which a teacher's hard work and commitment result from the nature of self-respect, independence, success, and importance placed on their work contributes to the organization and society. The results of this study found that the nature of natural collectivism among the Arabs that is the value of individual and responsible efforts is inseparable from the value of the importance of the contribution of employees to the organization and society.

Leader Integrity

The word of integrity is synonymous with ethics. According to [16] ethics and leadership are inseparable couplings). Ethical leadership focuses on two goals, namely explaining and making certain things about the dimensions of ethical decisions, and formulating and identifying the ethical principles adopted [17].

Ethical leadership can be seen as a process of investigating and finding the right and wrong values, as well as determining the procedures of action that are said to be right and wrong, as well as determining the procedures of action that are said to be right and those that are said to be wrong [18]

[19] state that an ethical leader is a person who has a noble heart, is passionate about leading, loves the products produced by the organization he leads, and has a feeling of love for the people he leads.

Usually, an ethical leader leads by a certain value and vision held with enthusiasm and resilience. He is always looking for ways to ensure that the values he holds can be digested in his leadership practices [20]

[21] added that an ethical society will not exist if there is a leadership that is not trustworthy because trust is a trait that must exist in an ethical leader. Therefore, the real leaders in an organization are those who always prioritize moral issues, principles, and ethics.

Religiosity

According to [22], a moderating variable is a third variable introduced to influence the relationship between an independent and dependent variables. In this study, religiosity is utilized as a moderator in the relationship between leader integrity and Islamic work ethics.

Islamic teaching consists of three (3) main pillars, namely *aqidah*, *syariah* and *akhlak*. Religion is a system of belief and practices that determines individual responses and interpretation of what is hidden and sacred

Leader Integrity and Islamic Work Ethic

There are various studies conducted by researchers on head ethics and leadership in organizations. [23] study of 235 former holders of Business Administration Degrees in the United States found that there was a relationship between ethical leadership behavior and between subordinates.

[24] suggest that the culture and practices of an organization are the cultures and practices formed and agreed upon by their superiors. While employees can apply in themselves some practices that do not conflict with ethical values. Examples are being honest, keeping promises, being fair, respecting each other, being considerate and resilient. Yet this practice may not be effective without good leadership support with the help of clear programs and policies that the organization expects [25]. This shows

that the role of leaders is very important to ensure that employees in the organization behave ethically.

[26] study of management-level staff found that role model actions and behaviors are a major influence on unethical behavior. They think that immediate supervisors and superiors are the main source of influence on their behavior, especially those related to ethical issues. This is confirmed in studies by [2] who found that ethical attitudes of managers are influenced by the ethical behavior of their superiors.

[27] stated that the leader's behavior has an impact on his followers. Yet there are also studies that show that leader behavior does not have any effect on his followers [28] and that leader is not needed if employees have high motivation and innovation [29]. Yet, leaders want to have motivated employees to achieve organizational objectives [30]. Therefore, this study is important to confirm the findings from previous studies.

Religiosity and Islamic Work Ethic

[31] on the religiosity and Islamic work ethic among Muslim soldiers in Malaysia found that there is a positive and significant relationship. Soldiers who are committed to religion have a high level of Islamic work ethic.

[11] against 150 administrators in Islamic higher education institutions in Northern Malaysia found that there is a significant relationship between religiosity, Islamic work ethic, and work performance.

Conceptual Framework

Based on the discussion of the above work review, the study of the relationship between leader integrity, religiosity, and Islamic work ethic is as follows:

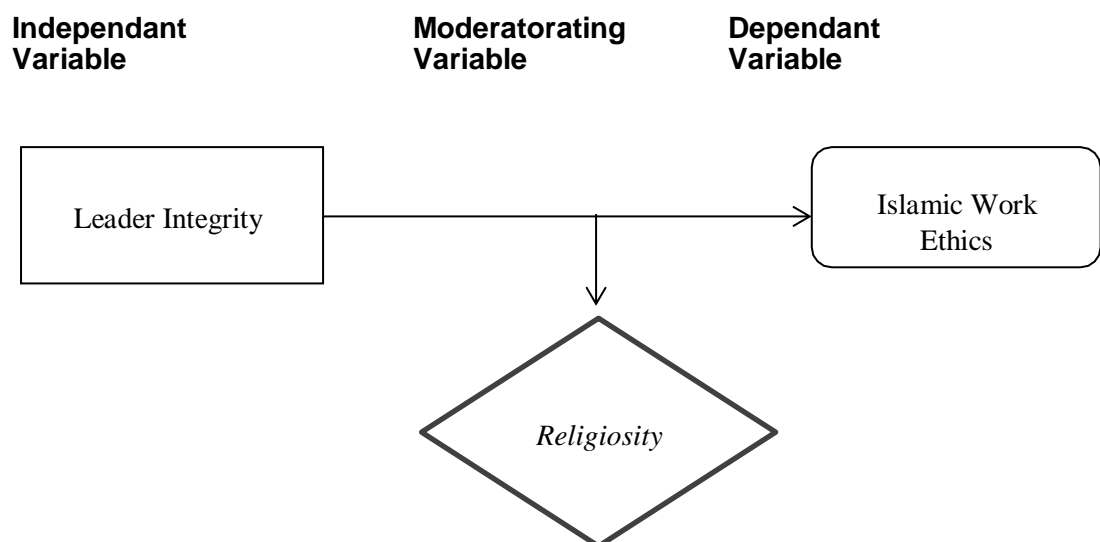


Figure 1 : Framework based on the reviewed theory

Conclusions

The findings of the above study have formulated some recommendations to the business organization and the public sector so that it can operate more efficiently and effectively. Leader integrity can improve the Islamic work ethic among subordinates.

More interestingly in this study has introduced the role of religiosity to the relationship of leader integrity and Islamic work ethic.

The management is advised to provide understanding, inculcate and cultivate the values of Islamic work ethic in employment by providing activities such as courses, talks, studies, culture, role models, and other activities among civil servants. Increased understanding and practice of religiosity can improve Islamic work ethic among civil servants and in turn, will have a positive impact on the development and excellence of the organization. In short, this study has introduced a theoretical framework of the relationship between leader integrity, religiosity, and Islamic work ethic.

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