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Investigating the effects of Islamic Ethics on the Organizational Commitment of Employees of Sanandaj Tejarat Bank's Branches

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Abstract

The objective of this study was to investigate the effect of Islamic ethics on the organizational commitment of the Tejarat bank branches in Sanandaj. The research method was descriptive-correlation. The statistical population of this research included all employees of Sanandaj Tejarat Bank Branches, which their number was 134 people. The sample number was obtained using the Cochran formula of 90 people. In order to collect information, Islamic and Islamic work ethics questionnaires (2008) and organizational commitment of Allen and Meyer (1990) were used. The results of regression analysis showed a positive and significant impact of Islamic work ethic on organizational commitment and its multiple dimensions (emotional commitment, commitment, and normative commitment).

Keywords: Islamic Work Ethics, Organizational Commitment, Normative Commitment.

Introduction

Organizational commitment is an important occupational and organizational attitude that has attracted many scholars in the field of organizational behavior and psychology, especially social psychology, over the past years. This attitude has undergone some changes over the past three decades; perhaps the most significant change in this domain is the multidimensional attitude toward this concept up to a one-dimensional one. One of the hidden factors, but affecting the employee's job behavior, is their commitment to the organization. Paying attention to the commitment of human resources both in the public sector and in the private sector is very important (Khoshnood, 2011)

Organizational commitment as a dependent variable represents the force that forces an individual to stay in the organization and work with the commitment to fulfill the goals of the organization, that is, an organizational commitment with a series of productive behaviors. A person with a high organizational commitment remains in the organization, accepts its goals, and, to achieve those goals, he shows great effort and even self-sacrifice (Alan & Meyer, 1990)

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On the other hand, the growing complexity of organizations and the increase in the amount of immoral, illegitimate and non-responsible work in the workplace places the attention of managers and experts to the discussion of work ethic and ethical management. The ethics management is the identification and validation of values for guiding behaviors in organizations. By creating a management program, ethics can help manage ethics in the workplace. Ethics programs help organizations to maintain their ethical performance in turbulent conditions. Today, ethical management is one of the practical areas of management. It has a programmatic approach these and many practical tools are ethical codes, codes of conduct, policies and procedures, methods for solving ethical problems and education (Ibrahimpur, 2013). Work ethics is a cultural normative that makes good and good work in the community a positive spiritual value and believes that the work is a worthy thing (Ebrahimpur, 2013). It can be said that those who have a significant support of Islamic work ethic They are those who have a greater commitment to their organization (Joseph, 2000). Ethics can be a mechanism of communication between the community and personal affairs. Behavioral ethics, good working habits, positive attitude, coordination with other people and the skills needed to maintain a job (Ibrahimpur, 2013). Findings of research by Hosni et al. (2012) indicated that there is a positive correlation between Islamic work ethic and organizational commitment and job satisfaction. Also, in this research, the role of mediator of organizational commitment in relation between the Islamic ethics of job satisfaction and the relationship between organizational culture and job satisfaction has been confirmed. . The results of Ansari Imamkhani's research (2013) showed a positive and direct relationship between Islamic Azad University's ethics and organizational commitment of the whole group. Findings by Sachs et al. (1996) show that a stronger belief in work ethic is directly related to job satisfaction and organizational commitment, and is indirectly related to less willingness to leave a job (quoted from Golparvar et al., 2011).

The results of the study, Darwish Youssef (2000), showed that there is a balanced relationship between work ethic and organizational commitment, and the results of path analysis showed that work ethic has a positive and direct effect on the various dimensions of organizational commitment (emotional, continuous normative). Rokhman et al. (2006) confirmed the relationship between Islamic work ethic and organizational commitment.

As mentioned, work ethics has a positive and significant impact on employee organizational commitment, but there is a controversy among scholars and researchers, given the importance of the issue and the limited research done in this regard in Iran, the importance and the necessity of this research was formed.

Therefore, the purpose of this study was to investigate the effect of Islamic ethics on the organizational commitment of the Bank's trade branches in Sanandaj.

Review Literature

Islamic Work Ethics

Islamic ethics is a principle of right and wrong which designate to demonstrate what human ought to do taught Quran and shown in the great life of Prophet Muhammad (Hashi, 2011). It views work as a ways to promote selfinterest economically, socially and psychologically in order to sustain social prestige, to increase societal welfare and reaffirm faith (Ali and Al-Owaihan, 2008). Islam is a way of life that never takes apart every human activity from religion. Islamic law is based on four sources, in which two primary sources are the Quran and the Sunnah (examples set by Prophet Muhammad) while the other two are consensus of scholars (Ijmaa') and analogy (Qiyaas). Analogy is a derivation of a ruling of a new situation based on the analogy with a similar situation dealt with in Quran and/or hadith (Beekun and Badawi, 2005). Sunnah in the other hand is the way of life shown by Prophet Muhammad that can be use as a model and icon for human being and a well known business. Ali and Al-Kazemi (2007) list down four issues that the Prophet had emphasized before; work as the highest form of worshipping Allah, work that are not perform in the best ability is not sanction, work must be for the benefits of others too as part of social dimension, and society can gain wealth and reasonable living standards by doing trade and

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business. According to Al-Aidaros et al. (2013) Islamic work ethics is comprehensive, realistic and moderates. Ethics in islam is not only religious morality in certain acts but cover all facet of life either in physical, spiritual, moral or even in worldly form such as intellectual, emotional, individual and collective (Yaken, 2006). It also realistic as it considers the capabilities of human as Allah knows the strength and weaknesses of human (Al-Qaradawi, 1996). Finally, moderation is Islamic work ethics means a moderate approach in ethics compared to ultra-idealist who views human being as an angel and the ultra-realist that see human beings as an animal (Al-Banna, 1940). According to Al-Qaradawi (1985), Islam has a moderate view of this life compared to those who reject the reality of hereafter, or reject living in and developing this life (Al-Qaradawi, 1985).

Organizational Commitment

Organizational commitment, like most other concepts in social sciences, has no single or unique definition. It has been defined differently by different authors. For instance, (Kanter, 1968) described 'cohesion commitment' as 'the attachment of an individual's fund of affectivity and emotion to the group'. While (Buchanan, 1974) conceptualized commitment as a partisan, affective attachment to the goals and values of the organization to one's role in relation to the goals and values, and to the organization for its own sake, apart from its purely instrumental worth. Porter, et, al. (1974) defined organizational commitment as the strength of an individual's identification with and involvement in a particular organization. Such commitment can generally be characterized by at least three factors:

a. A strong belief in and acceptance of the organization's goals and values.
b. A willingness to exert considerable effort on behalf of the organization.
c. A definite desire to maintain organizational membership.

O'Reilly and Chatman (1986) defined commitment as the psychological attachment felt by the person for the organization, reflecting the degree to which the individual internalizes or adopts the characteristics or perspectives of the organization. Mathieu and Zajac, (1990) from their view defined organizational commitment as ‘a bond or linking of the individual to the organization’. On the other hand, Meyer and Allen, (1984) Building to Porter, et, al. (1974), definition has been divide the concept of organizational commitment into three components and defined organizational commitment in terms of affective, continuance, and normative. Affective commitment refers to the employee’s emotional attachment to, identification with, and involvement in the organization. Continuance commitment refers to an awareness of the costs associated with leaving the organization. Normative commitment reflects a feeling of obligation to continue employment. Meyer and Allen, (1984) definitional approach, the three components of organizational commitment are components rather than types. Meyer and Allen, (1984) noted the bases are conceptually mutually exclusive.

Research Methodology

The research method was descriptive-correlation and applied in terms of its purpose. Information about this research has been collected from the employees of Sanandaj Bazaar and by standard questionnaires. The statistical population of this research included all employees of Sanandaj Trade Bank Branches, which numbered 134 people. The sample number was obtained using the Cochran formula of 90 people. In order to collect information, Islamic and Islamic work ethics questionnaires (2008) and organizational commitment of Allen and Meyer (1990) were used. Validity of the questionnaires was verified by 7 faculty members. The reliability of the questionnaires was 0.88 for the Islamic work ethics questionnaire and 0.89 for the organizational commitment questionnaire, using the α-Cronbach coefficient. The data were analyzed using Kolmogorov-Smirnov test and regression.

Findings

Kolmogorov-Smirnov test

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According to Table 1, since the significance level of the studied variables is greater than 0.05, then the desired variables are normal, so Pearson test is used to test the hypothesis.

Table 1: Kolmogorov-Smirnov test for research variables

Groups	Test statistic	**P – value**
Islamic work ethic	0.95	0.830
Emotional commitment	0.95	0.532
Continuous commitment	0.95	0.067
Normative commitment	0.95	0.97

The main hypothesis: Islamic work ethics has an effect on the organizational commitment of the employees of the branches of the Bank of Tejarat in Sanandaj

Table (2): The predictive value of variance of organizational commitment variable by Islamic work ethic

Variables	Beta coefficient	T index	Significance level
Islamic work ethic	0.131	1.240	0.002
Constant value	-	7.342	0.000
F= 15.837, P=0.000 , R^2 =0.017			

As shown in Table 2, the forecasting model predicts approximately 1.7% of organizational commitment variance, which is significant for predicting organizational commitment. Therefore, the variable of Islamic work ethic has a significant effect on prediction of the model and the zero assumption of the research is rejected.

First sub-hypothesis: Islamic work ethics affects the emotional commitment of the employees of Sanandaj Tejarat Bank branches.

Table (3): The predictive value of variance of emotional commitment variable by Islamic work ethic

Variables	Beta coefficient	T index	Significance level
Islamic work ethic	.88	0.833	0.007
Constant value	-	5.505	0.000
F= 0.694, P=0.000 , R^2 =0.003			

As seen in Table 3, the prediction model predicts about 0.3% of the emotional commitment variance, which is significant for predicting the emotional commitment of employees. Therefore, the variable of Islamic work ethic has a significant effect on prediction of the model and the zero assumption of the research is rejected.

Second hypothesis:

The Islamic work ethic has an impact on the continuous commitment of the employees of the branches of the Bank of Tejarat in Sanandaj.

Table (4): The predicted variance of the variable of continuous commitment by Islamic work ethic

Variables	Beta coefficient	T index	Significance level
Islamic work ethic	.138	1.306	.021
Constant value	-	5.287	0.000
F= 1.705, P=0.000 , R^2 =0.008			

As predicted in Table 4, the forecasting model predicts approximately 0.8 percent of the continuous commitment variance, which is significant in predicting the problem of continuous employee commitment. Therefore, the variable of Islamic work ethic has a significant effect on prediction of the model and the zero assumption of the research is rejected.

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Hypothesis 3: Islamic work ethic has an impact on the normative commitment of the employees of the branches of the Bank of Tejarat in Sanandaj.

Table 5: The predictive value of variance of normative commitment variable by Islamic work ethic

Variables	Beta coefficient	T index	Significance level
Islamic work ethic	.051	1.306	0.032
Constant value	-	4.670	0.000
F= 0.009, P=0.000 , R^2 =0.231			

As seen in Table 5, the forecasting model predicts approximately 0.9% of the variance of normative commitment, which is significant for predicting the problem of normative commitment of employees. Therefore, the variable of Islamic work ethics has a significant effect on prediction of the model and the assumption of zero is the study of rhodium.

Discussion and Conclusion

The purpose of this study was to investigate the effect of Islamic ethics on the organizational commitment of the Bank of Tejarat branches in Sanandaj. Islamic work ethics tends to tend to work and see work as a virtue in human life. In other words, Islamic work ethic is a direction toward work and occupational approaches as a value in human life; orientation which affects the participation and engagement of believers in the workplace and states that work among personal needs is a value. Indeed, the Islamic work ethic is of a moral characterization of all that a Muslim should have on his earthly journey The basis of guidance and divine instruction is inseparable and based on four basic concepts of effort, competition, transparency, and ethical conduct and responsibilities. Has been completed (Salam Abadi et al., 2011). The results of this study indicate that Islamic Azad University's ethics affects the organizational commitment of the employees of branches of the Bank of Commerce in Sanandaj, and this is consistent with the findings of other researchers. Findings of Ansari Imamkhani (2013) showed that there is a positive and direct relationship between Islamic work ethic and organizational commitment of employees of Isfahan University of Medical Sciences. Also, the findings of Hosni et al. (2012) showed that there is a positive and significant relationship between these variables. The managers and officials of the Sanandaj Bank of Trade should strengthen the Islamic work ethic of employees and strengthen the organizational commitment of the staff.

The results of this study indicate that Islamic Azad University's ethics affects the emotional commitment of employees of branches of the Bank of Tejarat in Sanandaj, and this is consistent with the findings of other researchers. Findings of Ansari Imamkhani (2013) showed that there is a positive and direct relation between Islamic ethics and emotional commitment of employees of Isfahan University of Medical Sciences. Also, Black (1999) found that organizational commitment was predictive of the individual's work ethic, and work ethic had a special effect on emotional commitment (quoted by Shojaee, 2009). Therefore, the managers and officials of the Sanandaj Bank of Tejarat should strengthen the Islamic work ethic of employees and thus strengthen the employees' emotional commitment.

Also, the findings of this research show that Islamic work ethics affects the attitude of the employees of the branches of the Bank of Tejarat, and this is consistent with the findings of Ansari Imamkhani (2013), Joseph (2000) and Hosni et al. (2012), which have a positive and significant relationship between these variables. Indicated to be consistent. Therefore, the managers and officials of the Sanandaj Bank of Commerce should strengthen the Islamic work ethos of the employees and thus strengthen the continuous commitment of the employees.

Also, the findings of this research indicate that Islamic work ethics has an effect on the affiliation of the employees of the Bank of Commerce in Sanandaj, and this is with the findings of Ansari Imamkhani (2013), Yusuf (2000), Hasani et al. (2012) and Rokhman et al (2006) is not harmonized. Therefore, the

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managers and officials of the Sanandaj Bank of Tejarat should strengthen the Islamic work ethics of the employees and thereby strengthen the normative commitment of the employees.

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