Investigating the Relationship between Islamic Work Ethics and Organizational Commitment and Its Components A Case Study of Gilan Province Police Employees

Jahangir Yadollahi Farsi
Associate Professor, Faculty of Entrepreneurship, University of Tehran, Iran, jfarsi@ut.ac.ir

Razie poorabbasi shiraz
Master of science in entrepreneurship management, Faculty of Entrepreneurship, University of Tehran,

Forogh Rodgarnezhad,
Bandar e Anzali International Branch, Islamic Azad University, Bandar e Anzali, Iran

Yaghoub Zahedi Anbardan
Master of science in entrepreneurship management, Faculty of Entrepreneurship, University of Tehran,

Abstract
This paper aims to investigate the effect of Islamic work ethics on organizational commitment among Gilan Province Police Employees. Hence, after accomplishing a comprehensive literature review on Islamic work ethics and organizational commitment and its components, we selected a sample of 220 employees from Gilan Province Police Employees as our population. For data gathering regarding Islamic work ethics components, we utilized Ali’s 53 item questionnaire and for organizational commitment and its components, we utilized Allen & Meyers’ standard questionnaire. Then, the gathered data were analyzed using SPSS 21 Software. The results obtained from this research demonstrate that there is a positive meaningful relationship between Islamic work ethics and organizational commitment and its components. Among these three components, normative commitment ranked highest with 0.47 and continuance commitment ranked lowest with 0.24. Thus, in order to avoid behavioral problems that employees may confront, Police must pay a particular attention to organizational commitment specially the continuance and normative components that result from external components of work environment. This matter is so significant since it results in a better relationship between the police and society.

Keywords: Islamic Work Ethics, Organizational Commitment, Organizational Commitment Components, Police

Introduction
There is an increasing tendency toward productivity and economic development issues and its relationship with religious beliefs (Ali, 2001) and a numerous number of behaviors and activities of managers and employees would be addressed based on ethics and ethical values. It is believed that work ethics reflects one’s attitudes toward different components of work including work preferences and collaborations, viewpoints regarding financial and non-financial rewards and tendency toward atop in a career. The Holy Quran and Islamic religion courses shaped a suitable and prevalent toward ethics in Muslims (Rizk, 2008) and Doctrines of Quran and Mohammad the Great Prophet’s courses act like a guideline and roadmap for Muslims to perform their daily activities (Ali and Al-Owaihan, 2008). Islam considers economic activities not only as a divine invitation but also as an essential part of human life and a resource for social joy and psychological enjoyment (Ali and Al-Owaihan, 2008). Thus, the Holy Quran orders the Muslims to work importunately wherever and whenever it is possible: “then disperse in the land and seek of Allah’s bounty” (the Holy Quran, Sura No. 62, Ayeh No. 10) and “whereas allah permitteth trading and forbiddeth usury.”(the Holy Quran, Sura No. 2,
Ayeh No. 275). Islamic work ethics tends to work and work approaches and considers the work as an excellence in human life (Rizk, 2008) in a way that by applying this doctrine to life, Muslims would be able to return to their golden era (Ali, 2005). Islamic work ethics views work as a tool for personal exploitation of economic, social and psychological fields in order to establish a sustainable social prospect toward social wealth development and steady faith (Ali and Al-Owaihan, 2008). Islamic work ethics would be defined as a set of ethical principles which differentiates wrong from right (Beekun, 1997). Altogether, it is so probable that people who believe in Islam and perform their Islamic duties, are more committed to their organization and are more satisfied with their jobs (Yousef, 2001). Islamic work ethics encompasses economic, social and spiritual components (Ali & Al-Owaihan, 2008). These components along with main components of Islamic work ethics provide a sense of belief with a sense of being valuable, powerful organizational commitment and job retention. In the shade of Islamic work ethics, one does not consider work as the end of his path but as a tool for quick personal development and social interactions. Since organizational commitment is among those elements which influence employees behavior in the organization and a lot of other organizational variables such as employee turnover, job performance, organizational citizenship behavior, the number of absentees and also job stress and conflict, it is widely investigated by organizational researchers. This subject matter is also influential in police departments because people with a high level of commitment join police forces but after a short time, this commitment decreases dramatically (Beck & Wilson, 1997). Therefore, obtaining a better understanding of factors influencing organizational commitment among Police officers is significant since it shapes managerial decisions, improves the performance of Police officers and the relationship between the Police and the society because those employees who are more committed to their organizations would be better officers (Crow, Lee & Joo, 2012). Also, previous employees’ commitment has a significant influence on new officers’ commitment and the organization would realize its objectives by identifying employees’ level of organizational commitment and conversion of its influencing factors. Since work ethics is related to organizational commitment and there is a meaningful relationship between these two (Yousef, 2001; Peterson, 2003), in this research we attempt to investigate the effect of Islamic work ethics on organizational commitment among Gilan Province’s Police Forces.

**Literature review**

Islam provides ideological tenets for people’s different specifications which is economic development motivation (Ali, 1992). Islamic work ethics is considered as a set of ethical and spiritual principles in the Islamic context which puts a difference between what is wrong from what is right (Rokhman, 2010). Islamic work ethics is a tendency toward work and viewing work as a virtue in human life (Rizk, 2008). Islamic work ethics includes Islamic expectations with respect to one’s behavior in at work accompanied by attempt, cooperation, responsibility, social interactions, sacrifice and creativity. When someone is in close contact with God, his behaviors and attitudes must be essentially in accordance to religious laws and conditions (Rahman et al., 2006). Islamic work ethics does not deny life but advices for attempting to live a pleasurable life and puts business incentives into life priorities. Therefore, employees who believe in Islam and follow Islamic ethics are more committed to their organization and based on the results obtained from surveys, committed employees assist the organization more compared to non-committed ones (Meyer and Allen, 1997). Also, research shows that enthusiastic and committed employees of an organization deliver a higher productivity, are more determined to stay at the company, are less absent, are more motivated and are more in compliance with organizational changes. Organizational commitment is one’s level of compatibility within an organization (Nelson and Quick, 2012:130). Organizational commitment is a reliable trustworthy predictor for special behaviors (Yusuf and Shamsuri, 2006) and also is a significant criteria in explaining the behavior related to work and organizations (Somers and Birbaum, 2000). Organizational commitment is mostly defined as one’s psychological dependency toward an organization which is presented by different criteria such as loyalty to an organizational, internalizing an organization’s objectives and devoting oneself to organizational objectives (Lambert, 2003). In other words, organizational commitment shows applications for deciding whether to stay at
the organization or not apart from features of an employee-organization relationship (Currie, Dollery, 2005). An attention toward organizational commitment results from numerous reports about positive consequences of organizational commitment on employees’ behavior and suitable work outcomes (Bartlett, 2001). Nowadays, paying attention to this subject is even more significant than organizational performance’s propellant (Kamarul and Raida, 2003). Gallup estimates the costs of non-committed employees in US economy higher than $350 billion (Gallup, 2002). Allen & Meyer proposed a more extensive and developed organizational commitment that was multi-dimensional in nature. Based on Allen & Meyer’s viewpoint about organizational commitment, three components could be considered: Affective Commitment, Normative Commitment, and Continuance Commitment. Affective commitment refers to emotional dependency toward the organization, organizational identification and engagement. Employees with a high level of affective commitment continue working in the organization because they want to do it. Employees work for the company because they like it and want to be a part of it. Continuance commitment refers to awareness regarding the costs of leaving the organization. The employees who start relating with the organization for the first time, possess continuance commitment; and they stay at the organization since they need to do the work. If they leave the organization, they will lose everything. In the end, the continuance commitment reflects the imperative ethical commitment sense to continue being an employee. Employees with a high level of normative commitment feel like they should stay with the organization (Allen & Meyer, 1990). They believe that the overlap between organizational commitment’s triple components is the bond between the person and the organization and as a result, a decrease in job turnover (Allen & Meyer, 1990:3). Numerous researchers investigated Islamic work ethics and its effect on job commitment (Yousef, 2000, 2001; Rokhman and Omar, 2008). Aryee, Putti and Ling (1989) surveyed the relationship between work values and organizational commitment utilizing a population of Singaporean workers and concluded that there is a closer relationship between internal work values and organizational commitment compared to external work values. In a research implemented by Yousef (2000), he investigated the Islamic work ethics and attitudes toward organizational change and organizational commitment among employees in UAE. He concluded that Islamic work ethics of employees has a direct and positive relationship with attitudes toward organizational change and commitment. Yousef (2001) worked on moderating effect of Islamic work ethics on the relationship between organizational commitment and job satisfaction among 425 Muslim employees in a number of organizations in UAE. He concluded that Islamic work ethics directly influences organizational commitment. In their studies regarding the effect of Islamic work ethics on organizational commitment, Peterson (2003) and Rokhman and Omar (2008) concluded that Islamic work ethics influences organizational commitment and job satisfaction. Rahman et al. (2006) investigated the relationship between Islamic work ethics and organizational commitment among 227 employees of Malaysian local banks and discovered a relationship between these two. A study by Othman et al. (2004) also demonstrates a positive meaningful relationship between commitment and Islamic work ethics. Therefore, based on what is stated above, the research’s conceptual model would be represented as follows:

![Figure 1: Conceptual Model (Proposed by the researcher)](image-url)
Based on the presented conceptual model, the following hypothesis will be presented regarding the research variables:

Primary Hypothesis
- Hypothesis 1: There is a positive and meaningful relationship between Islamic work ethics and organizational commitment.
- Secondary Hypothesis:
  - Hypothesis 2: There is a positive and meaningful relationship between Islamic work ethics and affective commitment.
  - Hypothesis 3: There is a positive and meaningful relationship between Islamic work ethics and normative commitment.
  - Hypothesis 4: There is a positive and meaningful relationship between Islamic work ethics and continuance commitment.

Research Methodology

This study is applicable and to gather the data, we applied descriptive method as it is a field study. To achieve this, we employed survey study and one of its key aspects is its generalization. To investigate the effect of Islamic work ethics on organizational commitment, we utilized a questionnaire. Statistical sample of this study includes 500 employees of Gilan Province Police forces carefully selected by Cochran sampling formula. The respondents were asked to answer the above-mentioned 5 scaled Likert-type questionnaire, with no. 5 showing the highest level of conformity with the construct under question and no. 1 showing the lowest level of conformity with the construct under question. The questionnaire’s first part was about demographic questions including gender, age and educational level. The second part measured Islamic work ethics applying the questions developed by Ali (2001) consisting of 53 questions. Sample constructs include: “Cooperation at work is a virtue”, “Laziness is a sin”, and “Work is a mandatory activity for every capable human being” (α=0.93). Organizational commitment was measured by a questionnaire developed by Allen & Meyer’s (1997) including 18 questions like “I am so happy because I am going to stay at this organization for the rest of my career”, “I really feel like the organization’s problems are my problems” (α=0.75). Content and face validity of this questionnaire is confirmed and to evaluate its reliability we applied Cronbach’s Alpha. In this method, an Alpha coefficient less than %60 would be considered as a weakness. If the Alpha coefficient is %70, it is acceptable and if it is %80, it will be higher than good. As you can see, coefficient of Cronbach’s Alpha for both of the questionnaires was higher than %70 which shows an acceptable validity and reliability. For data analysis, descriptive analysis and inferential analysis, we applied an SPSS 21 Software.

Findings

The results if descriptive analysis shows that 114 employees were holding an Associate’s Degree (AD) and 106 employees were holding a Bachelor Degree or higher. Also, 17 percent of those employees were between 30 to 35 years old, 28 percent were between 35 to 40 years old and 55 percent were 40 years old and higher. It should be noted here that all the respondents were male. To investigate the research hypothesis, we applied Linear Regression in which, four regression models were implemented with respect to one independent variable and four dependent variable which the results would be presented as follows:

<table>
<thead>
<tr>
<th>Model Summary</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 work ethic-&gt; Affective</td>
<td>.268</td>
<td>.072</td>
<td>.068</td>
</tr>
<tr>
<td>2 work ethic-&gt; Continues</td>
<td>.177</td>
<td>.031</td>
<td>.027</td>
</tr>
<tr>
<td>3 work ethic-&gt; Normative</td>
<td>.268</td>
<td>.072</td>
<td>.068</td>
</tr>
<tr>
<td>4 work ethic-&gt; Organizational</td>
<td>.33</td>
<td>.111</td>
<td>.107</td>
</tr>
</tbody>
</table>
Based on the results obtained, the highest $R^2$ belongs to the relationship between work ethics and organizational commitment which shows that work ethics defines %11 of changes in organizational commitment. Table No. 2 shows research model’s regression coefficients.

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
</tr>
<tr>
<td>1  work ethic-&gt; Affective</td>
<td>0.265</td>
<td>0.064</td>
<td>.268</td>
<td>4.110</td>
</tr>
<tr>
<td>2  work ethic-&gt; Continues</td>
<td>0.24</td>
<td>0.091</td>
<td>.177</td>
<td>2.652</td>
</tr>
<tr>
<td>3  work ethic-&gt; Normative</td>
<td>0.474</td>
<td>0.115</td>
<td>.268</td>
<td>4.111</td>
</tr>
<tr>
<td>4  work ethic-&gt; Organizational</td>
<td>0.326</td>
<td>0.062</td>
<td>0.334</td>
<td>5.228</td>
</tr>
</tbody>
</table>

The coefficients obtained from research models shows that all four hypothesis of this research have been accepted. Hypothesis 1: There is a positive and meaningful relationship between Islamic work ethics and organizational commitment. The obtained coefficient (see Table No. 2) shows that there is a positive and meaningful relationship between Islamic work ethics and organizational commitment (0.32). Hypothesis 2: There is a positive and meaningful relationship between Islamic work ethics and affective commitment. The results shows that the relation between these two factors is positive and meaningful (0.26). Hypothesis 3: There is a positive and meaningful relationship between Islamic work ethics and normative commitment. The results obtained shows that the coefficient for the relation between Islamic work ethics and normative commitment has the highest level compared to other relations (0.47). Hypothesis 4: There is a positive and meaningful relationship between Islamic work ethics and continuance commitment. The obtained results shows that the lowest level of the coefficients is for this relation but it is still positive and meaningful (0.24). The results are shown in Table No. 2.

<table>
<thead>
<tr>
<th>Table (3). Means, standard deviations and correlations(N=220)</th>
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<tbody>
<tr>
<td>Variables</td>
</tr>
<tr>
<td>Islamic work ethics organizational commitment</td>
</tr>
<tr>
<td>affective commitment</td>
</tr>
<tr>
<td>continuance commitment</td>
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<tr>
<td>normative commitment</td>
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</table>

**Conclusion and Further Discussions**

Commitment is one of the significant factors for increasing human resource productivity and organizational effectiveness; and organizational commitment is in fact an attitude about employees’ faithfulness toward the organization. The results of this research which has been implemented among Gilan Province Police Department Employees shows that the employees of this organization receive an acceptable grade regarding Islamic work ethics factor. This demonstrates that the employees believe in Islamic work ethics that applies restrict and idealistic rules Muslims seek to achieve. With respect to the average grades of organizational commitment’s components (Normative Commitment (0.47), Affective commitment (0.26), and Continuance Commitment (0.24)) obtained in this study, normative commitment is the best predictor of organizational commitment and affective commitment and continuance commitment will be ranked next. Since normative commitment means that employees have accumulated a capital in the organization, the more an employee has a work record in an organization, the more this capital is accumulated and losing it would be costly for the person (Allen, 1990). Continuance commitment reflects the costs of leaving...
the organization versus the benefits of staying in it. In this study, the average grades of continuance commitment were the lowest grade compared to the other components which means that people are working in an organization for the sake of it not for the high costs related to leaving it. Affective commitment is one of the significant factors that predicts employees’ job turnover because one who is affectively committed, considers the organization’s objectives as his own objectives for he is affectively committed and in the end, he assists the organization in achieving his objectives. In this study, employees’ dependency and commitment toward the organization via affective commitment was stronger than continuance commitment. As you see, normative commitment in this study ranked highest among the other components. Normative commitment means that one feels responsible inside for the investments the organization has made for him. This component reflects the imperative and ethical sense of commitment to continue working as an employee. Employees with normative commitment might be committed to the organization as long as they feel a debt on their shoulders from the organization side and are not at ease legally and ethically. The highest grade of normative commitment shows that employees stayed at the organization for the sake of it. In order to avoid behavioral problems human resource may face, organizations must pay a special attention to organizational commitment particularly normative and normative commitment which is the result of work environment’s external factors. In this regard, to improve Police’s overall service quality, a number of actions must be employed including an increase in continuance commitment via privileges and facilities different from that of other organizations, creating educational courses along with career path improvement and a fair work evaluation along with a feedback, and creating a reward system along with the results obtained from employees’ performance. These would play a key role in improving Police Department’s service quality.

The results obtained from this study are in accordance with the results obtained from previous researches including Nithyanandan, 2010; Yousef, 2001; Rokhman and Omar, 2008; Othman et al., 2004; Grbac & Loncaric, 2009 and Ali and Al-Owaihan, 2008.

References