THE INFLUENCE OF WORKPLACE SPIRITUALITY, ISLAMIC WORK ETHICS, ON EMPLOYEE ORGANIZATIONAL COMMITMENT IN ISLAMIC BANKING IN MEDAN CITY

Muhammad Andi Prayogi[1]
Asmuni[2]
Yenni Samri Juliati Nasution[3]

[1]Student Doctoral Program Sharia Economics at Universitas Islam Negeri Sumatera Utara, Indonesia, (muhammadandi@umsu.ac.id)
[2]Lecturer at Universitas Islam Negeri Sumatera Utara, Indonesia, (asmuni@uinsu.ac.id)
[3]Lecturer at Universitas Islam Negeri Sumatera Utara, Indonesia, (yenni.samri@uinsu.ac.id)

*Abstract :*This study aims to see the influence of Workplace Spirituality, Islamic Work Ethics on Organizational Commitment. This type of research is quantitative that uses primary data by distributing questionnaires to 138 respondents who were employees of Islamic Banking in Medan City. Data analysis techniques used SPSS 24 with multiple linear regression. The results of the study partially and simultaneously Workplace Spirituality, Islamic Work Ethic affects Organizational Commitment.

Keywords: Workplace Spirituality, Islamic Work Ethics, Organizational Commitment

Introduction

Reliable and skilled human resources are the key to the success of any company, especially banking companies. Without employees who have skills, of course the company will not run according to the goals that have been set. Employees are an important asset that must be maintained and developed. Not only work skills must be possessed by an employee, but employees must also be able to develop their spirituality at work, in other words, the employee must know what the true nature and purpose of work is. Good spirituality will create a strong bond between managers and employees and provide a sense of togetherness, loyalty and a sense of belonging to the company organization in which they work. When studied from a theological point of view, spirituality is closely related to divinity or religion, which teaches honesty and integrity. Each individual runs it according to what is taught by his or her religion (Pudjihastuti & Astuti, 2019).

There are three perspectives on spirituality in the workplace, namely: a) the point of view of human resource management, where spirituality can increase morality, productivity, and commitment to the company organization. If spirituality is not

possessed by an employee, then the employee will be easily stressed, physically and mentally tired which results in reduced work commitment, b) a philosophical point of view, where spirituality gives the true meaning of the purpose of work, so that employees are no longer oriented only to material or money only, but the employee knows what the real purpose of work is so that creative ideas emerge at work, c) the perspective of personal relationships, where spirituality provides an attachment to the work environment (Karakas, 2010).

Humans work in an effort to find the meaning and purpose of work and to fulfill inner needs that are not only separated from material attainment alone (Prakoso et al., 2018). Work looks like an activity that has no meaning, but basically humans work to find their identity from work and want the work done to have meaningful meaning (Maslow et al., 2018). If an employee can develop his spiritual values at work, the employee will be more creative and get satisfaction at work (Robertson et al., 2012).

Spirituality At work is a framework for the values of an organization that shows an organizational culture as seen from an increase in the performance of an employee which is based on good communication and understanding between one another (Sani & Ekowati, 2019). Banking employees, especially in Islamic banking, are not only focused on achieving the targets that have been set, but must remain committed to implementing Islamic values at work. To create a good syariah banking system or structure, human resources who have an Islamic work ethic are needed. If the company already has a quality product and proper management is not accompanied by a good work ethic, it is likely that the company will not last long. Right and wrong in Islam have been regulated through the word of Allah SWT in the Qur'an, the perspective in Islam has explained ethics in a comprehensive, moderate and realistic manner (Salahudin et al., 2016). One of the recommendations in Islam in doing business is honesty and fairness in transactions, this is good ethics in doing business (Kaliffa, 2003). Work ethics greatly influence and contribute to the success of an organization in the global market (Valentine & Barnett, 2007). If an employee behaves badly, it will damage the image of a company (Komari & Djafar, 2013). If an employee has a good spirituality and work ethic, it will greatly influence the development of the company where the employee works. Working well with a high sense of responsibility will affect the achievement of the stated goals of the company or banking. A sharia banking employee who has a spirituality and Islamic work ethic, then he will work honestly, fairly and not commit fraud, the employee will work carefully not carelessly because there is Allah SWT who always supervises all actions did. Spirituality and high Islamic work ethic will affect the level of commitment of employees to work in a company or a bank.

Literature Review

Workplace Spirituality

Spirituality in the workplace is divided into two aspects, namely individual experiences and the organizational environment. Spirituality in the workplace arises

because an individual can express himself independently to do work in the community where he works. There is a recognition that an employee at work has a meaningful inner life in the community he works for (Ashmos & Duchon, 2000). Spirituality in the workplace is an awareness that a person has inner needs that can grow and be developed by a particular job which has meaning in a particular community (Robbins & Judge, 2008).

Workplace spirituality is divided into three dimensions, where each dimension operates at the individual, community and organizational level. The first dimension is meaningful work which is a fundamental aspect consisting of the ability to feel the deepest meaning and goals to be achieved from a job, the second dimension is the sense of community which is human behavior which focuses on interactions between one employee and fellow coworkers, while the third dimension, namely alignment with organizational values, is an alignment between the personal values possessed by an employee with the mission and goals a company wants to achieve (Milliman, Czaplewski, & Ferguson, 2003). Spirituality by creating an atmosphere of trust in the workplace increases the commitment. This commitment includes an employee's commitment to the organization and the organization's commitment to its employee and customers (Mehran, 2000)

Islamic Work Ethics

Every employee who works for the company must have a good work ethic. Islamic work ethic is a behavior or self-reflection of someone who works in accordance with Islamic values (Indriani, 2016). The Islamic work ethic is an effort to work seriously to mobilize everything in oneself in the form of thoughts, wealth, to be able to actualize oneself to do the best for the wider community (khairul ummah) (Tasmara, 2002). The measuring tool for Islamic work ethic consists of: a) Al-Salah, which is something that has good values, b) Al-Itqan, which is something that is of quality according to work standards, c) Al-Ihsan, something that is best in doing something work, d) Al-Mujahadah, namely working hard and working hard to achieve optimal results, e) Tanafus and Ta'awun, namely competing towards goodness for the achievement of organizational goals (Asifudin, 2004).

Organizational Commitment

Someone who has a high commitment, then he will work earnestly to achieve what the goals set by the company where he works. Organizational commitment is the existence of a good psychological bond between workers and the company organization where they work, where loyal employees work in the organization without any intention to leave the organization where they work (Griffin et al., 2009). Organizational commitment has meanings, namely: a) Willing to remain in the group, b) Working hard as a basis for aspirations in the organization, c) There is a willingness to accept all the values and goals of the company organization (Luthans, 2010).

Measuring tools or indicators of organizational commitment, namely: 1) Affective Commitment, which is a deep feeling of the organization and belief in the values contained in the organization, 2) Continuous commitment, which is high satisfaction to stay in the organization rather than leaving the organization company, 3) normative commitment, namely there are strong reasons to stay in the organization (Robbins, 2006).

Research Methods

This research is quantitative in nature, using purposive sampling, namely a technique in determining the sample by determining certain considerations or criteria (Sugiyono, 2016). Samples were 138 Islamic banking employees in Medan. The data analysis technique used SPSS 24 with multiple linear regression.

Result and Discussion

The results of tests carried out using SPSS 24, obtained results as shown in the following table:

Table 1
t-Test (Parcial)
Coefficientsa

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	2,174	1,963		1,107	.270
	Workplace Spirituality	.272	.072	.268	3,752	.000
	Islamic Work Ethics	.616	.074	.593	8,284	.000

a. Dependent Variable: Organizational Commitment

From table 1 above, the regression analysis equation above is obtained, namely: **Y = 2.174 + 0.272X₁ + 0.616X₂ + e**, so that this value can be interpreted, if workplace spirituality increases, organizational commitment will increase by 0.272, and if Islamic work ethics also increases, organizational commitment will increase by 0.616. Hypothesis 1: X_1 Variable (Workplace Spirituality) t count 3.752, so t count > t table (3.752 > 1.977). Statistically, the variable X_1 (Workplace Spirituality) is influenced by the Y (Organizational Commitment) variable, or the hypothesis is accepted. This means that Workplace Spirituality is partially influenced by Organizational Commitment significantly with a significance value of 0.000 < 0.05. Hypothesis 2: Variable X_2

(Islamic Work Ethics) t count 8,284, so t count > t table (8,284 > 1,977). Statistically, variable X_2 (Islamic Work Ethics) is influenced by variable Y (Organizational Commitment), or the hypothesis is accepted. Islamic Work Ethics is partially influenced by Organizational Commitment significantly with a significant value of 0.000 < 0.05.

Table. 2
F-Test
ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	953,666	2	476,833	122,680	.000[b]
	Residual	524,718	135	3,887		
	Total	1478,384	137			

a. Dependent Variable: Organizational Commitment

b. Predictors: (Constant), Islamic Work Ethics, Workplace Spirituality

From the table. 2 above explains that Hypothesis 3: Simultaneously workplace Spirituality and Islamic Work Ethics affect the Organizational Commitment of employees in Islamic banking in Medan City. The results show that F count is 122,680 with a significant level of (Sign. 0,000). F count (122,680) > F table (3,06), with a significant level of 0,000 < 0.05, meaning that Workplace Spirituality and Islamic Work Ethics simultaneously affect the Organizational Commitment of employees in Islamic banking in Medan.

Table 3
Determination Test (R-Square)
Model Summary b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df1	df2	Sig. F Change	Durbin-Watson
1	.803[a]	0.645	0.640	1,97150	0.645	122,680	2	135	0.000	1,430

a. Predictors: (Constant), Islamic Work Ethics, Workplace Spirituality

b. Dependent Variable: Organizational Commitment

From the table. 3 above shows that the R-Square value is 0.803 or 80.30%. This is 80.30%, which means that the Organizational Commitment (Y) variable is determined from the two independent variables, namely Workplace Spirituality (X_1) and Islamic Work Ethics (X_2), while 19.70% is influenced by other variables not examined in this study such as , motivation, compensation, organizational change,

work ability, job satisfaction, organizational culture, work environment and other variables that have not been studied.

Conclusion

The conclusions of this study are partially and simultaneously, there is a significant influence between workplace spirituality, Islamic work ethics on the organizational commitment of employees to Islamic banking in Medan City. Workplace Spirituality (X_1) t count > t table (3.752 > 1.977), Islamic Work Ethics (X_2) t count > t table (8,284 > 1,977), and F count (122,680) > F table (3.06), with the level significant 0.000 < 0.05. The R-Square value of 80.30% means that the Organizational Commitment (Y) variable is determined from the two independent variables, namely Workplace Spirituality (X_1) and Islamic Work Ethics (X_2), while 19.70% is influenced by other variables not examined in this study.

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