THE EFFECT OF ISLAMIC WORK ETHICS ON JOB SATISFACTION IN ORGANIZATION; A STUDY IN SEKOLAH RENDAH ISLAM INDERA MAHKOTA (SRI ABIM), KUANTAN

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Abstract

Job satisfaction is one of the important elements that work to improve the performance and the achievement of an organization, especially school. This research aims to identify the contributions and the effects of Islamic Work Ethics on job satisfaction in organization and analyse the effectiveness level of Islamic Work Ethics on job satisfaction in organization. The sample for this study consisted of 27 teachers and school staff and they have to answer the questionnaire consists of 27 items. The data was analysed using SPSS (Statistical Package for Social Science) version 18 for Windows. Analytical results are expressed in terms of frequency and percentage statistic. The findings show that the implementation of Islamic work ethics in organization influenced job satisfaction among workers. For the purpose of further study in the future, researchers suggested that this study will use different methods and respondents.

Keywords: Job satisfaction, Islamic Work Ethics.

1.0 Introduction

In today's society, understanding and practicing the concepts of ethics is a key factor that many organizations stress among employees. In order for organizations to survive in such a competitive and changing environment, managers and supervisors must develop strong ethical standards that can be implemented throughout the company. Implementation of ethical programs can prevent and control misconduct among employees. Islam places the highest emphasis on ethical values in all aspects of human life. In Islam, ethics governs all aspects of life (Khairunneezam, 2013). Ethical norms and moral codes can be seen from the verses of the Holy Qur'an and the teachings of the Prophet (saw) are numerous, far reaching and comprehensive. Islamic teachings strongly stress the observance of ethical and moral code in human behaviour. There is the verse in the Qur'an that emphasized about ethics which is:

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"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient"

(Surah Al-Imraan 3:110)

The job satisfaction is a very general topic which the employees have their own statements and decisions depending on how they identify it in their task. Therefore the job satisfaction is interesting topic to be discussed because in the previous time till now this topic still been discussed by many scholars. The scholars also had made many researchers about this topic in order to get the important points and views about job satisfaction. So, this topic will continue discussing because this topic is very important with employees need, and also connected and related with the organization performance.

According to R. Anitha, employees play are the main role, so employees satisfaction is very essential and necessary once, hence there arises a need to study about job satisfaction. Next, Nader Soleimani and Behrooz Niaz Azari (2011) show that ethical corruption in organization has become a major factor to create various problems in the society. The decline in behaviour criterion in the public organizations has encouraged researchers to look for the theoretical bases for such a phenomenon in the society. Chalabi (2009) also noted that social participation, social justice, and cultural environment are all related with belief in work ethics in organizations.

In his research, Piree (2009) showed such organizational variables as job satisfaction, organizational justice and participatory leadership style which would enhance work ethical level in the organization. Some other variables as individual characteristics as gender, age, marital status, education level, employment and job experience were also found to be associated with work ethics. However, not much is known about Islamic work ethics (IWE). Furthermore, the role of IWE on job satisfaction, organizational commitment and turnover intent has not received adequate attention in the literature and research especially in Islamic financial institutions context.

There are only a few researchers that have looked at IWE (Ali, 1998 and 1992; Yousef, 2000 and 2001; Rahman et al., 2006; and Ali and Kazemi, 2007 in Wahibur Rokhman, 2010). For instance, Yousef (2001) investigated the moderating effect on the Islamic work ethics on the relationships between the organizational commitment and the job satisfaction. This study used 425 Muslim employees in several organizations in the United Arab Emirates (UAE). The result of the study revealed that IWE directly affected both the organizational commitment and the job satisfaction and that it moderated the relationship between these constructs. Furthermore, Ahmad (1976, in Yousef, 2001) suggested that the Islamic work ethic stands not for the life denial but for the life fulfilment and regards business motive as one of the priorities of life. As a result, the employees who belief in Islam and follow the Islamic work ethics tend to be more satisfied with their job and more committed to their organization or workplace.

In this thesis, the researcher wants to identify the contribution of Islamic Work Ethics on job satisfaction in the organization. In automatically, the researcher will explore the effect of Islamic Work Ethics on job satisfaction in the organization. In addition, the researcher wants

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to analyse the effectiveness of Islamic Work Ethics on job satisfaction in organization. Consequently, the researcher will study more about an ethics either through the contribution itself through job satisfaction. The researcher believes that this thesis is an interesting topic and good to learn in order to show the effectiveness of Islamic Work Ethics and the influences through job satisfaction.

2.0 Literature Review

2.1 Islamic Work Ethics

Ethics has been derived from the Greek root of ethos which has the meaning on custom and habit. It also originated by word Mores, which is the root of morality (Khairunneezam, 2013). According to Muhamed Farah (2012), ethics is a science of conduct and as the activity of applying moral principles to an existing problem. In addition, he also believes that it is a study of right or wrong attitude and the individual choices on morality action. The Arabic word of akhlak which is the plural of word khuluq possesses less and more definition of ethics. It also refers to the collections of different traits of character and the knowledge of morality and it is translated as ethics, moral philosophy and moral science (Shukri and Musa, 2012 in Khairunneezam, 2013).

According to Ahmad (1976, in Wahibur, 2010) says, Islamic work ethics is stand for not just life denial but it is for life fulfilment and regard business due to one of the priorities of our life. In addition,it is the set of moral values that distinguish what is right and what is wrong (Beekun, 1997 in Muhamed Farah, 2014). Besides, IWE is the direction and approaches toward work as a worth asset in the human's live (Rizk, 2008). According to Ali and Olaihan (2008), IWE is the origin from the Qur'an and the Sunnah from Prophet Muhammad SAW (pbuh).

2.2 Concept of Islamic Work Ethics

The Islamic Work Ethics (IWE) will be based on the four primary concepts of IWE as set by Ali, A.J. and Al-Owaihan, A. (2008). The four concepts are: effort, competition, transparency, and morally responsible conduct.

2.2.1 Effort

Effort in Islam is held in the highest regard. Islam encourages humans to acquire skills and technology, and highly praises those who strive in order to earn a living as stated in the Quran:

"Whoever work righteousness, man or woman and has faith verily to him will We give a new life, a life that is good and pure and We will bestow on such their reward according to the best of his action" (Al Qur'an, Al Nahl: 97),

In Hadith: "Truly Allah likes to see his servants striving to earn an honest income" (Dailami). Thus, the Islamic work ethics views dedication to work as a virtue. Sufficient effort should go into one's work, which is seen as obligatory for a capable individual. The

Prophet has stated: "Work for your worldly life as if you were going to live for ever, but work for the life to come as if you were going to die tomorrow" (Yousef, 2001).

Islam emphasises that the exerted effort of an individual should be linked to itqan, istiqamah and tawakkal. Itqan means knowledgeable and conscientiousness in all endeavours (Syed Othman Al Habshi and Aidit Ghazali, 1994). Islam encourages all its adherents to acquire the necessary 'ilm (knowledge of things) before executing any action (work).

2. 2.2 Team Work

All Allah's creations are for the benefit of human beings, but every human being is blessed with different levels of bounties. This will lead to dependency of one individual to another. Hence team work is strongly recommended in Islam so that they can help each other to fulfil their needs in this world and the hereafter as stated in the Quran:

"… and we raise some of them above others in ranks, so that some may command work from others …" (Al Qur'an, Al Zukhruf: 32) and "And those in whose wealth is a recognized right for the (needy) who asks and him who is prevented (for some reason)" (Al Qur'an, Al Maarij: 24-25).

Competition in team work must be executed fairly, justly and honestly and can be realised through the implementation of the concept of mu'awanah, 'adl and syura.

Mu'awanah refers to cooperation among individuals to promote good and forbid evil as Allah stated in the Quran:

"…help ye one another in righteousness and piety, but help ye one another in sin and rancor. Fear Allah for Allah is strict in punishment" (Al Qur'an, Al Maidah: 2).

Thus, Islam encourages competition among man in preventing immoral actions as well as inciting virtuous actions in his work place. This task can be effectively and efficiently performed by imposing the spirit of ukhuwwah (brotherhood) as decreed by Allah in the Quran:

"The believers are but a single brotherhood. So make peace and reconciliation between your two contending brothers. And fear Allah that ye may receive mercy" (Al Qur'an, Al Hujurat: 10)

'Adl (justice) means the rendering of trust where it is due. Islam demands human beings to uphold justice in every action as decreed by Allah:

"Allah commands justice and the doing of good" (Al Qur'an, Al Nahl: 90).

In Islam justice is prevailed in promoting positive virtues like honesty, moderation and generosity as well as prohibiting evils like eliminating risywah (bribery), greed and extravagance. Thus, Islam prohibits zulm that is the opposition of 'adl. The Prophet warned about doing zulm: "Beware of injustice for injustice will be equivalent to darkness on the Day of judgment" (Shu'ab al Imran). 'Adl is also significantly related to ihsan which refers to right action, goodness, charity and proficiency. Ihsan will educate man to voluntarily sacrifice extra effort, time, and wealth as an additional to the compulsory requirement in rendering the rights or trust. In turn it will enhance productivity.

Syura (mutual consultation) refers to a collective mutual consultation and empowerment. Allah has mentioned in the Quran:

"Those who hearken to their Lord, and establish regular prayer, who conducts their affairs by mutual consultation, who spends out of what We bestow on them for sustenance…" (Al Qur'an, Al Syura: 38).

Hence syura in team building refers to participative work force moulded in the spirit of oneness. Sharing power respect and trusting one's competency, strength and reliability which in turn enhance creativity, innovation and passion for improved quality and productivity (Syed Othman Al Habshi et.al., 1998).

2.2.3 Transparency-Honesty

When a thing is transparent like a piece of glass, you can see something through it very clearly. You are able to describe the thing you see in almost a complete detail without amiss. If the one you see through the glass is a person, you are able to explain the characteristics of the person as well as his conduct. You may even see what you should not see. In the context of behaviour, transparent could be interpreted in many ways. One important attribute of transparency is honesty.

The Almighty Allah had instructed us to be honest in any sort of dealings. Allah says:

"O ye who believe! Fear Allah and be with those who are true (in word and deed" (Al Qur'an, At-Taubah: 119).

In the same context, the Prophet: "Thou shall be honest as honest shows benevolence and benevolence brings to jannah (heaven)..." (Muslim). Honesty could mean telling the truth even though it is hard to do. In other words, the person does not conceal anything that should be disclosed. If he has to present a progress report on a certain project, he has to disclose the actual progress even though the project has problems. If he is an accountant, he has to report all the transactions accurately according to the accounting steps and procedures.

2.2.4 Morally Responsible Conduct-Trustworthy

Allah has appointed man as His khalifah (vicegerent) in this world. The absolute ownership of wealth in the world belongs to Allah. In the Qur'an Allah says to the effect;

"He is who created for you all that is in the earth...and when thy Lord said unto the angels; Lo! I am about to place a viceroy in the earth..." (Al Qur'an, Al Baqarah: 29 – 30).

Hence, all the resources, the wealth and men themselves are amanah (trust) for mankind. Man has been endowed with mental and physical capabilities to function as khalifah. As such, every individual man is commanded to be a trustworthy person.

A trustworthy person is a person who will keep the trust entrusted to him responsibly and faithfully. Allah says in the Qur'an:

"Allah does command you to render back your trust to those to whom they are due; and when ye judge between man and man that ye judge with justice; verily how excellent is the teaching which He gives you for Allah is He who hearth and sees all things" (Al Qur'an, An Nisa': 58).

If he is dealing in any business relationship, he will always try to keep his promise as he believes that breaking a promise is one form of nifaq (hypocrites). Allah says;

"O ye who believe! Fulfil all your obligations..." (Al Qur'an, Al-Maidah: 1).

If he is in charge of the company's finance, he will manage the resources truthfully and fairly (Abdurrahman, 2005). As far as the management of company's resources is concerned, he will not allow any wastage to occur as such act is condemned in Islam. Allah says:

"...wear your beautiful apparel at every time and place of prayer; eat and drink but waste not by excess..." (Al Qur'an, Al-A'raf: 31).

As a trustee of Allah, man should thereby utilise and distribute the resources in conformity to His Prescriptions. Allah says;

"...and spend of your substance in the cause of Allah, and make not your own hands contribute to your destruction but do good..." (Al Qur'an, Al-Baqarah: 195).

A trustworthy person is also a self-reliant individual (Ali, A.J. and Al-Owaihan, A., 2008). Such individual will constantly work hard to meet responsibilities. He will perform the task given even with the absence of his superior or employer or manager. This particular attitude is in conformity to the sayings of the Prophet: "No one eats better food than that which he eats out of the work of his hand" and "No earnings are better than that of one's effort".

2.3 Job Satisfaction

Some argue that Maslow's hierarchy of needs theory, a motivation theory, laid the foundation for job satisfaction theory. This theory explains that people seek to satisfy five specific needs in life physiological needs, safety needs, social needs, self-esteem needs, and self-actualization. This model served as a good basis from which early researchers could develop job satisfaction theories.

According to R. Anitha (2007), job satisfaction is a general attitude toward one's job, the difference between the amounts of reward workers receive and the amount they believe they should receive. It is also the collection of tasks and responsibilities regularly assigned to one person while job is a group of positions, which involves essentially the same duties, responsibility, skill and knowledge.

3.0 Methodology

In November 2014, a survey was conducted with questionnaires administered to a total of 27 SRI Abim's teacher and staff. The questionnaire is in Malay language form and it takes for 5 to 10 minutes to answer the questionnaire. The researchers have chosen to use non-random sampling of the sampling technique aims. This technique was selected because it is suitable for researcher using this technique to gain information toward directly.

The framework on table 1.1 is based on WEI International Academic Conference Proceedings: Relation between the Dimensions of Organizational Citizenship Behaviour and the Facets of Job Satisfaction. It is an empirical study in a group of companies in Turkey and Zarca Interactive Company.

The questionnaires are divided in two parts; there are section A (background), B, C and D (the questionnaire). The forms of questioning that are been used in this study is closed-ended question which are Questions; Statements and Rating Scales (a five-point Likert Scale). This

type of question or statement does not allow the respondent to use options in responding to the question or statement, except to the already prepared one.

Respondent may be given very limited option which is within the frame work prepared by the researcher. The Questions; Statements approaches is the respondent have to choose between two given responses "YES" or "NO" while Rating Scales (a five-point Likert Scale) is according to the following values, from strongly agree to strongly disagree.

The data collected were analysed using SPSS. Descriptive statistic in the form of percentages and mean were used in the summary in the result. Apart from that, Pearson Correlation Analysis methods have been used in order to determine the existence of relationship between Islamic work ethics and job satisfaction. In order to identify the effectiveness of IWE on job satisfaction among workers in the organization, the researcher used mean with decoding into three levels which are higher, medium and lower.

Table 1.1: Questionnaire Framework

Section	Question	Item No.
A	Demographic Background	5
B	Contribution of Islamic Work Ethics on Job Satisfaction	8
C	Effects of Islamic Work Ethics on Job Satisfaction	7
D	The Effectiveness level of Islamic Work Ethics on Job Satisfaction	7

4.0 Result and Discussion

This part discuss about several of issues that studied in the questionnaire; background of respondents, respondent perception towards contributions of Islamic Work Ethics on job satisfaction in organization at Sekolah Rendah Islam Indera Mahkota (SRI ABIM) Kuantan, the effects and the effectiveness level of Islamic Work Ethics on job satisfaction in organization.

The aim of this study is to determine the implementation of Islamic work ethics on job satisfaction Sekolah Rendah Islam Indera Mahkota (SRI ABIM) Kuantan. The study was conducted with a set questionnaire which relate directly to the research questions. From the quantitative research, the analysis illustrates the strong positive effect from the implementation of Islamic work ethics on job satisfaction in organization.

According to the data analysis also, most of employees at SRI ABIM, Kuantan thought that by applying the code of work ethic is can improve a work or job performance and the organizational commitment is increase.

4.1 Respondent's Demographic Characteristic.
Among total number of 27 respondents, included in the Survey, 4 were male (15%) and 23 were females (85%). 4% respondents were of between the age 19-20 years. Majority of the

respondents was between the age of group of 25 years old and above showing 59% of whole sample. The frequent and per cent were same between single and married which were 48% of whole sample and 3.7% showing others represented as a widow. Of the subjects, 37% of respondents were having diploma level of education while 26% of SPM. Subsequently, 78% respondents had 1-5 years of duration service with the company while 14.8% were those who spent 16 years in the service. The demographic summary of the respondents is presented in table 1.2.

Table 1.2: Demographics

Characteristic	Frequency	Percentage
Gender		
• Male	4	14.8
• Female	23	85.2
Total	**27**	**100**
Age		
• 19-20 years old	1	3.7
• 21-22 years old	4	14.8
• 23-24 years old	6	22.2
• 25 years old and above	16	59.3
Parental Status		
• Single	13	48.1
• Married	13	48.1
• others	1	3.7
Education Level		
• SPM	7	25.9
• STPM/STAM	2	7.4
• Diploma	10	37.0
• Degree	7	25.9
• others	1	3.7
Duration Service with the Company		
• 1-5 years	21	77.8
• 6-10 years	1	3.7
• 11-15 years	1	3.7
• 16 years and above	4	14.8

4.2 Employees' Perceptions towards Contributions of Islamic Work Ethics on Job Satisfaction in Organization.

The results of this research explain the highest frequency of respondents at *Sekolah Rendah Islam Indera Mahkota (SRI ABIM) Kuantan* about their perception towards the contributions

of Islamic work ethics on job satisfaction in organization. Most of the respondents agree that Islamic work ethics contributes a lot of good aspect on job satisfaction in their organization such as through the implementation of Islamic work ethics make them really hardworking and eager to work every day based on the findings obtained which is 15 respondents have agree will this statement. This is because the work environment in *SRI ABIM* is fun, comfortable, peace and no distraction with students and colleagues during their job time.

Besides, they also agree that the implementation of Islamic work ethics make their employer always appreciate with their effort. Therefore, 14 of the respondents agree with the statement and it shows that their employer concern about their employee's commitment and job satisfaction in the organization. However, based on the findings obtained, most of the employees have agreed they are practicing respect for each other's among colleagues and the employer. Therefore, 23 of the respondents or majority of them agree with this statement. This is occurred because their colleagues are caring, concern and responsibilities with each other such as they will cooperate with each other when they have grouping event projects like *SRI ABIM* Academic Award.

Last but not least, most of the employees also agree that through Islamic work ethics implementation on job satisfaction contributes to the employee's finish their work and task well either by their employer or subordinate with enthusiasm feelings which is 20 of the respondents agree with the statement. The research thought that when the employees satisfied with their job, their commitment will increase and their job performance will enhance too. So, when all of the employees are satisfied with their job, the management of organization will be organized greatly.

This is also agreed by other researchers that Islamic work ethics contribute a lot of advantage in job satisfaction that every organization must pay attention to employees continuously in respect of their work satisfaction and their better job performance and health (Khan, Farooq and Hussain, 2010 in Nurul Komari et al, 2013). Job satisfaction is not only reflection of the success or failure of an employee's life but also influences the employee's behaviour and attitude and their life too. Better attitudes and the improved quality of life of the employees will lead to a successful organization (Locke, Latham and Erez, 1988 in Nurul Komari et al., 2013).

As a conclusion, the researcher found that, the implementation of Islamic work ethics contributes a lot of advantages and benefits on job satisfaction among employees in organization.

4.3 Employees' Perceptions towards Effects of Islamic Work Ethics on Job Satisfaction in Organization.

Based on table 1.3, the results show what the respondents perceptions towards the effects of Islamic work ethics on job satisfaction in organization. It shows that most of respondents are agreeing that Islamic work ethics contributes a lot of good effects on job satisfaction in their organization. It indicated that most of respondents agreed with the statements given regarding they are satisfied with their job now. Therefore, 19 of respondents have agree with it and this is because there are many reason from job satisfaction will they possess for instance work conditions, social needs, self-esteem needs, and life psychological needs.

Moreover, the employees are committed with their job is one of the effect from the implementation of Islamic work ethics on job satisfaction in organization. There are 22 of the respondents whose agree with the statement and this is because when their needs as employees have satisfied with the job, so their commitment on their task will enhance and their job performance will be more efficient, productive and organized. It also shows that, most of the respondents agree that the implementation of Islamic work ethics contributes to good effect on job satisfaction through their organization help employees improve their work ethics to become more effective and productive. There are 13 of respondents whose agree with the statement and this is because of *SRI ABIM, Kuantan* have code of ethics and they follow the rules which are setup by organization.

According to the finding of the research that conducted by the researchers, it show the perception of respondents at *SRI ABIM, Kuantan* towards the effects of Islamic work ethics on job satisfaction in organization through their work environment as a whole is better. Based on findings, most of the respondents and it is equal to 15 respondents are agreed with the statement. However, the researcher thought that work environment refers on accommodation like toilet, class, teacher's room and prayer room.

This is also admit by other researcher which is job satisfaction may impact on both individual and organizational performance positively and vice versa (Spector, 1997 and Silverthorne, 2005). The higher job satisfaction will result in decreased turnover intension. In 2000, Yousef suggested that understanding the relationship between work ethics and job satisfaction is vital in determining involvement and strategies for explanatory factors that cause reduction in satisfaction level toward the work condition. According to (Wang, Lee, and Ho, 2012), Insurance sector in Taiwan is saturated with dozens of companies. In current situation it is an uphill task for the companies to retain existing employees.

In a nutshell, the researcher found that the implementation of Islamic work ethics contributes a lot of effects on job satisfaction among employees in organization. Thus, job satisfaction may impact on both individual and organizational performance positively and vice versa.

Table 1.3: Frequencies and Percentages of Respondents Answer Regarding To Their Perceptions towards Effects of Islamic Work Ethics on Job Satisfaction in Organization

No.	Effects of Islamic work ethics on job satisfaction	SD	D	N	A	SA	Mean
1.	I am very satisfied with my job now.	0 0%	4 14.8%	4 14.8%	15 55.6%	4 14.8%	3.56
2.	I am committed with my job.	0 0%	2 7.4%	3 11.1%	15 55.6%	7 25.9	4.0

3.	Personally, I feel that I am qualified employees.	0 0%	1 3.7%	13 48.1%	10 37%	3 11.1%	3.56
4.	Distribution of the work is done in a fair and unbiased	5 18.5%	9 33.3%	7 25.9%	4 14.8%	2 7.4%	2.89
5.	Cooperation between management and subordinates are very well.	5 18.5%	6 22.2%	9 33.3%	4 14.8%	3 11.1%	2.78
6.	Organizations help employees improve their work ethic to become more effective and productive.	1 3.7%	5 18.5%	8 29.6%	9 33.3%	4 14.8%	3.37
7.	The work environment at SRI ABIM as a whole is better.	0 0%	4 14.8%	8 29.6%	11 40.7%	4 14.8%	3.56
	Total mean						**3.39**

4.4 Employees' Perceptions towards Effectiveness Level of Islamic Work Ethics on Job Satisfaction

Based on data analysed in table 1.4, the researcher found that Islamic work ethics contribute the big impacts on job satisfaction in organization.

It shows that most of the respondents from *SRI ABIM*, *Kuantan* agree that the implementation of Islamic work ethics brings a lot of benefits to their organizations such as Islamic work ethics makes administration and management system be more progressive and organized. This is because the implementation of code ethics, good cooperation between employer and subordinate and strategic management will give a good impact on the organization. Thus, the organizational performance will be great and enhance.

Besides, 15 of respondents are agreed that the effectiveness of Islamic work ethics on job satisfaction will brings their job prospect wider than during this time. This is because when the organization practicing Islamic work ethics that have based from Al-Qur'an and sunnah, they will create the ethical employees which is practicing the good attitude or *akhlak* such as honest, justice, trustworthy and sincere in his job. The best employees will be finding by another organization and love by their employer. Thus, their job prospect will be bright and their salaries will be high than before.

According to the finding of the research that conducted by the researchers, it show the perception of respondents at *SRI ABIM, Kuantan* towards the effectiveness level of Islamic Work Ethics on job satisfaction in organization through the respondent's colleagues are very friendly and respectful with each other. Based on findings, Islamic work ethics make their

relationship close, concern about intercommunication limit and would be cooperate with each other. Most of the respondents and it is equal to 26 respondents are agreed with the statement, and this is because they are concerned and assisting each other, didn't counting on work division, friendly, care about another person feelings and unbiased.

Last but not least, the findings show that most of respondents actually have a good Islamic moral which is grateful on their salary given. Based on findings, it can be seen that, 14 of the respondent strongly disagree with the statement 'my pay high in comparison with what others get for similar working other companies'. It show that the implementation of Islamic work ethics in organization give the strong impact on their attitudes neither indirectly or directly. Thus, the stingy and bad attitude never influencing on the employees and it never be problem among them.

Previous studies also examined that practicing work ethics among top management and supervisors, such as talking about work ethics in the office, keeping promise and committed with work, looking after employees and becoming a model for ethical behaviour will create satisfaction for most of the employees. Job satisfaction among employees will decrease if top management and supervisors are least likely to practise work ethics (Coldwell et al, 2008). A study in Singapore by Koh and Boo (2000) revealed the significantly positive effect of top management support for ethical behaviour on job satisfaction.

As conclusion, the researcher found that the effectiveness of Islamic work ethics on job satisfaction in *SRI ABIM, Kuantan* is very good. This is because the organization practising and implementing the Islamic code of ethics among teachers and staff and it give a positive impact on organization administration and management. Thus, their organizational performance will be effective and productive.

Table 1.4: Frequencies and Percentages of Respondents Answer Regarding To Their Perceptions towards Effectiveness Level of Islamic Work Ethics on Job Satisfaction

No.	Effectiveness level of Islamic work ethics on job satisfaction	SD	D	N	A	SA	Mean
1.	Islamic Work Ethics makes administration did a good job.	0 0%	3 11.1%	3 11.1%	14 51.9%	7 25.9%	3.93
2.	Islamic work ethics make management system be more progressive.	0 0%	2 7.4%	4 14.8%	13 48.1%	8 29.6%	4.0
3.	My job prospects	0 0%	2 7.4%	10 37%	11 40.7%	4 14.8%	3.63
4.	Employers always appreciate my efforts and results in fulfilling	1 3.7%	7 25.9%	11 40.7%	4 14.8%	4 14.8%	3.11

	its responsibilities as an employee.						
5.	My colleagues are very friendly and respectful between each other.	0 0%	0 0%	1 3.7%	7 25.9%	19 70.4%	4.67
6.	The company has a fair promotion policy.	4 14.8%	6 22.2%	12 44.4%	4 14.8%	1 3.7%	2.70
7.	My pay is high in comparison with what others get for similar work in other companies.	9 33.3%	5 18.5%	8 29.6%	5 18.5%	0 0%	2.33
	Total mean						**3.48**

4.5 The Relationship between Islamic Work Ethics and Job Satisfaction

Based on the table 1.3, it shows p-value is 0.01 which is the correlation is significant. The effectiveness level of IWE and Job Satisfaction in *SRI ABIM* is strong which is the correlation value is 0.796. This is also admitted by Majid Ali et al. on his research which is IWE and job satisfaction has a strong relationship between them.

The relationship between work ethic and employee satisfaction in addition has already been perused in past reports (Blood, 1969; Bokemeir and Lacy, 1987; Fisher and Gitelson, 1983; Ali, 1987; Meglino et 's., 1989; Cherington, 1980; Aldag, 1975; Chusmir and Koberg, 1988; Jones, 1984; Stone, 1975; Morrow and McElory, 1987; Saks et 's., 1996; Abboushi, 1990). The information of the reports reveals that work ethic is usually strongly related to employee satisfaction.

Yousef (2001) also explores the moderating effects of the Islamic work ethic for the human relationships associated with employee motivation and employee satisfaction, understanding that associated with nationwide traditions (nationality) for the relationship between the Islamic work ethic and the two employee satisfaction and employee motivation. He acquired facts how the Islamic work ethic right has an effect on the two employee motivation and employee satisfaction, understanding that the idea moderates the relationship associated with employee motivation and employee satisfaction (Yousef, 2001).

Randall et 's., (1991) noted that employees that are focused on work are more loyal for their business. We could end from this that employees who possess and work which has a high level associated with work ethic may be satisfied with their particular employee also the purpose they are participating in. As conclusion, the implementation of Islamic work ethics affects the job satisfaction among employees in organization.

Table 1.3: The Correlation analysis between Islamic Work Ethics and Job Satisfaction

Correlations

		IWE	JS
IWE	Pearson Correlation	1	.796**
	Sig. (2-tailed)		.000
	N	27	27
JS	Pearson Correlation	.796**	1
	Sig. (2-tailed)	.000	
	N	27	27

**. Correlation is significant at the 0.01 level (2-tailed).

5.0 Conclusion

As conclusion, the researcher found that the implementation of Islamic work ethics on job satisfaction contributes a lot of advantages, and positive effects in organization. Besides, the organization which is implements the Islamic work ethics will increase employee's job satisfaction. This statement also supported and emphasize based on the findings in the previous chapter.

This study hopes that it will give a contribution to society to know more about the effectiveness of the implementation on Islamic Work Ethics in the organization. In previous research, a lot of benefit that we can see through work ethics which is by applying the code of work ethic is can improve a work or job performance and the organizational commitment is increase and thus, the job satisfaction among employee is enhance too.

Besides that, this study also wants to give a contribution to another organization for realize that the importance of implementation of Islamic Work Ethics in organization will make the management be strategically by practising it and the workers will satisfied with their needed. This is because Islamic Work Ethics is the orientation toward work based on Shari'ah principles which are create by Allah SWT and from the sunnah Rasulullah SAW.

Islamic work ethics also sketches the positive relationship and the significant with job satisfaction. It will gives the impression that IWE roles is the significant for increasing job satisfaction among the employees either in commitment or job performance. The organization in Malaysia should not be ignored be implementing Islamic code of ethics. Besides, we as Muslim country have to be the role model to another country and showing them by implement the Islamic work ethics, our management and organization will be effective, systematic, discipline and productive.

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