



# The Effect of Islamic Work Ethics towards the Commitment and Islamic Performance of Employees within the Business Units of Islamic Boarding Schools in East Java

Ari Prasetyo

Department of Syariah Economics, Faculty of Economics and Business,  
Airlangga University  
[ari\\_feunair@yahoo.co.id](mailto:ari_feunair@yahoo.co.id)

## Abstract:

**Purpose of Research** - This Research is intended to analyze and understand the effect of Islamic Work Ethics towards the commitment and performance of employees within the business units of Islamic Boarding Schools (IBS) in East Java

**Research Methodology** - This research uses samples from business units within IBS located throughout East Java. The approach used in this research is the qualitative approach and the model of analysis uses a "qualitative-quantitative" approach. The model of data analysis used in this research is the structural equation modeling (SEM).

**Findings** - The results suggests that, first, a better Islamic Work Ethics (IWE) contributes to a better commitment of Islamic employees. An employee endowed with IWE has a higher organizational commitment. Second, the IWE within the part of the employees is not only influenced by compensation but also by acts of worship, furthermore, this indicates that a better IWE contributes to a better performance. Thirdly, the commitment shown by the employees in building the business units may as well facilitate the purpose of business units within IBS.

**Practical Implication** - This research provides insight not only for employees but also for students to observe IWE in order to enhance work performance.

**Originality** - This paper tests the effects of the IWE of employees towards their commitment and Islamic performance within the business units of IBS in East Java.

## INTRODUCTION

Islamic Boarding Schools are thought to be one of the oldest educational institutions in Indonesia, thus regarded as an indigenous product of the country. Since the 1970s, the IBS' have been going through significant development when viewed from quantity and changes made in their educational system. The IBS have gone through a major development in terms of quantity, be it in rural, sub-urban or urban areas.

The IBS engages in various types of business, but by looking from the scale perspective, it could be perceived that most of them are SMEs (Small Medium Enterprise). In East Java the amount of IBS business units have experienced significant growth for the period 2002-2009. Data from the office of Cooperatives and SMEs of East Java shows that there are 1.462 IBS business units; this number indicates an increase of 1.001 business units or 217% from the year 2002. However, from that number, a total of 661 or 45% of Business units are known to be inactive. This fact comes to support that the business units are not implemented the way it should be, thus resulting in the failure of empowering its members

This study seeks to further investigate the work ethics implemented within the business units of IBSs in the Islamic Perspective. On the individual level, several studies suggest that Islamic Work Ethics influences strongly upon the attitudes and behaviors of an





employee, such as work satisfaction, work involvement, acceptance of change and commitment (Asry, 2008).

Based upon these descriptions, it is intriguing to know whether empirical results could be found within a study that takes IBS employees as its objects. It is for that reason the paper is entitled "The Effect of Islamic Work Ethics towards the Commitment and Islamic Performance of Employees within the Business Units of Islamic Boarding Schools".

### **Problem Formulation**

Based upon the theoretic and empirical elaboration mentioned above, this research seeks to answer :

1. Does Islamic Work Ethics influences employee's commitment towards the business unit in IBS?
2. Does Islamic Work Ethics influences employee's performance within the business unit in IBS?
3. Does employee commitment influences employee's performance within the business unit in IBS?

## **LITERATURE REVIEW**

### **Islamic Work Ethic**

According to Ali and Owaihan (2008) there are eleven foundation of IWE in the Qur'an and the Hadith is as follows:

1. Choose the *halal* businesses. Work is the best form of worship. "*The best job is a job that gives results / benefits" and the best man is the one that is useful for others*".
2. Wealth must be sought. Islam recognizes that every person has a different capacity. There is a provision in acquiring wealth of moral and Islamic law that should not be violated, as in Surah An-Nisa '4:29:  
*"O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful."* (QS.4: An-Nisa, verse 29).

- a. The quality of work. In this context, the Prophet said: "*God bless the person that perfect in a work*", and "*God loves those who can learn how to do the job and do it the right way*."
- b. Remuneration  
The Prophet ordered the Muslims to be fair and appropriate in providing wages to workers. He said: "*Someone has to pay worker's wages before his sweat dries*" and "*the wages given to workers should be based on the effort and expense of workers*".
- c. Depend on ourselves  
One of the functions of work is trust and depends on ourselves. Prophet Muhammad said: "*Nobody ate better than eating from the results of its own*", and "*there is no good as income rather than the result of his own efforts*".
- d. Monopoly  
The Prophet Muhammad forbade monopoly in the trade, by stating "*that suppliers will be blessed and the monopolists will be damned*", and "*those who hold merchandise is the sinner*".
- e. Bribery





Such as monopolies and theft, bribery is also strictly forbidden in Islam. Prophet Muhammad said, "*Allah curses those who give and take bribes*". Clear that bribe is hated in Islam. Both receiving and giving, both were sin.

f. Intentions and deeds

Intentions and deeds become an important pillar of IWE, because in this context that there is a fundamental differences between the concept of IWE to the concept of ethics of other beliefs. Prophet Muhammad said: "*God does not see who you are and your wealth, but more on the intentions and deeds*".

g. Transparency

Prerequisites unsound basis of ethics and morality in business is the lack of transparency (openness). Openness in the business becomes a prerequisite for the operation of the business in accordance with ethical and moral.

h. Not greedy

Greediness is a challenge for economic and social justice. Prophet Muhammad fought against Meccan elite because of their greed. He said, "*know people are greedy, you actually live in poverty*", and "*two properties that are not found in those who believe are those who are greedy and immoral*".

i. Generous

Generosity is regarded as a virtue. The Prophet Muhammad SAW said "*There's nothing worse than people who are greedy*", and "*generous man who is very close to God, heaven, and away from the fire of hell*", and "*He is a man who disappeared from feeling depressed, God bless in the world and in the hereafter*".

### Employee Commitment in Organization

In connection with the multidimensional construct of organizational commitment by Allen and Meyer (1990), can be explained that this construct is identical to the factors identified Scholl (1981). The explanation is as follows:

1. *Affective commitment.*

Arise because people feel they have an emotional or psychological attachment to the organization (Allen and Meyer, 1990).

2. *Continuance commitment*

Becker's study (1960) as quoted Scholl (1981) proves the proposition that greater investment a person in the organization, the stronger the mechanisms that maintain the behavior and the weaker tendency to get out of the organizations.

3. *Normative commitment*

Normative commitment dimension relates to one's beliefs to moral responsibility that he should be loyal / faithful to the organization (Allen and Meyer, 1990). This dimension is synonymous with reciprocity factor (Scholl, 1981). Reciprocity (sense of reciprocation) is a universal norm that 1. Someone should help others who've helped, 2. A person should not harm other people who've helped (Scholl, 1981).

In the context of organizational commitment, it can be explained that employee is proper to contributes to the organization's future, because it has gained benefits may not be obtained, when he joined the organization.

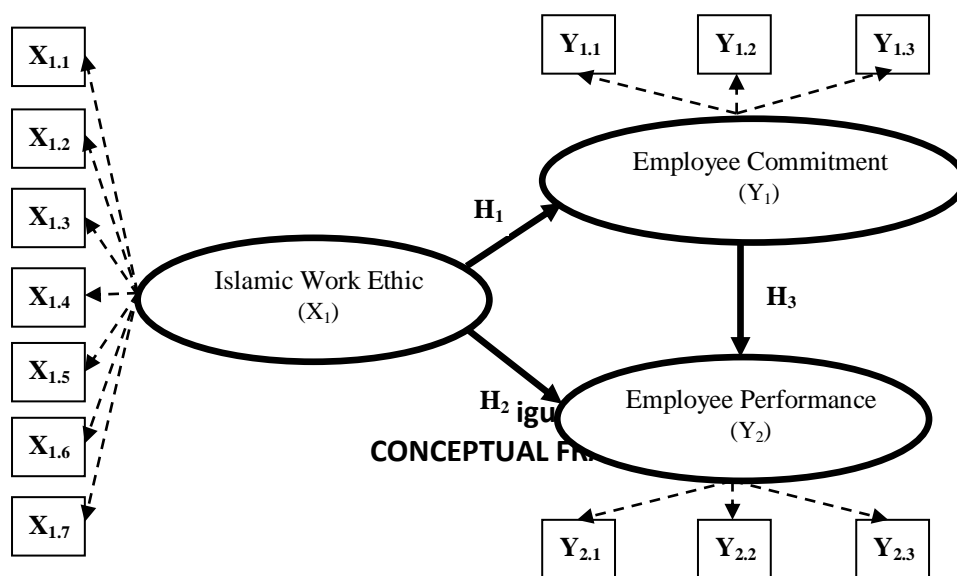


## Employee Performance

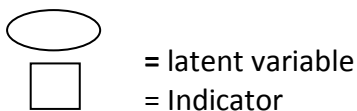
Approach and details of individual performance aspects have implications on the performance assessment criteria. In this case, Sonnetag (2003) proposed three criteria of a person's performance, namely:

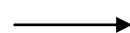
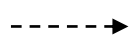
1. The first is the completion of the task,
2. The second is the behavior,
3. Third is a characteristic,

## Conceptual Framework



Information :



 = influence  
 = a given by

X<sub>1.1</sub> work completely

X<sub>1.2</sub> work with a sincere

X<sub>1.3</sub> honest work

X<sub>1.4</sub> work with hard work

X<sub>1.5</sub> Efficiency

X<sub>1.6</sub> co-operation

X<sub>1.7</sub> Service

Y<sub>1.1</sub> affective commitment

Y<sub>1.2</sub> contingent calculative commitment

Y<sub>1.3</sub> normative commitment

Y<sub>2.1</sub> performance of duties

Y<sub>2.2</sub> contextual performance

Y<sub>2.3</sub> adaptive performance

Based on the conceptual framework can be seen that in the writing of this paper, there are three latent variables and thirteen indicators of measurement. Three latent variables measured in this paper include Islamic work ethic as the independent variable and the commitment of employees and employee performance as the dependent variable.

## RESEARCH METHODOLOGY

This paper uses a quantitative approach, because of the studied phenomenon is represented by variables and converted in the form of numbers, which is the principal characteristic of quantitative research. The discussion is not only use quantitative approach but also a qualitative approach too. Judging from the natural degree, this study uses a sample survey design (Sugiono, 2009), because not all business units and employees of the business units owned by Islamic boarding school are investigated.

The subjects of this study were employees of the cooperative business unit of Islamic boarding school (IBS) in East Java. Samples were taken in stages with the following steps:

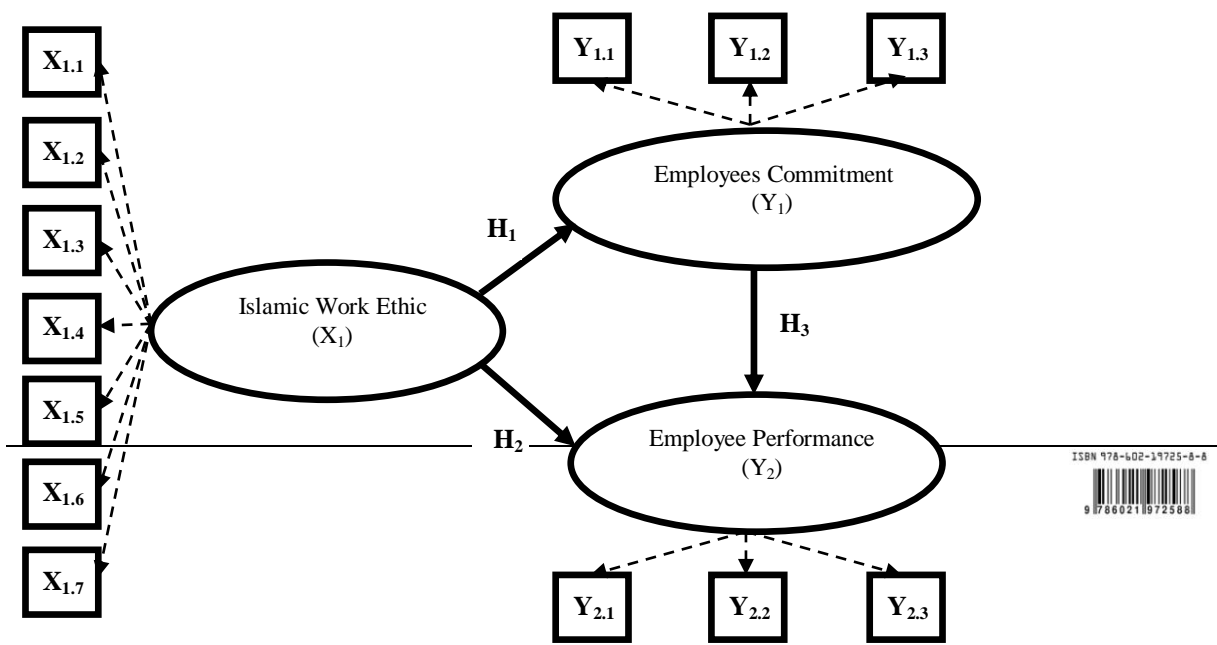
1. Prepare the frame sample, contains a list of Islamic boarding schools (IBS) which have cooperative business unit.
2. Select the city / county in a judgmental, selected nine districts which are representative of the amount of residency in East Java province, which was considered to represent the diversity of the cooperative of Islamic boarding school in East Java. Next, choose the 30 Islamic boarding schools from nine districts / cities. Determination of 30 cooperative of IBS as the research object because the 30 business units are located in the region of residency predefined as an object of research.
3. Choose at least 5 employees who have already working period of at least 5 years per-business unit to be sampled, so that the number of at least 10 people are expected to total a minimum sample of 150 people

## Classifications of Variables

This paper has several classifications of variables, which can be divided into:

1. Exogenous variables, also called the independent variable is a variable that affects other variables in the model but are not affected by variables in the model. Exogenous variable in this paper is the Islamic work ethic.
2. Endogenous variables or the dependent variable is a variable that the diversity is influenced by the independent variables and the other dependent variable in the model. Endogenous variable in this paper is the commitment of employees and employee performance.

These variables explained to be some relationship constructs. The relationship between the constructs in this modeling is illustrated by arrows. Straight arrows indicate a direct causal relationship between the constructs.



**Figure 2**  
**Flow Chart Theoretical Framework**

### Limitations of This Study

Limitations of this study only include managerial implications. That is because it is only a sample of Islamic institutions (cooperative of boarding school), then the results of this research cannot be generalized. Themes Islamic Work Ethics which became grand theory, it is only valid at the boarding school, cannot be fully generalizable if later implication also be applied to other Islamic institutions and public institutions.

### DISCUSSION

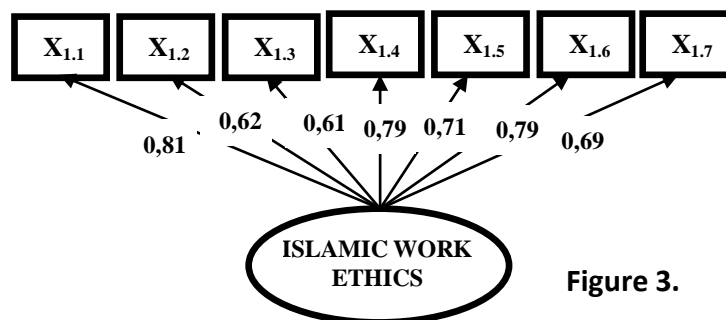
Validity and reliability test was conducted to see the grain of the question which deserves to be used to represent variables in this study.

### VALIDITY TEST

Validity test is done by using confirmatory factor analysis (CFA) in each latent variable that Islamic work ethic, Islamic commitment of employee, and employee performance, through AMOS 5. Here is more detailed discussion of each variable.

#### 1. Islamic Work Ethic ( $X_1$ )

Islamic Work Ethic ( $X_1$ ) is an endogenous variable that is measured with seven indicators that are work thoroughly, working with a sincere, honest work, working with hard work, working with technology, working in co-operation, and working as a form of service. By using confirmatory factor analysis (CFA) through AMOS 5, the results can be seen in Figure 3 below.



**Figure 3.**

#### VALIDITY TEST OF ISLAMIC WORK ETHIC ( $Y_1$ )

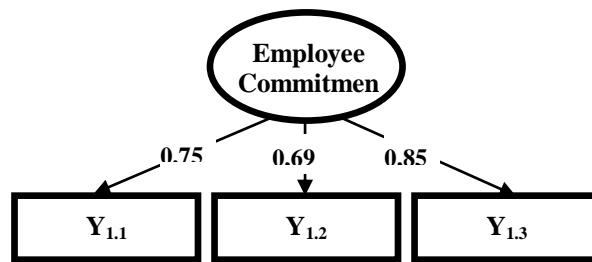
The test result shown in Figure 3 shows that the value of the loading factor of the seven indicators is greater than or equal to 0.05.

Based on the Figure above, it can be said there are 7 (seven) indicators to measure the Islamic work ethic that work thoroughly, working with a sincere, honest work, work with hard work, working with technology, working in co-operation, and working as a form of service.

#### 2. Employee Commitment ( $Y_1$ )

Employee commitment ( $Y_1$ ) is an endogenous variable that is measured by three indicators of affective commitment, calculative commitment, and normative commitment.

By using confirmatory factor analysis (CFA) through AMOS 5, the results can be seen in Figure 4 below.



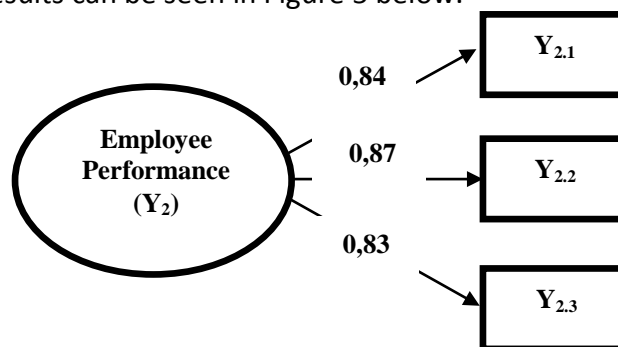
**Figure 4.**  
**VALIDITY TEST OF EMPLOYEE COMMITMENT ( $Y_1$ )**

The test result shown in Figure 4 shows that the value of the loading factor on all three indicators are greater than or equal to 0.5.

Based on the figure above, it can be said that there are three indicators to measure employee commitment that are affective commitment, calculative commitment, and normative commitment.

### 3. Employee Performance ( $Y_2$ )

Employee performance ( $Y_2$ ) is an endogenous variable that is measured by three indicators that are the performance of the task, contextual performance, and adaptive performance. By using confirmatory factor analysis (CFA) through AMOS 5, the results can be seen in Figure 5 below.



**Figure 5.**  
**VALIDITY TEST OF EMPLOYEE PERFORMANCE ( $Y_2$ )**

The test result shown in Figure 5 shows that the value of the loading factor on all three indicators are greater than or equal to 0.5. With each indicator can be explained as follows:

- Loading value of 0.84 for the performance of tasks which means statistically significant in measuring the performance of employees amounted to 0.84, this can be seen from the value of  $p = 0.000$ , which is smaller than  $\alpha = 0.05$  in regression weight.
- Loading value of 0.87 for the performance of contextual meaning statistically significant in measuring the performance of employees amounted to 0.87, this can be seen from the value of  $p = 0.000$ , which is smaller than  $\alpha = 0.05$  in regression weight.
- Loading value of 0.83 for adaptive performance that means statistically significant in measuring the performance of employees of 0.83, this can be seen from the value of  $p = 0.000$ , which is smaller than  $\alpha = 0.05$  in regression weight.

Based on the discussion above, it can be inferred that there are three (3) indicators to measure employee performance, that are the performance of the task, contextual performance, and adaptive performance.

### RELIABILITY TEST

There are two ways that can be used to reliability test, namely:

1. Composite (construct) reliability (CR) with a cut-off value is a minimum of 0.70.
2. Variance extracted with a cut-off value is a minimum of 0.50. This study used Composite (construct) reliability (CR) method. This method is used, because the result of the CR is still above 0.70. The formula is as follows:

$$CR = \frac{(\sum \text{standardized loading})^2}{(\sum \text{standardized loading})^2 + \sum e_j}$$

Detailed explanation of the reliability test is presented in several tables.

**Table 1.**  
**RELIABILITY TEST OF ISLAMIC WORK ETHIC (X<sub>1</sub>)**

Construct	Indocator	$\lambda$	$\lambda^2$	Error (1- $\lambda^2$ )	Composit e Reliabilit y
Islamic Work Ethic (X <sub>1</sub> )	X <sub>1.1</sub>	0,763	0,582	0,418	<b>0,515</b>
	X <sub>1.2</sub>	0,669	0,448	0,552	
	X <sub>1.3</sub>	0,663	0,440	0,560	
	X <sub>1.4</sub>	0,712	0,507	0,493	
	X <sub>1.5</sub>	0,711	0,506	0,494	
	X <sub>1.6</sub>	0,782	0,612	0,388	
	X <sub>1.7</sub>	0,713	0,508	0,492	
			5,013	3,602	

Source : The Result of AMOS Data Processing

Based on Table 1, it turns Islamic Work Ethic variable (X<sub>1</sub>) CR value of 0.515 below its cut-off value of 0.7 so that it can be said Islamic Work Ethic variable (X<sub>1</sub>) is not reliable.

**Table 2.**  
**RELIABILITY TEST OF EMPLOYEE COMMITMENT (Y<sub>1</sub>)**

Construct	Indicator	$\lambda$	$\lambda^2$	Error (1- $\lambda^2$ )	Composit e Reliabilit y
Employee Commitment (Y <sub>1</sub> )	Y <sub>1.1</sub>	0,717	0,514	0,486	<b>0,57</b>
	Y <sub>1.2</sub>	0,808	0,653	0,347	
	Y <sub>1.3</sub>	0,730	0,533	0,467	
			3,255	1,700	

Source : The Result of AMOS Data Processing

Based on Table 2, it appeared that Employee Commitment variables (Y<sub>1</sub>) CR value of 0.57 below its cut-off value of 0.7 so that it can be said Employee Commitment variable (Y<sub>1</sub>) is not reliable.



**Table 3.**  
**RELIABILITY TEST OF EMPLOYEE PERFORMANCE (Y<sub>2</sub>)**

Construct	Indicator	$\lambda$	$\lambda^2$	Error (1- $\lambda^2$ )	Composite Reliability
Employee Performance (Y <sub>2</sub> )	Y <sub>2.1</sub>	0,857	0,734	0,266	<b>0,72</b>
	Y <sub>2.2</sub>	0,860	0,740	0,260	
	Y <sub>2.3</sub>	0,825	0,681	0,319	
		3,542	2,155	0,845	

Source : The Result of AMOS Data Processing

Based on Table 3, it appeared that the variable Employee Performance (Y<sub>2</sub>) CR value of 0.72 above its cut-off value of 0.7 so that it can be said Employee Performance variable (Y<sub>2</sub>) is reliable.

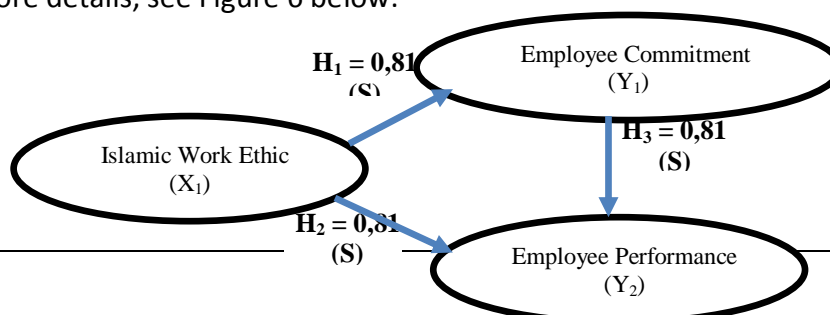
There are three hypotheses proposed in this study. Hypothesis 1 to 3 examine the direct effect of testing hypotheses in SEM analysis, basically is to test the significance of the path coefficients exist in the model. To conclude whether the pathway or research hypothesis is proven, used a cut-off value with the value of t-count = 1.96. Thus, if t-count on track tested  $\geq 1.96$ , the research hypothesis is proven. The test result of the path coefficient and overview of the hypothesis test are presented in detail in Table 1 below.

**Table 4**  
**OVERVIEW OF HYPOTHESIS TEST**

Hi	Path	C.R.	P value	Path Coefficient t	Information
1	Work Ethic (X <sub>1</sub> ) → Commitment (Y <sub>1</sub> )	2,434	0,015	0,810007	Significant
2	Work Ethic (X <sub>1</sub> ) → Performance (Y <sub>2</sub> )	8,150	0,000	0,810001	Significant
3	Commitment (Y <sub>1</sub> ) → Performance (Y <sub>2</sub> )	3,551	0,000	0,810022	Significant

Source : Output of AMOS

Based on Table 4, it can be described the relationship between each variable, whether the test results are significant or not significant using the path coefficient values. For more details, see Figure 6 below:





## FLOW CHART OF HYPOTHESIS TESTING RESULTS

### Information : (S) = significant

Based on Table 4 and Figure 6, the obtained results of hypothesis testing with the following description:

1. The work ethic has significant effect on employee commitment with a positive relationship, with a path coefficient of 0.810 and a p-value of 0.000, or below 0.05. The existence of this conclusion is because the better of Islamic work ethic of boarding school cooperative employees, the higher the Islamic commitment of employees.
2. Work ethic has significant effect on the performance of employees with a positive direction, with a path coefficient of 0.810 and a p-value of 0.000, or below 0.05. The existence of this conclusion is because the motivation of Islamic work ethic needs to be imparted to every employee as motivation to work not only because of the material, but because of the encouragement of spiritual or work for worship.
3. Commitment employees have a significant effect on the performance of employees with a positive relationship, with the value of the path coefficient of 0.810 and a p-value of 0.000, or below 0.05. The existence of these conclusions is because employees have a high level of commitment, it will be easy to achieve organizational goals as planned.

Description of hypothesis test results that are described in the previous explanation, interpreted and discussed in detail in the following discussion:

### The Influence of Islamic Work Ethic on Employee Commitment

According to Ali and Owaihan (2008) since the beginning of the Islamic period, especially Muslims have offered views on the job and have been clear about the concept of work ethic. Where is the concept of work ethic is an Islamic work ethic (Islamic work ethics), which is based on the Qur'an and the sayings and actions of the Prophet Muhammad demonstrated.

The result of hypothesis testing of structural equation method with SEM approach produces  $t\text{-count} > 1.96$ . The influence of Islamic Work Ethic (X1) of the Employee Commitment (Y1) obtained  $t\text{-count}$  equal to (6.02)  $t\text{-table}$  (1.96), the value indicates that the Islamic Work Ethic has significant effect on Islamic commitment. This suggests that the Islamic Work Ethic has significant influence in the positive direction of relationship to the Islamic commitment, means the better the Islamic Work Ethic of boarding schools cooperative employees, the higher the Islamic commitment of employees.

Employees who have an Islamic work ethic at work can increase their organizational commitment, as research conducted by Yildiz, et al., (2011), that work ethic variable directly and positively affect organizational commitment. Besides being able to increase organizational commitment, employees who have Islamic work ethic in their place of work, the employee's performance will increase.

The different views on organizational commitment approach causes of organizational commitment has a multi-dimensional construct. In this study, organizational commitment from the perspective of the commitment as a form of behavior that





emphasizes the commitment as a process by which individuals not only develop the organization's commitment but also the behavior of the organization (Scholl, 1981). Positive influence of the work ethic on commitment is able to be reviewed when viewed from the dimensions of commitment through a behavioral approach. Work ethic is a manifestation of ethics that contains the values to be true to form value systems that affect lifestyle adherents.

The focus of study on business units that are managed by boarding schools find that the values of religion (religiosity) become a value system that affects every aspect of the organization's activities are not able inevitable because the long history of boarding school as a based education center of Islam. Based on Weber's study confirmed the existence of a positive correlation between the value system of belief with economic progress and prosperity. Work ethic cannot be separated by the quality of human resources if they see a link between the processes of establishing a work ethic to organizational commitment.

### **The Influence of Islamic Work Ethic on the Employee Performance**

The motivation of Islamic work ethic needs to be invested specifically to each employee as motivation to work not only because of the material, but also because of the encouragement of spiritual or work for worship. Islam put 'work' as a noble activity and is an obligation of equal value to worship in the eyes of Allah.

*"And (We) made the day for livelihood" (QS.78-An-Naba':11)*

The result of hypothesis testing with structural equation method in SEM approach produces  $t\text{-count} > 1.96$ . Islamic Work Ethic (X1) on the Employee Commitment (Y2) obtained  $t\text{-count}$  equal to  $(6.02) > t\text{-table} (1.96)$ , the value indicates that the Islamic Work Ethic has significant effect on employee performance. This suggests that the Islamic Work Ethic has significant influence with a positive relationship towards the Employee Performance.

Tasmara (2005: 16) argues that the work ethic that comes from the belief of Qur'an, there is a kind of calling that very strong from the heart, to show the quality of his hard work. The process works in earnest, perfect (good quality) and consistent known as *itqon* in Islam. *Itqon* in the word of Allah refers to Surah an-Naml verse 88:

*"And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is Acquainted with that which you do." (QS.27-An Naml-88).*

One of the inherent characteristics of human work ethic is the radiance of the fundamental life attitude of the owner on the working. According to Sardar that according to Ali (2009: 264) explained that the values are similar to the concepts and ideals that drive the behavior of individuals and society. Ali (2009: 265) explained that the drive needs and self-actualization, espoused values, beliefs or teachings of a particular religion can also be something that plays a role in the formation process of a fundamental attitude to life.

The above explanation gives us the understanding that the background beliefs and motivations are different, then the way of the formation of a work ethic that has to do with religion (non-religious) itself contains a difference in the way of the formation of a work ethic based on religion, in this case the Islamic work ethic.

Employee performance is measured using three dimensions of performance, that are the performance of the task, contextual performance, and adaptive performance.





Performance of the task is the performance of employees in carrying out its mission in accordance with the position held, as measured by three indicators, namely the quality of work, quantity of work, and timeliness of completion. Contextual performance is the performance of employees from the aspects of attitudes and behavior beyond the main task. Contextual performance is also called citizenship behavior (OCB). Adaptive performance is the level of employee success in adapting to the changes in various aspects of the work.

The nature of the boarding school culture is due to its ability to create a way of Islamic-student life as values are then adopted by the majority of rural communities. Values of Islamic boarding school that are socioeconomic very parallel with social and economic values that are owned by the cooperative which is the most common form of business that is used by Islamic boarding school.

### **Effect of Employee Commitment to Employee Performance**

Assessment of the structural model is done by evaluating the relationship between latent constructs. Influence of Employee Commitment (Y1) to the Employee Performance (Y2) obtained  $t\text{-count} > t\text{-table}$  (1.96), so it can be concluded that the Employee Commitment (Y1) has significant influence on employee performance (Y2) at a significance level of 5%, with thus H3 supported. If the employee has a good level of commitment, it will be easy to achieve organizational goals as planned. Employee commitment affects the success of the business is managed.

Hypothesis test result indicates that organizational commitment has significant effect on employee performance. Effect of commitment made the employee goals and objectives of the company become one and the same means that there is a strong attachment to the target group if those goals are very in tune with the goals of employees. They who respect and adhere to the organization's mission is willing to not only seeks vengeance on behalf of the organization, but also sacrifice when it is needed. Employees are inspired by common goals are often higher than the level of commitment that comes as financial incentives.

Ghozali (2002) suggests the influence of organizational commitment on job satisfaction. So, someone who has a high commitment will have identification with the organization, looked earnestly at work and there is a positive loyalty and affection towards the organization.

As part of the Islamic boarding school, a business unit run by the Islamic boarding school was not separated from the culture of the organization that is owned by the Islamic boarding school. Character of organizational culture of the Islamic boarding school and the process through by the employees during educated at Islamic boarding school, make a commitment of employee as the manager of a business unit affected by the values of themselves as part of the learning activities in an Islamic boarding school, so that the work commitments that were determined to be more powerful because it is based on the desire to contribute as a consideration for the learning process while in Islamic boarding school.





## CONCLUSION

1. Islamic work ethic has significant effect on employee commitment, which means the existence of such a conclusion because the better the Islamic work ethic of Islamic boarding school cooperative employees, the higher the Islamic commitment of employees. Employees who have Islamic work ethic at work can increase their organizational commitment.
2. Islamic work ethic has significant effect on performance of Islamic boarding school cooperative employee in East Java, which means Islamic work ethic which is owned by the employees of the cooperative of Islamic boarding school is not only influenced by the compensation factor but also because of worship and also indicates that the higher the employee work ethic, the better the performance.
3. Employee commitment has a significant effect on performance of Islamic boarding school cooperative employee in East Java, which means the commitment of employees in building cooperative Islamic boarding school can realize the goal of cooperative Islamic boarding school more easily achieved as planned, but it also indicates that the higher the commitment of employees, the higher the performance of Islamic boarding school cooperative employees.
4. Based on the overview of hypothesis test, it can be concluded that the commitment occupy the most important role in the effort to improve the cooperative Islamic boarding school employee performance in East Java.
5. Organization commitment has a significant effect on employee performance. In addition to the high work commitment, should also be considered to keep the material welfare remains good and stable performance. It means compensation in the form of wages has become a part that must be considered, as this was in accordance with the content of Surah Al Ahqaaf verse 19. The effect of commitment make employee goals and objectives of the company become one and the same means that there is a strong attachment to the group target when it targets very in tune with the goals of employees. They who respect and adhere to the organization's mission is willing to not only seeks vengeance on behalf of the organization, but also sacrifice when it is needed.





## REFERENCE

- Ali, Abbas J. and Abdullah Al-Owaidan, 2008, "Islamic work ethic: a critical Review", *Cross Cultural Management: An International Journal*, Vol. 15 No. 1, 2008, pp. 5-19.
- Ali, Nazim and Qadar Bakhsh Baloch, 2009, "Predictors of Organizational Commitment and Turnover Intention of Medical Representatives (An Empirical Evidence of Pakistani Companies)", *Journal of Management Sciences*, Volume III, Number 2, pp. 262-273.
- Allen, Natalie J., and John P. Meyer, 1990, "The measurement and antecedents of affective, continuance and normative commitment to the organization", *Journal of Occupational Psychology* (1990), 63, 1-18.
- Ghozali, Imam, 2002 "Pengaruh Religiositas terhadap Komitmen Organisasi, Keterlibatan Kerja, Kepuasan Kerja dan Produktivitas", *Jurnal Bisnis Strategi*, Vol. 9, Juli 2002, Tahun VII, hal. 1-13.
- Scholl, R. W. 1981, "Differentiating organizational commitment from expectancy as a motivating force" *Academy of Management Review*, 6: 589-599.
- Sonnentag, Sabine and Michael Frese, 2003, "Performance Concepts and Performance Theory", *Psychological Management of Individual Performance.*, John Wiley & Sons, Ltd.
- Sugiono, 2009, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, Bandung: Alfabeta.
- Tasmara, H. Toto, 1991, *Etos Kerja Pribadi Muslim*, Jakarta: Labmend.
- Tasmara, H. Toto, 2005, *Membudayakan Etos Kerja Islami*, Jakarta: Gema Insani.
- Weber, Max, 1958, *The Protestant Ethic and the Spirit of Capitalism*, [http://www.ne.jp/asahi/moriyuki/abukuma/weber/world/ethic/pro\\_eth\\_frame.html](http://www.ne.jp/asahi/moriyuki/abukuma/weber/world/ethic/pro_eth_frame.html)
- Yildiz, Feyyaz, Mustafa Hotamışli and Ali Eleren, 2011, "Construction of Multi Dimensional Performance Measurement Model in Business Organizations: An Empirical Study", *Journal of Economic and Social Studies*, Volume 1 Number 1 January 2011, pp. 33-51.
- Zubaedi, 2007, *Pengembangan Masyarakat Berbasis Pesantren: Kontribusi Fiqh Sosial Kyai Sahal Mahfudh dalam Perubahan Nilai-nilai Pesantren*, Yogyakarta: Pustaka Pelajar.

