

DISCOVER ISLAMIC WORK ETHICS FACTORS FOR SHAPING WORK CULTURE IN INDONESIA

Siti Inayatul Faizah^a

Tika Widiastuti^b

Kacung Marijan^c

Eka Puspa Dewi^d

Muhammad Nadif Baihaqi^e

^{a,b,d,e} Islamic Economics Department, Faculty of Economics and Business, University of Airlangga, Indonesia

^c Political Science Department, Faculty of Social and Politics, University of Airlangga, Indonesia

Email: siti-i-f@feb.unair.ac.id^a; tika.widiastuti@feb.unair.ac.id^b; kacung.marijan@fisip.unair.ac.id^c; dekapuspa.eka@gmail.com^d; iqbaldidanugraha.world@gmail.com^e

ARTICLE HISTORY

Received:

17 July 2024

Revised

24 July 2024

Accepted:

29 July 2024

Online available:

30 November 2024

Keywords:

Systematic Literature Review,
Islamic Work Ethics,
Work Culture.

***Correspondence:**

Name: Siti Inayatul Faizah

E-mail: siti-i-f@feb.unair.ac.id

ABSTRACT

Introduction: : The fundamental theory posits that Islamic values encompass all human activities, including work ethics as an essential component of organizational behavior. However, today's society is facing a decline in work ethics, necessitating readjustment. This study aims to bridge the gap by examining prior research on Islamic work ethics in Indonesia.

Methods: A systematic literature review method was used to delve deeper into the development of research topics over the past decade (2014-2023) through a search of Scopus-indexed articles. After a screening process, the final sample, consisting of 38 articles, was processed for further analysis using meta synthesis approach to explore more specific understanding of Islamic work ethics by using Nvivo software.

Results: The results showed that Islamic work ethics were affected by three main factors: community patterns, role of Islam, and organizational concept. The relationship between these three factors can encourage positive behavior in the workplace in Indonesia.

Conclusion and suggestion: Islamic work ethics in Indonesia are not limited to religious value, but also the culture of the community. Mapping ideas of the three categories of Islamic work ethics in Indonesia can be useful for future empirical research to analyze the relationship among factors in shaping Islamic work ethics in Indonesia. The mapping ideas could also be implemented by organizations in daily business practices.

INTRODUCTION

The increasing flow of globalization has influenced various aspects of economic conditions and the social environment, and innovations to improve employee performance is becoming a concern ([Ferine et al., 2021](#)). Work ethics are important to encourage positive work behavior among society, organizations, and individuals. Concerns about the erosion of ethics in shaping work culture have grown over time, necessitating efforts to explore work ethics in religious belief systems ([Linando et al., 2023](#)).

Islam, a religion that is centered on the teachings of the Quran and sunnah, places great emphasis on the values of everything humans do ([Soleman et al., 2020](#)). Islam is a religion that emphasizes the importance of behaving and acting in accordance with the basic principles in all aspects of human life ([Akhmadi et al., 2023](#)). With caution and efforts, humans can benefit from God's grace and put in place the components for excellence in material and spiritual aspects. Works guided by Islamic work ethics can be a role model for the society, organizations, and individuals as a means of da'wah to spread goodness. Improving morals serves as a cornerstone for Muslims' basic capitals that may foster good work ethic practices ([Husin & Kernain, 2020](#)).

Ethics, including Islamic work ethics, have generated great interest in recent years ([Nasution & Rafiki, 2020](#)). At the same time, there are concerns about moral degradation in shaping one's work ethics in the work environment ([Linando et al., 2023](#)). Work ethics promote important components to encourage positive behavior by instilling religious values in them. Muslims can widely apply Islamic work ethics, a set of principles and guidelines to fulfill all aspects of their lives ([Suryani et al., 2021](#)). Islamic work ethics reflect the nature of *akhlaqul karimah*, which is moral rules and awareness based on beliefs derived from norms that regulate human relationships with God ([Caniago et al., 2023](#)). Islam can function as a coping mechanism for employees to prevent negative attitudes and behavior in the workplace ([Shaheen et al., 2020](#)). The concept of Islamic work ethics is based on the Quran and sunnah, making it the basis for humans to meet life's needs and society's welfare in the workplace ([Chaudhary et al., 2023](#)). Muslims must adopt and apply Islamic work ethics in their daily activities, not just in religious rituals. Muslims always want to achieve this by applying ethical values according to Islamic teachings to attain Allah's pleasure ([Nasution & Rafiki, 2020](#)).

Ethics are the main components in forming strong values in organizational culture ([Murtaza et al., 2016](#)). The importance of organizational management in adopting Islamic work ethics is that the organization can manage human resources effectively and efficiently. In addition, the diversity of the workforce can increase every year. This may result in ethical problems for workers due to their varying religious and cultural backgrounds ([Javed et al., 2019](#)). Muslims hold that Islamic principles, not cultural values, should guide work values and culture ([Ali & Owaihan, 2008](#)). For example, the

organizational culture of achieving excessive profits by means of usury is prohibited in Islamic teachings even though it is economically profitable. (Khalfaoui, 2021) explained that the concepts of work, labor, and income in Islamic culture emphasize the importance of work as the main instrument towards prosperity in Islamic economic thought. Moral and ethical behavior are considered universal; the application of universal Islamic work ethics is an effective tool for studying differences in cross-cultural orientation (Islam et al., 2021). Therefore, this research is important to understand the influence of religion in shaping work culture based on Islamic work ethics in Indonesia. Moreover, Indonesia is a country with the largest Muslim population in the world (Annur, 2023). It is important to carry out studies related to Islamic work ethics in Indonesia to improve the performance of Indonesian Muslim employees and lead the transformation of the society in the world (Linando et al., 2023).

Previous research has discussed Islamic work ethics in countries with Islamic populations and provided views regarding ethical behavior in the workplace. Research conducted by Ryan and Tipu (2016) discussed multidimensional work ethics in Arab countries. Erden (2019) explores Islamic work ethics and new religious-cultural consumption patterns in shaping behavior in Turkey. Ahmed et al. (2019) analyze the moderating role of Islamic work ethics, particularly the impact of spiritual values on employee behavior in Pakistan. Research by Suryani et al. (2023) examines the development of mediation and moderation of Islamic work ethics in workplace behavior related to humble leadership in educational and banking institutions in Indonesia.



Source: Authors (2024)

Figure 1. Research Comparison

Past research on Islamic work ethics compared to work ethics is still limited (see Figure 1). Previous research, such as by Bogale and Birbirs (2023) discussed SLR research related to work ethics and human resource systems. Abdullah and Hassan (2023) conducted SLR research on professional ethical behavior among takaful agents in Malaysia. Caniago et al. (2023) carried out SLR research on Islamic work ethics and

the behavior of the accounting profession. Research on Islamic work ethics using systematic review, specifically the preferred reporting items for systematic review and meta-analysis (PRISMA) is still limited in various electronic database sources.

Considering the limitations in previous studies, this paper conducted complementary studies by focusing on mapping the aspects that might affect Islamic work ethics in Indonesia, which is also considered as the novelty of this research. Thus, this study has been confirmed empirically and practically, and it contributes to the knowledge of Islamic work ethics in Indonesia by categorizing and integrating previous research into a variety of themes. The results of this research can help understand the work ethic factors of Muslim communities in Indonesia and the role and contribution of religion in shaping work culture.

LITERATURE REVIEW

Work Ethics

Work ethic is the idea that work should be done as efficiently as possible, that diligence and hard work are valuable, and that being idle is unacceptable ([Grabowski et al., 2021](#)). Here, carrying out one's duties is a moral requirement, and diligence is regarded as a virtue, or a desirable moral trait. This refers to the cult of work, which is demonstrated by treating work with deference or even veneration. Work ethic is the idea that one should view and conduct one's work as both a moral obligation and a duty. It is comprised of standards, laws, decrees, views, attitudes, and actions, both good and bad, related to the value of labour.

Work ethic can be understood psychologically as a syndrome of attitudes and ideas with clearly defined emotional and judging components. [Miller \(2002\)](#) identified seven aspects of the syndrome based on Furnham's (1990) analyses, which are struggle mindset, vital role of work, time, dislike of leisure, reward, self-reliance, and morality-ethics as the pivotal parts to build work ethic, which can be arranged and structured ([Weber, 2002](#)). A strong work ethic stems from the belief that work is an essential aspect of life and should be completed with perfection and integrity. To perform a job well, one must devote a significant amount of time and effort to it. Because they alter people's attitudes toward other values, the need to conserve time, cut down on leisure time, and adhere to the rule against consuming rewards are therefore considered to be components of a work ethic. Not to be overlooked are recent findings from studies on the connection between workers' inventiveness and an ethical workplace culture and leadership ([Van der Wal & Demircioglu, 2020](#)).

Islamic Work Ethics in Indonesia

Islamic work ethic is an ethic that is based on Islamic religious values which emphasizes an orientation towards a balance between belief and economic needs

([Suryani et al., 2023](#)). The fundamental difference between Islamic work ethics and other religions' work ethics is that Islamic work ethics prioritize the concept of intention over being results-oriented ([Javed et al., 2019](#)). Ethics serve as a moral principle for humans to distinguish between right and wrong behavior ([Khan et al., 2015](#)). This principle is outlined in the Quran and sunnah to be used as a guide for Muslims to determine righteous and erroneous deeds ([Linando et al., 2023](#)). [Ali \(2015\)](#) argues that the basic concepts of Islamic work ethics are effort, competition, openness, and morality. Muslims who implement these four concepts can strengthen the social contract and avoid unethical behavior when orienting towards maximum economic profits. Ethics in Islamic teachings show kindness, gentleness, compassion, providing entertainment to other people, and improving human welfare ([Asha'ari et al., 2023](#)). [Raies \(2022\)](#) asserts that Islamic work ethics is one of the main drivers of economic growth in every country, especially countries with a predominantly Muslim population such as Indonesia, because behavior that reflects Islamic values may increase labor productivity and accumulate ethical capital in the long term. According to the most recent survey, the number of Muslims in Indonesia is one of the largest contributors to the world's Muslim population. This number accounts for nearly 13% of the global Muslim population ([World Population Review, 2023](#)). The latest national survey reveals that 86.7% of Indonesia's population, or around 240 million out of a national population of 270 million, is Muslim, making Indonesia the largest Muslim country in the world and Islam the predominant religion in Indonesia ([Annur, 2023](#)). Indonesia is experiencing a demographic boom and is projected to reach its peak in 2030. Indonesians must be prepared when the number of productive residents (15–64 years) far exceeds the number of young people (0–15 years) and the elderly population (over 64 years) ([Ulhaq & Wahid, 2022](#)). Furthermore, the productive population in Indonesia is estimated to reach 64% of the total population of Indonesia between 2030 and 2040 ([Adriani & Yustini, 2021](#)). This may provide profitable opportunity for Indonesia to improve the economy and national welfare, provided that the human resources are ready for transformation into competitive and quality jobs. In Islamic economics, business as a contributor to the national economy must align with Islamic work ethics in order to obtain profits based on halal and blessing criteria ([Faiza & Faraby, 2014](#)).

Islamic Ethics in Viewing Work Culture

Islamic work culture is taken and developed from an Islamic perspective, providing a basis and foothold that can be implemented collectively to encourage individuals to follow and comply with existing rules in the organization ([Shofawati & Aziz, 2014](#)). [Hakim \(2016\)](#) states that work ethics and work culture are part of Islamic economics. An organizational culture based on Islamic work ethics can increase long-term productivity ([Asha'ari et al., 2023](#)). Work culture is important for an organization; the organizational goal is to change the attitudes and behaviors of the human

resources to achieve higher work productivity and address future challenges ([Adha et al., 2019](#)). An organization's work culture closely relates to employee empowerment ([Sedarmayanti & Rahadian, 2018](#)).

Organizational culture is a system of values, beliefs, assumptions, and norms that is applied in the organizational environment and followed and agreed by members as a guide for behavior in solving problems within the organization ([Sutrisno, 2018](#)). Culture in an organization cannot be underestimated because organizational culture plays a role in forming the identity of an organization ([Ferine et al., 2021](#)). Work culture shows that Islamic work ethics can increase positive performance, including leadership ([Ferine et al., 2021](#)), knowledge sharing, intrinsic motivation, and decision making ([Chaudhary et al., 2023](#)). Organizations that implement ethics based on Islam can encourage employees to behave positively in the workplace ([Javed et al., 2019](#)).

METHODOLOGY

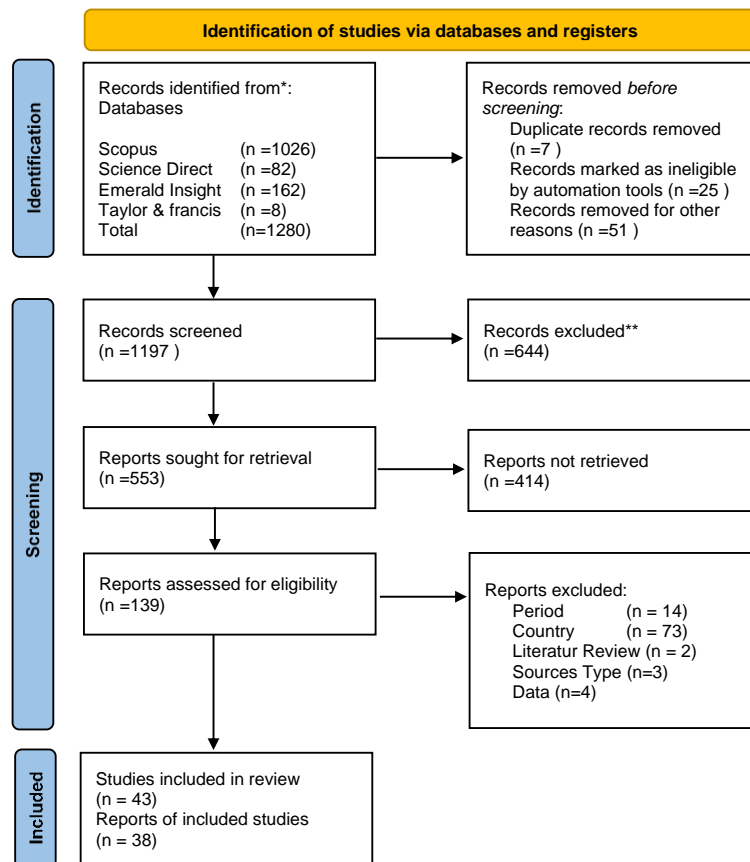
This research uses a preferred reporting items for systematic review and meta-analysis (PRISMA) because it is the most effective approach for exploring and evaluating literature extensively ([Tranfield et al., 2003](#)). PRISMA consists of two parts. The first is the systematic literature review (SLR), which uses authentic and verifiable data sources, linking research with more comprehensive primary data from previous related studies ([Hossain et al., 2022](#)) ([Baloyi & Jordan, 2016](#)). The second step is meta analysis, which involves a deep dive into article content and identify the percentage score of keyword using protocol review for answering the research objectives ([Tranfield et al., 2003](#)). Overall, SLR consists of three stages, which are planning the literature review, carrying out the literature review, and 3. reporting the results ([Hossain et al., 2022](#)) ([Baloyi & Jordan, 2016](#)) ([Tranfield et al., 2003](#)).

All the sources in this studies were retrieved from reputable and reliable database sources (Scopus-indexed). This database was the most relevant source and had the highest number of journal references related to the topic of Islamic work ethics. We combined keywords to facilitate the literature search. These keywords were *"Islamic work ethic*" OR "islamic ethic*" OR "islamic work" OR "ethic* Muslim" OR "work ethic* Muslim" OR "work ethic"*. There were several inclusion and exclusion criteria in this study to determine the number of samples to be used, as shown in Table 1.

Table 1
Inclusion and Exclusion Criteria

Criteria	Decent sample
Research topic	According to keywords
Year of publication	Articles between 2014-2023
Language	Articles in English
Country	Research articles in Indonesia
Research methods	Qualitative, quantitative, and mixed methods
Index	Scopus Q1-Q4

The initial search yielded 1026 articles on the topic of Islamic work ethics. We selected 38 articles to proceed to the second step and meta-analysis after conducting inclusion and exclusion screenings (Figure 2 and Table 2). Meta-analysis procedures were used to ensure the articles analyzed were of good quality and were integrated into this research. The quality and relevance of this research were critically assessed using checklist criteria in accordance with [Salleh et al., \(2011\)](#). In this research, the data extraction used Nvivo 12 Plus software. Nvivo is a software that helps describe and visualize research data ([Paulus et al., 2017](#)). Analysis of the overall data was carried out through descriptive analysis and thematic analysis after data collection, with an assessment mechanism to answer research questions ([Hossain et al., 2022](#)).



Source: Authors (2024)

Figure 2. SLR procedure

RESULT

Based on the output of the Nvivo analysis, the selected journals revealed at least three major themes of Islamic work ethics in Indonesia: first, factors that influence the work ethics of Muslim communities in Indonesia, second, the role and contribution of Islamic religion in shaping work culture, and third, the concept of organizational culture in Islamic work ethics. Table 2 shows categories, subcategories, author-years, and percentage of scope from the meta-analysis literature that was in accordance with Islamic work ethics.

Table 2
Categories of Islamic Work Ethics in Indonesia

Category	Subcategory	Author and Year	Scope %
Factors that influence the work ethics of Muslim communities in Indonesia	Religion	(Asutay et al., 2022 ; Linando et al., 2023 ; Mansyur & Noor, 2017 ; Rosyada et al., 2018 ; Supriyanto et al., 2020 ; Yuliusdharma et al., 2019)	0.10%; 0.16%; 0.22%; 0.45%; 0.32%; 0.55%
	Culture	(Adnalín et al., 2018 ; Ali et al., 2016 ; Purnomo, 2022 ; Rahmantya et al., 2019 ; Yuliusdharma et al., 2019)	0.29% ; 0.18%; 0.25%; 0.45%; 0.72%
	Demographics	(Badriati et al., 2022 ; Jermisittiparsert et al., 2021)	0.21% ; 0.38%
	Income	(Badriati et al., 2022 ; Mansyur & Noor, 2017)	0.26% ; 0.38%
	Economy	(Badriati et al., 2022 ; Fikriyah et al., 2019 ; Linando et al., 2023)	0.25% ; 0.48%; 0.19%
	Social and Political	(Akhmadi et al., 2023 ; Nabhan & Munajat, 2023 ; Sabowo & Muafi, 2019 ; Supriyanto et al., 2020 ; Suryani et al., 2021, 2023)	0.32% ; 0.22%; 0.38%; 0.17% ; 0.29%; 0.18%
	Motivation	(Aflah et al., 2021 ; Dharma & Ikhsan, 2018 ; Permana et al., 2019 ; Sulastri, 2020 ; Yuliusdharma et al., 2019)	0.34% ; 0.87% ; 0.50% ; 0.38% ; 0.52%
	Education	(Purnama et al., 2021 ; Sabowo & Muafi, 2019 ; Suryani et al., 2021 ; Wulandari & Mubarak, 2021)	0.64%; ; 0.41% ; 0.31% ; 0.38%
	Obligation	(Amilin, 2016b ; Arfian et al., 2020 ; Badriati et al., 2022 ; Linando et al., 2023 ; Romi et al., 2020 ; Rosyada et al., 2018 ; Udin et al., 2022)	0.34% ; 0.24% ; 0.27% ; 0.12% ; 0.75% ; 0.30%
	Calling	(Linando et al., 2023 ; Soleman et al., 2020)	0.17% ; 0.10%
The role and contribution of religion in shaping work culture	Blessing	(Amilin, 2016a ; Hasan et al., 2022)	0.28% ; 0.57%
	Guidelines	(Akhmadi et al., 2023 ; Nabhan & Munajat, 2023 ; Wulandari & Mubarak, 2021)	0.29% ; 0.51% ; 0.38%
	Performance improvements	(Aflah et al., 2021 ; Udin et al., 2022)	0.11% ; 0.19%
	Avoid deviation	(Linando et al., 2023 ; Rosyada et al., 2018 ; Suryani et al., 2023)	0.17% ; 0.25% ; 0.14%
	Social and economic life	(Fikriyah et al., 2019 ; Romi et al., 2020 ; Sabowo & Muafi, 2019)	0.84% ; 0.65% ; 0.32%
	Mark	(Arfian et al., 2020 ; Badriati et al., 2022 ; Permana et al., 2019 ; Purnomo, 2022 ; Yuliusdharma et al., 2019)	0.27% ; 0.34% ; 0.35% ; 0.34% ; 0.72%
	Trust	(Fikriyah et al., 2019 ; Purnomo, 2022 ; Rahmantya et al., 2019 ; Udin et al., 2022)	0.40% ; 0.19% ; 0.25% ; 0.48%
	Organizational climate	(Akhmadi et al., 2023 ; Nabhan & Munajat, 2023 ; Permana et al., 2019 ; Purnomo, 2022 ; Suryani et al., 2021)	0.23% ; 0.28% ; 0.32% ; 0.11% ; 0.25%
	Organizational effectiveness	(Adnalín et al., 2018 ; Ali et al., 2016 ; Rahmantya et al., 2019 ; Udin et al., 2022)	0.30% ; 0.30% ; 0.50% ; 0.25%

Source: Authors (2024)

Factors that Influence the Work Ethics of Muslim Communities in Indonesia

The research indicates that six factors influence the implementation of work ethics. First is religion, particularly islamic spirituality and religious leadership, which gives positive behavioral tendencies in the work environment ([Jermisittiparsert et al., 2021](#); [Mansyur and Noor, 2017](#); [Supriyanto et al., 2020](#)). However, the study by [Linando et al. \(2023\)](#) reported that religiousness has a dynamic effect on Islamic work

ethics in Indonesia and might be diminishing over time. Additionally, other studies highlights the important role of organizational culture and legal frameworks in shaping islamic work ethics, such as islamic banks, which align to islamic principles practices for their business daily activities ([Rosyada et al., 2018](#); [Yuliusdharma et al., 2019](#)).

Second, organizational culture significantly influences Islamic work ethics. [Adnalin et al. \(2018\)](#) and [Purnomo \(2022\)](#) emphasize the impact of Islamic organizational culture on shaping ethical behavior, particularly in Islamic boarding schools ([Ali et al., 2016](#)). [Rahmantya et al. \(2019\)](#) extend this to healthcare settings, highlighting the role of organizational culture in promoting Islamic work ethics among nurses. [Yuliusdharma et al. \(2019\)](#) provide an example of how sharia banks in Aceh incorporate Islamic cultural principles into their organizational culture, demonstrating the intersection of religion and culture in shaping workplace ethics.

The other factor is Demographic including age, gender, and experience influence individual work ethics ([Jermisittiparsert et al., 2021](#)). While age correlates with physical ability and job experience, gender disparities persist in the labor market, with men dominating opportunities and participation rates higher than women ([Choi et al., 2023](#); [Nasution & Rafiki, 2020](#); [Udin et al., 2022](#)). Interestingly, [Badriati et al. \(2022\)](#) found that women often exhibit stronger work ethics in terms of discipline, responsibility, thoroughness, and patience. As consequences the experience indicator is related to other factors which is income and economy. able to increase family income and living standard. Furthermore, [Mansyur and Noor \(2017\)](#) observed that salary is an indicator of job satisfaction in improving Islamic work ethics in other study cases, whereas Lecturers receive their salary as a form of recognition and appreciation for their work contributions.

Besides, [Badriati et al. \(2022\)](#) state that Islamic work ethic is driven by economic considerations for survival and improving a decent standard of living. The tourism industry increases income, thereby advancing economic prosperity. In Indonesia, one Islamic market concept connects economy and Islamic teachings. Islamic markets have characteristics that reflect Islamic ethical values in carrying out economic practices. Unemployment and poverty are two of the causal factors that may influence Islamic work ethics in Indonesia ([Linando et al., 2023](#)). [Fikriyah et al. \(2019\)](#) state that in the teachings of Islam, there is a mechanism for distributing wealth, namely zakat. This mechanism regulates income with the financial capacity of the economy based on sharia, which is required to help groups entitled to receive zakat.

Next, [Akhmadi et al. \(2023\)](#) found that Islamic work ethics have a positive effect on prosocial behavior, both directly and indirectly. People view work as a tool for fostering social relationships and individual development, which plays a crucial role in mediating the relationship between Islamic work ethics and prosocial voice through organizational identification. Islamic work ethics positively and significantly impact knowledge sharing ([Sabowo & Muafi, 2019](#); [Suryani et al., 2021](#)). Islam views knowledge sharing as a form of worship, encouraging it to promote social welfare in

the workplace. According to social exchange theory, the quality of the interaction between two parties is explained by calculating costs and benefits ([Suryani et al., 2021](#)). [Nabhan and Munajat \(2023\)](#) argue that organizational identification can improve performance through the commitment of employees who share values and problems with the organization and have a strong sense of growing organizational commitment. According to [Suryani et al. \(2023\)](#), the higher a leader's humility, the greater the effect of Islamic work ethics on developing performance. [Supriyanto et al. \(2020\)](#) show that political skills can strengthen the relationship between spiritual leadership and OCB if supported by motivation, self-confidence, and employee empowerment. Social relationships in the workplace can encourage the fulfillment of individual needs in order to achieve personal and social balance.

Furthermore, [Aflah et al. \(2021\)](#) state that Islamic motivation has a positive and significant effect on Islamic work ethics. The work motivation that has been applied to Islamic banks in Indonesia has a positive effect on assessing Islamic work ethics ([Dharma & Ikhsan, 2018](#); [Sulastri, 2020](#); [Yuliusdharma et al., 2019](#)). Contrastingly, [Permana et al. \(2019\)](#) reported interesting findings in their study, which show that motivation has no effect on Islamic work ethics to a cooperative prosperous culture described in the organizational culture; motivation is no longer needed as the work culture has become a "spirit" of collaboration among cooperative employees.

Lastly, the education factor, where [Jermisittiparsert et al. \(2021\)](#) argue that educational orientation can influence positive behavioral tendencies in the work environment. Education not only provides academic knowledge but also helps shape moral character in the workplace such as leadership, creativity, performance, and teamwork. The effect of Islamic work ethics encourages organizations to develop work engagement and share knowledge ([Sabowo & Muafi, 2019](#); [Suryani et al., 2021](#)). Furthermore, the quality of education influences the performance of worker and improve human quality ([Wulandari and Mubarak, 2021](#); [Ali et al., 2016](#); [Purnama et al., 2021](#); [Purnomo, 2022](#)).

The Role of Religion in Shaping Work Culture

Islamic religion value able to foster work culture from several aspects. First, Islam views work as an obligation ([Amilin, 2016a](#); [Linando et al., 2023](#); [Udin et al., 2022](#)). The sharia has a system of values related to all aspects of life, such as faith, worship, morals, and *muamalah* ([Rosyada et al., 2018](#)). Work is defined as a form of *muamalah* that leads to the intention of showing everything as worship ([Romi et al., 2020](#)). Work directs a person's sincere intentions; all actions and deeds are aimed at performing worship. In essence, the purpose of work is to embrace religious values in order to find peace in facing problems of life ([Arfian et al., 2020](#)). However, when carrying out work based on religious motivation, obligatory acts of worship such as prayer, *zakat*, and fasting must not be neglected. In Islam, men and women have equal rights to work ([Badriati et al., 2022](#)). Islam does not prohibit women from working,

choosing a job, and pursuing it, thus still not neglect their responsibilities toward their children and husband. Furthermore, according to ([Linando et al., 2023](#)) Islam holds the belief that work is a divine call from Allah. The term work as a calling indicates that work extends beyond fulfilling basic needs and holds a deeper meaning. Islam also views work as a mechanism that humans need to come closer to God ([Soleman et al., 2020](#)). The concept of work as a calling is part of the purpose of life. Islam also teaches to maintain a balance between worldly life and preparation for the afterlife. Besides, Islam views work as a dedication to a blessing (*barokah*), so work must have benefits and be meaningful in life ([Hasan et al., 2022](#)). The concept of work as a blessing involves the understanding of doing business in good faith and seeking the pleasure of Allah SWT. Work teaches people to be grateful for blessings from God, not just as a reward. This is because rewards will be automatically achieved when humans do their best ([Amilin et al., 2018](#)).

Additionally, work can be interpreted as a standard of moral values that guides human behavior according to the Quran and sunnah, especially to guide for every Muslim to live their life, including work activities, both as leaders and employees as a guide ([Nabhan & Munajat, 2023](#); [Sulastri, 2020](#); [Wulandari & Mubarak, 2021](#); [Akhmadi et al., 2023](#)). Muslims must adhere to the ethical guidelines provided by Islam in the workplace. Islamic work ethics are a basis for distinguishing between right and wrong ([Linando et al., 2023](#)). Work ethics create a code of ethics regarding work moral values to guide everyone in their actions and decisions in the workplace.

Moreover, working according to religious norms has an impact on good performance ([Aflah et al., 2021](#)). Religion is also an important factor in increasing work commitment to the family business ([Udin et al., 2022](#)). When a person embraces religious values seriously and fully uses his abilities, they will enjoy the fruit of their efforts in the form of material wealth in this world and rewards in the afterlife. Work must always increase its muamalah and develop work ethics in order to establish a tradition based on religious principles ([Sabowo & Muafi, 2019](#)). Islamic work ethics are an added value that can improve services by giving competitive advantages ([Rahmantya et al., 2019](#)).

Likewise, [Linando et al. \(2023\)](#) state that every Muslim will avoid unethical behavior in accumulating wealth in the workplace. Religious influence may include the understanding that unethical actions can have consequences for spiritual needs. The principle of work must consider environmental conditions, not allowing means to obtain the desired results. This principle emphasizes the importance of ethical, honest, and responsible actions to help create a more dignified environment ([Rosyada et al., 2018](#)). Activities prohibited in Islam, such as corruption, monopoly, and gambling, are considered immoral activities ([Suryani et al., 2023](#)).

Lastly, work is the primary means to meet human needs and maintain a balance between individual and social life ([Ramadhan et al., 2022](#); [Sabowo & Muafi, 2019](#)). A person's welfare will be fulfilled if their needs are met. Islam strongly encourages humans to obtain spiritual and material prosperity. Islam views work as a means to improve economic and social life based on faith in God ([Romi et al., 2020](#)). Welfare in Islam is known as *mashlahah*, where humans cannot be separated from material elements because material is one of the main elements in fulfilling basic human needs such as shelter, clothing, and food ([Rosyada et al., 2018](#)). The third pillar of Islam, which is the obligatory act of *zakat*, reflects Islamic teachings. This mechanism ensures that individuals with higher financial capacity can help those with lower financial resources ([Fikriyah et al., 2019](#)).

The Concept of Organizational Culture in Islamic Work Ethics

First, national culture is a value system that includes elements of belief in accordance with the rules of the society ([Adnalin et al., 2018](#); [Linando et al., 2023](#); [Wulandari & Mubarak, 2021](#)). [Arfian et al. \(2020\)](#) state that the quality of work ethics includes principles determined by cultural value orientations within the society. According to [Permana et al. \(2019\)](#), mutually prosperous savings and loan cooperative embody the concept of "spirit," as stated in the organizational culture clause. [Yuliusdharma et al. \(2019\)](#) state that the Aceh sharia bank is in accordance with Islamic values, which are the culture of the Acehnese people. As noted by [Purnomo \(2022\)](#), the culture in Islamic boarding schools is closely related to Islamic values. Islamic boarding schools in Indonesia are traditional Islamic educational institutions that emphasize the importance of religious knowledge. [Badriati et al. \(2022\)](#) emphasize that the residents of Sukarare village maintain the songket weaving tradition as a form of respecting local cultural values, in addition to working to meet economic needs. Traditional values that have been maintained from generation to generation by this community form a work ethic of discipline, responsibility, thoroughness, and patience.

Second, organizational culture, as a mechanism that influences beliefs and habits in an organization, forms a system structure that produces norms that are applicable in the society ([Adnalin et al., 2018](#); [Purnomo, 2022](#)). [Udin et al. \(2022\)](#) assert that a strong family culture and closeness can create a harmonious business environment by expanding preferences in recruiting family members, relatives, and friends. Family culture invests in building strong relationships between families. The research conducted by [Rahmantya et al. \(2019\)](#) shows that work culture builds patient confidence in implementing Islamic work ethics. The work culture observed in hospitals encompasses practices such as greetings upon entering a patient's room, offering support in conducting prayers, and speaking politely to patients. [Fikriyah et al. \(2019\)](#) found that organizational culture encourages *amil zakat* institutions (LAZ) to

entrust *muzakki* to distribute *zakat*. Trust in distributing *zakat* by *muzakki* is important to ensure transparency, credibility, and professionalism..

Third, [Nabhan and Munajat \(2023\)](#) state that employees can improve Islamic work ethics by fostering an approach to organizational culture and organizational climate. By applying this approach, one can gain a deeper understanding of the importance of Islamic work ethics, thereby enabling its incorporation as a work standard. Research by [Permana et al. \(2019\)](#) state that all individuals must possess work discipline, which is cultivated within the organization in order to support the achievement of organizational goals as a form of obedience to rules and regulations in the work environment. [Purnomo \(2022\)](#) argues that organizational culture accumulates a shared learning process that includes behavioral and emotional functions as a psychological unit among organizational members. Islamic work ethics shape organizational culture by facilitating the formation of employee engagement and encouraging knowledge sharing in the workplace ([Sabowo & Muafi, 2019](#); [Suryani et al., 2021](#)). In their research, [Akhmadi et al. \(2023\)](#) show that work culture builds a prosocial voice process model through Islamic work ethics by integrating organizational identification as a moderator and mediation. Supporting prosocial voices within an organizational climate fosters an environment that inspires individuals to take actions that benefit others.

Fourth, [Udin et al. \(2022\)](#) indicate that a strong family culture and closeness motivate work involvement in driving the family business. Organizational culture can be a source of motivation for employees to achieve family business goals. According to [Yuliusdharma et al. \(2019\)](#), organizational culture has an influence on fostering motivation to improve performance. Motivation creates enthusiasm and encouragement for carrying out work to achieve organizational goals. [Ali et al. \(2016\)](#) state that transformative leadership and work culture influence the effectiveness of Islamic boarding school management. Furthermore, a leader must carry out four basic management functions in order to achieve effectiveness in an organization such as modern Islamic boarding schools: planning, organizing, mobilizing, and supervising. As noted by [Adnalin et al. \(2018\)](#), the culture formed in an organization may result in a strong commitment to the company, and this commitment is formed through the application of work values. The formation of work ethics, which is a work culture, can increase job satisfaction ([Rahmantya et al., 2019](#)). Work ethics encourage a culture that promotes teamwork and collaboration, increasing job satisfaction.

DISCUSSION

From the results above, identification was carried out to explore various factors that influence Islamic work ethics in Indonesia. It was found that there is a complex network of factors that are interrelated, interact, and are interconnected with each other. There are differences in the influence of religiosity on Islamic work ethics in Indonesia, which gives diminishing effect over period from 2006 to 2018 ([Linando et](#)

[al., 2023](#)). [Japhet \(2021\)](#) argues that globalization has an impact on work ethics throughout the world. Furthermore, he explains that Western cultures and conventional work ethics have shown a more individualistic dimension to Islamic work ethics. Forms of religious values and secularism develop together, influencing people's way of life without replacing the influence of religion in the life of Indonesians ([Linando et al., 2023](#)). Over time, many Muslim communities in Indonesia have adopted a Western work culture related to individualism. This suggests that some Muslim communities are transform into secularism which segregate the relationships with God (*hablum-minallah*) and humans (*hablum-minannas*).

The decline in Islamic work ethics is mainly influenced by religiosity, with a shift in the way of studying religion serving as the underlying cause for this observation. Due to COVID-19 pandemic, Indonesian people have become accustomed to working via online platforms such as Zoom and Google Meet. [Tarigan et al. \(2023\)](#) stated that social media is a relevant religious learning medium for educating generation Z. [Widodo and Najibuzzamzam \(2021\)](#) found that face-to-face religious learning with teachers is more effective than through online platforms. Indonesians often contrast religious paradoxes related to Islamic religious symbols with corrupt behavior in the workplace. ([Asutay et al., 2022](#)). According to [Suryani et al. \(2021\)](#), Islamic work ethics have an impact on work engagement and knowledge sharing. Islam encourages believers to seek knowledge from those who possess it and forbids those with knowledge from concealing it, thereby promoting its sharing and dissemination.

Today, due to globalization, there has been a paradigm shift toward profit-centricity. This is because Indonesia has engaged in free trade competition, which requires people to change their perspective on competing in the business world ([Rahmantya et al., 2019](#)). This is in line with developments in the business sector, which have resulted in economic growth in Indonesia. The growth of Indonesia's GDP per capita is significant, from 14,838,756 in 2018 to 19,588,445 in 2022 ([BPS, 2023b](#)). According to [Rosyada et al. \(2018\)](#), the principles of employment in Indonesia in Article 3 of Law Number 13 of 2003 specify the rights and obligations of work, including the right to decent wages, reasonable working hours, leave, safety, and health in the workplace. In essence, the implemented labor laws and regulations align perfectly with the teachings of the Islamic religion. However, in terms of its implementation, it is still far from the Islamic employment concept. Culture and codes of ethics are two aspects that are interrelated and play an important role in shaping the behavior of individuals and groups. Sharia bank employees must consistently apply and disseminate the code of ethics ([Suryani et al., 2021](#)). [Linando et al. \(2023\)](#) argue that the Islamic work ethic stands as a solution to unemployment in Indonesia. According to the National Labor Force Survey (Sakernas), in February 2023, the total workforce was 146.62 million people, an increase of 2.61 million people compared to February 2022 ([BPS, 2023a](#)). Apart from unemployment, other problems facing Indonesia are poverty, social

inequality, and a lack of income distribution ([Fikriyah et al., 2019](#)). Islam regulates the distribution of income through the payment of *zakat*, one of its three pillars.

Islamic work ethics focus more on a person's intentions than achieving results; the process of work involvement, by emphasizing fairness and helping each other, will be more closely aligned with Islamic principles ([Nasution & Rafiki, 2020](#)). In their research, [Suryani et al. \(2021\)](#) showed that colleagues who have high Islamic work ethics have a stronger intention to engage in social relationships than colleagues who have low Islamic work ethics. Intentions are discussed in various branches of knowledge in Islam, such as *fiqh*, *ushul fiqh*, and morals ([Caniago et al., 2023](#)). Establishing a positive culture requires the alignment of values and work ethics in an organization. Self-actualization helps build the foundation of a strong Islamic work ethic. The Prophet's character, such as *siddiq* (truthful), *amanah* (trustworthy), *fathonah* (smart), and *tabligh* (proclaiming), can help measure Islamic work ethics ([Fikriyah et al., 2019](#); [Yuliusdharma et al., 2019](#)). Applying the characteristics of these indicators can help create a productive work culture that demonstrates loyalty to the organization.

CONCLUSION

Thirty-eight articles published by reputable journals from 2014 to 2023 were analyzed to classify Islamic work ethics in Indonesia using the PRISMA approach. The main objective of this research was to classify previous literature into various themes, namely factors that influence Islamic work ethics in Indonesia, the role and contribution of religion in work, and the concept of work culture. It was found that Islamic work ethics in Indonesia were influenced by religion and culture.

Overall, Islamic work ethics in Indonesia focuses more on a person's intentions than achieving results. This study found that the role and contribution of religion were important in shaping work culture because of its alignment to values and work ethics in an organization. However, based on the data findings, ethical problems in Indonesia were influenced by secularism, globalization, poverty, unemployment, and the tendency toward independent religious study. Consequently, these factors restricted the progress of Islamic work ethics in Indonesia. In the future, religiosity may no longer be a driver of Islamic work ethics. This does not imply that Muslims will abandon Islamic work ethics. Instead, factors other than religion will drive Islamic work ethics in Indonesia.

The scope of this study is limited in terms of period of time and area. In addition, the article identification process was carried out through keyword-based searches, which restricted the author's ability to collect data based on selected keywords only. Notwithstanding these limitations, the findings of this study offer new insight for organizations to implement Islamic work ethics in daily practices by considering the three main factors into organization rules, hiring criteria, and worker

performance measurement. Further investigation is necessary to thoroughly examine the impact of Islamic work ethics to assess organizational achievements statically. It may help identify the influence of Islamic work ethics empirically. Further research should enhance the comprehensive representation of various factors, including religious understanding, organization environment, social support, and Islamic CSR. Realigning the organizational pattern in accordance with Islamic work ethics can increase ethical working behavior among workers to boost overall organization performance.

ACKNOWLEDGEMENT

The researchers would like to express their gratitude to Airlangga University for their assistance. Prof. Kacung, Drs., MA., Ph.D., Miss Meri Indri Hapsari, SE., M.Si., and to our colleagues who helped us complete this research successfully.

AUTHOR CONTRIBUTIONS

All authors participated in the drafting of this manuscript equally as individual experts in their fields, and are solely responsible for the contents. All authors have read and agreed to the published version of the manuscript.

FUNDING STATEMENT

This research received no external funding.

REFERENCES

- Abdullah, NA, & Hassan, SA (2023). Malaysian Tākāful Agents' Ethical Professional Behavior: A Systematic Literature Review. *Journal of King Abdulaziz University, Islamic Economics* , 36 (1), 139 – 162. doi : 10.4197/Islec.36-1.7
- Adha, N., Qomariah, N., & Hafidzi, A. (2019). The Influence of Work Motivation, Work Environment, Work Culture on the Performance of Jember Regency Social Service Employees. *Journal of Science and Technology Research* , 4 (1), 47–62.
- Adnalin, A., Rahayu, S., Daulay, MT, Sebayar, SA, Wakhyuni, E., Lubis, YR, Surya, ED, Rossanty, Y., & Nasution, MP (2018). The Effect of Islamic Work Ethics, Organizational Culture, and Total Quality Management Toward Changes in Organizational Attitudes with Organizational Commitment as an Intervening Variable. *International Journal of Civil Engineering and Technology (IJCET)*, 9(10), 1084–1102. <http://iaeme.com/Home/issue/IJCET?Volume=9&Issue=10>
- Adriani, D., & Yustini, T. (2021). Anticipating The Demographic Bonus From The Perspective Of Human Capital In Indonesia. *International Journal of Research in Business and Social Science (2147- 4478)* , 10 (6), 141–152. doi : 10.20525/ijrbs.v10i6.1377
- Aflah, KN, Suharmono, S., Mas'ud, F., & Mursid, A. (2021). Islamic Work Ethics and Employee Performance: The Role of Islamic Motivation, Affective Commitment, and Job Satisfaction. *Journal of Asian Finance, Economics and Business* , 8 (1), 997 – 1007. doi : 10.13106/jafeb.2021.vol8.no1.997
- Ahmed, A., Arshad, M.A., Mahmood, A., & Akhtar, S. (2019). The Influence Of Spiritual Values On Employee's Helping Behavior: The Moderating Role Of Islamic Work

- Ethics. *Journal of Management, Spirituality & Religion* , 16 (3), 235–263. d oi : 10.1080/14766086.2019.1572529
- Akhmadi, A., Hendryadi, Suryani, Sumail, LO, Pujiwati, A., Ali Akhmadi Hendryadi, SLOS, & Pujiwati, A. (2023). Islamic work ethics and employees' prosocial voice behavior: The multi-role of organizational identification. *Cogent Social Sciences* , 9 (1), 2174064. doi: 10.1080 / 23311886.2023.2174064
- Ali, A. (1988). Scaling an Islamic Work Ethics. *The Journal of Social Psychology* , 128 (5), 575–583. d oi : 10.1080/00224545.1988.9922911
- Ali, A. (2015). *Islamic Work Ethics in a Dynamic World* . Religions.
- Ali, A., & Owaihan, A. (2008). Islamic work ethics: a critical review. *Cross Cultural Management: An International Journal* , 15 (1), 5–19. d oi : 10.1108/13527600810848791
- Ali, H., Mukhtar, & Sofwan. (2016). Work ethos and effectiveness of management transformative leadership boarding school in the Jambi Province. *International Journal of Applied Business and Economic Research* , 14 (11), 7451 – 7471.
- Amilin, A. (2016a). Could Islamic work ethics reduce the work stress of accountants and minimize their intention to quit? *International Journal of Economic Perspectives* , 10 (2), 134 – 145.
- Amilin, A. (2016b). Measuring the correlation of job satisfaction with accountants performance: The role of Islamic work ethics as a moderator. *European Research Studies Journal* , 19 (4), 188 – 201. doi : 10.35808/ersj/590
- Amilin, A., Ismail, T., Astuti, S., Reskino, & Mulazid, AS (2018). Islamic work ethics and organizational justice implementation in reaching accountants' job satisfaction. *Academy of Accounting and Financial Studies Journal* , 22 (1).
- Annur, C. (2023). *10 Countries with the Largest Muslim Population in the World 2023, Indonesia Leads!* Databox. <https://databoks.katadata.co.id/datapublish/2023/10/19/10-negara-dengan-populasi-muslim-terbesar-dunia-2023-indonesia-meimpin>
- Arfian, Harding, D., Sulastiana, M., & Kadiyono, AL (2020). Impact of the meaningfulness of life on the daily activities of industrial workers. *International Journal of Criminology and Sociology* , 9 , 1405 – 1417. d oi : 10.6000/1929-4409.2020.09.161
- Asha'ari, MJ, Daud, S., & Suki, NM (2023). Linking Sustainable Design and Social Sustainability Performance of Chemical Manufacturing Firms: Moderating Role of Islamic Work Ethics. *Sustainability* , 15 (7), 5991. doi: 10.3390 / su15075991
- Asutay, M., Buana, G. K., & Avdukic, A. (2022). The Impact of Islamic Spirituality on Job Satisfaction and Organizational Commitment: Exploring Mediation and Moderation Impact. *Journal of Business Ethics* , 181 (4), 913 – 932. doi: 10.1007 / s10551-021-04940-y
- Badriati, B. El, Saleh, M., Nahar, FH, Aprilia, TL, & Azizurrohman, M. (2022). The work ethics of Muslim women Songket weavers in increasing family income: Sukarare tourism village, Indonesia. *Heliyon* , 8 (11), e11604. d oi : 1016/j.heliyon.2022.e11604
- Baloyi, W. ten H., & Jordan, P. (2016). Systematic review as a research method in post-graduate nursing education. *Health SA Gesondheid* , 21 , 120–128. d oi : 10.1016/j.hsag.2015.08.002

- Bogale, A. T., & Birbirs, Z. A. (2023). HR systems and work ethics: A systematic review. *Cogent Business & Management* , 10 (3) , 2278848 . d oi : 10.1080/23311975.2023.2278848
- BPS. (2023a). *State of Indonesian Employment February 2023* .
- BPS. (2023b). *INDONESIA'S GROSS DOMESTIC PRODUCT QUARTERLY 2019-2023* . 14 .
- Caniago, I., Yuliansyah, Y., Dewi, FG, & Komalasari, A. (2023). Islamic work ethics in behavioral accounting. *Journal of Islamic Accounting and Business Research* , 14(8), 1281-1299 . d oi : 10.1108/JIABR-05-2021-0152
- Chaudhary, A., Islam, T., Ali, H.F., & Jamil, S. (2023). Can paternalistic leaders enhance knowledge sharing? The roles of organizational commitment and Islamic work ethics. *Global Knowledge, Memory and Communication* , 72 (1/2), 98–118. d oi : 10.1108/GKMC-06-2021-0109
- Choi, S., Li, H., & Ogawa, K. (2023). Upper secondary vocational education and decent work in Indonesia: A gender comparison. *International Journal of Educational Development* , 101 , 102833. doi : 10.1016 /j.ijedudev.2023.102833
- Dharma, Y., & Ikhsan, A. (2018). The effect of Islamic work ethics and motivation through the organizational citizenship behavior and employee performance at Bank Aceh Syaria. *Indian Journal of Public Health Research and Development* , 9 (12), 1903 – 1909. d oi : 10.5958/0976-5506.2018.02268.4
- Erden. (2019). The New Religion-Based Work Ethics and Cultural Consumption Patterns of Religiously Conservative Groups in Turkey. *Religions* , 10 (10), 541. doi : 10.3390 /rel10100541
- Faiza, S., & Faraby, M. (2014). The work ethic of Madurese ethnic traders in the Surabaya wholesale center in terms of I slam business ethics . *Journal of Theoretical and Applied Islamic Economics* , 1 (3), 178–193.
- Ferine, KF, Aditia, R., Rahmadana, MF, & Indri. (2021). An empirical study of leadership, organizational culture, conflict, and work ethics in determining work performance in Indonesia's education authority. *Heliyon* , 7 (7) , e07698 . d oi : 10.1016/j.heliyon.2021.e07698
- Fikriyah, K., Ridlwan, AA, & Suryaningsih, SA (2019). Islamic Work Ethics in Zakat Institutions in Indonesia: How does it Affect Customer Loyalty? *International Journal of Civil Engineering and Technology (IJCIET)* , 10 (2). <http://iaeme.comhttp://iaeme.com>
- Grabowski D, Chudzicka-Czupała A, Stapor K (2021) Relationships between work ethic and motivation to work from the point of view of the self-determination theory. *PLoS ONE* 16(7): e0253145. <https://doi.org/10.1371/journal.pone.0253145>
- Judge, L. (2016). Islamic Organizational Culture as an Effort to Improve Performance. *Iqtishadia* , 9 (1), 179–200.
- Hasan, RR, Samdin, Nusantara, AW, & Hatani, L. (2022). Moderating Role of Islamic Work Ethics on The Effect of Innovation and Entrepreneurship Orientation on Entrepreneurial Behavior and Business Performance. *Quality - Access to Success* , 23 (188), 270 – 276. d oi : 10.47750/QAS/23.188.36
- Hossain, M.R., Akhter, F., & Sultana, M.M. (2022). SMEs in Covid-19 Crisis and Combating Strategies: A Systematic Literature Review (SLR) and A Case from Emerging Economy. *Operations Research Perspectives* , 9 , 100222. d oi : 10.1016/j.orp.2022.100222

- Islam, T., Ahmad, S., Kaleem, A., & Mahmood, K. (2021). Abusive supervision and knowledge sharing: moderating roles of Islamic work ethics and learning goal orientation. *Management Decision* , 59 (2), 205–222. doi : 10.1108 /MD-08-2019-1069
- Japhet, I. (2021). Impact of globalization on work ethics: A review of existing literature. *Journal of Economics and International Finance* , 13 (3), 127–135. doi : 10.5897 /JEIF2021.1135
- Javed, B., Fatima, T., Yasin, R.M., Jahanzeb, S., & Rawwas, MYA (2019). Impact of abusive supervision on deviant work behavior: The role of Islamic work ethics. *Business Ethics: A European Review* , 28 (2), 221–233. d oi : 10.1111/beer.12212
- Jermisittiparsert, K., Chankoson, T., Malik, I., & Thaicharoen, W. (2021). Linking Islamic Work Ethics With Employee Performance: Perceived Organizational Support And Psychological Ownership As A Potential Mediators In Financial Institutions. *Journal of Legal, Ethical and Regulatory Issues* , 24 (1), 1 – 11.
- Khalifaoui, M. (2021). Work between Obligation and Right in Muslim Culture: Is There a Paradigm Shift? *Journal of Islamic Ethics* , 6 (2), 151–172. doi : 10.1163 /24685542-12340064
- Khan, K., Abbas, M., Gul, A., & Raja, U. (2015). Organizational Justice and Job Outcomes: Moderating Role of Islamic Work Ethics. *Journal of Business Ethics* , 126 (2), 235 – 246. doi : 10.1007 /s10551-013-1937-2
- Linando, JA, Tumewang, YK, Nahda, K., Nurfauziah, Jaya Addin Linando Yunice Karina Tumewang, KN, Nurfauziah, Linando, JA, Tumewang, YK, Nahda, K., Nurfauziah, Jaya Addin Linando Yunice Karina Tumewang, KN, & Nurfauziah. (2023). The dynamic effects of religion: An exploration of religious influences on Islamic work ethics over time. *Cogent Business & Management* , 10 (1), 2181127. doi: 10.1080 / 23311975.2023.2181127
- Mansyur, & Noor, J. (2017). Islamic work ethic: An ultimate workplace spirituality and job satisfaction. *International Journal of Economic Research* , 14 (14PartII), 169–185.
- Miller, M. J., Woehr, D. J., & Hudspeth, N. (2002). The meaning and measurement of work ethic: Construction and initial validation of a multidimensional inventory. *Journal of Vocational Behavior*, 60(3), 451–489. <https://doi.org/10.1006/jvbe.2001.1838>
- Murtaza, G., Abbas, M., Raja, U., Roques, O., Khalid, A., & Mushtaq, R. (2016). Impact of Islamic Work Ethics on Organizational Citizenship Behaviors and Knowledge-Sharing Behaviors. *Journal of Business Ethics* , 133 (2), 325–333. doi : 10.1007 /s10551-014-2396-0
- Nabhan, F., & Munajat, M. (2023). The role of work engagement and organizational commitment in improving job performance. *Cogent Business & Management* , 10 (2), 2235819. doi: 10.1080 / 23311975.2023.2235819
- Nasution, FN, & Rafiki, A. (2020). Islamic work ethics, organizational commitment and job satisfaction of Islamic banks in Indonesia. *RAUSP Management Journal* , 55 (2), 195–205. d oi : 10.1108/RAUSP-01-2019-0011
- Page, MJ, McKenzie, JE, Bossuyt, PM, Boutron, I., Hoffmann, TC, Mulrow, CD, Shamseer, L., Tetzlaff, JM, Akl, EA, Brennan, SE, Chou, R., Glanville, J ., Grimshaw, J.M., Hróbjartsson, A., Lalu, M.M., Li, T., Loder, E.W., Mayo-Wilson,

- E., McDonald, S., ... Moher, D. (2021). The PRISMA 2020 statement: an updated guideline for reporting systematic reviews. *BMJ*, n71. doi : 10.1136 /bmj.n71
- Paul, J., & Criado, A. R. (2020). The art of writing literature review: What do we know and what do we need to know? *International Business Review*, 29 (4), 101717. doi : 10.1016/j.ibusrev.2020.101717
- Paulus, T., Woods, M., Atkins, D. P., & Macklin, R. (2017). The discourse of QDAS: reporting practices of ATLAS.ti and NVivo users with implications for best practices. *International Journal of Social Research Methodology*, 20 (1), 35–47. doi : 10.1080/13645579.2015.1102454
- Permana, A., Aima, MH, Ariyanto, E., & Nurmahdi, A. (2019). The effect of leadership style, motivation and discipline of employee performance with understanding of Islamic work ethics. *International Journal of Scientific and Technological Research*, 8 (8), 1098 – 1106.
- Purnama, C., Fatmah, D., Hasani, S., & Rahmah, M. (2021). Leadership style as moderating variable influence between Islamic work ethics and performance. *Kasetsart Journal of Social Sciences*, 42 (2), 233 – 238. doi : 10.34044/j.kjss.2021.42.2.02
- Purnomo, H. (2022). Organizational commitment in Islamic boarding school: the implementation of organizational behavior integrative model. *Perspektivy Nauki i Obrazovania*, 57 (3), 354 – 371. doi : 10.32744/pse.2022.3.20
- Rahmantya, Y., Salim, U., Djumahir, & Djazuli, A. (2019). Hospital's competitive advantage through service quality, information systems and Islamic work ethics. *Problems and Perspectives in Management*, 17 (2), 193–204. doi : 10.21511/ppm.17(2).2019.14
- Raies, A. (2022). Islamic work ethics as a key engine of endogenous economic growth. *Islamic Economic Studies*, 29 (2), 86–99. doi : 10.1108 /IES-02-2021-0009
- Ramadhan, M., Alazzawi, FJI, Islam, Md. Z., Kosasih, K., Chupradit, S., Nurdin, K., Sunarsi, D., Alshahrani, NZ, & Iswanto, AH (2022). Islamic ethics and commitment among Muslim nurses in Indonesia. *HTS Teologiese Studies / Theological Studies*, 78 (4). doi : 10.4102/hts.v78i4.7339
- Romi, MV, Ahman, E., Disman, Suryadi, E., & Riswanto, A. (2020). Islamic work ethics-based organizational citizenship behavior to improve the job satisfaction and organizational commitment of higher education lecturers in Indonesia. *International Journal of Higher Education*, 9 (2), 78 – 84. doi : 10.5430 /ijhe.v9n2p78
- Rosyada, D., Mufraini, MA, Suherlan, A., Harmadi, H., & Supriyono, S. (2018). Promoting Islamic values to encourage labor performance and productivity: Evidence from some Indonesian industries. *International Journal of Business and Society*, 19, 591 – 604.
- Ryan, J.C., & Tipu, S.A.A. (2016). An Empirical Alternative to Sidani and Thornberry's (2009) 'Current Arab Work Ethic': Examining the Multidimensional Work Ethic Profile in an Arab Context. *Journal of Business Ethics*, 135 (1), 177 – 198. doi : 10.1007 /s10551-014-2481-4
- Sabowo, BNS, & Muafi, M. (2019). The effect of Islamic work ethic and knowledge sharing to innovation capability mediated by organizational citizenship behavior (OCB) at PT Pertamina Persero Refinery Unit V Balikpapan.

- Proceedings on Engineering Sciences* , 1 (2), 83 – 102. doi : 10.24874/PES01.02.010
- Salleh, N., Mendes, E., & Grundy, J. (2011). Empirical Studies of Pair Programming for CS/SE Teaching in Higher Education: A Systematic Literature Review. *IEEE Transactions on Software Engineering* , 37 (4), 509–525. d oi : 10.1109/TSE.2010.59
- Sedarmayanti, & Rahadian, N. (2018). The relationship between work culture and work environment on improving employee performance in higher education institutions. *Journal of Administrative Sciences* , 17 (1), 63–77.
- Shaheen, S., Zulfiqar, S., Saleem, S., & Shehazadi, G. (2020). Does Organizational Cronyism Lead to Lower Employee Performance? Examining the Mediating Role of Employee Engagement and Moderating Role of Islamic Work Ethics. *Frontiers in Psychology* , 11 . d oi : 10.3389/fpsyg.2020.579560
- Shofawati, A., & Aziz, R. (2014). The influence of Islamic leadership and Islamic organizational culture on Islamic work motivation among leather SMEs in Magetan. *Journal of Theoretical and Applied Islamic Economics* , 1 (6), 393–409.
- Soleman, MM, Armanu, Aisjah, S., & Sudjatno. (2020). Islamic job satisfaction, organizational commitment, and intention to leave: Moderating role of Islamic work ethics. *Management Science Letters* , 10 (6), 1359 – 1368. d oi : 10.5267/j.msl.2019.11.021
- Sulastri, L. (2020). The mediating role of intrinsic motivation between Islamic work ethics and job satisfaction: A case study on Islamic Bank employees in Bandung city, Indonesia. *International Journal of Innovation, Creativity and Change* , 12 (4), 229 – 238.
- Supriyanto, AS, Ekowati, VM, Sani Supriyanto, A., & Maharani Ekowati, V. (2020). Spiritual leadership and Islamic organizational citizenship behavior: Examining mediation-moderated process. *International Journal of Innovation, Creativity and Change* , 13 (3), 166 – 185. www.ijicc.net
- Suryani, S., Sudrajat, B., Hendryadi, H., Oktrivina, A., Hafifuddin, H., & Ali Buto, Z. (2021). Can Islamic work ethics encourage knowledge-sharing behaviors? The role of job embeddedness and organizational identification. *Journal of Islamic Accounting and Business Research* , 12 (8), 1181–1199. d oi : 10.1108/JIABR-03-2021-0103
- Suryani, S., Sudrajat, B., Hendryadi, H., Saihu, M., Amalia, E., & Fathoni, MA (2023). Development of thriving at work and organizational citizenship behavior through Islamic work ethics and humble leadership. *Asian Journal of Business Ethics* , 12 (1), 1 – 23. doi: 10.1007 / s13520-022-00160-3
- Sutrisno, E. (2018). *Organizational Culture* (1 ed.). PRENADAMEDIA GROUP.
- Tarigan, S., Amelia, & Asilatussaqifah. (2023). Social media-based Islamic learning media for generation z. *Proceedings International Seminar on Islamic Studies* , 4 (1), 1087–1094.
- Tranfield, D., Denyer, D., & Smart, P. (2003). Towards a Methodology for Developing Evidence - Informed Management Knowledge by Means of Systematic Review. *British Journal of Management* , 14 (3), 207–222. d oi : 10.1111/1467-8551.00375
- Udin, U., Dananjoyo, R., Shaikh, M., & Vio Linarta, D. (2022). Islamic Work Ethics, Affective Commitment, and Employee's Performance in Family Business:

- Testing Their Relationships. *SAGE Open* , 12 (1). Doi : 10.1177/21582440221085263
- Ulhaq, MD, & Wahid, A. (2022). System Dynamics Modeling for Demographic Bonus Projection in Indonesia. *IOP Conference Series: Earth and Environmental Science* , 1039 (1), 012031. Doi : 10.1088/1755-1315/1039/1/012031
- Van der Wal Z, Demircioglu MA. (2020). More ethical, more innovative? The effects of ethical culture and ethical leadership on realized innovation. *Aust J Publ Admin*. 2020; 79: 386–404. <https://doi.org/10.1111/1467-8500.12423>
- Weber, M. (1930). *The Protestant Ethic and the Spirit of Capitalism* . Routledge.
- Widodo, P., & Najibuzzamzam, A. (2021). Comparison of Online and Face-to-Face Learning Models for MTs Darussa'adah Physical Education During the Pandemic. *Journal of Sport Moderation* , 1 (1), 1–9.
- World Population Review. (2023). *Muslim Population by Country 2024* . <https://worldpopulationreview.com/country-rankings/muslim-population-by-country>
- Wulandari, F., & Mubarak, S. (2021). Islamic work ethics and lecturer performance: Mediating roles of personorganization fit and innovation in learning activities. *Problems and Perspectives in Management* , 19 (3), 22 – 32. d oi : 10.21511/ppm.19(3).2021.03
- Yuliusdharma, Nuruddin, A., & Ikhsan, A. (2019). The effect of Islamic work ethics and organizational cultural motivation on OCB and employee performance at Bank Aceh Syariah. *International Journal of Innovation, Creativity and Change* , 9 (4), 159 – 171.
- Zúñiga, C., Aguado, D., & Cabrera-Tenecela, P. (2022). Values That Work: Exploring the Moderator Role of Protestant Work Ethics in the Relationship between Human Resources Practices and Work Engagement and Organizational Citizenship Behavior. *Administrative Sciences* , 12 (1), 11. doi : 10.3390 /admsci12010011