

Islamic Work Ethics: The New Direction for Research

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Abstract

Much of work ethic research has been carried out in the West, focusing on Protestant Work Ethic (PWE) as advanced by Max Weber who relate Protestantism and capitalism. There was not much research on Islamic work ethics but a few authors whose work has contributed towards promoting and highlighting Islamic work principle in organizational studies. The emersion of Islamic Work Ethic (IWE) is a response to the issue of religious values relation to economic, management and business, that has become popular since decades. This paper is the review paper of some articles regarding Islamic Work hics. We emphasize on research of IWE, begining with IWE research periodization and trend, and how it will develop in the future. The important conceptual framework was discussed are about effort, competition, tranparency, and morality. We also compare between IWE and PWE to construct specific IWE. We propose new paradigm for future study. This is the last part of two papers on IWE. We hope this paper can enrich discourse in work ethic literature and encourage future research development.

Keyword: *Islamic Work Ethic (IWE), PWE, research development on work ethic*

Research in Islamic Work Ethic

Much of research on the work ethic has been carried out in the West, and the focus always been on Protestant Work Ethic (PWE) as advanced by Max Weber, who prophesied a relationship between Protestantism and capitalism (Ali, 1992), a notion that nas been repeatedly debated in philosophy, theology and economics (Rizk, 2008). The literature available on work ethics is specific to western society; few Muslim scholars examined the Islamic work ethics with behavioral variables, but remained limited to their country's geographical context with limited sample size and sector. However, despite the growing volume of studies examining, for instance, organizational commitment, there is still very little work done in developing countries (Marri, et al., 2013).

There isn't much contribution by researchers on Islamic work ethics but there are a few authors whose work has contributed towards promoting and highlighting Islamic work principle in organizational life (Ahmad, 2011). Probably in the earlier days, due to restricted access to teh wealth of Islamic stuides literature which mostly was published ont in English, some management scholars might limit their research on the Islamic management. This is because management scholars have no ready access to the wealth of literature in Islam pertaining to business and organization (Ali & Al-Owaihan, 2008). However, some of researchers have shed light on the concept of OWE and its signifaicant impact on the workplace. According to Kumar and Rose (2010) those research findings are gaining attention and induce research interest among the international scholars at the moment (Abbasi, et al., 2012).

Trying to create Islamic work ethic has begun in 1980 decade. May be Nasr's study (Nasr 1984) was the first study on IWE (Chanzanagh & Akbarnejad, 2011). In

early 1980's, the IWE got remarkable attention by Muslim researchers (Ali 1988, 1992; Yousef 2000, 2001; Rahman et.al. 2006; Ali & Al Kazemi 2007) (Zaman, et al., 2013).

The last two decades saw the emergence of and continued scholarly discussion on Islamic work ethic in global and cross-cultural environment: Ali 1988; Ali 1992; Yousef 2000; Yousef 2001; Rahman et.al 2006; Ali & Al-Kazemi 2007; Ali & Al-Owaihyan 2008; Uygur 2009; Muhamad 2008; Khalil & Abu-Saad 2009 (Mohamed, et al., 2010) In the literature the research on work ethics and the related factors in any organization got substantial concentration (Abbasi, et al., 2012).

The Muslim scholars in modern literature started the work on Islamic Work Ethics (IWE) in early eighties. They also responded to Weber's opinion, because faith in Islam includes work as integral component of the human life. Great development been seen when Ali(1988), developed scale for measuring IWE: Arslan 2000, 2001: revealed to refuse Weber's thesis by comparing British and Turkish manager using PWE; Yousef 2001, indicated IWE and PWE may share a number of similarity (hard work, commitment, dedication to work, work creativity, avoidance of unethical method of wealth accumulation, cooperation and competitiveness at workplace; Rokhman (2010), Marri et.al (2012), Zaman et.al (2012): IWE and its impact to job related behavior such as job satisfaction, organizational commitment and turnover intention (Marri, et al., 2013). Empirical studies show that IWE is correlated with various organizational factors (Ali & Al-Owaihyan, 2008). The research regarding IWE is summarized in Table 1 Research in Islamic Work Ethics.

Table 1 Research in Islamic Work Ethics

No	Year	Researcher(s)	Title	Place	Remark
1	1988	Ali	Scaling an Islamic Work Ethic	Arab students in US	46 statements of IWE
2	1992	Ali	The Islamic Work Ethic in Arabia	Arab world	IWE survey short version
3	2000	Yousef	Organizational Commitment as a Mediator of Relationship between Islamic Work Ethic and Attitudes toward Organizational Change	UAE	IWE directly and positively influence organizational change and commitment
4	2001	Yousef	Islamic Work Ethic: A Moderator between Organizational Commitment and Job Satisfaction in a Cross-Culture Context	UAE	IWE directly effect organizational commitment and job satisfaction
5	2007	Ali, Al-Kazemi	Islamic work ethic in Kuwait	Kuwait	High score in IWE and loyalty
6	2008	Ali, Al-Owaihyan	Islamic work ethic: a critical review	Various countries	IWE and higher performance,

					prosperity and social welfare
7	2008	Rizk	Back to basic: an Islamic perspective on business and work ethics		Authentic Islamic approach to ethics
8	2009	Khalil, Abu Saad	Islamic work ethic among Arab college students in Israel	Israel	Highly significant correlation between IWE 9and individualism
9	2009	Sidani, Thornberry	The Current Arab Work Ethic: Antecedents, Implications, and Potential Remedies	Arab world	Change in Arab culture and implementation fot international manager

Table 1...

No	Year	Researcher(s)	Title	Place	Remark
10	2009	Uygur	The Islamic Work Ethic and the Emergence of Turkish SME Owner-Managers	Turkey	IWE was not significant factor of SME emergence
11	2010	Kamaluddin, Ab. Manan	The Conceptual Framework of Islamic Work Ethic	Malaysia	Four concepts: effort, competition, tranparency and morally responsible conduct
12	2010	Kumar, Rose	Examining the link between Islamic work ethic and innovation capability	Malaysia	IWE was highly adapted in public sector
13	2010	Mohamed, Karim, Hussein	Linking Islamic Work Ethic to Computer Use Ethics, Job Satisfaction and Organizational Commitment in Malaysia	Malaysia	IWE influenced individual's attitududes towards computer use ethic
14	2010	Rokhman	The Effect of Islamic Work Ethics on Work Outcomes	Indonesia	IWE positive & significant effect on job satisfaction and commitment; not significant on turnover intention
15	2011	Ahmad	Work ethics: An Islamic prospective		IWE improves staff moral, higher job

					satisfaction level, productivity and reduction in stress levels
16	2011	Chanzana gh, Akbarnejad	The Meaning and Dimension of Islamic Work Ethic: Initial Validation of a Multidimentional IWE in Iranian Society	Iran	IWE amount is higher than average
17	2011	Yunus, Abdul Rahim, Shabuddin, Mazaln	Work Ethic of Malaysia Civil Servant	Malaysia	High orientation toward IWE
18	2011	Zulfikar	Do Muslims Believe More in Protestant Work Ethic than Christians? Comparison of People with Different Religious Background Living in US	US	The Muslims more positively contribute to US business ethics values than other group
19	2012	Abbasi, Mir, Hussain	Islamic work ethics: How they affect organizational learning, innovation and performance	Pakistan	IWE have proved their potential and contribute in organizational learning and innovation
20	2012	Hayati, Caniago	Islamic Work Ethic: The Role of Intrinsic Motivation, Job Satisfaction, Organizational Commitment and Job Performance	Indonesia	Islamic work ethic greater effect on intrinsic motivation and organizational commitment than their effects on job satisfaction and job performance
21	2012	Marri, Sadozai, Zaman, Ramay	The Impact of Islamic Work Ethics on Job Satisfaction and Organizational Commitment: A Study of Agriculture Sector of Pakistan	Pakistan	IWE has positive impact on both job satisfaction and organizational commitment
22	2012	Muhammad, Yusof,	Islamic Business Ethics in Small and	Malaysia	Islamic business ethics is necessary

No	Year	Researcher(s)	Title	Place	Remark
		Amin, Chowdhury	Medium Enterprises (SMEs): An Analysis		for SME industry
Table 1...					
23	2012	Yesil, Sekkeli, Dogan	An Investigation into the Implication of Islamic Work Ethic (IWE) in the Workplace	Turkey	Positive influence of IWE values on innovation capability and firm performance
24	2013	Marri, Sadozai, Zaman, Yousufzai, Ramay	Measuring Islamic Work Ethics and Its Consequences on Organizational Commitment and Turnover Intention: An Empirical Study at Public Sector of Pakistan	Pakistan	IWE has positive impact on organizational commitment and turnover of employee
25	2013	Possumah, Ismail, Shahimi	Bringing Work Back to Islamic Ethic		New conceptual of work
26	2013	Sa'ari, Johare, Manaf, Baba	An Empirical Study of the Contribution of Managerial Competencies in Innovative Performance: Experience from Malaysia	Malaysia	IWE positively, indirectly, significantly related to innovative performance
27	2013	Sarwar & Abugre	An Assessment of Islamic Work Ethics of Employee in Organization: Insight from the United Arab Emirates	United Arab Emirates (UAE)	Important relationship between IWE and employee attitude to work
28	2013	Zaman, Nas, Ahmed, Raja, Marri	The Mediating Role of Intrinsic Motivation between Islamic Work Ethics and Employee Job Satisfaction	Pakistan	IWE improve employee job satisfaction
29	2014	Abdi, Nor, Md. Radzi	The Impact of Islamic Work Ethics on Job Performance and Organizational Commitment	Malaysia	IWE was significantly associated with job performance, but not with organizational

Ali (1988) when conducted research in scalling IWE and individualism, approached three phase to develop IWE scale. Firstly, searching literature about IWE to develop the conceptual framework. Then, he refined statements by selected Islamic and Arab culture scholars. Finally, he spreaded 250 questionnaires to Arab students in US. In this research, Ali used a 46 statements to measure IWE and 7 for individualism . But, he concluded additional refinements and test are necessary. The IWE index was slightly but significantly correlated with the individualism scale The result suggested that there was no conclusive evidence of the effect of work experience on the relationship between IWE and individualism.

Recognizing that most of studies in work ethic always been conducted in western countries with the Protestant Work Ethic (PWE) and capitalism relating, Ali (1992) believed there was a substantial need to examine the work ethic in non western countries and with another values: individualism. Attitudes toward work in Arabian society are almost opposite to those in the West. After the breakdown of the Ottoman Empire, the western power over Arab countires hastened the decay of Arab commitment and respect for hard work. Moreover, after oil boom, people valued hard work and productive effort, but has given way to leisure, apathy and conspicuos consumption patterns. Meanwhile, work orientation changed as effect of improving communication, education, interaction with foreign culture, cultural and historical awareness, and technology. He then did research in IWE in Arabian Gulf region. He distributed IWE and individualism scale on Arab Gulf Management Development conference in 1986. He used a short version of IWE scale that he developed before. In this research he concluded: (1) minimal influence of demographic and organizational variables on the IWE and individualism, (2) strong commitment to hard work and value of working in one's life, (3) work ethic/individualism as an adequate force for capital formation and economic progress, and (4) devising work ethic measure specific to each culture was needed.

In another Arab country, Turkey, Uygur (2009) conducted a research. At that time he explored the influence of religious belief on the work related attitudes of small and medium-sized enterprise owner-managers. Although more than 95 percent of the population is Muslim, Turkey is the only Muslim country that has inscribed secularism (*laiklik*) in its constitution, that imported from French model of *laïcité* as separation of state and religion. In the early Republic era, the main goal of the state was creating a business class and an internal work ethic. It was not an easy effort because there were no sosio-cultural background regarding entrepreneurship. The key concept of enterprise in Turkey were society and bureaucracy, with the main characteristid that economy was planned by the state and bureaucrats with almost no civil or private initiatives. In 1980, Turgut Ozal, the chief economic bureaucrat took radical political decisions by transforming the economic structure from a state-oriented economy to free market. Under this circumstances, new business class, a small and medium-sized enterprise entrepreneurs emerged. Basically, there were two types of this new business class: people who had daily religious practices and had connection to certain religious movements that were considered as pious (R type), and people who had no daily religious practices and had no religious group connection that were considered as secular (S type). To understanding pious business people in Turkey, there are two main approaches that can be used. First one, as in Weber'w Protestant work ethic, the

relationship between religion (Islam) and business activities, that might be supported by the Islamic work ethic conducted research in some Muslim countries. Another approach claim that this phenomenon has no relationship with Islam (Marxism approach). For this matter Uygur suggest the dialectic approach to use Giddens theory of structuration as one between the two aforementioned approaches and be regarded as a blend of Weber and Marx. In a structuration theory perspective, a particular interpretation of Islam has been created by its believers via producing and reproducing it through social practices across space and time. This theory seem appropriate to explore the influence of religion on economic activity at the individual level in Turkey. This research found that the pious business people in Turkey refer to quasi-Puritan values such as hard work, thriftiness, honesty and fairness, and called these values as the Islamic ethic. Moreover, surprisingly, they are not favour of Islamic economy/business model, that was considered as unrealistic or fantasy. It seemed the Islamic work ethic and any other Islam-related economic/business model did not appear to be significant factors in the emergence of SME owner-manager in Turkey. A new form of religion namely Turkish/Anatolian Islam that combined the modern aspect of life and tradition, seemed like have some effects.

Meanwhile, PWE was ever surveyed to Turkish manager. And, they got highest score compared to Protestant British and Catholic Irish. The higher PWE values of Turkish managers were because of their belief system, and political and economical situation. The negative impact of Ottoman despotism were minimized through democratic reform and traditional Sufism were transformed into a kind entrepreneurial ideology (Arslan 1999). Islamic way of life forbids certain leisure activities such as gambling, drinking alcohol and dancing. It is believed that this Islamic Puritanism discourages consumerism and fosters a saving oriented attitude (Arslan, 2001).

Turkey was becoming the first industrialised Muslim nation with secular regime. Hefner (1995) believed that the time will come when Islamic nation become developed economies; that the time may have already arrived in two of the most important countries in the Muslim world, Turkey and Indonesia. These two non-Arabic countries are important since both are experimenting with capitalism and cultural pluralism in a way never undertaken in the Muslim world. Univariate results showed that Turkish managers had higher PWE scores than British managers in all characteristics. Malaysian group showed a higher PWE level than British group. Here we have exactly the opposite situation from that described by Weber in his study almost a century ago. However, it should be noted that Weber did not claim that Islam could not produce 'the spirit of capitalism', but rather that some historical condition in the Islamic world presented obstacles to the development of such of spirit. In other words, Weber argued that individual belief in Islam was not an obstacle for capitalism, but that the Islamic state and its inefficiency, together with Islamic Law, had hindered the development of capitalism in Islamic societies.

The Islamic way of life also encourages work-oriented values of practising Muslims. Hard work is seen as a worship of God. Wasting time and money is considered as a sin. Many leisure activities based on a secular way of life are forbidden according to their religious belief, or at least discouraged, such as gambling, dancing, drinking alcohol, seaside holidays, watching secular TV channels, films, and plays and so on. Islamic values of a new emerging economic class, small and medium-sized Anatolian business, have become influential in Turkey business life. The rising Islamic

entrepreneurial class in Turkey bringing its own work ethic. It includes most of Protestant work ethic characteristics.

Arslan (2000) research emphasises the important of the relationship between religious culture and business practices. The result show, firstly, that the 19th-century Weberian criticism of Islam in term of economic behavior is not valid in the Turkish case. Secondly, it seems that religious motives are still important in business life. A clear conclusion of this research is that Turkish Sufi movements are playing a role which is similar in 18th-century Calvinism in Northern Europe. In practice, the role of the Islamic ethic and heritage should be considered an important factor in business ethics in Turkey (Arslan, 2000).

Figure 1 IWE Research Time Horizon



Time horizon of the research on IWE can be divided into two periods. Year 2000 can be used as a divider. Before 2000, research on IWE was for developing the scale. Ali (1988)'s work is assumed as an important and prominent study on IWE (Chanzanagh & Akbarnejad, 2011). After 2000, researchers began to conduct the study of application of IWE on organizational behavior and used a variety of organizational variables. If we use a 15-year interval (1985's – 2000's – 2015's), year 2015 will be a new period of IWE research. We hope in this new period, researchers will use a new paradigm when studying IWE.

Comparing IWE and PWE

According to Ali (1992), the Islamic ideology for the workplace has many similarities with the ideology that was propagated by Weberian Protestantism (Ahmad, 2011). Yousaf (2000) noted that IWE and PWE have many similarities. For example, both focus on working hard, commitment to the organization, creativity in work and cooperation amongst employees during working hours.

Nevertheless, in terms of work, Islam differs from both religions. In Judaism, for example, there is an emphasis on the specific and relevant and on the role of man on earth. In contrast, Christianity places greater emphasis on general and unspecific guidelines in life and mostly on spiritual aspects (Ali and Gibbs, 1998). Islam, on the other hand, provides detailed regulations of human life and at the same time maintains the spiritual perspectives implied in Christianity (Ali & Al-Owaidan, 2008).

The core of IWE is profoundly different from the Protestant Work Ethic. Even though both of them place an emphasis on work involvement and work as a divine calling, IWE encompasses dimensions that are not explicitly addressed in PWE. The value of work in Islam work ethics is derived from accompanying intentions rather than from the result of work (Kamaluddin & Abdul Manan, 2010). In particular, there is an emphasis in IWE on intention, rather than outcome, as a measure of morality (Ali & Al-Owaidan, 2008).

The IWE, unlike the PWE, stresses social aspects in the workplace and duties toward society (Ali, 1992). Unlike PWE, the fundamental principles of IWE are based on the concepts of *tawhid*, *khilafah*, and *'adl*. (Kamaluddin & Abdul Manan, 2010).

However, the western concept of work ethic (PWE) is a case of doctrines that follow the behavior, IWE on the other hand is a case of behavior that follows doctrines

in the Quran and Sunnah. In other words, the teaching of Islam emphasises that it is the Islamic value that dominates behavior and not other way around (Kamaluddin & Abdul Manan, 2010).

Weber (1904:1976) in investigating on religious culture and economic status of Protestant attributed hard working, contentment, gratification delay, and wealth compilation of Protestant to their religious background, these item can be classified as PWE concepts (Chanzanagh & Akbarnejad, 2011).

The boarder meaning of the PWE refers to one or more of the following beliefs and attitudes (Arslan, 2000); (Arslan, 2001):

- taking hard work and industriousness as religious duties
- a negative attitude to leisure activities
- frugality and productivity
- punctuality and time-saving
- pride in work
- commitment and loyalty to occupation and organisation,
- need for achievement,
- honesty,
- taking idleness, wasting time and money as vices,
- internal locus of control (one first must blame himself or herself instead of others),
- taking ambition and success as the signs of God's favour,
- taking poverty as a universal indicator of sin while taking wealth as a sign of God's favour (Furnham 1990)

Based on those, Arslan (2001) develop five dimension of PWE:

- hard work bring success
- work as an end itself
- money and time saving
- internal locus of control
- negative attitudes to leisure

Jones (1997) explain the PWE by five dimensions (Arslan, 2001):

- hard work,
- use of time,
- saving,
- innovation, and
- honesty

And, R.Banks (1998) describe eight dimension of the PWE (Arslan, 2001):

- the belief that work gives meaning to life a strong sense of duty
- the necessity of hard work, putting work before family
- believing that work contributes to the morals of the individual and to the health of the social order
- viewing wealth as a major goal in life
- viewing leisure as earned by work
- viewing success in work as resulting primarily from the amount of personal effort
- viewing wealth that results from work as a sign of God's favour

It can be inferred that PWE stress on:

- hard work for success

- work as an end itself
- money and time saving
- internal locus of control
- good behavior (honesty, loyalty, commitment)

As discribed before that IWE has some basic aspects such as:

- Hard work/effort, creativity for success
- Team work
- Good behavior: honesty, dedication, commitment, justice, generosity)
- Good Moral
- Work to personal and social life
- Intention

Based on that analysis, it can be summarized the communalities between IWE and PWE are in term of hard work and good behavior. And, the differences between them in term of work meaning, use of money and time and internal locus of control, team work, social life, good moral, and intention. Table 2 the Differences between IWE and PWE, shows the differences.

According to PWE, work means the work and an end in itself, and achieve the success through the work, therefore time and money must be used as well as possible, and one should have a good internal locus of control. This is in accordance with the Jesus teaching. So, work seem like only have a material or worldly meaning. While in IWE, work is a means for personal and social achievement, depend on one's intention, and for that one should always apply good moral. In IWE work is not only have a material or worldly aspect, but the most important thing is the hereafter perspective. Because, that is an Islamic teaching that based on Quran and Sunnah.

Table 2 the Differences between IWE and PWE

Islamic Work Ethic	Protestant Work Ethic
Work for personal and social	Work as an end itself
Intention	Use of time and money
Good moral	Internal locus of control

Future research development

Every research has its own limitations. The following paragraph are some limitation described by the researchers in IWE studies. The case with other newly development instruments, additional refinement and test of the scale are necessary. Studies of a boarder population are needed to establish more meaningfully the instrument's validity and this study's generalizability. The overall significant correlation between the individualisme and IWE scale indicates the need to investigate the relationship between these variables and other organizational variables, such as job commitment, work satisfaction, performance (Ali, 1988). The positive attitudes towards work shown by this study and by previous empirical research on the work ethic dispute the assumption that Islam is a counter-developmental force. Cultural attitudes toward discipline, lack of organizational efforts, and lack of persistence in pursuing goals, as well as other motivational factors should be taken into consideration before attributing complete validity to the role of the work ethic in economic development (Ali, 1988). The positive correlation between IWE and individualism is an issue that should be emphasized in cross-cultural studies. Further steps are needed to compare IWE with PWE and to identify items that generate significant differences and similarities (Ali, 1992).

The need for further studies on the work ethic of non-Christian groups still remain (Ali 1992). Weber believed that Protestant societies had particular work ethic which was quite distinct from non-Western societies. Weber argued, three factors prevented the development of the spirit of capitalism in Islamic societies (Weber 1982). These are Sufism, warrior ethic and oriental despotism (Arslan, 2000).

Limited number of organization, snapshot type that might not fully capture the dynamic nature of the attitudes toward organizational change, non-response bias interpretation. Future research need longitudinal study, the role of organizational commitment as mediator variable between individualism and organizational change, the impact job satisfaction to organizational change, the influence of perception of organizational justice to organizational change, comparing PWE and IWE, whether PWE creates similar work attitudes to that of the IWE, and why a particular version of Protestantism should create attitudes so similar to those of Islam (Yousef, 2000).

Several lines of future research suggest themselves (Yousef, 2001):

- It would be of interest to study the impact of the Islamic work ethic on job stress, turnover intentions, job performance and job insecurity.
- It would also be worthwhile to investigate the impact of organizational culture in addition to the national culture on the relationships between the Islamic work ethic, and both organizational commitment and job satisfaction.
- It would be of interest to explore if there is a linear or non-linear relationship between the IWE and demographic variables such as age and experience.
- It might be useful to speculate as to whether the relationship with age is due to aging or whether it is due to society having had stronger work values in the past.
- A detailed comparison between the IWE and the PWE that shows similarities and differences between the two constructs would be worthwhile.

Researchers who have performed the limited number of investigations in developing nations have used instruments created specifically to measure work orientations in Western societies. Thus, there is a substantial need to examine the work ethic and individualism in a non-Western setting (Rizk, 2008).

The influence religion on business practice cannot be explained by a simple causal relationship, so that the influence of religion on Turkish business culture should be investigated from different perspective. What sort of individuals the new form of religion creates in modern Turkey might be a central question for the next research (Uygur, 2009).

Islamic work ethic began to receive attention in the late 80's. Since then, it has not been a widely explored area. Many gaps still exist. With a larger sample size, we would have been able to conduct a comparison on different professionals' characteristics such as respondents' religious background, age, and positions. Future studies should use a larger sample to enable comparisons and look at the perspectives of non-Muslims, other universities and corporate bodies and support staff (Mohamed, et al., 2010).

Limited to this study need to be considered: sample size, organization size, nature of sample, limited number of variable. It is better for the next study, therefore to include performance, job stress and other work outcomes in relation to IWE to produce more convincing results (Rokhman, 2010).

Future research should also examine the Islamic work ethic among Malaysian civil servants using a larger and representative sample size to see whether the results of

the current study hold. Future studies should also include other Malaysian civil servants from other ethnic and religious background (Yunus, et al., 2011).

There is need to select available scales already provided by researchers, design research methodology and apply quantitative methods to explore the impact of all the variables in non-contrived setting (Ahmad, 2011).

It must be mentioned that trying to neutralize the effects of PWE on constructing IWE measure and constructing a measure on the interpretations derived from Islamic culture is very important. Thus, to go the right way in using Weber's interpretive method to provide ideal type of IWE, relying on quantitative researches, we must also observe qualitative dimensions of research in the field of IWE (Chanzanagh & Akbarnejad, 2011).

In order to gain more insight into the business ethics values of different communities, future studies could focus specifically on two different approaches. On one hand, Muslims who are migrating to the US from various countries could be the subject of a Muslim specific survey on their business ethics. On the other hand, non-Muslim immigrants' contribution to the American work ethic could be examined (Zulfikar, 2012).

For more generalized results, the same model can be studied on multiple organization (Abbasi, et al., 2012).

Future studies should use a larger sample to enable comparisons and look at the perspectives of non-Muslims, other banks (Islamic and conventional), corporate bodies and support staff. Future research suggests that to study the impact of the Islamic work ethic on job stress, turnover intentions and job insecurity (Hayati & Caniago, 2012).

Research with more sample size and data collection technique is needed to be investigated in order the generalization of the result. The IWE may also be examined with other organizational behavior such as work stress, organizational performance, organizational culture, organizational citizenship behavior, turnover intention and locus of control with some mediating variables in future studies (Marri, et al., 2013).

Nevertheless, like all other theoretical works the study is limited in the generalizability of a small sample of workers in a limited number of organizations in the UAE. However, the merits of quantitative methods is their ability to use smaller groups of people to make inferences about larger groups that would be impossible for researchers to access (Holton & Burnett, 1997). Future research direction can extend this topic by engaging in a much larger sample sizes of both the respondents and the organizations (Sarwar & Abugre, 2013). In future the perception of Islamic work ethics should be expanded by attach more variables to enhance the contribution towards this topic (Abdi, et al., 2014).

In sum, for future study, researchers suggest some aspects of research regarding methodology, theoretical framework, and research model and research variable, In methodology aspect, related to population and sample, it is still needed research with bigger sample size, reconsider the nature of the sample, boarder population for instrument validity and generalization process, future researcher is suggested to add the number of ogranization, consider the organization size and involve multiple kind of organization. It is also recommended to conduct the research to Western setting countries, other ethnic and different communities, even to Judaism, Christianity, Protestantism followers as religion of Abraham, or moreover to Hinsuism, Buddhism, Daoism, Confucianism, or other religion groups. Data collection technique is another one that can be deliberated. Design of study can be enriched with qualitative method as

well as the quantitative one. One important thing to IWE future studies is a longitudinal study, that researchers never conduct. Regarding to instrument to measure the IWE, researchers need retest the scale to other samples. It also needed to develop the instrument through additional refinement of theories.

Especially, we suggest to enforce the research of IWE in some majority Moslem country such as Indonesia and Malaysia. The past research was conducted in Arab world, which rich country because of their abundance of oil. Obviously in that situation, work ethic was not play important role. On the other hand, Indonesia and Malaysia, are the example of the majority Moslem country which developing industrialization in their economic activity. This industrialization situation needs such ethics for their human resources.

The refinement of theories is needed to strenghten the theoretical framework of IWE. Researchers are strong suggested to compare IWE and PWE in term of similarities and differences. Because, there are a lot of commonalities between them, to find a fundamental distinction is necessity. This way can lead researchers to the new IWE construction.

Other organizational variables are also suggested for future studies, among others are job commitment, job satisfaction, job performance, organizational change, job stress, turnover intention, job insecurity, organization culture, locus of control, and organization citizenship behavior. Even most of those variables have been used by some researchers, they are still needed to be tested on other samples. And, the last variable, organizational citizenship behavior has never been used so far. Beside that, demographic variables such as age, experience, position or education may be used as controlled variable. Future study of IWE is also suggested emphasize in cultural studies.

Closing Remarks

Study on work ethic is triggered by some organization problems regarding moral aspect. Ethics is a kind of standard of moral conduct to differentiate the right and the wrong. Ethics has close relation to religion. Religious belief is the important source of ethics. Max Weber pioneered the research on work ethic in term of religious belief. He used Protestantism approach to develop PWE – Protestant Work Ethic. Inspired by Weber's work, Muslim scholars were encouraged to use Islami approach to work ethic. Ali's work (1988) assumed as the important step in IWE – the Islamic Work Ethic – that gain widespread response from many researchers all over the world. IWE is a code of conduct in Islamic context based on Quran and the Prophet Muhammad teaching. IWE has four element conceptual framework: effort, teamwork, tranparency and moral conduct. For around 30 years research on IWE have been conducted, began in medio 1980's. First fifteen years period, there were a few study trying to scale IWE. Next periode (2000 – 2014), IWE applied in organizational behavior, many researchers used IWE and its relation to variety organizational variables. Now, we are in the gate of the next period, 2015 and forth. It's time to conduct the IWE study with the new paradigm. The first thing that the most important to do is to compare detailly between IWE and PWE to strenghten IWE theory construction, that this paper is aimed to. Therefore, we can propose the new paradigm of IWE study in the future. Based on our analyses in theoretical framework dan research on IWE, we conclude that in Islam perspective, life has longer range rather than temporal life in this world. There will be a real and permanent life in hereafter. This faith leads human to prepare themselves as well as possible in this world for the hereafter. That why the religion is needed as direction. The

most important thing in Islam religion is connectedness to God – the Supreme-Being. It can be a potential variable to study. And, it is a new paradigm.

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