

Islamic Work Values and Organizational Commitment: A Case Study Among Employees in Broadcasting Industry

Othman Mohd. Yunus, Munira Mazlan

Universiti Teknologi MARA, Perak, Malaysia

Abdul Rahman Abdul Rahim, Alwi Bin Shabudin

Universiti Teknologi MARA, Shah Alam, Malaysia

This study examines the contribution of Islamic work values towards organization commitment among employees. A total of 90 Muslim employees from a local broadcasting organization participated in this study. This descriptive study uses self-administered questionnaire to gauge the respondents' level of Islamic work value and organizational commitment. Findings of the study demonstrated that there were no significant differences in the level of Islamic work ethic between males and females, and between the management group and the support group. The findings also showed a moderate but significant relationship between Islamic work value and dimensions within organizational commitment.

Keywords: Islamic work value, organizational commitment, broadcasting industry, muslim employees, productivity

Introduction

Organizations stand to benefit engaging employees high on positive work value—a commitment to the value and importance of hard work. According to Noe, Hollenbech, Gerhart, and Wright (2000) a strong positive attitude towards work can lead to higher productivity levels on both individual and organizational.

The principle of work value derives from the study on work ethic. This leads Hit (1990) to conclude that the principles of ethic are synonymous to value and that any references to individual's ethic will revolve around his or her values. Hit (1990) further argues that it is an individual's value set that guides his or her life. This has led Wollack, Goodale, Wijting, and Smith (1971) to use principles in work ethic as a basis to develop the famous work value survey—a scale to measure a person's attitude towards work.

Although the concept of work ethic originates from the studies of religious belief, i.e., protestant ethic; it has

Othman Mohd. Yunus, Senior Lecturer, Human Resource Management Department, Universiti Teknologi MARA, Perak, Malaysia.

Munira Mazlan, Research Assistant, Human Resource Management Department, Universiti Teknologi MARA, Perak, Malaysia.

Abdul Rahman Abdul Rahim, Ph.D., Senior Lecturer, Human Resource Management Department, Universiti Teknologi MARA, Shah Alam, Malaysia.

Alwi Bin Shabudin, Associate Professor, Operations Management Department, Universiti Teknologi MARA, Shah Alam, Malaysia.

Correspondence concerning this article should be addressed to Othman Mohd. Yunus, Universiti Teknologi MARA (Perak), Seri Iskandar, 32610 Bandar Baru Seri Iskandar, Perak, Malaysia. E-mail: othma123@perak.uitm.perak.

since been secularized. In fact, research undertaken by Beit-Hallahmi (1979), Cameron (1969), Giorgi and Marsh (1990), and Ray (1982) has failed to find a consistent relation between religious orientation and work value. This lead Ray (1982) to conclude that while protestant work ethic is certainly not dead but it is just no longer protestant. In support to this, Pascarella (1984) argues that since all major religions espoused the importance of work therefore what appeared initially as a religious construct is now secularized, thus best viewed as general work ethic and not a protestant work ethic.

Yousef (2001) however argues that although work ethic as advocated by Max Weber (1958) has been considered as a universal value nonetheless its applicability must be limited to Western societies especially in countries and societies which profess Christianity from which the construct originated. In countries of Muslim populace the uses of secularize work ethic must be given serious consideration especially when Islam too has it own work ethic. As a religion Islam too gives special emphasis on the importance of work for it enhanced one's social status and help society through the giving of "zakat" or tithe.

Nevertheless, Yousef (2001) does recognize that both Islamic Work Ethic (IWE) and Protestant Work Ethic (PWE) rest upon very similar assumptions which emphasize on hard work, commitment, dedication to work, work creativity, avoidance of unethical method of wealth accumulation, cooperation and competitiveness at the work place. The major differences however, IWE does not only focus on work as an obligatory activity and a virtue but also emphasizes that success and progress on the job depends on hard work and commitment to one's job (Ali, 1988). In fact the Islam is against laziness, wasting of time, and forbids the "ummah" or followers from remaining idle or engaging in unproductive activity (Yousef, 2001). As a standard measurement of work ethic both Ali (1988) and Yousef (2001) see IWE exceeds PWE since it also emphasizes on cooperation in work and consultation is seen as a way of overcoming obstacles and avoiding mistakes. For these reasons they argue that there is a need to have a measurement of work ethic based on Islam. As such Ali (1988) and Yousef (2001), proposed the development of the Islamic Work Ethic (IWE) based on the Qur'an and Sunnah.

This study explores the level of Islamic work ethic and its relation with organizational commitment among employees in broadcasting industry. Understanding the level of work ethic that exists and its contribution to organizational commitment are important in assisting managers to better manage their employees. Study conducted by Nik Mu'tasim, Nordin, and Abdullah (2006) among employees in banking sector has concurred that there is a direct, positive and significant relationship between Islamic work ethic and organizational commitment. Accordingly understanding work ethic and its relationship with organizational commitment are essential in determining methods of intervention and strategies formulation in promoting organizational commitment.

Work values or work ethic can be made reference to what Cherrington (1980) referred to as a positive attitude towards work. Persons who enjoy their work are considered to have a better work value than those who did not enjoy their work. In the context of Islamic work values, Beekun (1997) defined it as the set of moral principles that distinguish what is right from what is wrong in the Islamic context. It is based on the Qur'an, the teachings of the Prophet who denoted that hard work caused sins to be absolved (Ali, 2005). According to Rizk (2008), Islamic work ethic is an orientation towards work and approaches work as a virtue in human's lives.

Organizational commitment on the other hand is a multi-dimensional construct comprising three components which are affective, continuance and normative (Meyer & Allen, 1991). Affective commitment is made reference to an employee's emotional attachment to identify with and involve in the organization. Employees with a strong affective commitment will remain in the organization because "they want to". The second component, continuance commitment refers to employees' awareness of the costs associated with leaving the present organization. Employees strongly on this commitment will remain in the organization because "they have to". The third component, normative commitment refers to the feeling of obligations to the organization based on one's personal norms and values. Being a normative type employees strong on this commitment naturally will remain in the organization simply because they believe "they ought to".

Literature

Since work ethic is made reference to the positive attitude towards work (Cherrington, 1980) therefore, many of the research on work ethic have been focus on to job satisfaction (Yousef, 2001; Koh & Boo, 2001; Viswesvaran & Deshpande, 1996; Vitell & Davis, 1990). Nevertheless, the relationship between work value and organisational commitment has also received considerable attention (e.g., Jones, 1997; Elizur, Borg, Hunt, & Magyaribeck, 1991; Yousef, 2001).

However, much of the research on the work ethic has been carried out in the West, with the focus on the protestant work ethic (PWE). Such interest must have been attributed to the belief that work ethics not only facilitates employees' attitudes toward work but also toward the organization where they work. For instance, Kidron (1978) in his study uses three diverse samples to investigate the relationship between Protestant work ethic and commitment to organization. In this study the protestant work ethic was measured using the Mirels and Garrett Scale. The results indicated that work ethic is more related to moral commitment than calculative involvement. Oliver (1990) on the other hand examined the influence of employee work ethic on organizational commitment among a UK employee-owned firm. The results also show that work ethic has significant relationships with commitment. Meanwhile Saks, Mudrack, and Ashforth (1996) using Blood's pro-protestant ethic examined the relationship between work ethic and organizational commitment among 145 temporary employees of a large Canadian theme park. The results indicate a strong support of the relationship between protestant work ethic and organizational commitment. In Asian context, the association between work ethic and organizational commitment has also been research. Two major dimensions of work ethic, namely, intrinsic and extrinsic derived from a factor analysis of Wollack et al.'s scale was used by Putti, Aryee, and Ling (1989) to analyze this association on a sample of workers in Singapore. The analysis shows intrinsic work ethic relates closer to organizational commitment than extrinsic work ethic. In general, despite using different samples in their investigations, all these studies have produced consistent results.

The impact of individual variables on work ethic and organizational commitment has also been examined. Using Wollack's *Work Values Survey on Palestinian Arabs*, Abboushi (1990) found occupation influenced employees' work values which relates to pride in work, job involvement, social status, and attitude toward earnings. Abboushi (1990) also found that employees' level of formal education has significant influence on pride in work, job involvement, and attitude toward earnings; while employees' age has significant influence on

the social prestige connotations of work. Employees' work experience on the other hand, was found to influence the work ethic of upward striving.

Using a modified version of Hofstede's Values Survey Module, Frick (1995) found that employees' educational fields and levels are the most important demographic variables that relate to work ethic considerations. The study also found occupational fields and levels relate significantly with work ethic. Ali, Falcone, and Azim (1995) study in the USA and Canada on the other hand, found work ethic differs across age, organizational and education levels. Dipboye and Anderson (1959) and Wijting, Arnold, and Conrad (1978) also reported a significant association between work ethic and education. Taylor and Thompson (1976) on the other hand, discovered a significant association between age and work ethic. While personality has been found to have a significant association with work ethic (Davidson, 1983); a significant relationship is also found between work ethic, tenure and work experience (Gomez-Mejia, 1983; Whelen, 1972).

However, there have been mix results on the study of work ethic across gender. Frick's (1995) study using Hofstede's Values Survey Module found that work ethic does not differ significantly across gender. Rowe and Snizek (1995) in their study also found no significant differences between males and females in terms of work ethic. Ali, Falcone, and Azim (1995) study in the USA and Canada on the other hand, found work ethic differs across gender. Mannheim (1993), using Wollack's Work Values survey instrument on 209 working men and 136 working women in a metropolitan area in Israel found that there were no differences between men and women in terms of their work ethic. Using Manhardt's Scale on a convenience sample of 29 males and 43 females from the southwestern part of Nigeria, Adeyemi-Bello (1994) also reported that both males and females in general have similar work ethics. However, when Manhardt's Scale was administered on a sample of 202 advanced undergraduate business students, Beutell and Brenner (1986) found that there were significant gender differences with females rating higher than males. Similarly, Fruehling (1980) also reported a significant association between work ethic and gender. Chusmir and Parker (1991) when using Rokeach's value survey scale to examine gender differences in ethic among managers also reported strikingly similar work ethic between women and men managers.

Researches on the relationship between gender and organizational commitment have also produced mixed results. Several studies have suggested that gender may affect employees' perceptions of organizational commitment (Porter, 2001; Mowday, Porter, & Steers, 1982; Mathieu & Zajac, 1990). However, most studies showed that there was no significant difference between males and females in regard of organizational commitment (Marsden, Kalleberg, & Cook, 1993). Study by Xiong and Francesco (2000) indicated that, except for position, other demographic variables, including gender, had no main affects on organizational commitment.

Research on work ethic using Islamic work ethics (IWE) scale is relatively new. The original IWE scale was developed by Ali (1988) thus only a few researches have since been recorded (see Ali, 1988, 1992; Yousef, 2000, 2001; Ali & Al-Kazemi, 2007). Yousef (2000) has used IWE to study the strength of the relationship between Islamic work ethics and various dimensions of organizational commitment. Using a sample size of 474 employees from 30 organizations in the United Arab Emirates, his study indicates the existence of a moderate positive relationship between Islamic work ethics and the following dimensions of commitment: affective, continuance and normative. Comparatively, affective commitment is reported to be more related to the work ethics than either normative or continuance commitments.

In another research Yousef (2001) uses a sample size of 425 Muslim employees to study the moderating effect of the Islamic work ethics on the relationships between the organizational commitment and the job satisfaction in several organizations in the United Arab Emirates (UAE). The result of the study revealed that IWE directly affected both the organizational commitment and the job satisfaction and that it moderated the relationship between these constructs.

Meanwhile Wahibur Rokhman (2010) studied the relationship of Islamic work ethic with job satisfaction, turnover intention, and organization commitment among employees of financial institution in Indonesia. Using a sample size of 49 employees from 10 institutions of Islamic microfinance the results show Islamic work ethics has positive effects on both job satisfaction and organizational commitment. Wahibur Rokhman's findings were supported by the study conducted by Nik Mu'tasim et al. (2006). Using a sample size of 227 employees from several banks, they found that there was a direct, positive and significant relationship between dimensions in organizational commitment and Islamic work ethic.

Based on the literature, this study sets to explore Islamic work ethic orientation among employees in broadcasting industry and its relationship with the three dimensions of organization commitment namely; affective, continuance and normative. These objectives are achieved through the following questions:

- (1) Do employees in the broadcasting industry have high orientation in Islamic work ethic and organization commitment?
- (2) Are there differences in Islamic work ethic orientation and organizational commitment among employees according to gender, age, job status and length of service categories?
- (3) Does Islamic work ethic correlate significantly with dimensions of organizational commitment?

Research Method

This descriptive study was conducted among employees in the broadcasting industry in Malaysia. Using the name list of employees in a government-owned broadcasting media, 100 questionnaires were randomly distributed among its Muslim employees. However, only 90 responded and were suitable to be used in the final analysis. Distribution of respondents and their demographic characteristics is shown in Table 1.

Table 1

Distribution of Respondents (N = 90)

Demographic factors	Frequency	Percentage (%)
Gender		
Male	23	26
Female	67	74
Total	90	100
Job status		
Junior support group	3	3.3
Senior support group	65	72.2
Junior management and professional group	13	14.4
Senior management and professional group.	9	10
Total	90	100
Age		
20-25 years	18	20
26-35 years	32	35.5
36-45 years	8	9
46-55 years	32	35.5
Total	90	100

(Table 1 continued)

Demographic factors	Frequency	Percentage (%)
Period of services		
Under 5 years	36	40
5-10 years	14	16
11-15 years	2	2
16-20 years	3	4
21-25 years	8	9
26 years above	26	29
Total	90	100

This study uses self-administered Islamic Work Ethic (IWE) and Organizational Commitment Questionnaire (OCQ) as the data collection technique. The use of IWE instrument to gauge work ethic for this study was simply because the majority of employees in Malaysian government agencies are Muslims. Islam being the official religion of Malaysia is one of the most influential factors that shaped Malaysian civil servants work value systems. Further, according to Nasr (1984), the Islamic work ethic deserves a serious inquiry because it is the ideal which Muslims seek to realize. Both these instruments have been validated by previous authors. According to Flynn, Schroeder, and Sakakibara (1994) an empirically-validated scale can be used directly in other studies in the field for different populations and for longitudinal studies. Nevertheless, in this study reliability test is still being carried out on these two instruments.

The original Islamic work ethic (IWE) instrument used to gauge respondents work ethic was developed by Ali (1988), and consisted of 46 items. The internal consistency reliability (Cronbach's Alpha) was reported as 0.89 (Ali, 1992). For the purpose of this study the shorter version of IWE was used. This instrument consisted of 17 items. The internal consistency reported for this scale was 0.89 (Yousef, 2000). For this study the alpha of internal consistency reliability is 0.82.

Meanwhile, organizational commitment was measured using Meyer and Allen's (1991) instrument. This instrument consists of 24 items. It has three subscales, namely affective, continuance, and normative. Each subscale has eight items. The internal consistency (Cronbach's alpha) for overall organizational commitment scale and for affective, continuance and normative subscales was reported as 0.89, 0.85, 0.88, and 0.79 respectively (Yousef, 2000). For this study, the alpha of overall reliability is 0.82 whereas affective, continuance and normative subscales are 0.91, 0.89, and 0.79 respectively.

In answering the question in IWE instrument respondents have to indicate their agreement or disagreement with each item on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The scores were averaged to yield a summary score reflecting the Islamic work ethic. A cut-off score of 70 was used to divide the respondents into low and high in Islamic work ethic orientation. The same procedure applies to organizational commitment. A cut-off score of 90 was used to divide the respondents into low or high in organizational commitment orientation. Since each subscale in the organizational commitment consists of eight items therefore the cut-off score to determine whether respondents are low or high on affective, continuance, and normative commitment is 30. In getting the respondents to participate they were assured of confidentiality and that participation was voluntary.

In enhancing respondents' respond to the questionnaire, every question in its original English version is accompanied with a Bahasa Malaysia translation. This was simply because most respondents speak only in Bahasa Malaysia. The Bahasa Malaysia translation was developed through careful translation and

back-translation techniques as suggested by Brislin (1970) and McGorry (2000). The 17-item IWE scale was first translated into Bahasa Malaysia and then back-translated into English by a bilingual expert. This process minimizes the discrepancies between the English and the Bahasa Malaysia measurements. This is consistent with Berry's (1980) suggestions that the goal of translation is to obtain instruments that elicit responses which convey similar meanings to members of various groups (i.e., "conceptual equivalence"). Phillips (1959) cautioned that a literal translation of an instrument is not sufficient for conveying the equivalent of an instrument in cross-cultural research but noted that a complete semantic equivalence in cross-cultural studies is a statistical fiction.

For analysis, this study uses descriptive statistics of frequencies and percentage. For research question 1, the overall means score is used as a basis to determine work ethic and organizational commitment orientation among respondents. For research question 2, independent sample comparison of means is used to see the differences while to test for significant differences *t*-test analysis and ANOVA test are used. For research question 3, correlation technique is used to gauge Islamic work ethic contribution towards organizational commitment.

Results and Discussions

Overall the result of this study shows that respondents ($N = 90$) recorded a relatively high means score of 73.80 ($SD = 6.48$) on the Islamic work ethic scale. Therefore, it is concluded that respondents have high orientation in Islamic work ethic. This can be interpreted that respondents strongly support and adhere to IWE. The positive orientation of respondents toward IWE is considered good for Malaysia as the country strives to achieve a high income nation status and vision 2020. As IWE is an orientation towards work and approaches work as a virtue in human's lives (Rizk, 2008) therefore, employees holding strongly to Islamic work ethic can help department heads to overcome work-related problems arising from attitude and behaviors of their staffs. Further, as work ethic has been positively linked to job satisfaction (Yousef, 2001; Koh & Boo, 2001; Viswesvaran & Deshpande, 1996; Vitell & Davis, 1990) and organizational commitment (Nik Mu'tasim et al., 2006) therefore assumption can be made that respondents are satisfied with their job and committed to their organization.

The finding of this study is also of importance as argued by Yandle (1992), that any decline in work ethic can lead to a lower levels of job performance; a higher level of absenteeism and turnover (Klebnikov, 1993; Shimko, 1992); and can also lead to an increase in counterproductive behavior ranging from unauthorized breaks to employee theft (Sheehy, 1990). Further as IWE has been defined as the set of moral principles that distinguish what is right from what is wrong in the Islamic context (Beekun, 1997); and that Yousef (2001) recognizes IWE as a principle way of avoiding unethical method of wealth accumulation therefore, employees holding high on IWE can help the Malaysian government in its fight against corruption and malpractices in all sectors—public and private.

Respondents' IWE orientation according to gender differences shows that female respondents score a little higher ($M = 74.27$, $SD = 6.43$) than the male respondents ($M = 72.43$, $SD = 6.59$). However, the differences is not significant ($t(88) = -1.173$, $p = 0.24$). This result support findings of Chusmir and Parker (1991), Adeyemi-Bello (1994), and Rowe and Snizek (1995) that both males and females employees in general have similar work ethic and that there was no significant differences between males and females in terms of work ethic.

Table 2 shows respondents' IWE orientation based on age, job status and length of service. In terms of age

group differences, the results show that the total mean score for respondents within the age group of 20 and 25 is $M = 73.89$ ($SD = 6.53$), age group of 26 and 35 is $M = 74.28$ ($SD = 6.44$), age group of 36 and 45 is $M = 74.50$ ($SD = 4.93$), and those of age group 46 and above is $M = 73.80$ ($SD = 7.03$). Results of the ANOVA test on the sample size ($N = 90$) show that there is no significant differences between the age groups on the Islamic work value scale ($F_{(3, 86)} = 0.21, p = 0.88$). The findings of this study however do not support the findings of Taylor and Thompson (1976) and Ali, Falcone, and Azim (1995) that found there was a significant association between age and work ethic.

Table 2

Respondents' IWE Mean Score According to Demographic Factors (N = 90)

Demographic factors	Mean (M)	SD
Age		
20-25 years old	73.89	6.53
26-35 years old	74.28	6.44
36-45 years old	74.50	4.93
46 and above	73.80	7.03
Job status		
Junior support group	76.0	14.57
Senior support group	73.51	13.37
Junior management group	73.46	11.42
Senior management group	75.67	14.01
Length of service		
under 5 years	74.25	13.60
5-10 years	72.79	13.43
11-15 years	74.50	9.90
16-20 years	77.00	8.96
21-25 years	76.38	7.45
26 years above	72.38	11.90

In contexts of job status the results of this study show a relatively high mean score of Islamic work ethic for all employees in the category. However, the junior support group have a slightly higher mean score of $M = 76.0$ ($SD = 14.57$) and followed by the senior management group with a mean score of $M = 75.67$ ($SD = 14.01$). The mean score for senior support group is $M = 73.51$ ($SD = 13.37$), and junior management group is $M = 73.46$ ($SD = 11.42$). Results of the ANOVA test on the sample size ($N = 90$) however, show that there is no significant differences between the job status groups on the Islamic work value scale ($F_{(3, 86)} = 0.412, p = 0.75$). Thus, this study concludes that there is no significant differences in the level of Islamic work value among respondents according to job status. Therefore, whether respondents are in the category of management group or support group the results show that they are in strong support and adhere to Islamic work value.

The results of this study also show that all employees irrespective of their length of service have a relatively high mean score in the Islamic work ethic scale. For those who have served below 5 years the mean score is $M = 74.25$ ($SD = 13.60$), 5 to 10 years is $M = 72.79$ ($SD = 13.43$), 11 to 15 years is $M = 74.50$ ($SD = 9.90$), 16 to 20 years is $M = 77.00$ ($SD = 8.96$), 21 to 25 years is $M = 76.38$ ($SD = 7.45$) and lastly those who have served for more than 26 years have a mean score of $M = 72.38$ ($SD = 11.90$). Result of the ANOVA test on the sample size ($N = 90$) however, shows that there is no significant differences among the length of service category on the Islamic work ethic scale ($F_{(5, 84)} = 0.794, p = 0.56$). Therefore, regardless of number of years in service, the results of this study show that respondents have strong support and adhere to Islamic work value. The findings of this study however

do not support the findings of Gomez-Mejia (1983) and Whelen (1972) that there is a significant relationship between work ethic and tenure.

In the context of organizational commitment, respondents ($N = 90$) overall mean score is 79.40 ($SD = 13.18$) thus can be consider as moderate. Within the dimension in organizational commitment, the mean for *Affective* dimension is 30.32 ($SD = 5.48$), *Continuance* is 27.18 ($SD = 5.78$) and *Normative* is 21.90 ($SD = 4.09$). In the context of gender differences the mean score for *Affective* commitment for male is 26.09 ($SD = 3.13$) while female is 26.43 ($SD = 5.22$). For *Continuance* dimension male mean score is 26.39 ($SD = 4.29$) and female is 27.45 ($SD = 6.21$). The mean score for *Normative* dimension of male respondents is 21.48 ($SD = 2.83$) and female is 22.04 ($SD = 4.45$). The results of significant test for *Affective* commitment is ($t(88) = -0.299, p = 0.765$), *Continuance* is ($t(88) = -0.755, p = 0.453$), and *Normative* is ($t(88) = -0.571, p = 0.569$) and are not significant. Therefore, it can be concluded that there are no significant differences in respondents orientation within the dimension of affective, continuance and normative of organizational commitment. Overall, respondents' orientation towards organizational commitment is considered moderate and not significant.

Table 3 shows respondents' orientation toward organizational commitment according to age, job status and tenure. Mean score for all dimensions within organizational commitment with regard to individual variables are moderate.

Table 3

Respondents' Organizational Commitment Means Score According to Demographic Factors (N = 90)

Demographic factors	Affective		Continuance		Normative	
	Mean (M)	SD	Mean (M)	SD	Mean (M)	SD
Age						
20-25 years old	24.7	4.45	27.9	6.26	20.8	4.11
26-35 years old	25.6	5.07	27.9	6.22	22.3	4.52
36-45 years old	26.5	4.89	27.8	6.43	21.0	4.18
46 and above	28.0	4.24	25.9	4.88	22.3	3.6
Job status						
Junior support group	29.0	5.57	33.0	5.57	23.3	3.06
Senior support group	26.4	4.80	27.2	5.67	21.9	4.36
Junior management group	25.4	4.97	27.8	5.31	21.9	3.11
Senior management group	26.6	4.28	24.1	6.39	21.3	3.97
Length of service						
under 5 years	24.9	4.64	28.2	5.81	21.8	4.07
5-10 years	25.4	4.43	26.1	6.20	20.4	4.85
11-15 years	20.0	1.41	20.0	7.07	17.5	0.71
16-20 years	31.3	3.30	35.3	3.40	26.8	2.50
21-25 years	28.9	3.76	25.4	2.72	21.8	2.77
26 years above	27.9	4.43	26.2	5.25	22.5	3.77

Results of the ANOVA test on age groups sample size ($N = 90$) show that differences are not significant may it be on *Affective* commitment ($F_{(3, 86)} = 2.39, p = 0.075$); *Continuance* commitment ($F_{(3, 86)} = 0.798, p = 0.498$), and *Normative* commitment scale ($F_{(3, 86)} = 0.81, p = 0.49$). For job positions the differences between the dimensions within organizational commitment are also not significant; *Affective* commitment ($F_{(3, 86)} = 0.488, p = 0.69$); *Continuance* commitment ($F_{(3, 86)} = 1.97, p = 0.125$), and *Normative* commitment ($F_{(3, 86)} = 0.177, p = 0.912$). However for length of service the results while on *Normative* scale the differences are not significant ($F_{(5, 84)} = 2.22, p = 0.06$) but on *Affective* and *Continuance* scales the differences are significant ($F_{(5, 84)} = 3.94, p =$

0.003) and ($F_{(5, 84)} = 3.13, p = 0.01$) respectively.

The probable causes for this moderate orientation may be due to factors involving benefits and constraints in exploring one's own potential. Being a government-owned entity, one cannot expect to enjoy lucrative benefits as offered by the private sector. Due to limited budget government agencies also suffer constraints in term of technology and together with too many guidelines to adhere to, these in return curbs employees' creativity to explore their true potentials.

As for the relationship between Islamic work values and dimensions within organizational commitment the results show that the relationship is moderate however positive and significant. Islamic work values significantly correlated with *Affective* dimension ($r = 0.48, p < 0.05$); with *Continuance* dimension ($r = 0.32, p < 0.05$), and with *Normative* dimension ($r = 0.42, p < 0.05$).

The results of this study show that while respondents are high in Islamic work ethic orientation but score moderately on organizational commitment. Nonetheless there is a moderate but positive and significant relationship between Islamic work value with *Affective*, *Continuance*, and *Normative* commitment. These findings are in support of the theoretical foundation on which Islamic work ethic is being developed. Since work value takes root from religion therefore being Muslim; respondents show high orientation towards Islamic work value. This is simply due to the fact that developments of individual's values are very much influenced by the religion he or she professes. Religion provides the paradigm of what is good and what is bad, and the do's and the don'ts. All Muslim regardless of race or sex will strive to be good Muslims. In the Quran, Allah s.w.t says:

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. (Al-Quran, 49, p. 13)

Since IWE takes its root from the Quran therefore, an individual Muslim employee regardless of gender, marital status, age, job status and length of service who hold strong in Islamic faith will also have a high orientation in Islamic work values. In the context of relationship between Islamic work value and organizational commitment the findings of this study are in support of findings done by Yousef (2000), Wahibur Rokhman (2010) and Nik Mu'tasim et al. (2006).

Limitation

The results of this study should be viewed with caution. Since this study involves a small sample size, therefore it has a limited ability to be generalized to the population. To this extent this study cannot truly reflect that these respondents represent the whole population of Malaysian employees in the broadcasting industry. However, the results of this study are reflective of the Islamic work value and organizational commitment of the respondents as they advance into their career. This work ethic should also be reflective of the community in which they live, i.e., an Islamic community. Also, since the data being reported came from questionnaire surveys therefore, several other limitations are associated with it such as general issues of questionnaire understandability and readability, scaling issues, and measurement errors. Furthermore, there is no assurance that the respondents' responses are a true reflection of their ethical judgments for some of the respondents could have provided socially desired answers.

Conclusion

The exploration of IWE and organizational commitment among employees of a broadcasting organization is intended only to show a general idea of an employee's attitude towards work and their organization, rather than provide information about how he or she views his or her job and organization or the reasons behind it. This study indicates that respondents have a high orientation in Islamic work ethics but moderate in organizational commitment. Future research should examine the Islamic work ethics among Malaysian employees in other industries and using a larger and representative sample size. Future studies should also apply IWE to non-Muslim and other ethnic in Malaysia in order to find whether Islamic work ethic scale can be secularized.

References

- Abboushi, S. (1990). Impact of individual variables on the work values of Palestinian Arabs. *International Studies of Management and Organization*, 20(3), 53-68.
- Adeyemi-Bello, T. (1994). Work values of males and females: A developing country's example. *International Journal of Management*, 11(4), 940-945.
- Ali, J. A., & Al-Kazemi, A. (2007). Managerial problems in Kuwait. *Journal of Management Development*, 21(5), 366-375.
- Ali, J. A. (1988). Scaling an Islamic work ethic. *The Journal of Social Psychology*, 128(5), 575-583.
- Ali, J. A. (1992). Islamic work ethic in Arabia. *Journal of Psychology*, 126(5), 507-517.
- Ali, J. A. (2005). *Islamic perspectives on management and organization*. United Kingdom: Edward Elgar Publishing.
- Ali, J. A., Falcone, T., & Azim, A. A. (1995). Work ethic in the USA and Canada. *Journal of Management Development*, 14(6), 26-34.
- Beekun, R. (1997). *Islamic business ethics*. IIIT, Herndon, Virginia, U.S.A.
- Beit-Hallahmi, B. (1979). Personal and social components of the Protestant ethic. *Journal of Social Psychology*, 109, 263-267.
- Berry, J.W. (1980). Introduction to methodology. In H. Triandis & J. W. Berry (Eds.), *Handbook of cross-cultural psychology* (Vol. 2, pp. 1-28). Boston: Allyn & Bacon.
- Beutell, N. J., & Brenner, O. C. (1986). Sex differences in work values. *Journal of Vocational Behavior*, 28(1), 29-41.
- Brislin, R. (1970). Back translation for cross-cultural research. *Journal of Cross Cultural Psychology*, 1, 185-216.
- Cameron, P. (1969). Attitudes toward capitalism among Protestants and Catholics. *Journal for the Scientific Study of Religion*, 8, 165-166.
- Cherrington, D. (1980). *The work ethic: Working values and values that work*. New York: AMACOM.
- Chusmir, L. H., & Parker, B. (1991). Gender and situational differences in managers' values: A look at work and home lives. *Journal of Business Research*, 23, 323-335.
- Davidson, N. (1983). The relationship between self-esteem and vocational needs, job satisfaction and counseling outcome (Unpublished doctoral dissertation, University of Minnesota).
- Dipboye, W. J., & Anderson, W. F. (1959). The ordering of occupational values by high school freshman and seniors. *Personnel and Guidance Journal*, 38, 121-124.
- Elizur, D., Borg, I., Hunt, R., & Magyaribeck, I. (1991). The structure of work values: A cross-cultural comparison. *Journal of Organisational Behavior*, 12, 21-38.
- Flynn, B., Schroeder, R., & Sakakibara, S. (1994). A framework for quality management and associated instrument. *Journal of Operations Management*, 11, 339-366.
- Frick, H. L. (1995). The relationships of national culture, gender and occupation to the work values of employees of an international organization. *Journal of International Business Studies*, 26(3), 673.
- Fruehling, R. T. (1980). Vocational needs and their life-history correlates for high school students (Unpublished doctoral dissertation, University of Minnesota).
- Giorgi, L., & Marsh, C. (1990). The protestant work ethic as a cultural phenomenon. *European Journal of Social Psychology*, 20, 499-517.
- Gomez-Mejia, L. R. (1983). Sex differences during occupational socialization. *Academy of Management Journal*, 26, 492-499.
- Hitt, W. (1990). *Ethics and leadership: Putting theory into practice*. Columbus: Battle Memorial Institute.
- Jones, H. B. Jr. (1997). The protestant ethics: Weber's model and the empirical Literature. *Human Relations*, 50(7), 757-778.
- Kidron, A. (1978). Work values and organizational commitment. *Academy of Management Journal*, 21(2), 239-247.
- Klebnikov, P. (1993, May 24). The Swedish disease. *Forbes*, 78-80.

- Koh, H. C., & Boo, E. H. (2001). The link between organizational ethics and Job satisfaction: A study of managers in Singapore. *Journal of Business Ethics*, 29, 309-324.
- Marsden, P., Kalleberg, A., & Cook, C. (1993). Gender differences in organizational commitment. *Work and Occupations*, 20, 368-390.
- Mathieu, J. E., & Zajac, D. M. (1990). A review and meta-analysis of the antecedents, correlates, and consequences of organisational commitment. *Psychological Bulletin*, 108(2), 171-194.
- McGorry, S. (2000). Measurement in a cross-cultural environment: Survey translation issues. *Qualitative Market Research: An International Journal*, 3, 74-81.
- Meyer, J. P., & Allen, N. J. (1991). A tree-component conceptualization of organizational commitment. *Human Resource Management Review*, 1, 61-89.
- Mowday, R. T., Porter, L. W., & Steers, R. M. (1982). *Employee-organization linkages: The psychology of commitment, absenteeism and turnover*. New York: Academic Press.
- Nasr, S. H. (1984). Islamic work ethics. *Hamdard Islamicus*, 7(4), 25-35.
- Nik Mu'tasim, A. R., Nordin, M., & Abdullah, S. O. (2006, January-June). The relationship between Islamic work ethics and organisational commitment: A case analysis. *Malaysian Management Review*, 41(1).
- Noe, R. A., Hollenberck, J. R., Gerhart, B., & Wright, P. M. (2000). *Human resource management: Gaining a competitive advantage*. Boston: Irvin McGraw-Hill Higher Education.
- Pascarella, P. (1984). *The new achievers: Creating a modern work ethic*. New York: Free Press.
- Phillips, H. (1959). Problems of translation and meaning in field-work. *Human Organization*, 18, 184-192.
- Porter, D. (2001). Gender differences in managers' conceptions and perceptions of commitment to the organization. *Sex Roles*, 45, 375-384.
- Putti, J. M., Aryee, S., & Ling, T. K. (1989). Work values and organizational commitment: A study in the Asian context. *Human Relations*, 42, 275-288.
- Ray, J. J. (1982). The protestant ethic in Australia. *Journal of Social Psychology*, 116, 127-138.
- Rizk, R. R. (2008). Back to basics: An Islamic perspective on business and work ethics. *Social Responsibility Journal*, 1/2, 246-254.
- Rowe, R., & Snizek, W. E. (1995). Gender differences in work values-perpetuating the myth. *Work and Occupations*, 22(2), 215-229.
- Shimko, B. W. (1992, May-June). Pre-hire assessment of the New York force: Finding wheat (and work ethic) among the chaff. *Business Horizons*, 60-65.
- Sheehy, J. W. (1990). New work ethic is frightening. *Personnel Journal*, 69(6), 28-36.
- Saks, A. M., Mudrack, P. E., & Ashforth, B. E. (1996). The relationship between the work ethic, job attitudes, intentions to quit, and turnover for temporary service employees. *Canadian Journal of Administrative Sciences*, 13(3), 226-236.
- Taylor, R. N., & Thompson, M. (1976). Work value systems of young workers. *Academy of Management Journal*, 19, 532-536.
- Viswesvaran, C., & Deshpande, S. P. (1996). Ethics, success, and job satisfaction: A test of dissonance theory in India. *Journal of Business Ethics*, 15, 1065-1069.
- Vitell, S. J., & Davis, D. L. (1990). The relationship between ethics and job satisfaction: An empirical investigation. *Journal of Business Ethics*, 9, 489-494.
- Wahibur Rokhman. (2010). The effect of Islamic work ethics on work outcomes. *EJBO Electronic Journal of Business Ethics and Organization Studies*, 15(1). Retrieved from <http://ejbo.jyu.fi/>
- Weber, M. (1958). *The protestant ethic and the spirit of capitalism* (T. Parsons, Trans.). New York: Charles Scribner's Sons (Original work published as two separate essays, 1904-1905).
- Wijting, J. P., Arnold, C. R., & Conrad, K. A. (1978). Generational differences in work values between parents and children and between boys and girls across grade level 6, 9, 10 and 12. *Journal of Vocational Behavior*, 12, 245-260.
- Wollack, S., Goodale, J., Wijting, J., & Smith, P. (1971). Development of the survey of work values. *Journal of Applied Psychology*, 55, 331-338.
- Whelen, R. M. (1972). The effects of part-time employment on vocational need patterns of students (Unpublished doctoral dissertation, University of Minnesota, MN).
- Xiong, C., & FrancESCO, A. (2000). Employee demography, organizational commitment, and turnover intentions in China: Do cultural differences matter? *Human Relation*, 53(6), 869-882.
- Yandle, B. (1992, September). Does anyone still care? *Supervision*, 14-16.
- Yousef, D. A. (2000). Organisational commitment as a mediator of the relationship between Islamic work ethic and attitudes toward organizational change. *Human Relations*, 53(4), 513-537.
- Yousef, D. A. (2001). Islamic work ethic—A moderator between organisational commitment and job satisfaction in a cross-cultural context. *Personnel Review*, 30(2), 152-165.