

Critical review of Islamic work ethic literature across diverse organization and its future direction

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Abstract

This research systematically evaluates the literature on Islamic Work Ethics (IWE) and divides it into several topics, i.e., leadership, organization, employee behavior, and employee performance. Furthermore, this research highlights the application of Islamic Work Ethics in various organizations. Using a qualitative design, this research applies a Systematic Literature Review to analyze 62 Scopus-indexed articles. The articles analyzed are articles with quantitative research that provide empirical evidence of the influence and cause-and-effect relationships of implementing Islamic Work Ethics in various organizations. Islamic Work Ethics has been implemented in almost all organizational sectors, both government and non-government, as well as public and private organizations. The outcomes of implementing Islamic Work Ethics depend on the type of organization and its members' level of Islamic Work Ethics. The findings show that the subtopics of organizational commitment and organizational citizenship behavior and their causal relationships with IWE are more closely related than other topics. This research only involves articles with quantitative methods for analysis. However, it is very important to see the impact of implementing Islamic Work Ethics in various organizations.

Keywords: Islamic work ethic, Organization, Systematic literature review, Future direction

Abstrak

Penelitian ini secara sistematis mengevaluasi literatur tentang Etos Kerja Islami (IWE) dan membaginya ke dalam beberapa topik, yaitu kepemimpinan, organisasi, perilaku karyawan, dan kinerja karyawan. Lebih lanjut, penelitian ini menyoroti penerapan Etos Kerja Islami di berbagai organisasi. Dengan menggunakan desain kualitatif, penelitian ini menerapkan *Systematic Literature Review* untuk menganalisis 62 artikel yang terindeks Scopus. Artikel yang dianalisis adalah artikel dengan penelitian kuantitatif yang memberikan bukti empiris tentang pengaruh dan hubungan sebab-akibat penerapan Etos Kerja Islami di berbagai organisasi. Etos Kerja Islami telah diimplementasikan di hampir semua sektor organisasi, baik pemerintah maupun non-pemerintah, serta organisasi publik dan swasta. Hasil dari penerapan Etos Kerja Islami bergantung pada jenis organisasi dan tingkat Etos Kerja Islami para anggotanya. Temuan menunjukkan bahwa subtopik komitmen organisasi dan perilaku kewargaan organisasi serta hubungan sebab akibatnya dengan IWE lebih erat kaitannya dibandingkan dengan topik lainnya. Penelitian ini hanya melibatkan artikel dengan metode kuantitatif untuk analisis. Namun, sangat penting untuk melihat dampak dari penerapan Etos Kerja Islami di berbagai organisasi.

Kata kunci: Etos kerja islami, Organisasi, Systematic literature review, Pengembangan lanjut

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1. Introduction

This research critically evaluates Islamic Work Ethics in various literature and the position of Islamic Work Ethics in an organization. Islamic Work Ethics is an important discussion in Islamic leadership, where Islamic Work Ethics is a prominent aspect that differentiates ordinary leadership from Islamic leadership (Mohammad & Quoquab, 2016). We can find many articles discussing Islamic Work Ethics in various publications, including Scopus. Researchers see the importance of evaluating Islamic Work Ethics through previous research, the important implications, and what research gaps can be developed further. The aim is to provide an understanding of research results published in reputable international journals and lessons that stakeholders can learn, especially researchers and practitioners in an organization in the future.

Islamic Work Ethics (IWE) has recently become popular. Publications on the Scopus database show that research on Islamic Work Ethics started in 1988. Over the past 5 years, the number of publications on Islamic Work Ethic has continued to increase, indicating that Islamic Work Ethic is gaining attention. The number of documents with the keyword "Islamic Work Ethic" from 2019-2024 is 135 documents (61% of all existing documents), while the number of publications from 1988 - 2018 is 85 documents. Until 2024, the number of publications with the keyword "Islamic Work Ethic" in the Scopus database is 220 documents. The conversation of IWE centered on enhancing interpersonal interactions. IWE exemplifies good ethics, as illustrated by the Prophet Muhammad's (PBUH) teachings, which Muslims must follow in their daily commercial endeavors rather than only religious practices and rituals. Morality requires IWE. IWE is a system of moral principles that decide what is good and wrong within an Islamic framework, based on the Qur'an and Sunnah and is closely tied to Islamic values, beliefs, and practices. Since the early days of Islam, Muslims have offered a distinct vision of labor and developed specialized conceptions of work ethics (Ali & Al-Owaihan, 2008). Perhaps their representation of the work ethic and behavior they championed has deepened their faith and fostered social and economic transformation uncommon in the Arab Peninsula, where the Islamic religion first evolved. Indeed, the positive perspective of work at the time was a novel development in keeping with modern thought.

Islamic Work Ethics (IWE) has yet to be understood or addressed in management and organization studies. Management scholars need access to the wealth of Islamic literature relating to businesses and organizations. The existence of thoughts that continue to develop, especially in the publication of articles, can provide understanding regarding Islamic Work Ethics. However, as far as researchers can see, there has yet to be much evaluation of Islamic Work Ethics. Ali & Al-Owaihan (2008) critically reviewed Islamic Work Ethics in a cultural and political context and linked it to the religion adhered to by people who work in organizations. However, the weakness of this research is that it was conducted in 2008, where it is possible that the study of Islamic Work Ethics was not as extensive as it is today. Thus, a re-evaluation of literature related to Islamic Work Ethics is needed. Avci et al. (2023) critically evaluated Islamic Work Ethics using content analysis with data sources obtained from the Web

of Science (WOS), totaling 32 articles. This research complements previous research by analyzing data from the Scopus database, which shows more literature on Islamic Work Ethics, where this research evaluates 62 articles. The Scopus database was chosen because Scopus-indexed journals have a strict selection in publishing their articles, which must go through peer review and/or blind review. In addition, the Scopus database has a broader coverage than other journal databases. Although there are more than 62 articles with the keyword Islamic Work Ethic, but not all of them focus on discussing the Islamic Work Ethic. Therefore, this research focuses on publications that specifically discuss Islamic Work Ethic. In addition, this research conducted screening such as limiting the year of publication, removing documents published in journals, and only involving publications with article types.

The Islamic Work Ethics literature was evaluated by Caniago et al. (2023), who analyzed accounting behavior problems and tried to solve them using Islamic work ethic principles. Suib & Said (2017) analyzed Islamic work ethic behavior in the service industry using a systematic literature review. Alifah & Sukmawati (2022) analyzed the Islamic work ethic in Sharia Banks using a systematic literature review. With this, this research is more specific to one field and one organization, while this research more broadly discusses clusters related to Islamic Work Ethics. This research systematically evaluates the literature on Islamic Work Ethics and divides it into several topics: leadership, organization, employee behavior, and employee performance. The determination of this topic is based on the most commonly used keywords in discussing Islamic Work Ethic.

The research question is, "To what extent is Islamic Work Ethics discussed in published articles?" The researcher has several questions (RQ / Research Question) to answer to the following problem formulation. RQ1. What has previous research found about Islamic work ethics on the topic of Leadership, Employee Performance, Employee Behaviour, and Organization? RQ2. What are the future implications of previous research findings for researchers and other stakeholders learning about Islamic Work Ethics practices? RQ3. How are research gaps identified, and what topics have not been covered in Islamic Work Ethics?

2. Research Method

A systematic literature review (SLR) is used in this study. This study refers to the work of Sukmana (2020). A systematic literature review is a methodical approach to identifying relevant studies, compiling summaries, critically evaluating methods, and providing insights and recommendations for future research. This study examines Islamic Work Ethics in the literature and the role of Islamic Work Ethics in an organization. Islamic Work Ethics is an important discussion in Islamic leadership, where Islamic Work Ethics is a prominent aspect that distinguishes ordinary leadership from Islamic leadership. Researchers recognize the significance of evaluating Islamic Work Ethics based on previous research on the important implications. This study used 62 articles from Scopus Q1-Q3 journals. As a result, the type of data used is secondary

data. Articles are only indexed by Scopus Q1-Q3 to capture high-quality articles so that research results are comprehensive and trustworthy.

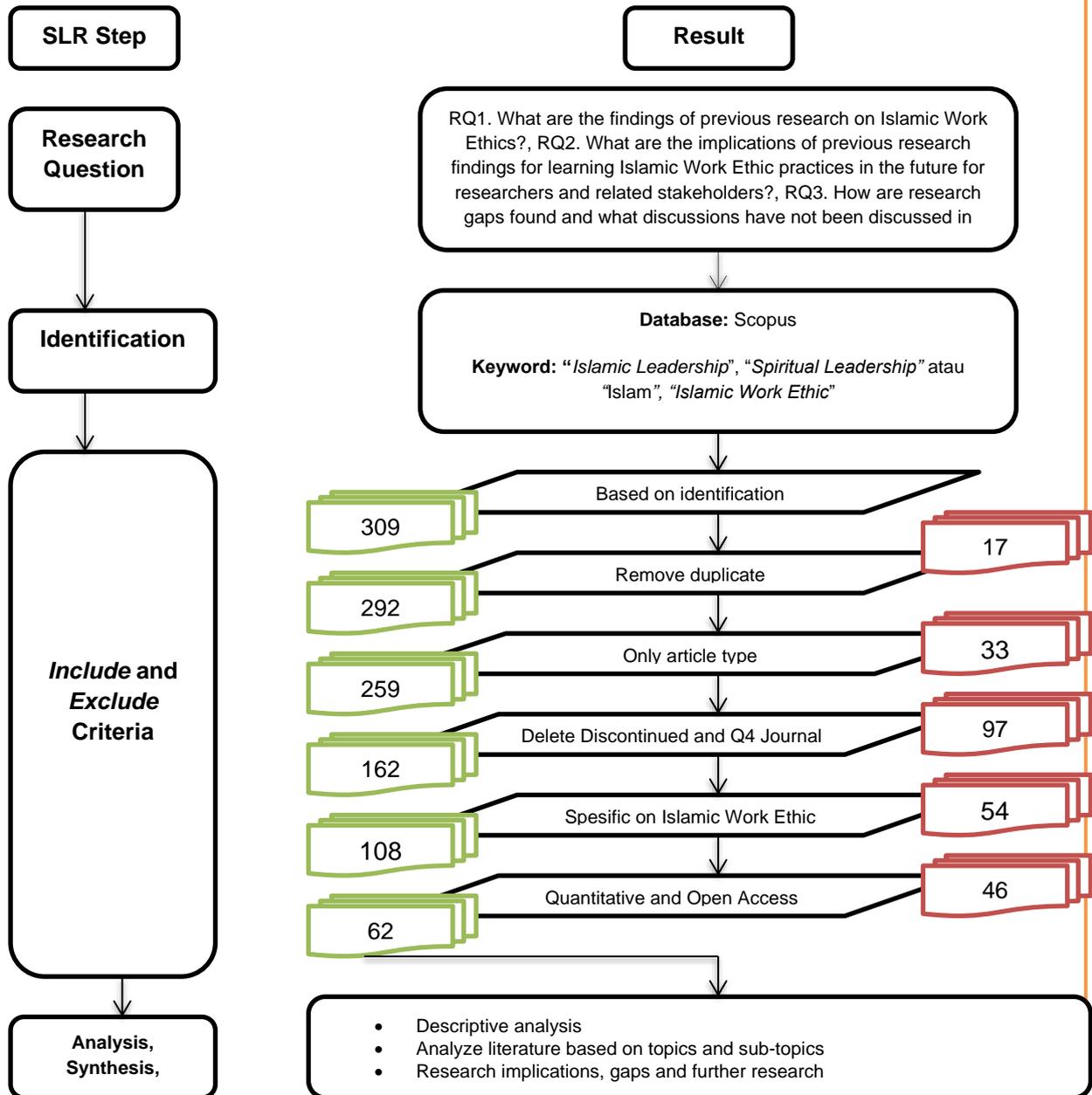


Figure 1. Research Stages

Source: (Rejeb et al., 2022), Modified by Author(s) (2024)

This research went through several stages (see Figure 1). In the first stage, the researcher determines the formulation of the research problem. Second, researchers filtered data by using keywords including "Islamic Leadership," "Spiritual Leadership," "Islam," and "Islamic Work Ethics". The selection of these keywords is based on several points. Islamic Work Ethics is closely related to leadership, where leaders in the Islamic context are expected to perform their duties reasonably, honestly, and responsibly, forming a solid organizational culture. Spiritual Leadership is also relevant as the Islamic work ethic has a significant spiritual dimension, and spiritual leadership can improve employee performance and well-being by emphasizing a balance

between work and spiritual life. The keyword Islam is used to cover the primary sources from which the principles of Islamic work ethics are derived, including the Quran and Hadith, as well as to illustrate the diversity of practices across different organizational contexts in the Islamic world. Finally, Islamic Work Ethics is the core of this research, which focuses on the application and interpretation of Islamic work ethics in various organizations, helping to build a conceptual framework for reviewing existing literature and identifying research gaps and future directions.

Third, remove duplicate data caused by variations in the keywords used. 17 of the 309 data obtained were the same, resulting in 292 data that could be analyzed. Fourth, researchers restrict the data type to only articles. 33 data items were removed, leaving 259 articles for analysis. Fifth, researchers chose articles from Q1-Q3 journals and deleted articles from discontinued and Q4 journals. Journals that have been discontinued do not have strict article selection policies and often publish articles without peer review, so the information's validity could be improved. Researchers did not include articles published in Q4 ranking journals because publication selection in Q4 is easy and does not follow a strict process, and they are generally newly established journals. During the fourth selection stage, 97 articles were removed, leaving 162 for analysis. Sixth, only analyze articles that primarily discuss "Islamic Work Ethics" and exclude journals that discuss Islamic leadership in other areas. There were 54 deleted articles, leaving 108 discussing Islamic Work Ethics. Finally, only quantitative and open-access papers were examined in 62 articles.

4. Results and Discussion

4.1. Results

This study examines 62 articles on Islamic work ethics or "Islamic Work Ethics" published in reputable international journals indexed by Scopus between 2000 and 2023. This is done to highlight high-quality scientific articles with significant research

Table 1. Number of Published Articles by Year and Quartile

Year	Article	Quartil	Article	Year	Article	Quartil	Article
2000	2	Q1	40	2015	2		
2001	1	Q2	12	2016	1		
2007	1	Q3	10	2017	5		
2009	1			2018	3		
2010	2			2019	8		
2011	1			2020	4		
2012	1			2021	10		
2013	1			2022	10		
2014	1			2023	8		
Total				Total	62		62

Source: Scopus (2023), compiled by the author (2024)

implications. According to Table 1, the years with the most publications are 2021 and 2022, with 10 articles each, followed by 2019 and 2023, with 8 articles each. More articles were published in Quartile 1 (Q1) due to the importance of Islamic Work Ethics research.

Based on Table 2, Islamic Work Ethics articles are evenly published in various journals. The journals that dominate Islamic Work Ethics articles are the Journal of Business Ethics, International Journal of Islamic and Middle Eastern Finance and Management, Personnel Review, Sustainability (Switzerland), and Asian Journal of Business Ethics.

Table 2. Articles Published in Various Journals

Journal	Article
Journal of Business Ethics	5
International Journal of Islamic and Middle Eastern Finance and Management	3
Asian Journal of Business Ethics	3
Personnel Review	3
Sustainability (Switzerland)	3
Other 41 Journals	45
Total	62

Source: Scopus (2023), compiled by the author (2024)

Articles about Islamic Work Ethics that take a quantitative approach are more related to leadership, organization, employee behavior, and employee performance (see Table 3). With 13 articles, research on Islamic Work Ethics and Organizational Commitment is a popular sub-topic, followed by Islamic Work Ethics and Organizational Citizenship Behavior with 10 articles.

Table 3. Topics and Sub-Topics for Publication of Islamic Work Ethics Articles

Topic	Sub Topic	Article
Leadership	Leadership Style	7
	Abusive Supervision	3
Organizational	Organizational Commitment	13
	Organizational Citizenship Behaviour	10
	Organizational Performance	2
	Organizational Justice	7
	Organizational Culture	2
	Organizational Identification	1
Employee Behaviour	Knowledge Sharing Behaviour	4
	Counterproductive Work Behaviors	3
	Turnover Intention	3
	Work Engagement	1
Employee Performance	Employee Performance	7
	Sustainability Performance	2
	Creativity and Innovation	6
	Job Satisfaction	5

Source: Scopus (2023), compiled by the author (2024)

The grand theories that were more widely used in the 62 articles analyzed were Social Exchange Theory (SET) with 10 articles, Conservation of Resources Theory (COR) with 6 articles, and Weber's Theory with 5 articles (see Figure 2). In contrast, 16 articles did not mention the grand theory. Social Exchange Theory is a theory in

social science that explains how social interactions between individuals are based on exchanging resources that are considered valuable. In the context of Islamic Work Ethic, Social Exchange Theory is used to explain how Islamic ethical values can influence interactions between organizational members in the workplace. The theory differs from the Conservation of Resources (COR) Theory, which explains how individuals maintain their resources and respond to the stress of maintaining them. In research with Islamic Work Ethic, COR is used as a foundation to see how the teachings in Islamic Work Ethic, such as the teachings to be patient, work earnestly, and trust in God, become a guide in managing resources and managing stress for individuals in the organization. On the other hand, Weber's Theory is used to understand how certain values and principles influence organizational culture, structure, and managerial practices.

The PLS-SEM, regression, and AMOS-SEM methods are the three most commonly used to provide empirical evidence of the causal relationship of Islamic work ethics in various organizational settings (see Figure 3).

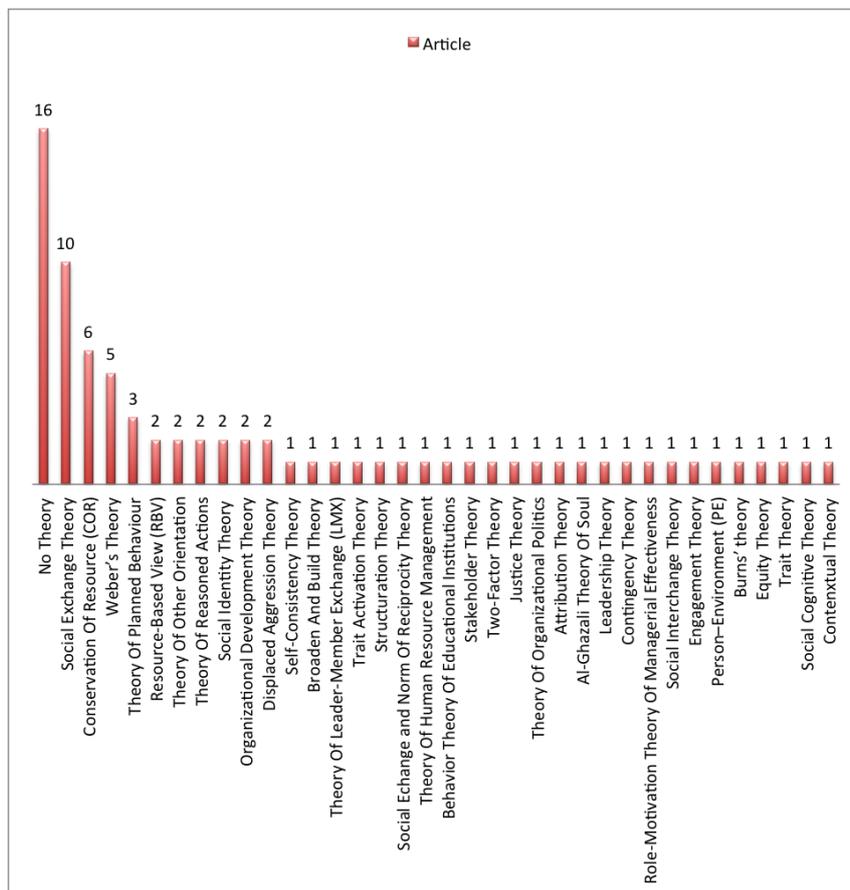


Figure 2. Grand Theory in Islamic Work Ethics's Article
Source: Compiled by the Authors (2024)

Analysis shows that the previous article was conducted on employees who served as leaders or subordinates in public and private organizations with both government and non-government organization status. Previous research analyzed organizations that carry out work in conventional and sharia finance, health, education, tourism, engineering, agribusiness, MSMEs, information and telecommunications, the aviation

industry, transportation, and construction in the form of manufacturing or services. The context of Islamic Work Ethics in various organizational settings is discussed in the discussion section.

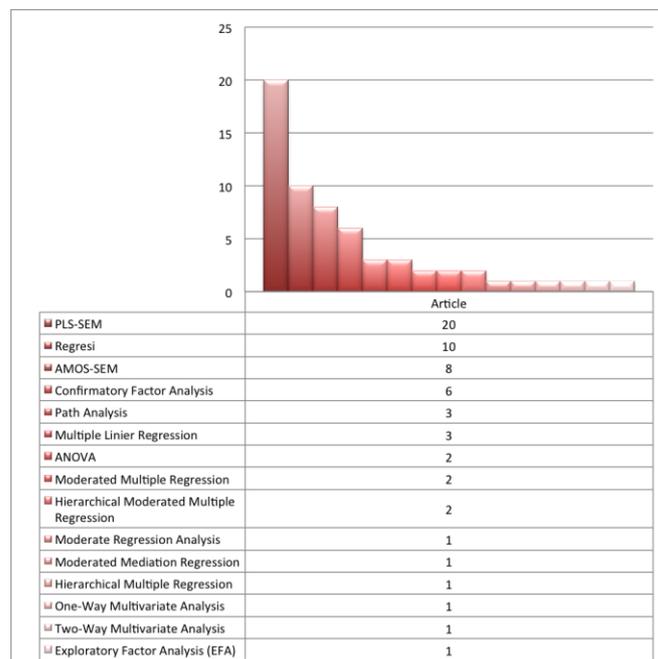


Figure 3. Methods Used in Previous Article of Islamic Work Ethics
Source: Compiled by the Authors (2024)

4.2. Discussion

Leadership

Leadership Style, Important Lessons and Further Research

Implementing the work ethic will improve transformational leadership capabilities, particularly in Islamic financial sector organizations (Rokhman et al., 2011). However, these findings contradict those of Javed et al. (2020), who examined organizations in the information and communication sectors and discovered that Islamic work ethics do not mediate the relationship between transformational leadership and managerial effectiveness. A transactional leadership style mediated by an Islamic work ethic will increase managerial effectiveness in organizations in the information and communication sector (Javed et al., 2020). Qasim et al. (2021) emphasized the importance of leaders making moral and ethical decisions to improve employee performance and productivity.

The Islamic work ethic is one of the moral and ethical standards. In the banking case, Nazir et al. (2022) stated that a servant leadership style based on an Islamic work ethic can boost employee job and life satisfaction. Raja et al. (2020) state that despotic leadership reduces work performance and is strengthened when the Islamic work ethic is widely applied. Clercq et al. (2018) discovered that Islamic work values were positively related to helping behaviour in five financial organizations, three manufacturing organizations, and two educational organizations and that this relationship was stronger when employees experienced despotic leadership because

these values motivated them to protect their coworkers from the difficulties created by such leadership. This is also relevant to Purnama et al. (2021) study of educational organizations that use the Islamic boarding school concept.

Leaders who use transformational leadership in the Islamic finance sector, particularly Islamic Microfinance, can increase the implementation of the Islamic work ethic, resulting in member empowerment and capability development. In contrast, transactional leadership can be more effective in the information and communication sector, especially in large-scale organizations, and the Islamic work ethic mediates the relationship between transactional leadership and managerial effectiveness. Finally, a leadership style accompanied by Islamic work ethic values will inspire and increase the dedication of organizational members to improve performance achievements and achieve organizational goals.

Abusive Supervision, Important Lessons and Further Research

The Islamic work ethic mitigates the negative impact of poor supervision, allowing a person to remain focused on achieving organizational goals (Islam et al., 2021). Syed & Azam (2019) investigated the role of Islam in organizations in the manufacturing, engineering, banking, transportation, and information technology sectors. They also discovered that the Islamic work ethic hurt poor supervision. Poor supervision will result in members hiding knowledge, resulting in poor communication between members because there are members with high knowledge and others with low knowledge. Khalid et al. (2018) investigated the Islamic work ethic in organizations in the health sector. They concluded that implementing Islamic work ethic values by organizational members would mitigate the negative impact of poor supervision.

Organizations should focus not only on employee performance but also on what supervisors do. Supervisors who provide inadequate supervision must be held accountable for their actions. As a result, under certain conditions, the organization must sanction supervisors, particularly when poor supervision interferes with employee performance, causing organizational goals to be missed. Future research should focus on determining what causes poor supervision by supervisors and how this Islamic work ethic can mitigate the negative effects of poor supervision. It is necessary to categorize organizational members according to their level of Islamic work ethic to explain whether the Islamic work ethic can effectively avoid the negative effects of poor supervision. It is important to investigate whether employees with a poor Islamic work ethic remain silent and their performance suffers or whether they do not respond but still perform well. Furthermore, an analysis of the length of time worked, job title, job loading, gender, and age must be performed to provide an understanding of how employees from various backgrounds respond to poor supervision by supervisors.

Organizational

Organizational Commitment, Important Lessons and Further Research

According to Rokhman et al. (2011), the Islamic work ethic implemented by its leaders and members strengthens organizational commitment in Islamic microfinance sector organizations. These results are also the same for organizations in the health sector

(Chaudhary et al., 2023), manufacturing (Al-Ghamdi, 2010; Khan & Rasheed, 2015; Riaz et al., 2023; Udin et al., 2022; Yousef, 2001) and services (Al-Ghamdi, 2010; Al-Shamali et al., 2021; Alhyasat, 2012; Herminingsih & Kusumastuti, 2017; Khan & Rasheed, 2015; Manan et al., 2013; Nabhan & Munajat, 2023; Purnomo, 2022; Riaz et al., 2023; Udin et al., 2022; Yousef, 2001). The service sector organizations are in the banking, education, and business sectors. However, in contrast to Gheitani et al. (2019), who analyzed the banking sector, they found that the Islamic work ethic did not increase organizational members' commitment. However, the Islamic work ethic could only increase commitment if organizational members were intrinsically motivated.

Several studies look specifically at the dimensions of organizational commitment. Khan & Rasheed (2015) investigated family businesses. They discovered that an Islamic work ethic increases affective commitment, which means that someone with a high Islamic work ethic will feel happy and emotionally bound to stay in the organization. This applies equally to organizations with government and private status, particularly those with high political perceptions (Riaz et al., 2023). Implementing an Islamic work ethic will reduce the negative impact of political perceptions in the organization, allowing organizational members to remain emotionally attached to their commitment.

Especially in the banking sector, Al-Shamali et al. (2021) show that the Islamic work ethic increases members' affective commitment, making organisational deviant behaviour impossible. Chaudhary et al. (2023) discovered that the Islamic work ethic strengthens continuous commitment behaviour in healthcare organizations. Yousef (2000) discovered that continuous commitment mediates the relationship between Islamic work ethic and attitude to change in cognitive (thinking) and behavioural dimensions in manufacturing organizations. In the case of banking, Al-Shamali et al. (2021) discovered that Islamic work ethic is negatively related to continuance commitment, which means that someone with a high Islamic work ethic will remain committed to the organization even if there are no significant benefits available to them. According to Al-Shamali et al. (2021), the Islamic work ethic used in Islamic banking does not affect normative commitment.

The Islamic work ethic has a strong influence on organizational commitment, with variations depending on industry and commitment dimensions. Researchers can investigate how the context of the industrial sector modifies this relationship. Human resource managers should establish policy strategies that incorporate Islamic values in order to increase emotional involvement. Future research should look into the role of intrinsic motivation in Islamic work ethics and organizational commitment, particularly in the banking sector. A closer look at the commitment categories can explain how the Islamic work ethic relates with affective, continuous, and normative commitment. Additional research could be conducted to investigate moderating factors such as human traits and organizational culture in order to better understand industry-specific findings.

Organizational Citizenship Behaviour, Important Lessons and Further Research

Suryani et al. (2023) discovered that the Islamic work ethic encourages employees to work willingly and assists employees with work outside of their obligations in the case of banking and educational organizations. However, this will only be effective if it is accompanied by humility from the leader. Murtaza et al. (2016) and Sattar et al. (2021) found similar results in education but without explaining a leader's humility. This suggests that the Islamic work ethic considerably influenced organizational citizenship behavior despite the absence of other motivating forces. Employees with a solid Islamic work ethic willing to work voluntarily for the organization have high loyalty (Ahmed et al., 2021). Ali & Al-Kazemi (2007) discovered that male employees were more loyal than female employees. This could be because female employees are expected to do housekeeping.

Employees who follow an Islamic work ethic will demonstrate the behavior of helping others (helping behavior) and will be willing to work voluntarily for tasks that are not their responsibility (Ahmed et al., 2019; De Clercq et al., 2019). Individualism at work will be reduced due to the Islamic work ethic, especially among male employees (A. El-Kot & J. Burke, 2014; Khalil & Abu-Saad, 2009). Because of the high Islamic work ethic, organizational citizenship behavior may also encourage employees to perform public services related to work to improve the welfare of society (Hassan & Ahmad, 2021). However, not in all cases the Islamic work ethic increases organizational citizenship behavior (OCB) as shown by Alhyasat (2012) who conducted an analysis of media and information sector organizations.

The Islamic work ethic, particularly when backed by humble leaders, greatly drives Organizational Citizenship Behavior (OCB), hence improving organizational productivity. Future research should look into further moderators of this link, as well as the role of gender in OCB in light of the Islamic labor ethic. Understanding the ramifications of OCB, such as high employee loyalty, necessitates an examination of variances among industrial sectors. This favorable impact can be leveraged by management. More research can be conducted to investigate how OCB motivated by an Islamic work ethic catalyzes public services and community welfare efforts. Furthermore, researching generational changes in organizational voluntary behavior through the mediation or moderation of the Islamic work ethic is critical.

Organizational Performance, Important Lessons and Further Research

According to Badar et al. (2023), the Islamic work ethic improves organizational performance, particularly in public, private, consulting, and non-governmental organizations. It was also stated that the Islamic work ethic has an impact when colleagues, leaders, and subordinates have a mutual openness and trusting attitude (employee relations climate). This demonstrates that implementing the Islamic work ethic will continue to improve organizational performance under all circumstances. Similarly, Mahmood & Zahari (2021), who examined the performance of MSMEs, concluded that MSMEs that operate honestly and consistently will be successful.

Human resource management needs to realize that the Islamic work ethic not only directly impacts performance but is also related to relationships between colleagues

and the climate of employee relations. Therefore, creating a work environment that is open and full of trust can support the successful implementation of the Islamic work ethic. Future research could identify specific mechanisms and factors mediating or moderating the relationship between Islamic work ethic and organizational performance in various contexts. Further research could involve longitudinal analysis to understand the impact of the Islamic work ethic on organizational performance over time. Reviewing the implementation and long-term effects of Islamic work ethic values can provide deeper insight into the sustainability and stability of organizational performance. Management and stakeholders can also consider developing policies and training programs that focus on understanding, internalizing, and implementing the Islamic work ethic at various levels of the organization.

Organizational Justice, Important Lessons and Further Research

In the tourism industry, the Islamic work ethic motivates work fairly and minimizes disrespectful behavior and other forms of deviation (Raza et al., 2022). Mohammad et al. (2018) found that people with high-value orientations, such as the Islamic work ethic, tend not to care whether they have been treated fairly by the organization. On the other hand, employees with high IWE will develop a sense of attachment to the organization by improving their performance both within their responsibilities (in role behavior) and outside their responsibilities (extra-role behavior). Khan & Rasheed (2015) analyzed organizational Justice in distributive Justice and procedural Justice dimensions and found that procedural Justice only applies to members of organizations with a strong Islamic work ethic.

In organizations in the health sector, Farid et al. (2019) analyzed organizational Justice in three dimensions: interactive Justice, distributive Justice, and procedural Justice. They found that the Islamic work ethic encourages the creation of Justice in the workplace. Khalid et al. (2018) show that interactive Justice mediates the relationship between Islamic work ethic and deviant behavior in the health sector, especially in the hospital sector. The Islamic work ethic adopted by a person will guide them to work optimally and avoid ambiguity in the division of work so that organizational Justice can be achieved (De Clercq et al., 2019; Yousef, 2000). De Clercq et al. (2019) conducted this analysis on transportation, information technology, and finance employees, while Yousef (2000) analyzed organizations in the manufacturing and service sectors.

Management can gain a deeper understanding of this variability and consider more specific approaches to improving organizational justice depending on the level of employees' Islamic work ethic. Further research can be conducted to explore mediating or moderating factors that influence the relationship between Islamic work ethic, Organizational Justice, and employee behavior. Further analysis of sector contexts and organizational cultures could provide more comprehensive insights. Management may also consider developing more focused policies and practices to ensure the adoption of Islamic work ethic values in management decisions and interpersonal interactions in the organization. These steps may include employee

training and development to understand and integrate Islamic work ethics and internal policy changes that support the principles of organizational justice.

Organizational Culture, Important Lessons and Further Research

Organizational culture refers to the collection of values, norms, beliefs, practices, and behaviors that define how people work together and interact within an organization. Organizational culture creates a unique identity and influences how organizational members adapt, communicate, and behave. The Islamic work ethic creates and strengthens an organizational culture supporting desirable traits such as honesty, commitment and responsibility, discipline, and cooperation in finance, education, health, and accommodation (Chupradit et al., 2022). In schools that implement the Islamic boarding school system, Purnomo (2022) found that organizational culture will influence whether or not it is easy to implement the Islamic work ethic.

Management might learn that incorporating Islamic work ethic ideas into organizational culture generates a distinct and positive identity, impacting member behavior and interactions. The success of Islamic work ethic implementation is determined not only by individuals, but also by the supporting or discouraging organizational cultural setting. Future research should look deeper into how corporate culture might effectively support or hinder the application of Islamic work ethics. Analyzing certain characteristics of the Islamic work ethic can assist in identifying opportunities for growth. Cross-sector and cross-cultural research can provide holistic insights to management, assisting them in developing targeted tactics such as training, policy creation, and reward systems that are aligned with Islamic work ethic ideals.

Organizational Identification, Important Lessons and Further Research

Organizational Identification refers to the degree to which individuals feel a personal connectedness and affiliation with their work organization. It reflects the degree to which employees identify themselves with the organization's values, goals, and culture. Akhmadi et al. (2023) analyzed universities and showed that implementing an Islamic work ethic helps people identify themselves with their affiliated universities and connect them. This sense of attachment to their organizational identity makes it easier for them to express their ideas and opinions because of the feeling of belonging to the organization (Akhmadi et al., 2023).

Employee identity can be strengthened by developing a corporate culture that is compatible with Islamic work ethic values. In this setting, organizational identification is critical, and subsequent research might investigate elements like as leadership, culture, and communication that may regulate or mediate this link. Taking into account various industrial situations can provide a full insight. Integrating Islamic work ethics into policies and practices increases organizational identity, while a development strategy built on these values fosters a greater feeling of identity and attachment. Management may improve the work environment to increase employee motivation and engagement.

Employee Behaviour

Knowledge Sharing Behaviour, Important Lessons and Further Research

Islam et al. (2021) demonstrate that applying the Islamic work ethic can reduce workplace misunderstanding and improve knowledge-sharing behavior among members by evaluating the effect of the Islamic work ethic in firms operating in the manufacturing and service sectors. It was also discovered in healthcare organizations that implementing an Islamic work ethic enhances the relationship between affective and normative commitment and knowledge-sharing behavior (Chaudhary et al., 2023). It was also discovered that the Islamic work ethic had a significant positive relationship with knowledge-sharing behavior in telecommunications organizations. The relationship would be strengthened if organizational members felt satisfied with the work they were carrying out (Javaid et al., 2022; Khan et al., 2019).

Resource managers can enhance knowledge-sharing by implementing the Islamic work ethic, fostering open collaboration and reducing miscommunication in sectors like manufacturing, services, health, and telecommunications. Strategies promoting Islamic work ethic principles can be designed based on insights gained from organizational members' involvement in learning and applying these principles. In addition, managers should identify factors influencing knowledge behaviors, including the impact of employees' Islamic work ethic on knowledge sharing. Evaluating and incentivizing knowledge-sharing behavior is crucial, especially in uncertain corporate conditions. Future research should explore encouraging knowledge sharing in liberal and secular contexts and compare leadership styles for their effectiveness in boosting knowledge-sharing behavior.

Counterproductive Work Behaviors, Important Lessons and Further Research

Murtaza et al. (2021) examined health-care organizations. They discovered that disrespectful behavior leads to unproductive performance outcomes, which can be avoided by implementing an excellent Islamic work ethic. Employees who refuse to accept suggestions can be harmful to the organization, but this can be minimized by implementing Islamic work ethic values, as stated by Hameed et al. (2020) who analyzed manufacturing and service sector organizations owned by the government and the private sector, that increasing Islamic work ethic increases employees' willingness to accept suggestions to increase organizational effectiveness. Constructive solutions to stop habits detrimental to corporate success are also rising. Alqhaiwi et al. (2023) studied public companies and discovered that the Islamic work ethic helps people avoid unethical activity.

Creating a corporate culture based on Islamic work ethic values minimizes CWB while increasing workplace productivity. Proactively implementing these ideals reduces resistance to change and increases employee participation in positive feedback. By fostering Islamic work ethic norms, management can protect the organization's reputation. Future research should concentrate on specific Islamic work ethic aspects that reduce CWB, as well as the psychological and social mechanisms that underlie the association. Understanding how these values influence organizational culture, dispute resolution, and interpersonal collaboration can lead to more successful interventions and policies for a more productive workplace.

Turnover Intention, Important Lessons and Further Research

Rokhman et al. (2011) show that implementing an Islamic work ethic reduces turnover intention in organizations in the Islamic Microfinance sector. Khan et al. (2015) found that the Islamic work ethic influenced turnover intention in organizations in the manufacturing and service sectors but depended on the justice that employees received. Distributive justice and procedural justice have different impacts on turnover intention depending on the employee's Islamic work ethic level. In the tourism sector, Raza et al. (2022) applying Islamic work ethic values encourages subordinates to trust their leaders, reducing their intention to move.

The study of Islamic work ethic and its impact on employee turnover intention teaches HR managers and stakeholders vital lessons. Understanding distributive and procedural justice's roles as moderators can help develop policies that promote justice. Understanding how Islamic work ethic ideals influence job satisfaction and interpersonal ties might help managers improve their management techniques. Future studies should look into the processes and moderating factors that explain the association. Investigating the influence on talent retention, motivation, and productivity can provide new insights into the use of Islamic work ethic ideals in human resource management. Creating strategies and training programs that incorporate these principles can improve employee competence and well-being, thereby contributing to long-term HR policy.

Work Engagement, Important Lessons and Further Research

Work engagement refers to an individual's enthusiasm, involvement, and energy for their work. This includes the level of motivation, focus, and positive feelings experienced by employees while carrying out their job duties and responsibilities. In organizations operating in the telecommunications sector, implementing an Islamic work ethic will motivate employees to be involved, especially when employees feel satisfied with their work (Khan et al., 2019). This is relevant to Khan et al. (2015), who analyzed organizations in the manufacturing and service sectors, whether in the form of public, private, or government organizations.

To improve employee engagement, human resource management must prioritize knowing employee needs. Developing organizational tactics based on Islamic work ethic values is critical for creating a motivating and engaging work environment. Future research should look at particular factors that influence the relationship between Islamic work ethics, workplace happiness, and job engagement across industries. It is also critical to investigate the impact of shifting work patterns on job engagement. By recognizing the link between Islamic work ethic ideals and environmental elements, management can improve ways for increasing employee job engagement. Furthermore, research can analyze the long-term impact of an Islamic work ethic on organizational performance and sustainability, shedding light on its contribution to long-term success.

Employee Performance

Employee Performance, Important Lessons and Further Research

Shaheen et al. (2020) explained that in organizations in the health sector, the Islamic work ethic will continue to improve employee performance and be sincerely and responsibly involved (work engagement) in the organization. Qasim et al. (2021) explain that employees with high psychological capital in the service sector strengthen the relationship between the Islamic work ethic and employee performance in carrying out their duties. Mohammed et al. (2022) found similar results and investigated the success of the academic careers of lecturers as mediated by psychological capital. Employees and leaders are frequently stressed and depressed when attempting to achieve employee performance, especially when organizational conditions are unstable and performance targets are high. As a result, applying an Islamic work ethic to reduce stress is critical Raza et al. (2022). The Islamic work ethic influences employee task completion and increases adaptability (Javed et al., 2017). According to Nabhan & Munajat (2023), employee commitment will increase employee performance, which must be strengthened by implementing an Islamic work ethic. This Islamic work ethic in improving employee performance includes friendliness and openness to receive much experience (Ab. Wahab, 2017).

Implementing an Islamic work ethic improves employee performance in the face of organizational obstacles. Developing psychological capital strengthens this effect, motivating human resource management to incorporate such performance-improvement measures. The Islamic work ethic also mitigates the detrimental influence of stress and depression on performance by offering techniques for workplace application to improve mental and emotional well-being. Creating a company culture that instills Islamic work ethic principles increases employee loyalty. Future research should dive into critical features of Islamic work ethics influencing performance, as well as factors mitigating or mediating this link. Understanding the mechanisms of job engagement, psychological capital, and the positive influence of the Islamic work ethic supports the development of more effective tactics and policies for improving employee performance and satisfaction.

Further research on the effect of Islamic work ethic on employee performance can focus on several key aspects. First, it is important to explore the specific factors of the Islamic Work Ethic that are most influential in improving employee performance and how psychological capital mediates this relationship. Research should also investigate the impact of Islamic Work Ethic in reducing workplace stress and depression and how its application can help employees adapt and maintain performance during periods of organizational instability. In addition, studies on how a corporate culture that adopts Islamic Work Ethic principles can increase employee loyalty and engagement would provide additional insights. Cross-industry comparative research and longitudinal studies are also important to understand the application and long-term impact of Islamic Work Ethic. The integration of information technology in the context of Islamic Work Ethics and the development and evaluation of training programs based on these values are research areas that must be considered to improve employee performance and well-being.

Sustainability Performance, Important Lessons and Further Research

Aziz et al. (2020) discovered that implementing the Islamic work ethic in MSMEs by releasing corporate social responsibility (CSR) funds improves environmental performance rather than financial performance. Asha'ari et al. (2023) discovered that implementing an Islamic work ethic in the chemical product manufacturing industry improves social sustainability performance. As a result, every decision that has the potential to harm the social environment surrounding the chemical products industry is carefully considered in order to avoid polluting the social environment.

Management must understand that the influence of integrating an Islamic work ethic on sustainability performance differs depending on the setting and sector. Implementing an Islamic work ethic has a favorable impact on relationships as well as the industry's societal impact on the environment. Further research should be conducted to investigate the elements that moderate this link, particularly in MSMEs and other sectors, and to broaden the scope to include additional industries. Human resource managers can create guidelines for incorporating Islamic work ethics into sustainability plans, assuring effective execution of environmental, social, and economic goals, and maximizing its potential to increase Sustainability Performance.

Creativity and Innovation, Important Lessons and Further Research

According to Kumar & Rose (2010), Islamic work ethic values are well adapted in the Malaysian public sector, so the ability to innovate is growing and strengthening. Increased innovation will increase competitive advantage. This was demonstrated by Javed et al. (2017) and Rahmantlya et al. (2019), who examined the role of the Islamic work ethic in the health sector. Wulandari & Mubarak (2021) studied universities and discovered that teachers with a solid Islamic work ethic will strive to provide innovative materials and learning methods for their students. Using the Islamic work ethic in the MSME sector encourages entrepreneurs to continue innovating and improving their business performance (Hasan et al., 2022). Randerson et al. (2017) discovered that the Islamic work ethic promotes creative behavior in the manufacturing, services, agriculture, trade, and telecommunications sectors.

The Islamic work ethic encourages commitment, hard labor, and creativity in order to attain organizational goals. Ihsan promotes innovative thought and activity by emphasizing the finest effort and honesty. Collaboration is promoted in order to widen perspectives and create innovation, whereas individualism is discouraged. Future study might evaluate the creativity and inventiveness of people with and without the Islamic work ethic, taking into account aspects such as gender, generational variations, and work experience. Analyzing firms with different histories and structures will aid in understanding the impact of the Islamic work ethic on creative and innovative behavior.

Job Satisfaction, Important Lessons and Further Research

Islamic work ethic values are applied by leaders and members of Islamic microfinance organizations (Rokhman et al., 2011). It has been demonstrated that an Islamic work ethic directly moderates job satisfaction in organizations owned by the government and the private sector (Yousef, 2001). These findings are consistent with Khan et al. (2015) findings that the Islamic work ethic increases job satisfaction, resulting in a high

willingness of organizational members to be involved in more work and, ultimately, a low employee turnover rate. However, Yousef (2001) explains that organizational culture, organizational member experience level, and gender influence these results. In banking sector organizations, the Islamic work ethic directly or indirectly increases job satisfaction (Gheitani et al., 2019). Raja et al. (2020) examined banking, engineering, and education organizations and discovered that Islamic work ethic is distinct from job satisfaction. However, when the organization employs authoritarian leadership, employing the Islamic work ethic is critical to achieving job satisfaction. Because authoritarian leadership prevents members from expressing their opinions and innovating, it will only work if leaders and employees have a solid Islamic work ethic.

The Islamic work ethic increases job satisfaction and decreases employee turnover, although its performance is dependent on factors such as company culture, member experience, and gender. Managers must recognize that the impact of Islamic work ethic on job satisfaction can be influenced by organizational setting and individual characteristics. Organizations run by managers should prevent leader influence over subordinates and develop a culture fostering Islamic Work Ethics (IWE) to improve satisfaction. Policies and initiatives that take into account IWE's impact on numerous factors are critical. Further research can be guided by a comparative examination of job satisfaction in urban and rural firms, as well as differences in business size. To eliminate bias from relying on self-assessments in cross-sectional data, longitudinal data should be incorporated in future study.

Further Research of Islamic Work Ethic

Future research on Islamic Work Ethic (IWE) should focus on its application across various leadership styles, organizational behaviors, and cultural contexts. Emphasis should be placed on comparative, longitudinal, and in-depth qualitative studies to understand IWE's influence on organizational effectiveness, employee well-being, and innovation. Special attention should be given to underexplored areas such as digital transformation, remote work, and the intersection of IWE with modern technologies. Further exploration of demographic factors and specific industry contexts will provide comprehensive insights into the role of IWE in contemporary organizational settings.

Future studies should investigate IWE within different leadership styles, comparing their effectiveness across various industries and conducting long-term analyses to evaluate the impact of IWE on leadership effectiveness. Research should also explore despotic leadership and its effects on organizational culture and employee performance, and how IWE moderates these relationships. Additionally, studies should examine IWE's application in pesantren-based educational organizations and its impact on students' achievements.

Qualitative research is needed to understand the causes of abusive supervision and how IWE mitigates its negative impact. Exploratory studies with surveys and in-depth interviews should consider employee demographics. Analyzing the relationship

between information technology and IWE, especially in remote work contexts post-COVID-19, is also essential.

Research should highlight demographic differences in Organizational Citizenship Behavior (OCB) and IWE, exploring management strategies that support IWE through case studies and qualitative analysis. Longitudinal studies measuring innovation and IWE implementation will be useful in understanding how IWE influences organizational innovation. Further research should adopt a more in-depth approach to studying the relationship between IWE and organizational performance. Long-term experimental research capturing changes before and after IWE implementation is needed. Additionally, exploring IWE's influence in different cultural contexts, particularly in multinational organizations, can provide insights into enhancing workplace diversity and equality.

Analyzing gender, age, and other demographics to evaluate IWE's effect on organizational justice is crucial. Long-term studies observing organizational changes as IWE is implemented are important. Comparative case studies focusing on organizational adaptation and its impact on resilience and flexibility will offer valuable insights. Moreover, future research should focus on organizational cultures supporting IWE implementation and analyze its impact on ethical decision-making processes. Longitudinal studies on conflict management within teams implementing IWE will provide insights into its effectiveness in managing team dynamics.

Research should explore how IWE values can be maintained during digital transformation, analyzing challenges and opportunities in upholding IWE in the digital era to help organizations develop policies blending traditional values with technological advancements. Future studies should also focus on applying IWE in managing workplace stress and employee mental well-being, collecting data on stress levels and management strategies across sectors. Research on knowledge-sharing behaviors combined with IWE and its effect on organizational resilience during economic crises will be beneficial.

Studies should examine factors influencing the relationship between IWE, job happiness, and work engagement across industries, analyzing gender and age differences in job happiness and exploring IWE-based managerial strategies to enhance employee engagement. Future research should explore specific IWE factors that improve employee performance and the mediating role of psychological capital, investigating IWE's impact on reducing workplace stress and depression, and its role during organizational instability. Studies on corporate culture adopting IWE principles to boost employee loyalty and engagement, as well as cross-industry comparisons, will provide comprehensive insights.

Moreover, research should conduct cross-industry analysis to understand how IWE affects sustainability performance. Exploring moderating factors like firm size, ownership type, and market conditions, and conducting case studies on multinational companies implementing IWE in CSR policies, will provide valuable insights. Long-term studies assessing IWE's impact on sustainability performance and integrating

new technologies with IWE principles are crucial. Future studies should explore how IWE affects creativity among different demographic groups and sectors, observing its impact on creativity and innovation over time. Analyzing how organizational culture and structure influence IWE's role in innovation and exploring the integration of new technologies with IWE principles will provide further insights.

Finally, research should examine IWE's effect on job satisfaction in different contexts, including urban vs. rural organizations and organizational size. Exploring the impact of leadership styles and organizational culture on the IWE-job satisfaction relationship through longitudinal studies is important. Analyzing work experience, gender, and individual characteristics will provide a comprehensive understanding of these relationships. Research should also explore integrating IWE in HR and training policies to understand its impact on job satisfaction and turnover reduction.

5. Conclusion

This study examines the impact of Islamic Work Ethics on leadership in diverse firms by evaluating 62 publications using a quantitative approach. The findings show links between leadership style, abusive supervision, organizational commitment, and other factors across industries. The effects of applying Islamic Work Ethics are determined by the type of organization and the amount of adherence of its members. The study emphasizes stronger links between corporate commitment and citizenship behavior. Aside from theoretical implications, the research provides practical insights for leaders, managers, and stakeholders involved in the development and implementation of Islamic Work Ethics. The study, however, is limited to a quantitative approach and excludes qualitative publications, while underlining the importance of future research into internal aspects such as family background and psychological capital.

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