

## Islamic Work Ethic in Mediation Influence Spirituality at Workplace, Organizational Changes, Work Ability on Organizational Commitment in Sharia Bank Employees in Medan City

Muhammad Andi Prayogi<sup>1</sup>, Asmuni<sup>2</sup>, Yenni Samri Juliati Nasution<sup>3</sup>  
Universitas Islam Negeri Sumatera Utara<sup>1</sup> Universitas Islam Negeri Sumatera Utara<sup>2,3</sup>  
[muhammadandi@umsu.ac.id](mailto:muhammadandi@umsu.ac.id)<sup>1\*</sup>, [asmuni@uinsu.ac.id](mailto:asmuni@uinsu.ac.id)<sup>2</sup>, [yenni.samri@uinsu.ac.id](mailto:yenni.samri@uinsu.ac.id)<sup>3</sup>

### ABSTRACT

*Human resources are important things that must be maintained in a company's organization. The research approach uses an associative approach: looking at the relationship between one variable and another. The sample in this study amounted to 158 respondents, those who were employees of Islamic banking in the city of Medan. Data analysis techniques use SEM Lisrel 8.80 and the Analytical Hierarchy Process (AHP). The results of the research show that there is a direct effect of spirituality in the workplace, organizational change, and work ability on organizational commitment. There is a direct influence of spirituality in the workplace, organizational change, and work ability on the Islamic work ethic, as well as an indirect effect of spirituality in the workplace, organizational change, and work ability on organizational commitment mediated by the Islamic work ethic of employees in Islamic banking in the city of Medan, as well as the existence of a spirituality-based human resource hierarchy model that can be applied to Islamic banking in the city of Medan to be able to realize what is the goal of Islamic banking and to avoid irregularities in the process of achieving the intended goals.*

**Keywords :** *Spirituality at workplace, organizational change, work ability, Islamic work ethic, organizational commitment*

### A. INTRODUCTION

Every company requires skilled employees. Employees are important assets that must be maintained in the company environment; without employees, all company activities cannot run according to what is expected by the company. Reliable, high-quality human resources will greatly aid a company's achievement of its objectives. Humans serve as regulators, managers, and activators for other resources in the company organization. If the company's human resources are good and honest, then it will develop and advance according to its goals.

According to Article I (point 7) of the Law of the Republic of Indonesia Number 21 of 2008, "Sharia Bank is a Bank that carries out its business activities based on Sharia Principles and consists of Sharia Commercial Banks and Sharia People's Financing Banks." Islamic banking is a bank that in its duties collects funds using *Wadi'ah* and *Mudharabah Akads*, channeling funds in the form of financing by using, among other things, *Mudharabah*, *Musyarakah*, *Murabahah*, *Salam*, *Istishna'*, *Ijarah*, *Ijarah Mutahiyah Bitamlik*, and *Qardh* agreements; and performs service activities by using, among others, *Kafalah*, *Hawalah*, and *Sharf* Contracts (Bank Indonesia Regulation) PBI Number: 9/19/2007, 2007)

Skills that must be possessed by an Islamic Banking employee include technological skills, skills in the field of good communication (public speaking), such as how to communicate with customers when He comes to the bank starting with greeting, skills in explaining existing banking products, and so on. Every employee must have these skills in order to carry out his daily tasks at work and achieve the goal of banking. Good HR management will affect the performance of a company (Citra et al., 2018). Problems or fraud cannot be avoided as Islamic Banking advances; this occurs due to a lack of honesty by unscrupulous employees who are owned by Islamic Banking. An employee must have high integrity or commitment to the place where he works. Organizational commitment is an important dimension in assessing whether an employee will survive or not be a member of an organization (Sofyanty, 2019). Low commitment will have an impact on negative individual behavior; everything that is done results in a lack of self-confidence and decreased turnover due to low performance, resulting in a lack of income earned. Organizational commitment is an important part of human resources and organizational behavior because it can predict whether a person often leaves work, delays work, or has hypothyroidism, which results in decreased work productivity (Dabir & Azarpira, 2017). An employee's organizational commitment is a strong bond that binds him to the company (Allen & Meyer, 1990). The company's organizational goals will not be met unless every member of the organization contributes to achieving the previously set goals (Zainuri & Aima, 2019).

The key to the success of corporate organizations everywhere is how a manager or scientist can find ways or methods so that an employee can commit to staying in the company organization where he works (Karem et al., 2019). An individual's commitment to the organization of a company is referred to as organizational commitment, and each individual has a different basis and behavior

than another. This must be understood by company organizations because organizational commitment is an important factor for understanding employee behavior related to performance (Fanggidae, Nursiani & Bengngu, 2019). High work loyalty from an employee is one of the factors in helping the bank achieve the goals that have been set. If a bank has employees who have high work loyalty, then the bank is said to have effectively carried out its functions so that in the future it will not have difficulties in achieving goals and obtaining benefits because its employees have worked with high loyalty.

One of the causes of an employee leaving work is a decrease in work commitment from the employee, which can be seen in a decrease in enthusiasm at work, a lack of collaboration, a lack of initiative, and a decreased level of discipline (Putra & Suwandana, 2020). High self-confidence will affect an employee's organizational commitment because if an employee has high self-confidence, he will carry out and complete the existing work, and there is a desire to continue working at the company and no intention to leave the place where he works (Syabarrudin et al., 2020). Work ethic is associated with organizational commitment because work ethic is directly proportional to organizational commitment. Work ethic is a goal in achieving organizational commitment (Cahyadi, 2018). Islamic work ethic is a belief that is owned by every individual (Khan et al., 2015). Someone who has an Islamic work ethic will motivate himself to work better and will always be motivated to work seriously; this will result in success in life both in this world and in the hereafter (falah) (Ramadhan & Ryandono, 2015). Every human being should work seriously (work hard) to achieve the goals of the company (Gheitani et al., 2018). In general, human work ethic remains very low, as evidenced by the large number of employees who arrive late for work. The success of a company depends on the quality of the work of its employees and the supporting elements around it (Sulaeman, 2016). Employees in a company who have a strong work ethic are more effective at their jobs. Responsible attitude, desire, and courage to innovate in work processes in the company are manifestations of the existence of a high work ethic in employees (Sono et al., 2017).

The spiritual workplace must be prioritized in the corporate environment because it can create a sense of security and comfort for everyone in the workplace. This sense of security and comfort can minimize the occurrence of disputes in the work environment. Spirituality is a basic ability possessed by humans that involves forming a belief, a meaning, and a value. It can be concluded

that spirituality can be understood and held together in the form of honesty and integrity from an employee, and every religion provides a way for its implementation for each individual (Prakoso et al., 2018). The majority of a person's life is spent working; someone will strive to achieve what the company has set for him; work better focuses on the goals to be achieved (Aboobaker et al., 2019). Every corporate organization in this era of globalization faces very tight competition. It is appropriate for a company to manage and regulate its human resource aspects as best as possible, because this aspect is closely related to spirituality in the workplace, and if the resources are good, then the goals or aspirations of the company can be achieved (Wijaya & Supriyanto, 2019). Spiritual intelligence plays an important role in the workplace because it is critical that company organizations develop methods and training so that employees can behave better and produce optimal performance (Yogatama, 2019).

The existence of change in the organization is something that can happen in the corporate environment. Changes that occur relate to individuals and companies; the mission and vision of companies that are undergoing changes must be able to be followed by every employee. Some companies accept changes that occur in the corporate environment, but in reality, many companies do not agree with changes in the company's organization because they are not ready for the changes (Bejinariu et al., 2017). For example, in banking, an employee initially worked in the operational section of the bank; however, because the bank wanted to increase profits, the bank rotated employees who were originally operational employees to become marketing financing. In essence, a change is a phase where there is an increase in a condition that is better than before. A corporate organization will be able to survive if it makes changes in its corporate environment. Changes in the banking environment must be supported by the capabilities of the human resources owned by the bank. The existence of organizational change within the company often fails due to the employees' unpreparedness to follow it. This is due to the perception of each employee as to whether the changes that occur provide justice for him or, on the contrary, the changes that occur can be detrimental to employees (Imberman et al., 2017).

The performance of an employee will increase if it is supported by high work ability, a good work environment, good work commitment, and a good work attitude. If all factors can be fulfilled properly, the output that will be produced by these employees will be better than before (Munthe, 2020).

Good work ability will have a positive impact on the goals that can be met in a company or in banking. Without good skills, all work cannot be completed properly. Good work ability is obtained from frequent training or development carried out by the company for its employees. Annually scheduled training and development for employees will also have a positive impact on future performance. The goal is to improve each employee's skills or abilities. Employees in companies or banks must be able to work carefully and be able to solve a problem that arises when doing their job (Sulistiani, 2016). There are still deviations that are not in accordance with the Islamic work system, there are still employees who are not in accordance with the initial commitment when they enter the company, and there are still employees whose mastery of language delivery is not in accordance with sharia rules. Based on a report from the ACFE (Association of Certified Fraud Examiners) Report in 2022, fraud data is presented by industry. Table I below explains that the banking and financial services sector has the most fraud cases (22.30%) of all industry groups, totaling 351 cases with a percentage of 22.30%.

**Table I.** Number of Cases Industry of Victim Organizations

No	Industry	Case	Percentage
1.	Banking and financial services	351	22.30%
2.	Government and public administration	198	12.57%
3.	Manufacturing	194	12.33%
4.	Health care	130	8.27%
5.	Energy	97	6.16%
6.	Retail	91	5.78%
7.	Insurance	88	5.60%
8.	Technology	84	5.34%
9.	Transportation and warehousing	82	5.20%
10.	Construction	78	4.95%
11.	Education	69	4.38%
12.	Information	60	3.82%
13.	Food service and hospitality	52	3.30%
<b>Total</b>		<b>1574</b>	<b>100.00%</b>

Source: ACFE Report To The Nations, (2022).

Fraud also occurs frequently in Islamic Commercial Banks. The case at Bank Syariah Mandiri where there was an internal bank that provided fictitious financing of IDR 102 billion to 197 fictitious customers at Bank Syariah Mandiri Bogor branch. As a result, Bank Syariah Mandiri suffered a loss of IDR 59 billion. The Police Criminal Investigation Directorate has named four suspects, three of whom are members of Bank Syariah Mandiri (Rahmayani, 2017). In 2018 there was a fictitious credit case of PT. Bank Panin Dubai Syariah which was carried out by the Board of Directors at the bank itself, the bank experienced big problems because this case was an action that violated banking regulations. Even though the perpetrators of this fictitious financing case for laundering funds have received rewards or punishments and demanded compensation, of course the bank still needs to evaluate both the regulations and the company's vision and mission to improve the situation and the good image of PT. Bank Panin Dubai Syariah, and also so that problems suspected of collusion by Directors, branch heads and customers do not recur in the future (Setiyaningsih et.al., 2020). This case shows that Islamic institutions, especially Islamic banks, cannot be separated from fraud.

## **B. THEORITICAL**

### **Organizational Commitment**

The term organizational commitment has been well known since 1977, when at the beginning of the discussion there were two forms of commitment to organizational commitment: attitudinal commitment and behavioral commitment, and organizational goals, as well as the extent of their desire to maintain their membership in the organization, while behavioral commitment is based on the extent to which employees make decisions to be bound to the organization with regard to losses if they decide to do other alternatives outside of their current job (Salancik, 1977). Every employee initially has a high commitment when working. He works seriously and with a full sense of responsibility to be able to achieve the goals of the company.

If an employee has fulfilled his life needs, then he will have a high level of commitment to his company (Meutia & Husada, 2019). Commitment is a condition that makes a person follows a certain organization and its goals and intends to maintain membership in that organization (Robbins & Judge, 2011). In addition, commitment can also be interpreted as something that is contained in an individual towards a goal and values contained in the company, such as how an



employee tries and works fully for the company where he works (Umam, 2018). An employee with a high level of commitment will produce high-quality work and will work tirelessly to keep the company's turnover rate low (Akbar et al., 2017). The existence of a strong commitment from each employee will enable this employee to withstand the pressures or challenges that exist (Sutrisno et al., 2018). Measuring tools are from organizational commitment: a) affective commitment; b) continuance commitment; and c) normative commitment (Allen & Meyer, 1990).

### **Spirituality at Workplace**

The word "spirit" derives from the Latin word "spiritus," which means "spirit, soul, soul, self-awareness, incorporeal form, breath of life, soul of life," among other things. In subsequent developments, the word spirit is defined more broadly. Philosophers define "spirit" as (1) the power that animates and energizes the universe, (2) consciousness related to abilities, desires, and intelligence, (3) immaterial beings, and (4) the ideal form of the mind (intelligence, rationality, morality, chastity, or divinity). One of the Islamic spiritualities, Sayyed Hosseini Nash, stated that spiritual was something that refers to the spirit world, is close to the Creator, and contains mysticism and essential interiority. Spirituality in the workplace concerns more meaningful work, the relationship between the soul and work, how an employee gets attention so that nurturing the soul at work can have a good impact on business continuity, and third, feeling connected to the community. Spirituality in the workplace concerns not only how to express inner needs with finding meaningful work but also how life can be connected with others (Ashmos & Duchon, 2000).

There is still a discrepancy in the relationship between personal values and values at work, which is a homework issue that must be resolved immediately. If personal values in daily life are going well, then it is possible that everyone will also have good spiritual values in the corporate environment. In the last two decades, there has been a positive synergy regarding spirituality in the workplace with the business world (Van Der Walt, 2018). Workplace Spirituality, also known as spirituality in the workplace, refers to a set of organizational cultures that aim to raise awareness of the meaning of life by doing work that benefits the surrounding environment (Robbins & Mary, 2010). Workplace Spirituality in Islam is a climate formed by a company that has the potential for every human being to develop self-capacity and a positive attitude for successful achievements

in the world, both at work and in other areas of success that please Allah SWT. Spiritual workplace has a very important point of view: first, from the point of view of human resource management. Human resource management believes that spirituality can improve employee well-being and quality of life. From this point of view, spirituality on the other hand, the absence of spirituality in the workplace can lead to stress in employees, low attendance levels, and physical and mental exhaustion, resulting in reduced commitment to work. Both from a philosophical point of view and psychologically, spirituality will give employees the deepest sense of purpose and meaning in work. Employees are no longer money or material-oriented at work, so creativity will increase when employees find meaning in the work itself. Finally, spirituality provides employees with a sense of attachment to the work environment community, loyalty, and a sense of ownership of the organization, which can increase morale, productivity, and commitment to the organization (Prakoso et al., 2018). Measuring tools are from spirituality in the workplace: a) meaningful work; b) work groups; and c) inner life (Petchsawang & Duchon, 2012).

### **Organizational Change**

Basically all the changes made lead to an increase in organizational effectiveness with the aim of improving the ability of the organization to adapt to environmental changes and changes in the behavior of members of the organization (Robbins, 2006). Organizational change is an act of transitioning an organization from current conditions to future conditions according to what is desired in order to increase its effectiveness (Winardi, 2010). There are two factors that drive change, external factors such as technological changes and the increasingly integrated international economy and internal organizational factors that cover two main things: (1) changes in organizational hardware (hard system tools) or what is commonly called structural change, which includes changes in strategy, organizational structure, and systems; and (2) changes in organizational software (soft system tools) or cultural changes, which include changes in human behavior in organizations, human resource policies, and organizational culture (Sobirin, 2005). To measure organizational change within the company, it can be seen from the following: 1) departmentalization; 2) coordination; 3) span of control; 4) reporting relationships; and 5) decision-making centralization (Dessler, 2000).



### Work ability

Ability comes from the word capable, which means "can, able" to do something, while ability means ability, skill. Ability means the capacity of an individual to perform various tasks in a job (Robbins, 2006). Work ability is a dynamic aspect; determination to build is another, as are individual characteristics that have been systematically and negatively correlated with age and also systematically positively correlated with quality of work life, quality of life, productivity, and general well-being (Fernandes et.al., 2013). The problem that employers often face when using mental ability tests to select, promote, train, and make perfect personal decisions is that they have a negative impact on racial or ethnic groups. To measure the level of work ability, consider: a) technical ability; b) conceptual ability; and c) social ability (Hersey & Blanchard, 1995).

### Islamic Work Ethic

Ethic, which derives from the Greek language, refers to a person's personality, attitude, and character. Ethic is formed from various habits, cultural influences, and the value system it believes in. The translation of the word ethic is what we know as the word ethics, etiquette, which contains the meaning of a strong spirit to do things optimally, to be better, and to avoid any damage so that every work done will be directed to make things better for the result of his work; this is what in Islam is known as *ihsan* (Tasmara, 2004). The work ethic is a set of positive behaviors that are rooted in fundamental beliefs and accompanied by a total commitment to an integral work paradigm (Sinamo, 2005). The Islamic work ethic is an orientation that shapes and influences the engagement and participation of its adherents in the workplace. The Islamic work ethic views work as a means to promote self-interest economically, socially, and psychologically, to maintain social prestige, to advance societal well-being, and to reaffirm faith. The initial concept is derived from the Qur'an and Sunnah, or the words of the Prophet Muhammad SAW (Ali & Al-Owaihnan, 2008). Measuring tools of a work ethic are: a) *al-shalah* (good and useful), b) *al-itqan* (steadiness or perfectness), c) *al-ihsan* (doing the best), d) *al-mujahadah* (hard work and optimal), e) *tanafus* and *ta'awun* (compete and help each other) (Hafidhuddin & Tanjung, 2003).

## C. METHODOLOGY

This study used an associative approach or quantitative research (research that intends to explain the position of the variables studied and their influence on one another). The number of samples in this study amounted to 158 respondents who were employees of Islamic banking, Syariah Mandiri Banks, mega banks, Syariah, Muamalat Bank, and Syariah Panin Bank. A questionnaire was distributed to each respondent as part of the data collection technique. The data analysis technique used was SEM Lisrel 8.80 and the Analytical Hierarchy Process (AHP).

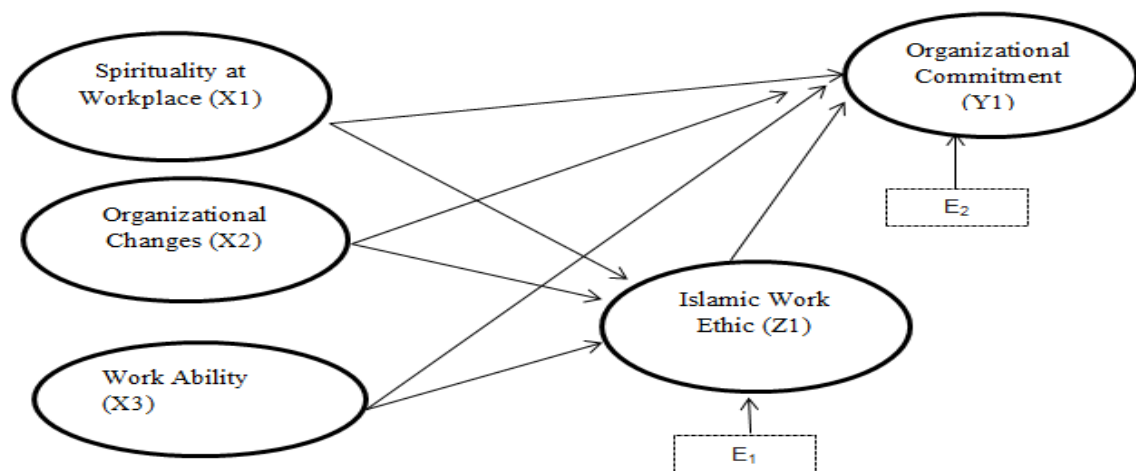


Figure I. Conseptual Framework (Data Processing)

## D. RESULTS AND DISCUSSION

### Test Validity Model

To see how far the level of validity of a questionnaire is made, it is necessary to test the validity of each indicator in a study. If one statement or indicator does not meet the criteria, then the statement or indicator is replaced.

Table 2. Analysis Result of CFA Construct Validity

No.	Item	Accumulation of factors	T-Value	Information
1	X11	0.79	11.59	Valid
2	X12	0.78	11.46	Valid
3	X13	0.70	9.82	Valid
4	X14	0.78	11.40	Valid
5	X15	0.85	13.12	Valid

No.	Item	Accumulation of factors	T-Value	Information
6	X16	0.79	11.61	Valid
7	X17	0.80	11.79	Valid
8	X18	0.87	13.39	Valid
9	X21	0.74	10.81	Valid
10	X22	0.70	9.95	Valid
11	X23	0.92	14.93	Valid
12	X24	0.81	12.15	Valid
13	X25	0.90	14.40	Valid
14	X26	0.94	15.77	Valid
15	X27	0.89	14.30	Valid
16	X28	0.80	11.97	Valid
17	X31	0.78	11.28	Valid
18	X32	0.72	10.21	Valid
19	X33	0.70	9.79	Valid
20	X34	0.70	9.76	Valid
21	X35	0.74	10.64	Valid
22	X36	0.83	12.40	Valid
23	X37	0.87	13.51	Valid
24	X38	0.78	11.45	Valid
25	Y1	0.85	13.30	Valid
26	Y2	0.83	12.66	Valid
27	Y3	0.95	15.90	Valid
28	Y4	0.94	15.67	Valid
29	Y5	0.92	15.05	Valid
30	Y6	0.91	14.94	Valid
31	Y7	0.85	13.14	Valid
32	Y8	0.77	11.38	Valid
33	Z1	0.85	13.24	Valid
34	Z2	0.84	12.73	Valid
35	Z3	0.88	13.83	Valid
36	Z4	0.80	11.92	Valid
37	Z5	0.85	13.04	Valid
38	Z6	0.84	12.67	Valid
39	Z7	0.81	12.18	Valid

No.	Item	Accumulation of factors	T-Value	Information
40	Z8	0.73	10.45	Valid

Source: Lisrel 8.80 (data processing)

Based on the results of the LISREL 8.80 output in the table, the measurement equation for the exogenous coefficient of each indicator has a t-value  $\geq 1.96$ , which means that the exogenous indicators are all valid and statistically significant with a significance level of 5%, and there is no need to dispose of indicators. The Exogenous variable is the most important indicator variable. Spirituality in the workplace, specifically at X18 or the company's spiritual guidance indicator, has a significant impact on the quality of existing human resources. This can be seen from the standardized loading factor, which is greater than the others, namely 0.87, and then at the variable of organizational change, the most dominant indicator is found in X23 or the comfortable indicator of changes that occur in the company where I work, as shown by the standardized loading factor, which is greater than the others, namely 0.92, and on the ability to work variable, the most dominant indicator is X37, or the indicator of being able to solve work problems that I face; this can be seen from the standardized loading factor, which is greater than the others, which are equal to 0.87. Endogenous Variables Islamic work ethics, Z1 and Z3, doing work with full awareness without being asked by superiors and working seriously and providing the best service, can be seen from the standardized loading factor, which is greater than the others, which is equal to 0.85. The Endogenous Organizational Commitment variable's most dominant indicator is at Y3, or always ready to carry out the assigned tasks with full sense of responsibility. This is demonstrated by the standardized loading factor, which is greater than the others and equal to 0.95.

### Reliability Test

According to Hair et.al., 2010 a good reliability requirement is if it has a construct reliability value 0.60. The overall construct reliability value for Endogen is more than 0.70. While the extracted variance is optional in determining the level of reliability of latent variables, each of which exceeds 30% in Endogenous variables. This shows that the reliability of this measurement model is an endogenous construct supported by the data obtained.

**Table 3.** Reliability Test

Indicator	SLF	Error	$\sum$ SLF	$(\sum \text{SLF})^2$	Construct Reliability			Score CR	Score VE
					$\sum \text{SLF}^2$	$\sum \text{Error}$			
Spirituality at Work									
X11	0.79	0.38							
X12	0.78	0.39							
X13	0.70	0.51							
X14	0.78	0.39							
X15	0.85	0.28	6.36	40.45	5.07	2.93	0.93	0.63	
X16	0.79	0.38							
X17	0.80	0.36							
X18	0.87	0.24							
Organizational Change									
X21	0.74	0.45							
X22	0.70	0.51							
X23	0.92	0.15							
X24	0.81	0.34							
X25	0.90	0.19	6.70	44.89	5.67	2.33	0.95	0.71	
X26	0.94	0.12							
X27	0.89	0.21							
X28	0.80	0.36							
Work ability									
X31	0.78	0.39							
X32	0.72	0.48							
X33	0.70	0.51	6.12	37.45	4.71	3.29	0.92	0.59	
X34	0.70	0.51							
X35	0.74	0.45							
X36	0.83	0.31							
X37	0.87	0.24							
X38	0.78	0.39							
Islamic Work Ethic									
Z1	0.85	0.28							
Z2	0.84	0.29							
Z3	0.88	0.23							
Z4	0.80	0.36							
Z5	0.85	0.28	6.60	43.56	5.46	2.54	0.94	0.68	
Z6	0.84	0.29							
Z7	0.81	0.34							
Z8	0.73	0.47							

Source: Lisrel 8.80 (data processing)

The overall value of construct reliability is above 0.70. While the variance extracted is optional in determining the level of reliability of the latent variable, each exceeding 30% in exogenous and endogenous variables. This demonstrates that the data obtained support the reliability of the Exogenous and Endogenous construct measurement models (Spirituality in the Workplace, Organizational Change, and Workability, Islamic work ethic, and Organizational Commitment). According to Hair et.al., 2010, a good reliability requirement is if it has a construct reliability value 0.60.

### Structural Model Analysis

Following Confirmatory Factor Analysis (CFA) calculations and analysis, variable latent scores (LVS) for each dimension can be calculated and reduced to indicators for each variable.

**Table 4.** Goodness of Fit *Structural Equation Model* (SEM)

GoF Measurement	Score	Match Level
$\chi^2/df$	1.94	GoodFit
Root Mean Square Error of Approximation (RMSEA)	0.077	Good Fit
Non-Normed Fit Index (NNFI)	0,95	Good Fit
Normed Fit Index (NFI)	0.91	Good Fit
Relative Fit Index (RFI)	0.91	Good Fit
Incremental Fit Index (IFI)	0.95	Good Fit
Comparative Fit Index (CFI)	0.95	Good Fit

Source: Lisrel 8.80 (data processing)

The  $\chi^2/df$  value of 1.94 is included in the good fit category because it is still below 5. The RMSEA, NFI, and RFI NNFI, IFI, and CFI values all fall into the good fit category. So it can be concluded that the overall fit of the model is very good.



## DISCUSSION

The results of testing the hypothesis can be seen in the table below, namely as follows:

**Table 5. t-value Test**

Statement	T count	T table	Significant
SWP → IWE	2.01		Significant
SWP → CO	5.80		Significant
OC → IWE	4.57		Significant
OC → CO	2.71		Significant
WA → IWE	2.03		Significant
WA → CO	5.37		Significant
IWE → CO	2.04	1.96	Significant
SWP → IWE → CO	3.40		
OC → IWE → CO	5.05		Significant
WA → IWE → CO	3.29		Significant

Source: Lisrel 8.80 (data processing)

### The Islamic Work Ethic affects on Spirituality in the Workplace

Based on the results of data processing, it is found that the t-count is worth 2.01, while the t-table is worth 1.96. As can be seen,  $t\text{-count} > t\text{-table}$  ( $2.01 > 1.96$ ), implying that spirituality in the workplace has a positive impact on Islamic Work Ethics. It can be concluded that if the spirituality in the employee's workplace is higher, then the Islamic work ethic will be even better. Research conducted by Rohmah (2018), Umam & Auliya (2017), Minon (2017), Suib & Said (2017), Sarmad et.al., (2018) state that spirituality in the workplace influences work ethic. An employee who works with a calm, sincere, and patient heart will do all the work not as a burden, but in the hope of Allah SWT's blessing.

### Spirituality in the Workplace affects on Organizational Commitment

Based on the results of data processing ( $t\text{-count} > t\text{-table}$ ,  $5.80 > 1.96$ ), it can be seen that spirituality in the workplace has an effect on organizational commitment. Everything that is done by every human being should be intended for worship solely for the sake of Allah SWT. Every employee who is always in the spirit of piety is accompanied by the belief that work is an act of worship, so

he will be committed to working seriously and using all his abilities to achieve what is the company's goal. (Q.S Al-Hashr verse 18) discusses the presence of spirituality in the workplace. Research conducted by Nurmayanti et.al., (2018), Kurnia et.al., (2017), Prakoso et.al., (2018), Pradhan & Jena (2016), and Wahib & Machfudz (2023) state that spirituality in the workplace influences organizational commitment. Every employee tries to work well, turning a job into a form of worship and only hoping for the blessing of Allah SWT alone.

### **Organizational Change affects on the Islamic Work Ethic**

Based on data processing,  $t\text{-count} > t\text{-table}$  ( $4.57 > 1.96$ ), indicating that there is a relationship between organizational change variables and Islamic work ethic. Every employee works earnestly and works hard according to what has been ordered by religion. Humans are required to try so that there is a change in the man himself. Every employee must be able to adapt to all changes in the company environment. Changes that do not occur by themselves but have been planned for or properly prepared by the company. Research conducted by Hakim & Sugianto (2018), and Yousef (2017) state that organizational change makes a significant contribution to employee performance and the Islamic work ethic of an employee. Every employee will try hard to carry out the work that has been given to him by the company in order to achieve the desired goals.

### **Organizational Change affects on Organizational Commitment**

Based on the results obtained, it can be seen that  $t\text{-count} > t\text{-table}$  ( $2.71 > 1.96$ ), indicating that organizational change has an effect on organizational commitment. Every employee will adjust to all changes in the work environment and try to always do their best to achieve the goals to be achieved. Allah SWT also says this in the Qur'an (Q.S. Al-Ra'd verse 11). The verse of the Qur'an above implies that Allah SWT orders humans to make changes to themselves, to change everything so that they do better and do not surrender to circumstances. Change must be believed in human beings; nothing is impossible if we work hard. In a corporate environment, every employee is required to be able to adapt to all the changes that exist. For example, if a job that was originally an operational part due to the company's needs was transferred to become a marketing person, every employee must be able to adapt to the changes. Research conducted by Wartini & Harjiyanti (2014), Gunawan (2019), Prakoso et.al., (2018), Vijayabanu & Swaminathan (2016), and Dung & Hai (2020) state that organizational change affects commitment organizations. Every employee must be able to adapt to all

the changes that exist and be committed to doing all the work that has been given to him.

### **Work Ability affects on Islamic Work Ethic**

Based on data processing, it is found that  $t\text{-count} > t\text{-table}$  ( $2.03 > 1.96$ ), it can be seen that work ability influences Islamic work ethic. Every employee must be able to do the job at hand well and to the best of his abilities. This is also in accordance with the command of Allah SWT in (Q.S. At-Taubah verse 105). Research conducted by Sulistiani (2016), Raharjo et.al., (2016), Widyanata et.al., (2022), Jayanthi & Suryani (2016), and Cahyono & Hendra (2020) state that work ability influences the performance or work ethic of employees. The better the ability possessed by an employee, the better the performance or work ethic will be.

### **Work Ability affects Organizational Commitment**

Based on the findings that  $t\text{-count} > t\text{-table}$  ( $5.37 > 1.96$ ), the results indicate that work ability influences organizational commitment. Every employee has the ability to work within his area of expertise and to be dedicated to his work. Research conducted by Mailisa et.al, (2016), Putri et.al., (2015), and Putro et.al, (2021) state that work ability influences organizational commitment. Every employee will certainly try to work optimally to do what has been given to him. In the end, all the work that has been done by employees will also be assessed in employee assessments (Key Performance Index), which will later become a determinant in awarding rewards or compensation to these employees.

### **Islamic Work Ethic affects on Organizational Commitment**

Based on the results obtained,  $t\text{-count} > t\text{-table}$  ( $2.04 > 1.96$ ), and the results show that the Islamic work ethic has an effect on organizational commitment. Research conducted by Parmin (2019), Zulqifli et.al., (2022), Ghani et.al., (2022), Dwita & Rozikan (2022), Caniago & Mustoko (2020), Udin et.al., (2022), and Putratama & Puspitadewi (2021) state that Islamic work ethic influences organizational commitment. Work ethic is an attitude or view that an employee has towards his work; if the employee considers that work is a blessing, and then the employee shows characteristics and a high level of commitment to the company.

### **Spirituality in the Workplace affects on Organizational Commitment, mediated by Islamic Work Ethics**

According to the findings that  $t\text{-count} > t\text{-table}$  ( $3.40 > 1.96$ ), spirituality in the workplace has an effect on organizational commitment that is mediated by an Islamic work ethic. Every employee tries to work as well as possible, considering work as a form of worship where everything will be accounted for in the afterlife. Research conducted by Pangestika (2018), Gheitani et.al., (2018), and Asutay et.al., (2022) state that spirituality in the workplace influences organizational commitment mediated by an Islamic work ethic. Someone who works diligently and well, then the employee does everything with dedication and caution, because everything done will be accounted for later in the hereafter.

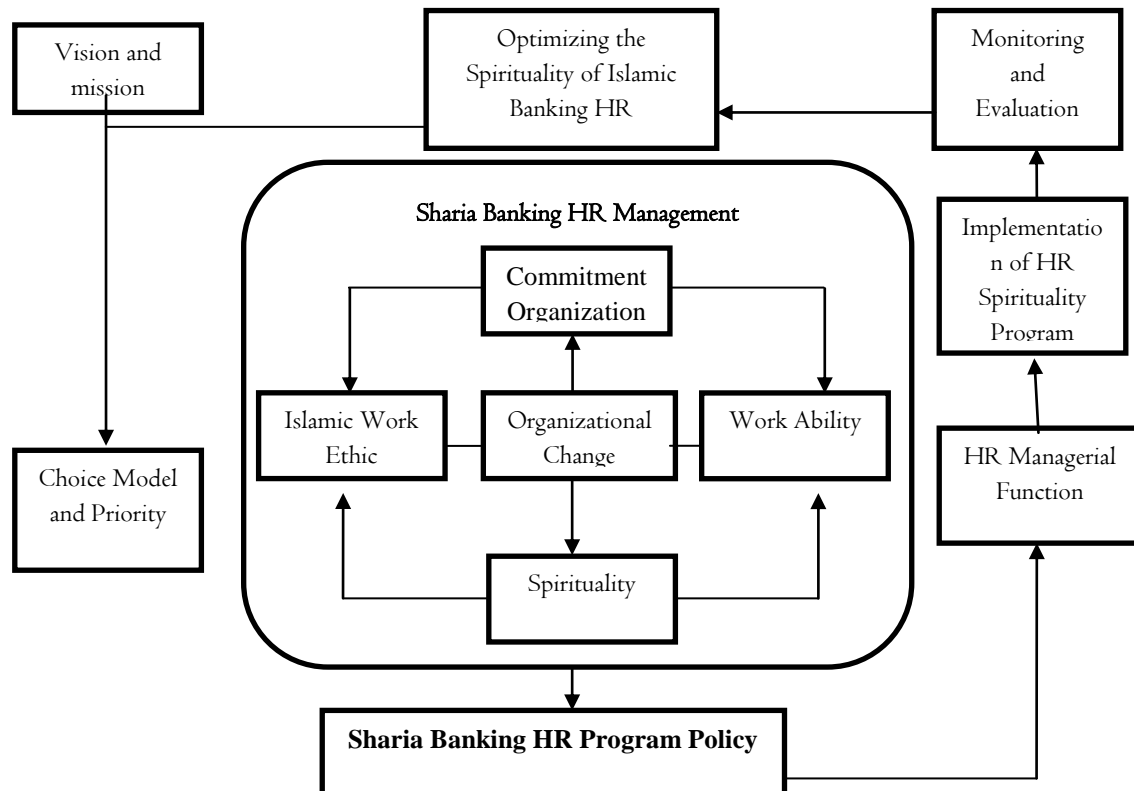
### **Organizational Change affects on Organizational Commitment as mediated by Islamic Work Ethics**

Based on the results obtained that  $t\text{-count} > t\text{-table}$  ( $5.05 > 1.96$ ), the results show that organizational change has an effect on organizational commitment mediated by Islamic work ethic. Every employee must be able to adapt to all changes while continuing to do all work with full responsibility and sincerity. In the Al-Quran, Allah SWT orders us to work seriously and be careful not to be careless in completing all the work we start, always stick to the rules that have been made to achieve what has become the goal of the company where we work. Research conducted by Yousef (2000), Gheitani et.al., (2018), and Asutay et.al., (2022) state that organizational change affects organizational commitment mediated by an Islamic work ethic. Every employee will work seriously to adapt to any changes that exist in the work environment.

### **Work Ability affects on Organizational Commitment, which is mediated by Islamic Work Ethics**

Based on the results obtained,  $t\text{-count} > t\text{-table}$  ( $3.29 > 1.96$ ), the results show that work ability has an effect on organizational commitment, mediated by an Islamic work ethic. Every employee is certainly able to work in accordance with what has been given to him as responsibility and will be serious about remaining committed to working according to the operational standards set by the company. Research conducted by Febriani et.al., (2018), Kurniawati & Mujanah (2021), and Tacadena & Muico (2022) state that work ability influences organizational commitment, mediated by an Islamic work ethic. Someone who has high integrity

will always remember that someone is watching him at work, Allah SWT, and therefore every employee will work seriously to do everything that becomes his duty.



**Figure 2.** Spirituality-based HR Model  
Source: AHP (data processing)

The figure 2 above that explain: The creation of the company's vision and mission is in written form. Contents of the vision and mission show the company's goals, placing spirituality as the basis for the strategy to create a company with optimal human resources and the best integrity within the organization within the company. Management makes a commitment to support the vision and mission of the company. Dissemination of the company's vision and mission to all staff, company leaders, and company stakeholders qualify several existing strategies and select the best and most appropriate strategy so that the programs created can be realized. Prioritizing programs are to be carried out

based on importance, specifically in terms of Islamic work ethic, organizational change, work ability, workplace spirituality, and organizational commitment to Islamic banking industry activities. Involve the team forming the human resource development program in preparing is the design in the form of a structural chart. Preparation of main programs is that make spirituality a priority in implementing organizational commitment and increasing optimization and integrity. Make strategic planning by making social aspects a company needs in investment in order to create the best human resources possible. Programs and activities are developed in response to the needs of the community. Aspects of Islamic Work Ethics: spiritual motivation, self-study and reflection, and daily activity checklists Aspects of Organizational Change: improvement of performance and reporting; building friendly relations between departments and levels of work; and providing soft skills training. Aspects of Organizational Commitment: improving organizational quality and monitoring the impact of cooperation and commitment from time to time putting spirituality at the heart of the company's operation.

Activities to increase the spirituality of human resources are treated as investments, not as costs. Commitment from management is to internalize spirituality into every company activity. Setting business goals and targets, formulating strategies to achieve these business goals and targets, determining the necessary resources, and establishing standards/indicators of success in achieving business goals and targets are all activities in the Planning Function. Activities in the organizing function are allocating resources; formulating and assigning tasks; and establishing the necessary procedures; establishing an organizational structure indicating lines of authority and responsibility; recruiting, selecting, training, and developing human resources or labor; and placing human resources in the most appropriate position. The implementation function's activities include: providing direction and guidance so that the organization's functions run effectively and efficiently, implementing and realizing the programs that have been created, and explaining the organization's policies. The Monitoring and Control Function's activities include evaluating success in achieving business goals and targets based on predetermined indicators, taking steps to clarify and correct deviations that may be discovered, and implementing various alternative solutions to various problems related to achieving business goals and targets. Running human resource programs related to spirituality and organizational commitment, performing management functions in the practice of increasing human resource capacity and



commitment in Islamic banking. Carry out community satisfaction surveys with the company and conduct Focus Group Discussions (FGD) to find out the extent of the impact and whether it has met the objectives. The monitoring results are then re-evaluated to serve as a basis for consideration in planning future programs. The company operates by considering the Islamic work ethic, work ability, and organizational commitment. Treating spirituality is as the basis of a strategy on an ongoing basis.

## E. CONCLUSION

The results of the research conducted indicate that there is a direct influence of spirituality in the workplace, organizational change, and work ability on organizational commitment. There is a direct influence of spirituality in the workplace, organizational change, and work ability on Islamic work ethic, as well as an indirect effect of spirituality in the workplace, organizational change, and work ability on organizational commitment mediated by the Islamic work ethic of employees in Islamic banking in the city of Medan. There is a spirituality-based human resource hierarchy model that can be applied to Islamic banking in Medan to understand what the goal of Islamic banking is and to avoid irregularities in the process of achieving the intended goals. The results of this research become a reference for Islamic banking in making policies to develop human resource development programs based on spirituality with an Islamic work ethic, work ability, and organizational commitment for the benefit of the Islamic banking industry in the future. The factor of the Islamic work ethic is the most important issue; it must receive priority in the activities of the Islamic banking industry so that the spirituality program can be more directly directed at matters related to and influencing the inner lives of employees in the company. The implementation of the spiritualias program with an Islamic work ethic, work ability, and organizational commitment must have an integrated form, not only in the form of a mere partial and temporary program but also internalized within the body of the business organization. The spiritual management model, with an Islamic work ethic, work ability, and organizational commitment, is well suited to realizing an Islamic banking industry with high-quality human resources.

## REFERENCES

- Aboobaker, N., Edward, M., & Zakkariya, K. A. (2019). Workplace spirituality, employee wellbeing and intention to stay A multi-group analysis of teachers' career choice. *International Journal of Educational Management (IJEM)*. 23(1), p. 28-44.
- Akbar, A., Al Musadieq, M., & Mukzam, M. D. (2017). Pengaruh Komitmen Organisasional Terhadap Kinerja (Studi pada Karyawan PT PELINDO Surabaya), *Jurnal Administrasi Bisnis (JAB)*. 47(2), 33-3
- Ali, J. A., & Al-Owaihian, A. (2008). Islamic Work Ethic: A Critical Review. *Cross Cultural Management: An International Journal*. 15(1), 5–19
- Allen, N. J., & Meyer, J. P. (1990). "The measurement and antecedent of affective, continuance and normative commitment to the organization", *Journal of Occupational Psychology*. 63, pp.1-18
- Ashmos, D. P., & Duchon, D. (2000). *Spirituality at Work Conceptualization and Measure*. *Journal of Management Inquiry*. Vol. 2. p. 134-145
- Asutay, M., Buana, G. K., & Avdukic, A. (2022). The Impact of Islamic Spirituality on Job Satisfaction and Organisational Commitment: Exploring Mediation and Moderation Impact. *Journal of Business Ethics*. 181. 913-932
- Bejinariu, A. C., Jitarei, A., Sarca, I., & Mocan, A. (2017). Organizational Change Management – Concepts Definitions and Approaches Inventory. *Management Challenges in a Network Economy: Proceedings of the MakeLearn and TIIM International Conference*. P, 321-330
- Cahyadi, M. (2018). Hubungan Antara Etos Kerja dengan Komitmen Organisasi Karyawan PT. Sabina Tirta Utama Samarinda. *PSIKOBORNEO*. 6(4), 885-898
- Cahyono, A., & Hendra. (2020). Pengaruh Kemampuan Dan Etos Kerja Terhadap Kinerja Pegawai Pada Sekretariat Daerah Kota Sungai Penuh. *Kolektivita*. 3 (2), 87-99
- Caniago, S. A., & Mustoko, D. (2020). The Effect Of Islamic Work Ethics on Organizational Commitment, Job Satisfaction And Turnover

- Intentions of Islamic Microfinance in Pekalongan. *International Journal of Islamic Business and Economics*, 4(1), 30–39.
- Citra, D. P., Purwadi, A., & Hakim, I. (2018). Pengaruh Etos Kerja Islami Dan Komitmen Organisasi Terhadap Kinerja Karyawan Bank Tabungan Negara Syariah (BTN) KC Malang, *FALAH Jurnal Ekonomi Syariah*. 3(2), 26-33
- Dabir, A. R., & Azarpira, M. (2017). Organizational commitment and its impact on employees' individual interactions. *Int. J. Hum. Capital Urban Manage.* 2(1), p.49-56.
- Dung, L. T, & Hai, P. V. (2020). The Effects of Transformational Leadership and Job Satisfaction on Commitment to Organisational Change: A Three-Component Model Extension Approach. *The South East Asian Journal of Management*. 14(1), 106–123.
- Dwita, V. A., & Rozikan. (2022). The Effect of Islamic Work Ethics and Affective Commitment on Quality of Work Life and Turnover Intention of Sharia Bank. *Journal of Islamic Economic and Business Research*. 2(1), 90-103.
- Fanggidae, R. E., Nursiani, N. P., & Bengngu, A. (2019). The Influence of Reward on Organizational Commitment towards Spirituality Workplace as a Moderating Variable. *Journal of Management and Marketing Review*. 4(4), p.260-269
- Febriani, R., Thoyib, A., Surachman, & Rofiaty. (2018). The Effect Of Islamic Leadership Style, Islamic Work Ethics, Islamic Job Satisfaction On Affective Commitment And Islamic Employee Performance. *International Journal of Civil Engineering and Technology (IJCIET)*. 9(9), 2066-2086.
- Fernandes, C., Pereira, A., Haja, P.B., Amaral, V., & Author, C.S.F. (2013). Age and Gender Differences in Work Ability Among Industri Worker: The Foundation For Safety Intervention Design. *Safety Science Monitor*. 17(8).
- Gheitani, A., Imani, S., Seyyedamiri, N., & Foroudi, P. (2018). Mediating effect of intrinsic motivation on the relationship between Islamic work ethic, job satisfaction, and organizational commitment in banking sector. *International Journal of Islamic and Middle Eastern Finance and Management (IMEFM)*, © Emerald Publishing Limited. <https://doi.org/10.1108/IMEFM-01-2018-0029>

- Gunawan, A. (2019). Pengaruh Komitmen Organisasi dan Sikap Terhadap Perubahan Organisasi. *Jurnal Inspirasi Bisnis dan Manajemen*, 3(1), 31-42.
- Hafidhuddin, D dan Tanjung, H. (2003). *Manajemen Syariah dalam Praktik*, (Jakarta: Gema Insani)
- Hakim, L. & Sugiyanto, E. (2018). Manajemen Perubahan Organisasi Sebagai Upaya Peningkatan Kinerja Perusahaan Di Industri Batik Laweyan Surakarta. *BENEFIT Jurnal Manajemen dan Bisnis*. 3(2), 49-63
- Hair J.F., et al. (2010). *Multivariate Data Analysis*. Seventh Edition. New Jersey: Pearson Prentice Hall.
- Hersey, Paul & Blanchard, K. (1995). *Manajemen Perilaku Organisasi : Pendayagunaan Sumber Daya Manusia*. Jakarta: Erlangga, Dharma Agus (Penterjemah)
- Imberman, M. D., Lopez, P. D. J., & Troper, J. D. (2017). The Relationship between Personal Impact of Organizational Change and Employee Commitment: The Mediating Role of Organizational Justice. *ABAC ODI JOURNAL VISION.ACTION. OUTCOME*. 4 (1), 4-28
- Jayanthi, M. S. D., & Suryani, N. N. (2018). Pengaruh Kemampuan Kerja, Stres Kerja Dan Etos Kerja Terhadap Kinerja Karyawan. *Forum Manajemen*. 16(1), 54-60
- Karem, M. A., Jameel, A. S., & Ahmad, A. R. (2019). The Impact of Organizational Justice Dimensions on Organizational Commitment among Bank Employees. *International Journal of Psychosocial Rehabilitation*. 23(02), p.502-513.
- Kurnia, A., Suwarsi, S., & Abdurrahman, D. (2017). Pengaruh Spiritualitas di Tempat Kerja dan Kepemimpinan Spiritual Terhadap Komitmen Organisasional pada Koperasi Peternak Susu Bandung Utara (KPSBU) Lembang Jawa Barat. *Prosiding Manajemen*. 3(2), 720-725
- Mailisa, Y., Hendri, M. I., & Fauzan, R. (2016). Pengaruh Iklim Organisasi dan Kemampuan Kerja Terhadap Komitmen Organisasional dan Dampaknya Pada Kinerja Pegawai DISPERINDAGKOP dan UKM Kota Pontianak. *Jurnal Ekonomi, Bisnis dan Kewirausahaan*. 5(3), 198-215

- Meutia, K. I., & Husada, C. (2019). Pengaruh Budaya Organisasi dan Komitmen Organisasi terhadap Kinerja Karyawan. *Jurnal Riset Manajemen dan Bisnis (JRMB) Fakultas Ekonomi UNIAT*. 4(1), 119-126
- Minon, S. C. G. (2017). Workplace Spirituality, Moral Convictions, Work Ethics and Job Performance among State University Educators. *WVSU Research Journal*. 6(1), 27-42.
- Munthe, M. (2020). Pengaruh Kemampuan, Lingkungan Kerja, Komitmen Organisasi dan Sikap Kerja Terhadap Kinerja Pegawai Pada Kantor Pelayanan Pajak Pratama Medan Barat. *Manajemen Bisnis Jurnal Magister Manajemen*. 2 (1), 40-47
- Nurmayanti, S., Sakti, D. P. B., & Suparman, L. (2018). Spritualitas Di Tempat Kerja Pengaruhnya Terhadap Komitmen Organisasional (Studi Pada Guru Di Pondok Pesantren Al Aziziah Gunung Sari). *JMM UNRAM (Jurnal Magister Manajemen Universitas Mataram)*, 7(4), 88-100.
- Pangestika, E. R. (2018). Enhancing Employees Performance Through A Work Ethic With Islamic Spiritual Leadership Based, Human Relation, Organizational Support, Workplace Spirituality, And Organizational Commitment. *InternationalJurnalofIslamic Business Ethics(IJIBE)*. 3(2), 505-515
- Parmin. (2019). Pengaruh Kepemimpinan Islam, Etos Kerja Islam terhadap Kinerja dengan Komitmen Organisasi Sebagai Variabel Intervening (Studi Pada RSU PKU Muhammadiyah Gombong). *Jurnal Administrasi Bisnis*. 2(1), 33-45
- Prakoso, A. R., Susilo, H., & Aini, E. K. (2018). Pengaruh Spiritualitas di Tempat Kerja (*Workplace Spirituality*) Terhadap Komitmen Organisasional (Studi pada Karyawan PT. Bank BRI Syariah Kantor Cabang Malang Soekarno Hatta). *Jurnal Administrasi Bisnis (JAB)*. 65(1), 1-8.
- Pradhan, R. K., & Jena, L. K. (2016). Workplace Spirituality and Organisational Commitment: Role of Emotional Intelligence Among Indian Banking Professionals. *Journal of HUMAN RESOURCE MANAGEMENT*. XIX(1), p. 13-23
- Putra, I. P . K. S. D., & Suwandana, I. G. M. (2020). Effect of Organizational Commitment, Job Stress and Work-Family Conflict to Turnover Intention.

International Research Journal of Management, IT & Social Sciences. 7(2), p. 30-37

Putratama, A. Y., & Puspitadewi, N. W. S. (2021). Hubungan Antara Etos Kerja Dengan Komitmen Organisasi Pada Karyawan PT. "X". *Character: Jurnal Penelitian Psikologi*. 8(9), 119-130

Putro, D. R., Novitasari, & Riska, A. (2021). Influence of Organizational Citizenship Behavior, Emotional Intelligence and Organizational Commitment on Employees' Work Ability. *International Conference of Interdisciplinary Sciences (ICIS)*. p. 62-73

Ramadhan, B. M., & Ryandono, M. N. H. (2015). Etos Kerja Islami Pada Kinerja Bisnis Pedagang Muslim Pasar Besar Kota Madiun. *Jurnal Ekonomi Syariah, Teori dan Terapan*. 2(4), 274-287.

Raharjo, S., Paramita, P. D., & Warso, M. M. (2016). Pengaruh Kemampuan Kerja, Pengalaman Dan Pelatihan Terhadap Produktivitas Kerja Karyawan Dengan Kompetensi Kerja Sebagai Variabel Intervening (Studi Kasus Pada Kud "Pati Kota" Kabupaten Pati). *Journal Of Management*. 2 (2), 1-13

Rahmayani. (2017). Pengaruh Islamic Corporate Governance Dan Internal Control Terhadap Indikasi Terjadinya Fraud Pada Bank Umum Syariah Di Indonesia. *Jurnal Ilmiah Mahasiswa Ekonomi Akuntansi (JIMEKA)*, 2(3), 18–38.

Robbins, S. P., & Judge, T. A. (2011). *Organizational Behavior and Management*, Ninth Edition. New Jersey: Pearson Education, Inc. p. 259

Rohmah, N. (2018). Integrasi Kecerdasan Intelektual (Iq), Kecerdasan Emosi (Eq) Dan Kecerdasan Spiritual (Sq) Dalam Meningkatkan Etos Kerja. *Jurnal Tarbiyatuna*. 3(2), 77-102

Salancik, G. R. (1977). Commitment and the control of organizational behavior and belief. In B. M. Staw and G. R. Salancik (Eds.). *New Directions in Organizational Behavior*: 1-54. Chicago: St. Clair

Sarmad, M., Iqbal, R., Ali, M. A., & Haq, A. U. (2018). Unlocking Spirituality at Workplace through Islamic Work Ethics: Analyzing Employees' Performance in Islamic Banks. 8(2), 520-537 .



- Setiyaningsih, A., Haryanti, I., & Hanna, K. F. (2020). Ada Apa Dengan Kinerja Di Bank Panin Dubai Syariah?. *BanKu: Jurnal Perbankan dan Keuangan*. 1(2), 60-74
- Sinamo, J. (2005). *Etos Kerja Profesional*. Jakarta: PT. Spirit Mahardika.
- Sobirin, A. (2005). Meraih Keunggulan Melalui Pengintegrasian Sumber Daya Manusia dan Perencanaan Strategik, Edisi Khusus Jurnal Siasat Bisnis On Human Resources.
- Sofyanty, D. (2019). Pengaruh Komitmen Organisasi dan Iklim Organisasi Terhadap Tindakan WhistleBlowing. *Widya Cipta Jurnal Sekretari dan Manajemen*. 3(1), 43-50
- Sono, N. H., Hakim, L., & Oktaviani, L. (2017). Etos Kerja Islam Sebagai Upaya Meningkatkan Kinerja. *Prosiding Seminar Nasional dan Call For Paper Ekonomi dan Bisnis (SNAPER-EBIS)*. h. 411-420
- Sulaeman, M. (2016). Pengaruh Penerapan Nilai-Nilai Islam dan Komitmen Terhadap Etos Kerja dan Dampaknya Kepada Kualitas Sumber Daya Manusia Di Lingkungan Pemerintah Kabupaten Tasikmalaya. *Jurnal Ekonomi dan Studi Pembangunan*. 17(2), 104-114
- Sulistiani, S. Y. (2016). Pengaruh Kemampuan Kerja dan Keterampilan Kerja Terhadap Kinerja Pegawai Perusahaan Leasing. *Jurnal Ekologi*. 3(2), 187-18
- Sutrisno, Haryono, A. T., & Warso, M. M. (2018). Pengaruh Kepuasan Kerja dan Komitmen Organisasi Terhadap Kinerja Karyawan Melalui Organizational Citizenship Behavior Sebagai Variabel Intervening (Studi Kasus Karyawan PT. Fumira Semarang). *Journal of Management*. 4(4), 1-16
- Syabarrudin, A., Eliyana, A., & Naimah, J. (2020). Does Employees' Self - Efficacy Drive their Organizational Commitment?. *Sys Rev Pharm A multifaceted review journal in the field of pharmacy*. 11(4), p. 135 141
- Tacadena, J. E., & Muico, E. J. G. (2022). A Teacher's Work Ethic: Exploring Organizational Behaviour, Quality Work Life and Commitment. *Journal of Women Empowerment and Studies*. 02(05), 36-41
- Toto Tasmara. (2004). *Membudayakan Etos kerja Islami*, (Gema Insani)
- Udin, U., Dananjoyo, R., Shaikh, M., & Linarta, D. V. (2022). Islamic Work Ethics, Affective Commitment, and Employee's Performance in Family

Business: Testing Their Relationships. Original Research. SAGEOpen.  
January-March 2022: 1–12.  
<https://doi.org/10.1177/21582440221085263>

- Umam, M. R. K., & Auliya, Z. F. (2018). Hubungan Kausalitas Workplace Spirituality Dan Kinerja Karyawan: Perspektif Mediasi Etika Kerja Islam. *Jurnal Bisnis dan Manajemen Islam*. 5(1), 23-50
- Van Der Walt, F. (2018). Workplace Spirituality, Work Engagement and Thriving at Work. *SA Journal of Industrial Psychology*. p, 1-10.  
<https://doi.org/10.4102/sajip.v44i0.145>
- Vijayabanu, U., & Swaminathan, V. D. (2018). Relationship Between Job Satisfaction And Organizational Commitment On Coping With Organization Change. 3(1), 1636-1639
- Wahib, A., & Machfudz. (2023). The Influence of Workplace Spirituality, Commitment and Organizational Culture on Teacher Productivity. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*. 7(1), 11-25
- Widyanata, I. P. A., Mendra, I. W., & Harwathy, T. (2022). Pengaruh Kemampuan Kerja Dan Etos Kerja Terhadap Kinerja Pegawai Pada Bawaslu Provinsi Bali. *Jurnal Emas*. 3 (11), 91-101
- Wijaya, M. I., & Supriyanto, A. S. (2019). The Effect Of Workplace Spirituality On Work Motivation And Employee Performance In. *Bank Muamalat Indonesia. International Journal of Scientific & Engineering Research*. 10(2), p.309-322
- Zainuri, & Aima, M. H. (2019). The Impact Prophet Leadership And Organizational Commitment On Motivation And Its Implications On Employee Performance Of The Bank Syariah Al Salaam . *Dinasti International Journal of Management Science (DIJMS)*. 1(2), 163-180
- Zulqifli, M., Syarifuddin, A., & Kurniawaty. (2022). Etos Kerja dan Komunikasi Pengaruhnya terhadap Komitmen Organisasi pada Karyawan Universitas Indonesia Timur. *Journal of Applied Management and Business Research (JAMBiR)*. 2(3), 231-238