

The Influence of Islamic Work Ethics on Organizational Commitment and Performance of Halal Restaurant Employees

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ABSTRACT

This study aims to estimate the impact of the implementation of Islamic work ethics by halal-certified restaurant employees on the commitment and performance of organizations in DKI Jakarta in the year of 2018. This study used Partial Least Square (PLS) on 161 samples from halal restaurant employees in DKI Jakarta. It found that Islamic work ethic has statistically proven to positively affect affective commitment, continuous commitment, and normative commitment. Islamic work ethic is also statistically proven to have a positive effect on employee performance. Affective commitments and continuance commitments have not been shown to affect employee performance. Normative commitment variables have been shown to have a positive effect on employee performance. Halal restaurant owners must improve the implementation of Islamic work ethics in the work environment, provide training based on Islamic work ethics, apply organizational values based on Islamic values in order to increase work effectiveness, and make DKI Jakarta a halal tourist destination in Indonesia.

Keywords: Islamic Work Ethics, Organizational Commitment, Halal Restaurant

JEL Classifications: D23, J46, L66

INTRODUCTION

Islamic work ethic can be the main key to build motivation and direct halal restaurant human resources to be able to work optimally based on Islamic values. As stated by several researchers in previous studies (Hayati & Caniago, 2012; Rawwas *et al.*, 2018; Salahudin *et al.*, 2016; Yousef, 2000; 2001). In general, it can affect motivational variables such as employee organizational commitment, job satisfaction, career development, performance and so on.

The lack of research on the impact of Islamic work ethics on employee performance, especially in the halal restaurant industry sector makes this research important to do.

This study will examine the relationship between Islamic work ethics, organizational commitment consisting of affective commitment, continuance commitment, normative commitment, and job performance. This is because the Islamic work ethic was not first developed through the company itself,

but has been attached to Islam since its presence on earth.

In recent years, work ethics has become a research topic that has received much attention by the researchers such as Abdi *et al* (2014); Abbasi *et al.* (2013); Manan *et al.* (2013); Marri *et al.* (2012); Mohammad *et al.* (2016) conduct research to measure Islamic Work Ethics in a company or organization with some variables involved such as internal motivation, commitment, performance, and few work efficiency variables. According to Rokhman (2010), today's work ethic is becoming increasingly important so that ethical issues become a popular topic in the business community around the world. This arises because in recent years there has been a lot of pollution associated with a lack of ethics in business behavior (Rokhman, 2010). Instilling work ethics at the organizational level will provide many benefits for the organization and will certainly attract interest and attention to work ethics. Since the 19th century classical economists and sociologists have observed that each

region has very different work culture norms and explained that these differences are the main cause of productivity inequality and result in inequality of people's income (Forquesato, 2016). Therefore it is necessary to have an ethical foundation in work to increase productivity and performance.

According to Haldar & Pareek (2009) organizational commitment is an effort made by the organization to get more attention from employees who have a relationship with the organization's ability to produce something in accordance with the expectations of employees and the organization. Steers (1977) revealed that commitment is related to the desire to stay in an organization and is also related to motivation, role clarity, and employee abilities (Mowday *et al.*, 1982). Organizational commitment conveyed by Mowday *et. Al* (1982) has the following characteristics: (1) strong trust and a good understanding of the goals and values of the organization; (2)

readiness to work hard; and (3) a strong desire to stay in the organization.

Organizational commitment defined as the relative power of an identified person and involvement in the organization (Porter *et al.*, 1973). Organizational commitment is characterized by at least three related factors: (1) a strong belief in and acceptance of the goals and values of the organization, (2) a desire to drive great efforts for the benefit of the organization, (3) a strong desire to maintain membership in the organization. (Mowday, et al., 1979). Desler (2008) defines commitment as: 1) Feelings of identification with the organization's mission; 2) Sense of being involved with organizational tasks; 3) A sense of royalty and love for the organization as a place to live and work.

Based on the concept of Organizational Commitment developed by Allen & Meyer (1991) organizational commitment is categorized into three types of commitment, namely: 1) Affective Commitment: When employees feel a strong emotional

attachment to the organization, they identify with the goals and values of their organization; 2) Continuance Commitment: When employees feel that they need to stay in their organization because the loss they feel from leaving the organization is felt to outweigh the benefits they think they will gain in the new job, so continuance commitment occurs; 3) Normative Commitment: When employees feel obligated to their organization, even if they are not happy in their roles, or even if they want to demand better, then normative commitment occurs. An employee feels that he or she should stay with the organization because it is the right thing to do.

The three commitments state that employees have the possibility to stay in an organization with different motives, namely based on personal desires, needs, and also obligations or awareness of each.

Each person has the potential to act in a variety of activities. This can be obtained from birth (naturally) or by learning. Although a person has the

potential to behave in a certain way, this behavior is only manifested at certain times. Such potential is also called ability. While the form of expression of potential is called performance.

Performance is a term that comes from the word Job Performance or Actual Performance (Murti & Hudiwinarsih, 2012). The work achieved by a person in carrying out tasks in accordance with predetermined criteria or standards both in quality and quantity is called performance (Taurisa & Ratnawati, 2010). Performance is a multidimensional construct that includes many factors that influence it. A number of experts explain a variety of different factors that affect a person's performance. According to Islam & to Islam & Ismail (2008) shows that employee performance is generally influenced by two factors, namely: 1) Internal factors are factors that affect performance that come from within the employees themselves, such as job satisfaction or organizational commitment; 2) External factors are defined as factors that affect

performance that comes from outside the employee. Examples are work safety and security, organizational culture, leadership style, and so on.

Meanwhile, according to Ayu & Suprayetno (2009) individual employee performance can be influenced by three factors. The three factors are: 2) Individual ability in carrying out work; 2) Level of effort exerted (desire to work); 3) Organizational support Employee performance can be reduced if one of the three factors is not present. Meanwhile, if these three factors are present in the employee, then the employee's performance can be improved.

There have been many studies that have focused on ethics in the workplace, but in reality, unethical work behavior continues to occur, such as corruption, cheating, dishonesty, sexual violence and so on (Abdi *et al.*, 2014). A company or organization can collapse if there is a work ethic chaos in it, as happened to Enron at the end of 2001. The world's largest energy company went bankrupt because of business governance

practices that ignore ethics and integrity. Therefore, this study aims to determine the application of Islamic work ethics by employees who work in halal-certified restaurants which will affect organizational commitment and impact on the performance of these employees, and also to find empirical evidence of the relationship between Islamic work ethics.

restaurant in this study is a restaurant that has an official halal certificate from the Indonesian Ulema Council (MUI) both in terms of processing the food served or the operation of the restaurant as a whole. The research area covers Central Jakarta, North Jakarta, South Jakarta, East Jakarta, and West Jakarta.

RESEARCH METHODS

Data used in this research is primary data which collected by using questionnaires and about 168 people involved. This study uses a purposive sampling technique to achieve this goal. Data type is cross section data which collected only in 2018 for one shoot data. Questionnaires were distributed to participants employees of halal restaurants in DKI Jakarta Province. The halal restaurants referred to in this study include several halal restaurants that sell food and drinks in the DKI Jakarta Province. The term halal

Figure 1. Research Model

The Islamic work ethic variable was measured using an instrument developed by Ali & Al Owaihan (2008). The scale used in this questionnaire is a Likert scale, which is a measurement scale with five response categories ranging from “strongly agree” to “strongly disagree” which requires respondents to determine their degree of agreement or disagreement with each of a series of statements regarding the stimulus object (Maholtra, 2009). The instrument for measuring Islamic work ethic is measured using a 5-point Likert

scale. The higher the resulting number, the more it supports the hypothesis proposed by the author. The instrument for measuring Islamic work ethics consists of 17 items. Furthermore, the organizational commitment variable was measured using an instrument developed by Meyer and Allen (1991). The instrument for measuring organizational commitment consists of 24 items where each dimension of organizational commitment has 8 items. As for Performance is measured using 6 items based on previous measurements made by Vignaswaran (2008).

This research uses Partial Least Square (PLS) analysis test using SmartPLS 3.0 software. According to Haryono (2017), PLS can be used if the data size is small while the relationship to be described is relatively complex. The use of SEM-PLS can only use 30-100 samples (the bigger the better) while CBSEM (AMOS and Lisrel) ranges from 200-800 samples. Besides, data processing using Partial Least Square (PLS) analysis, researchers also conducted validity and reliability tests assisted by SPSS software before

distributing questionnaires to ensure the measuring instruments used were valid and reliable.

RESULTS AND DISCUSSION

From the results of the distribution of 200 questionnaires, the researchers got as many as 161 respondents who were collected from various sources employees of halal-certified restaurants in DKI Jakarta Province. Most respondents in this study were male, as many as 84 people (52.17%), while the number of female respondents was 77 people (47.83%). The composition of male and female respondents is indeed quite balanced.

Table 1. Respondent Profiles by Gender

Respondent Data		Frequency	Percentage (%)
Gender	Male	84	52,17%
	Female	77	47, 83%
Total		161	100%

Source: Processed by SPSS

The education level of the respondents is grouped into three categories, namely SMA, SMK, D3/Diploma, and S1/Bachelor. The majority of research respondents have a vocational education background as many as 84

people (35.4%), followed by high school as many as 57 people (52.2%), diploma education (D3) as many as 1 person (0.2%), and the last rank was undergraduate education as many as 19 people (11.8%). The number of high school and vocational high school graduates is due to the main target of respondents being employees of DKI Jakarta halal restaurants who do not require a high enough educational qualification.

Respondents' ages were grouped into three categories, namely < 25 years, 26-35 years, 36-45 years, and > 46 years. Based on table 4.3 the majority of research respondents were under 25 years old, namely 82 people (51%), followed by 26-35 years as many as 78 people (48%), 36-45 years as many as 1 person (1%), and there were no respondents aged more than 46 years. This is related to most halal restaurant employees who are still high school/vocational high school graduates. Moreover, most of the respondents are still in the status of crew or staff who really need a young

and energetic person. Moreover, their job desk has to serve consumers from ordering, preparing products, delivering products, and managing product stock. All activities carried out certainly require a prime physical condition.

Table 2. Respondent Profiles by Education

Respondent Data		Frequency	Percentage (%)
Education Level	Vocational	84	35,4%
	High School	57	52,2%
	D3/Diploma	1	0,2%
	Undergraduate	19	11,8%
Total		161	100%

Source: Processed by SPSS

The tenure of the respondents was grouped into four categories, namely 0-2 years, 3-5 years, 6-7 years, and >7 years. The majority of research respondents have a working period of 0-2 years, namely 75 people (46.58%), followed by 3-5 years as many as 70 people (43.48%), 6-7 years as many as 11 people (6.83%), and the last order was >7 years as many as 5 people (3.11%). Most of the respondents who have a working period of 0-2 years and 3-5 years cannot be separated from the position of the respondent, the majority of whom are crew, delivery, cashier, and kitchen. This position is still on a 1-2-year

contract with the option of a contract extension.

Table 3. Respondent Profiles by Ages

Respondent Data	Frequency	Percentage (%)
Age < 25 years	82	51%
26-35 years	78	48%
36-45 years	1	1%
> 46 years	0	0
Total	161	100%

Source: Processed by SPSS

Table 4. Respondent Profiles by Tenure

Respondent Data	Frequency	Percentage (%)
Tenure 0-2 years	75	46,58%
3-5 years	70	43,48%
6-7 years	11	6,83%
>7 years	5	3,11%
Total	161	100,00%

Source: Processed by SPSS

The positions of the respondents are grouped into several categories, namely crew, team leader, delivery, cashier, kitchen, and supervisor. The majority of research respondents were crew, namely 113 people (70.19%), followed by 23 supervisors (14.29%), 8 team

leaders (4.97%), 8 cashiers (4.97%), delivery as many as 5 people (3.11%), and kitchen as many as 4 people (2.48%). The number of respondents based on position is indeed influenced by the composition of employees in a restaurant which only consists of 1 manager, 1-2 team leaders, and 3-20 are crew, delivery, kitchen, and cashiers. Therefore, it is not surprising that the majority of respondents are crew, delivery, kitchen, and cashiers.

Table 5. Respondent Profiles by Positions

Respondent Data	Frequency	Percentage (%)
Positions Crew	113	70,19%
Team	8	4,97%
Leader		
Delivery	5	3,11%
Cashier	8	4,97%
Kitchen	4	2,48%
Supervisor	23	14,29%
Total	161	100,00%

Source: Processed by SPSS

Table 6: Instrument Validity

Construction/Item	Pearson Correlation
Islamic Work Ethics	

Indicator 1	0.667
Indicator 2	0.447
Indicator 3	0.447
Indicator 4	0.707
Indicator 5	0.557
Indicator 6	0.707
Indicator 7	0.447
Indicator 8	0.662
Indicator 9	0.603
Indicator 10	0.866
Indicator 11	0.894
Indicator 12	0.834
Indicator 13	0.894
Indicator 14	0.557
Affective Commitment	
Indicator 1	0.745
Indicator 2	0.816
Indicator 3	0.667
Indicator 4	0.866
Indicator 5	1,000
Indicator 6	0.728
Indicator 7	0.928
Indicator 8	0.894
Continuing Commitment	
Indicator 1	0.333
Indicator 2	0.808
Indicator 3	0.707
Indicator 4	0.894
Indicator 5	0.728
Indicator 6	0.707
Normative Commitment	
Indicator 1	0.620
Indicator 2	0.707
Indicator 3	0.697
Indicator 4	0.894
Indicator 5	0.873
Indicator 6	0.781
Indicator 7	1,000
Indicator 8	0.707

Source: Processed by SPSS

Table 2. Instrument Reliability

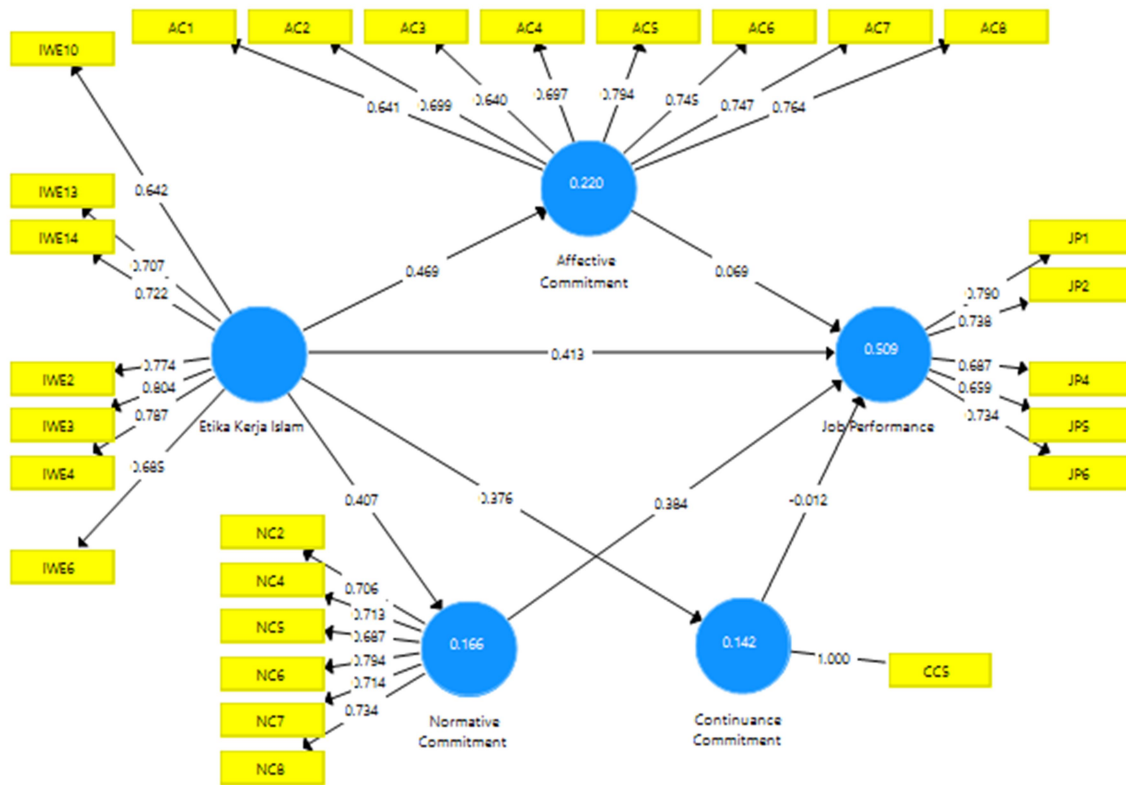
Variable	<i>Cronbach's Alpha</i>
Islamic Work Ethics	0.879
Affective Commitment	0.864
Continuing Commitment	0.731
Normative Commitment	0.815
Employee performance	0.765

Source: Processed SPSS

From the results of the reliability test, it is known that all variables are declared reliable because the value of *Cronbach's alpha* more than 0.6, namely 0.879 for the Islamic Work Ethics variable, 0.864 for the affective commitment variable, 0.731 for the continuance commitment, 0.815 for the normative commitment, and 0.765 for the employee performance

variable. The value of Cronbach's alpha used is 0.6, variable that has a Cronbach's alpha value <0.60 is considered unreliable and will be omitted in the measurement because it does not meet the criteria for measuring the relationship in this study. This refers to the reliability test scale by Wrench JS, et al (2016).

Figure 1. Path Analysis Diagram



Source: Author's Computation

Table 7. Structural Model Hypothesis Test

	<i>Original Sample (O)</i>	<i>T Statistics (O/STDEV)</i>	<i>P Values</i>	Hypothesis	Results
IWE -> AC	0,469	6,526	0,000	H1	Accepted
IWE -> CC	0,376	3,832	0,000	H2	Accepted
IWE -> NC	0,407	5,287	0,000	H3	Accepted
IWE -> JP	0,413	5,242	0,000	H4	Accepted
AC ->JP	0,069	0,741	0,459	H5	Rejected
CC -> JP	-0,012	0,146	0,884	H6	Rejected
NC -> JP	0,384	4,445	0,000	H7	Accepted

Source: Author's Calculation by using SPSS

H1: Islamic work ethic positive and significant effect on Affective Commitment on employees of halal restaurants in DKI Jakarta Province.

Based on the data processing carried out, the Islamic work ethic (IWE) proven to have a positive effect on affective commitment (AC) for halal restaurant employees in DKI Jakarta Province. It is based on n the p-value is 0.0000 which is smaller than 0.05 (5% significance level) and the t-statistical value is greater than 1.96 which is 6.526 so it can be concluded that hypothesis 1 is accepted. The positive relationship shown indicates the greater the application of work ethics Islam will increase affective commitment employees of halal restaurants in DKI

Jakarta Province or vice versa if the smaller the application of Islamic work ethics, the lower the affective commitment employees of halal restaurants in DKI Jakarta Province.

H2: Islamic work ethic positive and significant effect on sustainable commitment on halal restaurant employees in DKI Jakarta Province.

In this study, Islamic work ethics (IWE) proven to have a positive effect on sustainable commitment (CC) for employees of halal restaurants in DKI Jakarta Province. It is based on n the p-value is 0.0000 which is smaller than 0.05 (5% significance level) and the statistical t value is greater than 1.96, namely 3,832 so it is concluded if hypothesis 2 is accepted. The positive relationship shown shows that the

greater the application of Islamic work ethics, the greater the commitment to sustainability employees of halal restaurants in DKI Jakarta Province or vice versa if the smaller the application of the Islamic work ethic, the lower the commitment to sustainability employees of halal restaurants in DKI Jakarta Province.

H3: Islamic work ethic positive and significant effect on the Normative Commitment (NC) of halal restaurant employees in DKI Jakarta Province.

Islamic work ethic (IWE) proven to have a positive effect on normative commitment (NC) on employees of halal restaurants in DKI Jakarta Province. It is based on the p-value is 0.0000 which is smaller than 0.05 (5% significance level) and the statistical t value is greater than 1.96, namely 5,287 so it is concluded if hypothesis 3 is accepted. The positive relationship shown shows that the greater the application of Islamic work ethics, the higher the normative commitment employees of halal restaurants in DKI Jakarta Province or vice versa if the

smaller the application of Islamic work ethics, the lower the normative commitment employees of halal restaurants in DKI Jakarta Province.

H4: Islamic work ethic (positive and significant effect on Employee Performance in halal restaurant employees in DKI Jakarta Province.

From the results of data processing carried out, the Islamic work ethic (IWE) proven to have a positive effect on employee performance to employees of halal restaurants in DKI Jakarta Province. It is based on the p-value is 0.0000 which is smaller than 0.05 (5% significance level) and the statistical t value is greater than 1.96, namely 5,242 so it can be concluded that hypothesis 4 is accepted. The positive relationship shown shows that the greater the application of Islamic work ethics, the higher the performance employees of halal restaurants in DKI Jakarta Province or vice versa if the smaller the application of the Islamic work ethic, the lower the performance employees of halal restaurants in DKI Jakarta Province.

H5: Affective commitment has a positive and significant effect on employee performance for halal restaurant employees in DKI Jakarta Province.

Affective Commitment (AC) was not shown to have an effect on employee performance (JP) to employees of halal restaurants in DKI Jakarta Province. It is based on the p-value is 0.459 which is greater than 0.05 (5% significance level) and the statistical t value is less than 1.96, namely 0.741 so it is concluded if hypothesis 5 is rejected.

H6: Continuing Commitment positive and significant effect on employee performance in halal restaurant employees in DKI Jakarta Province.

Same as commitment (AC), sustainability variable (CC) was also not proven to have an effect on employee performance (JP) to employees of halal restaurants in DKI Jakarta Province. It is based on the p-value is 0.884 which is greater than 0.05 (5% significance level) and the statistical t value is less than 1.96, namely 0.146 so it is concluded if hypothesis 6 is rejected.

H7: Normative commitment positive and significant effect on Employee Performance in halal restaurant employees in DKI Jakarta Province.

In contrast to the variables of affective commitment (AC) and continuous commitment (CC), normative commitment (NC) has actually been shown to have a positive effect on employee performance (JP) to employees of halal restaurants in DKI Jakarta Province. It is based on the p-value is 0.0000 which is smaller than 0.05 (5% significance level) and the statistical t value is greater than 1.96, namely 5.287 so it is concluded if hypothesis 7 is accepted. The positive relationship shown shows that the greater the normative commitment that employees have, the higher the performance employees of halal restaurants in DKI Jakarta Province or vice versa if the smaller the normative commitment, the lower the performance employees of halal restaurants in DKI Jakarta Province.

Fitriana & Kusmaputri (2014) also found a significant positive relationship

between Islamic work ethics and affective commitments and identified that the higher the Islamic work ethic applied, the greater the affective commitment that arises and vice versa. Similar results were also obtained by Salahudin et al. (2016) found a significant positive relationship between Islamic work ethics and affective commitment. Islamic work ethics and organizational commitment (IWE and OC) have a positive and significant relationship and have a high correlation (Imam et al., 2013; AFLAH et al., 2021). Chaudhary et al. (2021) also shows that affective commitment is positively related to Islamic work ethics. Research conducted by Udin et al. (2022) show that Islamic work ethics were confirmed to be positively and significantly associated with affective commitment.

Salahudin et al. (2016) which found that Islamic work ethics positively affects the continuance commitment. *Continuance commitment* refers to commitments related to the costs that employees may feel if they leave the organization (Khan & Jam, 2010). Shalahuddin et al. (2016)

suggests that a high Islamic work ethic will result in a high organizational commitment and indicates that the implementation of Islamic work ethics can help to get a high commitment from workers to an organization. Imam, et al (2013) stated that the two variables studied by Islamic work ethics and organizational commitment (IWE and OC) have a positive and significant relationship and have a high correlation.

Salahudin et al (2015) found that Islamic Work Ethics has a positive effect on normative commitments. According to Cho & Huang (2012), normative commitment is the moral responsibility of workers to maintain in the organization. This relates to the meaning of Islamic work ethics where being in an organization is part of the responsibility to contribute to a society that encourages commitment to work. Research conducted by Imam, et al (2013) suggests that the two variables studied by Islamic work ethics and organizational commitment (IWE and OC) have a positive and significant relationship and have a high correlation.

Shalahuddin et al. (2016) suggest that a high Islamic work ethic will result in a high organizational commitment and indicate that the implementation of Islamic work ethics can help to get a high commitment from workers to an organization.

Hayati and Caniago (2012) found a strong and positive relationship between Islamic work ethics and employee performance. Improving Islamic work ethics can lead to increased performance. Mansoori (2012) stated that Islamic work ethics improve employee performance. Islamic Work Ethics focuses on placing dedication of trust and worship to God as well as good behavior and integrity with others. Abdi et al. (2014) also found Islamic work ethics have an influence on employee performance and have positive relationships. Work ethics have been tested in the organizational science literature and tested as predictors of work outcomes. Research conducted by Abdi, et al (2014) also found that Islamic work ethics have an influence on performance and are positively

correlated with it. Al-Aidaros *et al.* (2013) who mentioned Islamic work ethics as a very important factor for the development and success of Muslim communities and their organizations. Research of Raja *et al.* (2019) also shows that IWE has a positive and significant effect on employee performance. IWE, intrinsic motivation, psychological capital have positive and significant effect on employee performance (Din *et al.*, 2019; Qasim *et al.*, 2022; Hamzah *et al.*, 2021; Rozikan, 2022).

The results of this study turned out to show no relationship between affective commitments and employee performance. The results of this study are not in line with previous studies (Khan & Jam, 2010; Tolentino, 2013) which shows that all dimensions of organizational commitment including affective commitment have a significant effect on performance. Tolentino (2013) put forward the results of his research which showed that affective commitment significantly affects employee performance. Leroy *et al.* (2012) show that organizational

commitment is significantly related to employee performance. According to Islam & Ismail (2008) shows that employee performance in general is influenced by several factors, one of which is internal factors that come from within the employees themselves, such as job satisfaction or organizational commitment. In the case of halal restaurant employees in DKI Jakarta, there is no influence on affective commitment to employee performance because the majority of respondents are crew and high school / vocational school graduates who do not think too much about organizational goals or values. They tend to focus more on the work they do on a day-to-day basis. They tend to perform well over transactional relationships with the company. They will benefit financially for what they have done. This will be different in more structural positions that shape their commitment to the organization based on the company's values and goals.

The results of this study turned out to show no relationship between

continuous commitment to employee performance. Continuous commitment refers to commitments related to the costs that employees may feel if they leave the organization (Khan & Jam, 2010). When employees feel that they need to stay in their organization because the loss they experienced by leaving it is felt to outweigh the benefits they thought they would gain in a new job, so a continuous commitment occurs. Continuous commitment is related to an awareness of the culture that when leaving the organization or showing a profit and loss consideration in employees about wanting to continue working or leaving the organization. Ongoing commitment is the awareness of the impossibility of choosing another social identity or other behavioral alternative due to the threat of great harm. Employees who work on this commitment tend to stay in the organization because they need to do so because there are no other options.

In the case of halal restaurant employees in DKI Jakarta, there is no influence on continuous commitment to performance

because the majority of respondents are crew members who usually do not have a commitment to last long in a restaurant company. They tend to perform well on transactional relationships with the company. They will benefit financially for what they have done. They can go out at any time and move to a similar company. Employees with continuance commitment will remain in the organization because they feel the need for the organization. Employees who have this commitment will consider the more benefits of finding another job. The lack of clarity from future job prospects also tends to make employees not guarantee to stay in the company for a long time.

In contrast to the variables of affective commitment (AC) and sustainable commitment (CC), normative commitment (NC) has proven to have a positive effect on employee performance in halal restaurant employees in DKI Jakarta Province. Weiner (2009) states that normative commitment as a feeling to stay in an organization because it

must be responsible for staying then improves performance. Research conducted by Khan & Jam, (2010); Tolentino (2013) shows that all dimensions of organizational commitment including normative commitment have a significant effect on performance. According to Islam & Ismail (2008), employee performance in general is influenced by several factors, one of which is internal factors that come from within the employees themselves, such as job satisfaction or organizational commitment. Normative commitments reflect the imperative for employees to remain in the organization arising from obligations or duties in the organization. When employees feel they have an obligation towards their organization, even if they do not feel happy in their role, or even if they want to demand better, so normative commitments occur. An employee feels that he should stay with the organization because it is the right thing to do.

Managerial Implications

The results of this study have important implications for the halal restaurant business in DKI Jakarta. Based on the results of the study, owners of halal restaurants in DKI Jakarta should try to improve the implementation of Islamic work ethics in the work environment. Halal restaurant businesses need to provide training facilities, both formal and informal, where employees are imbued with the concepts of Islamic work ethics in order to increase commitment to the organization and employee performance. The application of Islamic ethics is expected to be able to create conformity with the company's values with the values adopted by employees. In the end, employees can contribute greatly in achieving organizational goals.

In addition, an organizational culture that reflects Islamic values will also increase organizational commitment and to carry out work effectively. This is related to the DKI Jakarta Provincial Government's plan to make Jakarta one of the halal tourism destinations in Indonesia, halal restaurant business

opportunities certainly very promising. Therefore, demands for human resource competence and food halal assurance through MUI halal certification are the main capital in capturing opportunities for the growth of the halal restaurant business, especially in DKI Jakarta.

Limitations and Further Research

This research was conducted in a limited way to study the application of the variables in the study by employees of halal-certified restaurants in DKI Jakarta Province, so that the generalization of these results to all employees of halal-certified restaurants in Indonesia may not be appropriate. In addition, the organizational commitment variable is not suitable for use among restaurant employees because the results of the study show that employees are less committed to the company where they work. Therefore, other variables such as religiosity, job satisfaction or intention to leave the company should be considered in future research. In addition, in further research, the construct of Islamic work ethics needs to

be further developed so that it can truly represent an Islamic work ethic.

According to the author, it is necessary to create a new scale for the Islamic work ethic variable because the one used in this study also still refers to the scale developed by Ali (1988) which was still used by Ali himself until 2008. That is, from 1988 to 2008 the scale Islamic work ethic has not developed. Although there are attempts to create a new scale in Islamic work ethics as done by Chanzanagh and Akbarnejad (2011). They say that the Islamic work ethic (IWE) developed by Ali is not much different from the Protestant work ethic (PWE) so it is not clear whether their scale measures IWE or PWE,

CONCLUSION

Islamic work ethic is statistically proven to have an effect on affective commitment to halal restaurant employees in DKI Jakarta. The relationship shown is positive. Islamic work ethic is statistically proven to have an effect on sustainable commitment to halal restaurant employees in DKI Jakarta. Islamic work ethic is statistically

proven to have an effect on normative commitment to Halal restaurant employees in DKI Jakarta. The relationship shown is positive. Islamic work ethic is statistically proven to have an effect on employee performance at Halal Restaurants in DKI Jakarta. The relationship shown is positive. Affective commitment is not proven to have an impact on the performance of Halal restaurant employees in DKI Jakarta because the majority of respondents are crew and SMA/SMK graduates who do not really think about the goals or values of the organization. They tend to focus more on the job desk they do every day. They tend to show good performance on transactional relationships with companies. Similar to affective commitment, continuance commitment was also not proven to have an effect on employee performance. This is because the majority of respondents are crew members who usually do not have a commitment to stay long in a restaurant company. They tend to show good performance on transactional relationships with companies. However,

the normative commitment variable is proven to have an effect on employee performance at Halal Restaurants in DKI Jakarta. This shows that the greater the application of normative commitment, the higher the employee's performance.

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