The Influence of Leader's Islamic Work Ethic on Employee Performance and Organizational Commitment

Wardhani Hakim[1], Siti Haerani[2], Haeriah Hakim[3] and Asriani Ansar[4]

[1]Hasanuddin University, Indonesia, e-mail: wardhanihakim@ymail.com
[2]Hasanuddin University, Indonesia, e-mail: haeranisiti68@yahoo.co.id
[3]Hasanuddin University, Indonesia, e-mail: iburia3a@yahoo.com
[4]Hasanuddin University, Indonesia, e-mail: asrianiansar337@gmail.com

Abstract: This study aims to determine the influence of ethical work Islamic leader against employee performance and organizational commitment at 'The Ministry of Religious Affairs' Bantaeng District. Research data were obtained from questionnaires, literature studies, and interviews according to the objectives of the study. The sample size is 66 employees of 'the Ministry of Religious Affairs' Bantaeng District. By using simple linear analysis method, the research result stated that there is a significant correlation between leader's Islamic work ethic to employee performance and organizational commitment. Islamic work ethic is the most influential factor to employee performance.
Keywords: Leader's Islamic work Ethic, performance organizational commitment

Introduction

Human resources are one of the key factors in economic reform, namely, to create human resources quality that has skill and high competitiveness in global competition. Human resources will determine the success and achievement of the organization, so that organizations need to make regulations as a rule that must be followed by employees is ethics based on ethics that have been established religion.

The smallest effort in Islam is greatly appreciated. Providing effort and benefiting not only for oneself, but for others, it can bring pride, satisfaction and balance in life. Islam has maqassid shariah (the intentions of the law of God) through the implementation and implementation of sharia to obtain happiness in the world and in the Hereafter. A Muslim, Islamic rules bind them to carry it out in behavior and deeds. Strong weak human drive to do activities cannot be separated from the motivation that became the foundation of human in doing the deed.

Islam is a religion with a complete and comprehensive way of life as a guide for the life of its people. The Qur'an and Sunnah contain guides that can lead Muslims to success. In addition to guides for religious life, Islam has a concept related to work ethics. Therefore, humans are instructed to behave in accordance with moral ethics, guidelines (guideline) that exist in the Qur'an. Ahmad (2010) included in the business must also pay attention to ethics in accordance with Islamic Shari'ah. Ethics is needed in work or business as people begin to realize that advancements in business have caused humans to become increasingly marginalized from their humanistic values. Company that excels not only companies that have good business managerial criteria, but also companies that have a good work ethic.

Facing the rapidly changing environment, organizations are encouraged to make changes in order to thrive and survive competitive competition. The drive for such change may come from within the organization as well as from outside the organization. The drive for change from within the organization is the existence of human resource problems and managerial problems. Human resource issues stem from employee perceptions of how they are treated at work, and job dissatisfaction, their lack of commitment, resulting in reduced productivity, high absenteeism, and employee turnover. Managerial issues in organization include conflict, leadership, and payment system (reward system) within the organization.

The success of a leader in his leadership style will support the establishment of an effective leadership style. Decisions taken by a leader will have a great influence on the continuity of the activities and considerations of the company, for it needs a leader who is skilled in the field, experienced, have great creativity and initiative (Gary Yulk 2005). In contrast to the Islamic leadership based on the Qur'an and the Hadith, it is not made jointly between the leaders and the people. Broadly speaking, a leader in Islam must love the people and stand in the front row in all problems. While the people must submit and obey the leader as depicted in the prayer. A priest must be at the front and the people (ma'mum) follow behind, if the imam is wrong then ma'mun has the right to reprimand in accordance with the ordinances or rules in the prayer. Thus, if the leader is mistaken or does not run his leadership wheel then the leader must reprimand by the people in a way that is set and not by way of anarchist. (Nawawi, 2004)

Islamic work ethic leaders have an important role to play in employee performance and organizational commitment, to realize employees who have high discipline and performance, required a large role from the leadership of the company / organization. Sometimes in a company / organization a leader demands his employees to work hard and discipline. If such a leader will be difficult to influence and manage its employees to work well, because the leaders themselves cannot work well, therefore it takes a leader related to the style of leadership or the nature of leaders who are in charge of enforcing the Shariah of Allah Subhanahu Wata 'ala, leading the Muslims to perfect the spread of Islamic Shari'ah and to apply to all Muslims mandatory, in lieu of the leadership of the Prophet Muhammd sallallaahu' alaihi wasallam. Achieving employees who have discipline and high performance, it takes a big role from the leadership of the company.

In addition, the work ethic of Islamic leader affects the performance of employees , this is because the work ethic of Islami leaders give a good influence on the behavior of someone in the job because it can provide a stimulus for a positive work attitude. A positive attitude of work enables profitable outcomes such as hard work, employee performance , work commitment and dedication to work and other work attitudes that of course can benefit the individual himself and the organization (Yousef, 2001). The better the work ethic of Islami leaders towards employees will give a big influence on the completion of work tasks, and this means affecting the improvement of employee performance in carrying out daily work activities.

The Islamic work ethic of the leader also influences organizational commitment, this is because commitment is an attitude and behavior that encourages each other (reinforce) between one another. employees who commit to the organization will show positive attitudes and behaviors towards their institution. Employees will have a soul to continue to defend its organization, strive to improve performance, and have a firm belief to help realize organizational goals. Employee commitment to the organization is the loyalty of employees to the organization, in addition will also foster loyalty and encourage employee self-involvement in making various decisions.

Employee commitment to the organization is the loyalty of employees to the organization, in addition will also foster loyalty and encourage employee self-involvement in making various decisions. Therefore, it will create a sense of ownership for employees of the organization or company.

This research was conducted at the Ministry of Religious Affairs, it is necessary to demand high performance of each employee based on the work ethic of Islam, but the phenomenon that happens that often given service not or not in accordance with the rules and guides based on the Qur'an and the Sunnah of the Prophet Muhammad (peace and blessings of Allah be upon him). Therefore, with the problems that occur in the company then the need to note about the relevance of the influence of ethical work Islami leaders in relation to employee performance and organizational commitment. A very strong work ethic that always creates productivity and progressiveness in many areas of life.

The term ethics often compared with morality, ethics and morality is often exchanged or given the same meaning, it is not entirely wrong, it is only necessary to note that ethics can have a very different

understanding with morality (Sundary, 2010). Thus, ethics is a rational translation contained in the rule of thumb to show something good and right.

The ethics of Islamic work deserve attention because it is the ideal thing that a Muslim seeks to accomplish (Yousef, 2001). The concept of Islamic ethics has a special character or character that is to regulate how human relationships with God, with fellow human beings, with the environment, and society.

Islamic ethics comes from the authentic word of Allah Subhanahu Wata'ala, i.e. Al Quran and Hadith which are examples of the life of Prophet Muhammad Shallallahu 'Alaihi Wasallam. Ethical laws and provisions can be used as guidance and guidance of life, which is based on the moral foundations set by Allah Subhanahu Wata'ala. Anik and Arifudin (2003) argued that ethics expressed in the form of sharia consists of the Qur'an, Sunnah Hadith. The ethics of shari'a have a humanistic and rationalistic nature. The rationalistic nature that all messages taught by the Qur'an are in line with the human achievements contained in the works of the philosophers.

Islamic ethics not only uses the ratio in judging deeds, but also based on the Qur'an and Hadith. So, the actions that are considered Islamic ethics based on the minds in accordance with the teachings of Islamic shari'ah.

The Qur'anic ethic has a humanistic and rationalistic nature. Humanistic in its development leads man to the attainment of the essence of humanity is highest and not contrary to human nature itself. On the contrary it is rationalistic that all messages taught by the Qur'an to human beings are in line with the achievements of human rationality that are contained in the works of philosophers. Messages of the Qur'an such as an invitation to truth, justice, honesty, hygiene, respect for parents, hard work, love of science is all nothing contrary to the above two qualities (Muhammad, 2004).

Some authors give an opinion on ethical philosophy in Islam. According to Beekun (1997) Islam has six axioms of Islamic ethical philosophy

1.   Tawhid (unity, wholeness)

This is the concept of monotheism which means that all aspects of life and death are one aspect of politics, economics, social, and religion is derived from an integrated, related, and consistent value system. Tawhid is only enough to be regarded as one God's confidence. Tawhid is a system that must be run in managing this life.

2.   Fair (balance, harmony)

All aspects of life must be balanced in order to produce order and social security so that human life in this world and in the next will bring harmony and balance.

3.   Freedom

Man appointed as the Caliph of Allah Subhanahu Wata'ala or substitute of Allah Subhanahu Wata'ala on earth to give prosperity to the people. Man is welcome and able to do as he pleases without coercion, God gives corridors that may and should not be. The rule is meant for the benefit of man. Allah Subhanahu Wata'ala lowered His Apostle to give warnings and glad tidings. Violations against the reprimand of Allah Subhanahu Wata'ala will be held accountable.

4.   Accountability

Because of the freedom given above, man must give accountability later before Allah subhanahu wata'ala over all decisions and actions he undertake.

5.   Ihsan (expediency)

All decisions and actions must be beneficial to both the world and the Hereafter, other than that it should not be done. Islam does not justify any actions that can cause damage to self, society, even other creatures such as animals, plants, and nature.

According Beekun (1997) parameters Islamic ethical system is as follows:

  a. Every decision and action are based on intent. Intentions, actions, and outcomes must be lawful: good intentions but his actions are not haram halal.
  b. Every good act is worship.
  c. Islam gives everyone freedom but should not sacrifice accountability and justice.

d. Islam obliges everyone to submit only to Allah Subhanahu Wata'ala not to others.
e. Choice, correct decision is not determined by the number of votes, but the Shari'a is determined.
f. Islam is a system that is open to ethics, not personally oriented, and not selfish
g. Truth is simultaneously obtained from the Qur'an and the laws of nature.
h. Islam nourishes the process of continuous cleaning (tazkiyah) in a participatory way In Islam, there are five categories of rules of action (Harahap, 2011)

Much research on the ethics of Islamic work has been done, starting from Ali (2001) which produces a scale for Islamic work ethics, Ali and Al-Owaihan (2008) defines the basics of Islamic work ethics consisting of 11 concepts previously described namely, pursuing legitimate business, wealth must be earned, quality of work, wages, reliance on self, monopoly, bribery, deeds and intention, transparency, greed, and generosity. However, there are no studies that clearly define the ethical dimensions of Islamic work, so Chanzanagh and Akbarnejad (2011) explain there are seven dimensions of Islamic work ethic, Work Intention, Trusteeship, Work type, Work for Islamic Ummah, Justice and Fairness, Cooperation & Collaboration and Work as the only source of ownership (Nurmatias, 2015).

a. Work Intention is the intention of doing a job. The commendable work in economic activity is a part of good works, which has a major position in Islamic economy carried out with the intention to get closer and increase faith in God. So, the above purpose of economic activity in Islam is to achieve Allah's approval.
b. Trusteeship. Trust is an encouragement for Muslims to have a great social capital in socio-economic relations. It is important to mention that Islam encourages Muslims to trust not only in economic activity but also in all aspects of life
c. Work type. The observation of the rise of Muslims in the Arabian Peninsula made the region one of the business centers of the time and the economic activity undertaken was trade, and in Islam, commerce was the most blessed activity. The many types of work require Muslims to choose in accordance with the capacity and not to contradict the Islamic Shari'a.
d. Work results for Islamic Ummah. In Islam, economic activities that do not generate profit for Muslims specifically or if these activities harm the relatives of other religions is not recommended. So that the right economic activity is profitable, providing strength and potential for Muslims.
e. Justice and Fairness. Truth and justice in Islamic economics provide prosperity for all people. Islam strongly prohibits the collection of wealth through the road that is not good or Haram. Justice applied will make the relationship between Muslims become strong and eliminate the distance or social class differences.
f. Cooperation and Collaboration. In Islam, the people are encouraged to help each other and cooperate especially in economic activity and it is recognized as one of the characteristics of the people who are pious. Mutual help and cooperation in work will help improve teamwork and can support productivity improvement in the company.
g. Work as the only source of ownership. Work is the only way in the system of wealth distribution in Islam, and every Muslim will get the wealth from the work. Based on the teachings of Islam, every Muslim must work to earn income and people who live like parasites for others are strongly discouraged. However, this should not conflict with other ethical dimensions of Islamic work. Work done with the intention of hoarding money and not to get closer to God will cause harm to the Islamic community as well as other beliefs.

This research was conducted at the Ministry of Religious Affairs of Banteng District. Where in carrying out its activities then the need to be considered about the ethics of Islamic work. The ethics of Islamic work according to Mahiyaddin (2009) specifies that Islamic work ethic prioritizes pure values, such as human dignity, attachment importance, and labor perseverance.
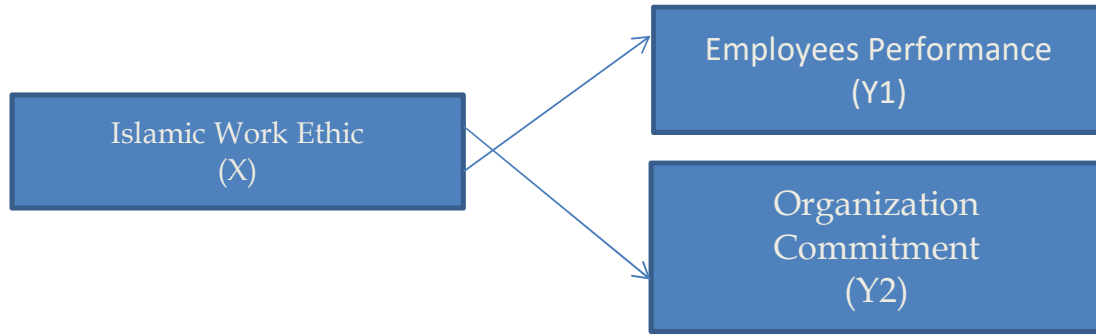
Figure 1. Framework

Research Methodology

This research was conducted on the Ministry of Religious Affairs of Bantaeng District-South Sulawesi-Indonesia.

The population in this study are employees who work at the Ministry of Religious Affairs Bantaeng District counted 66 people. Samples used are saturated samples that is all the population sampled as many as 66 people.

Data collection was done by giving questionnaires to employees of Religious Affairs Department of Bantaeng District Regency. Questionnaire contains a closed statement with a scale Likert Strongly Disagree (score 1), Disagree (score 2), Somewhat Agree (score 3), Agree (score 4), and Strongly Agree (score 5).

This research also uses quantitative approach with explorative method. The explorative approach is aimed to understand the phenomenon of what is experienced by research subjects to facilitate the researcher in finding various significant factors interact with using questionnaires to measure the variables of ethical influence of Islamic work leader as independent variable in relation to employee performance and organizational commitment as dependent variable

The data obtained is processed using MS Office Excel 2013 and SPSS (Statistical Product and Services Solution) version 22. To describe the sample characteristics used MS Office Excel. To test the validity and reliability of research instrument, the product moment test is pearson correlation and Cronbach's alpha coefficient with the help of SPSS program. Factor analysis was performed using SPSS assistance.

Result and Discussion

This study describes the influence of ethical work of Islamic leaders on the performance of employees and organizational commitment to the Bantaeng District religious ministry. It aims to find out how much influence the work ethic Islamic leader on employee performance and organizational commitment. In this study taken as many as 66 respondents as a sample.

In sample research, the characteristics of respondents are grouped by sex, age, education level and years of service.

Figure 2 shows the sample characteristics used in this study. All the respondents returned the questionnaire, 66 samples. The education level of respondent is high school as much as 10.6%, bachelor as much as 74.2%, and master as much as 15.2% . Over 90 % of respondents have more than 5 years' work experience.

Figure 2. Education and Experience
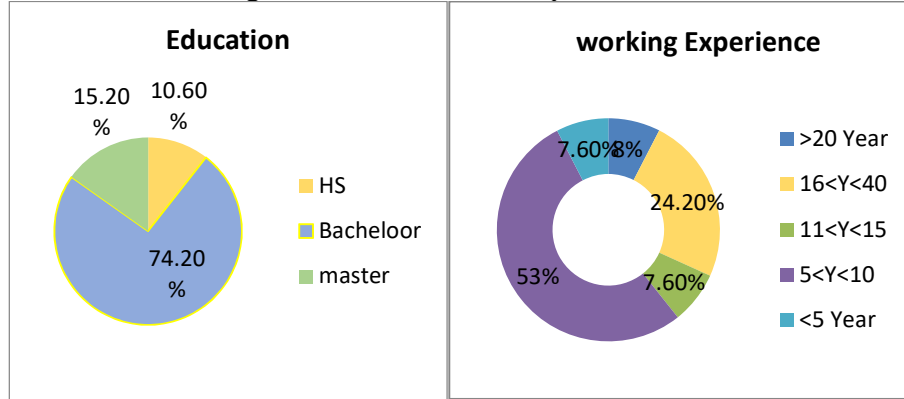
Result of validity test through SPSS program to research instrument, obtained the number as the collation which is described in table below

Table 1. Validity Test Results

Variables	Indicator	Total	R table 5%	Information
X	X.1	0.317	0.2441	Valid
	X.2	0.536	0.2441	Valid
	X.3	0.482	0.2441	Valid
	X.4	0.679	0.2441	Valid
	X.5	0.646	0.2441	Valid
	X.6	0.343	0.2441	Valid
	X.7	0.751	0.2441	Valid
	X.8	0.665	0.2441	Valid
Y1	Y1.1	0.572	0.2441	Valid
	Y1.2	0.694	0.2441	Valid
	Y1.3	0.590	0.2441	Valid
	Y1.4	0.738	0.2441	Valid
	Y1.5	0.549	0.2441	Valid
	Y1.6	0.554	0.2441	Valid
	Y1.7	0.511	0.2441	Valid

Source: Processed through SPSS V.24 (2017)

Table 2. Reliability Test Results Variable ethical work Islamic leader

Cronbach's Alpha	N of Items
, 653	8

Source: Processed through SPSS V.24 (2017)

Based on the result table of the variable reliability test X, in the item indicator has Cronbach's Alpha of 0.653 that is greater than 0.60 from the provisions in Table 3, then the indicator, the indicator in this study is said to be reliable.

Table 3. Reliability Test Results Employee performance variable

Variables	Indicator	Total	R table 5% (	Information
Y2	Y2.1	0.500	0.2441	Valid
	Y2.2	0.587	0.2441	Valid
	Y2.3	0.683	0.2441	Valid
	Y2.4	0.559	0.2441	Valid
	Y2.5	0.633	0.2441	Valid
	Y2.6	0.516	0.2441	Valid
	Y2.7	0.700	0.2441	Valid
	Y2.8	0.496	0.2441	Valid

Table 4. Reliability Test Results of Employee performance variable

Cronbach's Alpha	N of Items
, 711	7

Source: Processed through SPSS V.24 (2017)

Based on the results table of reliability test variable Y1, seven items indicator has a value of Cronbach's Alpha 0.711 is greater than 0.60. From the above provisions, then the indicators in this study are said to be reliable.

Table 5. Reliability Test Results Organizational commitment variable

Cronbach's Alpha	N of Items
, 630	8

Source: Processed through SPSS V.24 (2017)

Based on Table 2 test the reliability of Y2 above, eight items of indicators have Cronbach's Alpha value of 0.630 is greater than 0.60 from the above provisions, then the indicators in this study is said to be reliable.
The statistical calculation in simple linear regression analysis used in this research is using SPSS program aid, the result is as follows:

Table 6. Results Simple Linear Regression Analysis Employee Performance (Coefficients)

Mode l		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta	B	Std. Error
1	(Constant) Ethics	18.410	4,276		4,305	, 000
	Leader	, 337	, 116	, 341	2,898	, 005

Source: Processed through SPSS V.24 (2017)

The constant of 18,410 means, if the leader ethics is zero or neglected then the employee performance level is 18.410. Regression coefficient (X) of 0.337 means that if there is an increase in ethical leader level of 1 then it will affect the increment of employee performance level of 0.337

Table 7. Results of Simple Linear Regression Analysis Organizational Commitment (Coefficients)

Mode I	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	B	Std. Error
1 (Constant)	16,929	4,309		3,928	, 000
Ethics Leader	, 517	, 117	, 483	4,415	, 000

Source Commitment: Processed through SPSS V.24 (2017)

The constant of 16,929 means that if the leader ethics is zero or neglected then the level of organizational commitment is 16.929. The regression coefficient (X) of 0,517 means that if there is an increase of leader ethics level of 1 then it will affect the happening of addition of employee organization commitment level equal to 0,517.
To test the influence of independent variable to dependent variable partially, then used statistic T test (T test). If t is confused > value t table then H0 rejected and H1 accepted, otherwise apala value t arithmetic <value t table, then H0 accepted and H1 rejected. The results of partial hypothesis testing can be seen in the table below.

Table 8. Partial Test Results (Test) Employee Performance Coefficients (a)

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig
	B	Std. Error	Beta		
1 (Constant)	18.410	4,276		4,305	, 000
Leaders Ethics	, 337	, 116	, 341	2,898	, 005

Source: Processed through SPSS V.24 (2017)

The result of the test with SPSS for the ethical variable of the leader is Islamic work (X)   on employee performance (Y1) obtained t value counted 4.305 while t table of 1.997 smaller than t arithmetic (4.305> 1.997). where the value is determined by the formula nk (n = number of respondents while k = number of independent and bounded variables). And a significant value of 0.000 <from 0.05 according to the basis of decision making in t test, it means that this proves that the first hypothesis that "Islamic work ethic of leader have positive effect to employee performance at Ministry of Religious Bantaeng District can not be denied.

Table 9. Organizational Commitment Coefficients (a)

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	B	Std. Error
1 (Constant)	16,929	4,309		3,928	, 000
Leaders Ethics	, 517	, 117	, 483	4,415	, 000

Source: Processed through SPSS V.24 (2017)

The result of the test with SPSS for the leader ethical variable (X) on employee performance (Y2) obtained t value of 3.928 while t table of 1.997 value is determined by the formula nk (n = number of respondents while k = number of independent and dependent variables), from the results can be concluded that the value of t arithmetic greater than the value of t table (3.928> 1997). Significant value 0.000 <from 0.05 according to the basis of decision making in t test, it can be concluded also that the ethical variable leader (X) has a positive effect on employee organizational commitment variable (Y2),

Islamic leadership ethics in this study have a significant effect on the performance of employees viewed from the quantity of the expected work and the employees are able to complete the job well without cheating and apply honesty in working at the Ministry of Religious Affairs Bantaeng, the indicators there is a question that is easily understood so that in the answer is easily measured using numbers. The acceptance of the first hypothesis shows that Islamic leadership has a significant share in improving employee performance. The qualities of Islamic leadership are required by a leader or manager in moving his subordinates in order to increase productivity. The leadership of the time of the Prophet Shallallahi'alaihi wasallam with the application of traits that are praised among others are love the truth, maintain mandate, sincerity, and wisdom are align with the ethical indicators of leaders in this study. Performance can be interpreted as a result of work in quality and quantity that can be achieved by an employee in performing tasks in accordance with the responsibilities given to these employees (Mangkunegara, 2005).

Employee performance is the result or achievement of the employees that can affect how much an employee can contribute to the Mathis and Jacksan (2006) organizations. Employee performance is a combination of assessed ability, effort and opportunity and work results, while performance by Bernardin and Russell (2003) is an outcome record produced from employees through activities that have been conducted over a period of time.

Work ethics is the willingness of employees to influence, move and direct an action on yourself and others or a group of people to achieve certain goals in certain situations. Ethics is shaped by the various habits, cultural influences, and value systems it believes in. The word ethical, which is almost close to the sense of morals or values associated with good bad (moral), so that in the ethics contained passion or a very strong spirit to do something optimally, better, and even trying to achieve quality work as perfect as possible .

The results of this study indicate the influence of Ethical Work Islami leaders to employee organization commitments at the Ministry of Religious Bantaeng. Employees at the Ministry of Religious Affairs Bantaeng implement the Working Ethics of Islam is more committed to the organization. The result of regression analysis there is a considerable contribution from Islamic Leadership Ethic of the leader to organizational commitment. According to Yousef (2000) Islamic Work Ethic upholds employees' commitment to their organization. In line with this statement, this research indicates the influence leader's Islamic Work ethics is important to organizational commitment because there are values that emphasize that an employee must be committed to the organization and work, while in the organizational commitment to the indicator normative commitment is also emphasized the value of loyalty to the organization. The influence of Islamic Work Ethics on organizational commitment can be seen from the loyalty and commitment of employees to their organizations as found at the Ministry of Religious Affairs Bantaeng where the Islamic values they apply in work. In addition, the influence of Islamic Leadership Ethics on organizational commitment is reflected in the actions, intentions, commitments and responsibilities of employees in the work that ultimately led to employee involvement in the organization to work harder to serve the community and raises the desire of employees to remain in their organization.

Research conducted by Othman et al (2004) states employees with high Islamic work ethic tend to build affective commitment to the organization. Other researches are Yousuf et al (2013) that the work ethic of Islam has a positive and significant effect on organizational commitment.

From result of regression equation at table 4:12 obtained value of regression coefficient for commitment variable equal to 0,117 besides significant 0.000 <0,05 so can be said that ethical variable of leader (X) have influence to organizational commitment (Y2), therefore Ministry of Religion Bantaeng trying to maintain the achievement of its employees that is commitment to the organization.

Conclusion

This study concludes that the Islamic work ethic of the leader is suitable for all people regardless of religion, and race. This research is important to do because Indonesia has a majority of the population who are Muslim so that in the organization of Islamic ethics is very suitable to apply leadership such as the office of the ministry of religious Bantaeng District that always apply the values of Islam in work that thinks of accountability in the world and the hereafter.

This study aims to determine the influence of work ethic Islamic leader on employee performance and organizational commitment at the Ministry of Religious Affair's Bantaeng District and to know which variables are most influential. From the formulation of this research problem is proposed, based on data analysis that has been done the discussion that has been put forward. Then the conclusion is obtained as follows

a. Result of analysis of ethical influence of Islami leader's work on employee performance There is a significant relationship between work ethic Islami leader (X) on employee performance (Y1) seen from quantity of work result as expected and employee able to finish job well without cheating as well as applying honesty in working on the organization of the Ministry of Religious Affair Bantaeng District . The relationship between Lead ethical variable (X) on employee performance (Y1) obtained t value of 4.305 while t table of 1.997 is smaller than t arithmetic (4.305> 1.997), meaning that when the t value is greater than the value of t table

b. Based on the research that has been done, ethical variable leader (X) has an influence on organizational commitment. The results of the research show that the employees of the Ministry of Religious Affairs Bantaeng District have a very good commitment to the institution / organization in terms of pride of employees become part of the organization of the Ministry of religious affair Bantaeng District, and the attitude of employee care to the organization where work and the atmosphere of a comfortable work environment, from the results of research can be concluded that the value of t arithmetic greater than the value of t table (3.928> 1997). And significant value 0.000 <from 0,05 according to base of decision in t test, hence, can be concluded also that work ethic variable Islami leader (X) have positive influence on organizational commitment variable (Y2)

The organization in this case is the Ministry of Religious Affairs Bantaeng District, need to improve honesty, keep the secret organization both inside and outside the work environment so that its leaders and employees are able to maintain the mandate well, committed to extra work for the organization progress and prosper.

This research which is conducted on a small scale with a limited number of employees and the use of performance and commitment as independent variables. Due to the small size this research result should not be generalized. For further research can be done on larger organizations by using other variables related to Islamic work ethic.

References

Al Qur'anul Karim

Akbaenejad and Chanzanagh, 2011, The meaning and Dimensions of Islamic Work Ethic: Initial Validation of A Multidimensional IWE in Iranian Society, Procedia, Social and Behavioral Science, Vol. 30;916-924

Allan N.J and Meyer J.P 1990.*Measurement of Antecendents of Affective, Continuance and Normative Commitment to Organizational*.Journal of Occupational Psychology: 63: 1-8

Alifuddin, Moh and Mashur Razak.2015. *Entrepreneurship Theory and Applications, Strategies for Building a Business Empire*. First Printing, Publisher: Magna Script Publishing, Jakarta

Anik, S and Arifuddin.2003. *Analysis of the Effect of Organizational Commitment and Job Engagement on the Relationship Between Islamic Work Ethics and Organizational* Change. 2;158-182.

Beekun, Rafik Issa.1997 "*Islamic Bussines Ethics*", Va: International Institute Of Islamic Thought, .Herndon

Beekun, Rafik Issa. 2004 "*Islamic Business Ethics*", Pustaka Pelajar. Yogyakarta

Bernardin and Russel, 2003. *Human Resource Management*., New Jersey: International Editions Upper Saddle River, Prentice Hall

Gary and Yukl, 2013. *Leaderhip in Organization*, Eight Edition, Albania, New York

xHabsari, Ari Retno, 2008 "*Breakthroughs of Leadership*", Media pressindo. Yogyakarta

Hadari, Nawawi and M. Martini Hadari, 2006 "*Effective Leadership*", gajahmada University Press.Yogyakarta.

Hadari, Nawawi *Leadership According to Islam*, Jogjakarta, Gajdjahmada university press, 2001

Harahap, Sofyan S. 2011 "*Business Ethics in Islamic Perspective*", Karya Selemba Empat. Jakarta.

Mahiyaddin, Rusniyati Binti. 2009. *Relations with the Islamic Work Ethics Organizational Commitment (Study among accomplices Affairs Institute Tabung Haji*. Tesis.Tidak published. Malaysia: College of Busines, Universiti Utara Malaysia.

Mangkunegara Anwar Prabu, 2012. *Organization Human Resource* Management, Eleventh Edition, Publisher: Teens Rosda Karya, Bandung

Mathis Robert L. and Jackson John H. 2006. *Human Resource Management*, over language. Salemba Four. Jakarta.

Qardhawi, Yusuf.2001 "*The Role of Values and Morals in The Islamic Economy*", Rabbani Press, Jakarta.

Sirajuddin, Betri. 2016. *Influence of Islamic Work Ethics Against Internal Auditor Professional Commitment, Organizational Commitment and Organization Changes Attitude On Islamic banking in Palembang*. Journal

Sundary, Rini. 2010. *Internalizing Islamic Principles on Work Ethics in the Protection of Workers' Rights and the Implementation of the Right to Employment*. Syiar hukum fh.unisba. Vol. XII. No. 2

Yousuf, at al, 2013, *Measuring Work Islamic Ethics and its Consequences on Organizational Commitment and Turn Over Intention an Empirical Study at Public Sector of Pakistan*, International Journal of management Sciences and Business Research, Vol 2; 37-49