

How Islamic work ethics affect thriving at work and employee commitment

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Abstract

This study explores the relationship between Islamic Work Ethics (IWE) and organizational commitment (COM), with thriving at work (THR) as a mediating factor. Data were collected from 172 employees across various sectors in Jakarta and analyzed using Structural Equation Modeling (SEM) with the JAMOVI program. The findings reveal that while there is no direct relationship between IWE and organizational commitment, thriving at work fully mediates this relationship, highlighting the importance of fostering vitality and growth in the workplace. Furthermore, gender-specific analysis shows that the relationships among IWE, thriving, and commitment are significant only for female employees. This study contributes to the literature by uncovering the mediating role of thriving at work in the IWE-commitment relationship, a perspective underexplored in prior research. It also offers new insights into how gender influences the impact of Islamic work ethics on workplace outcomes, providing a nuanced understanding of these dynamics.

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The gender-specific findings further emphasize the importance of tailoring strategies to address men's and women's unique needs, ensuring a more equitable and supportive workplace for all.

Keywords: *Islamic work ethic, organizational commitment, thriving at work*

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Abstract

Studi ini mengeksplorasi hubungan antara Etika Kerja Islam (IWE) dan komitmen organisasi (COM), dengan berkembang pesat di tempat kerja (THR) sebagai faktor mediasi. Data dikumpulkan dari 172 karyawan di berbagai sektor di Jakarta dan dianalisis menggunakan Structural Equation Modeling (SEM) dengan program JAMOVI. Temuan penelitian mengungkapkan bahwa meskipun tidak ada hubungan langsung antara Etika Kerja Islam dan komitmen organisasi, berkembang pesat di tempat kerja sepenuhnya memediasi hubungan ini, yang menyoroti pentingnya menumbuhkan vitalitas dan pertumbuhan di tempat kerja. Lebih jauh, analisis khusus gender menunjukkan bahwa hubungan antara Etika Kerja Islam, berkembang pesat, dan komitmen hanya signifikan bagi karyawan perempuan. Studi ini berkontribusi pada literatur dengan mengungkap peran mediasi berkembang pesat di tempat kerja dalam hubungan IWE-komitmen, sebuah perspektif yang belum banyak dieksplorasi dalam penelitian sebelumnya. Studi ini juga menawarkan wawasan baru tentang bagaimana gender memengaruhi dampak etika kerja Islam pada hasil di tempat kerja, yang memberikan pemahaman bernuansa tentang dinamika ini.

Pernyataan Kepentingan Publik

Temuan khusus gender ini semakin menekankan pentingnya menyusun strategi untuk memenuhi kebutuhan unik pria dan wanita, guna memastikan tempat kerja yang lebih adil dan mendukung bagi semua orang.

Kata kunci: *Islamic work ethic, organizational commitment, thriving at work*

Introduction

In today's dynamic and competitive work environment, organizations increasingly recognize the importance of ethical frameworks in shaping employee attitudes and behaviors. One such framework, Islamic Work Ethics (IWE), has garnered significant attention, especially in Muslim-majority contexts, for its emphasis on principles like honesty, fairness, accountability, and social responsibility (Akhmadi et al., 2023; Suryani et al., 2021, 2022). Rooted in the Quran and Hadith teachings, IWE offers a holistic approach to work, viewing it not merely as a means of earning a livelihood but as a form of worship (Ibadah) and a way to contribute to society positively (Ali & Al-Kazemi, 2007). As organizations strive to enhance employee commitment and foster a thriving workplace, understanding how IWE influences these outcomes becomes crucial.

Employee commitment, characterized by an individual's emotional attachment to the organization, sense of obligation, and willingness to remain with the organization, is a key determinant of organizational success (Cury & Veiga, 2023; Klein & Park, 2015). Similarly, thriving at work—a psychological state marked by vitality and a sense of learning—has been linked to higher employee well-being, productivity, and innovation levels (Suryani et al., 2022). While existing research has extensively explored the impact of secular work ethics on these outcomes, the influence of IWE remains underexplored. This study addresses this gap by examining how Islamic work ethics affect employee commitment and thriving at work, particularly in organizations prioritizing Islamic values.

Although the existing study has confirmed that IWE fosters a broader sense of organizational commitment, the mechanism of its relationship through thriving at work has not been explored. For example, Suryani's study examined the relationship between IWE and organizational citizenship behavior (OCB) and leader humility through thriving at work (Suryani et al., 2022). Other studies reveal that intrinsic motivation often mediates the relationship between IWE and employee outcomes. Employees motivated by internal values and ethical standards are likelier to commit to their organization and thrive in their roles (Gheitani et al., 2019).

Moreover, other studies have confirmed that thriving is a mediator between various organizational factors, such as perceptions of fairness, trust, managerial coaching, and affective organizational commitment (Abid et al., 2019). This implies that employees are more likely to develop a stronger emotional attachment to their organization when they thrive. Additionally, perceived organizational support indirectly affects work engagement through thriving, suggesting that thriving enhances overall commitment by improving engagement levels (Imran et al., 2020). Hence, this study aims to contribute to the growing body of literature on work ethics and organizational behavior by providing empirical insights into the relationship between IWE, employee commitment, and thriving at work. The findings have important implications for organizations seeking to enhance employee outcomes by integrating ethical and values-driven practices into their workplace culture.

Literature Review

Islamic work ethics and thriving at work

Islamic Work Ethics (IWE) positively influences thriving in the workplace by fostering a sense of purpose, ethical behavior, and intrinsic motivation among employees. IWE is based on principles such as diligence, responsibility, and the view of work as a form of worship. These principles align with key psychological needs identified in Self-Determination Theory (SDT), including autonomy, competence, and relatedness. Employees who perceive their work as meaningful and aligned with their spiritual values experience increased vitality and energy (Ryan & Deci, 2017). Moreover, IWE emphasizes fairness, honesty, and cooperation, contributing to a supportive and trustworthy work environment. This atmosphere enhances employees' ability to learn and grow. According to the Job Demands-Resources (JD-R) theory (Bakker, A. B., & Demerouti, 2016; Xanthopoulou et al., 2009), IWE is a psychological resource that helps buffer stress and promotes resilience, allowing employees to thrive even in challenging situations. Ethical behavior and mutual support can be promoted through IWE, continuous improvement, and collaboration, which are essential for thriving.

Empirical research supports the positive impact of IWE on workplace thriving. Studies show that employees who follow IWE principles report higher levels of job satisfaction, engagement, and organizational citizenship behavior, all closely linked to thriving. For example, research by Ali and Al-Kazemi (2007) highlights how IWE enhances employees' sense of purpose and motivation, leading to improved well-being and performance. Similarly, Kumar and Rose (2010) found that IWE fosters a collaborative work environment that supports employees' vitality and learning (Kumar & Che Rose, 2010, 2012). Recent studies, such as those

conducted by Suryani et al. (2022), further emphasize the mediating role of thriving in the relationship between IWE and organizational outcomes. This suggests ethical work principles indirectly foster thriving by enhancing employees' resilience and commitment to growth (Suryani et al., 2022).

H1: Islamic work ethics positively related to thriving at work

H1: Islamic work ethics positively related to organizational commitment

Thriving at work and commitment

Thriving at work, characterized by vitality and continuous learning (Kleine et al., 2019; Paterson et al., 2014), is crucial in enhancing organizational commitment. When employees thrive, they feel energized, motivated, and engaged in their work, which fosters a deeper emotional connection to their organization. Vitality, as a key component of thriving, reflects a state of enthusiasm and energy that enables employees to approach their tasks with passion and dedication. On the other hand, learning involves ongoing growth and skill development, helping employees feel competent and valued. Together, these dimensions of thriving create a positive feedback loop, where employees who feel alive and are continuously growing are more likely to develop a strong sense of loyalty and attachment to their organization. This concept aligns with Social Exchange Theory, which posits that employees who perceive their workplace as supportive and fulfilling are more likely to reciprocate through higher levels of commitment (Blau, 1964).

Empirical research supports the positive relationship between thriving at work and organizational commitment. Studies have shown that employees who thrive are likelier to exhibit affective commitment, reflecting an emotional attachment to the organization. For example, research by Porath et al. (2012) highlights that thriving employees are more engaged, satisfied, and willing to go above and beyond their job requirements – all contributing to more substantial organizational commitment. Additionally, thriving fosters a sense of psychological well-being, which reduces turnover intentions and enhances employees' desire to stay with the organization (Porath et al., 2012). This is particularly important in today's dynamic work environments, where fostering employee commitment is critical for retaining talent and maintaining organizational stability.

H3: Thriving at work positively related to organizational commitment.

The mediating effect of thriving at work

Thriving at work plays a crucial role in connecting Islamic Work Ethics (IWE) to organizational commitment, helping to explain how ethical work principles foster stronger employee loyalty. IWE emphasizes values such as diligence, responsibility, and the belief that work is a form of worship. However, the direct impact of IWE on organizational commitment can be complex. Thriving at work—characterized by vitality and a sense of learning—closes this gap by creating a psychological state in which employees feel energized, motivated, and engaged. When employees embrace IWE principles, they are more likely to thrive, as these ethical values instill a sense of purpose and fulfillment. In turn, this thriving state enhances their emotional

attachment to the organization, as the positive feelings associated with personal growth and vitality strengthen their commitment.

Research supports the idea that positive psychological states, like thriving, are closely linked to better employee outcomes, including higher levels of organizational commitment (Abid et al., 2019). For instance, employees who thrive tend to feel more engaged and satisfied with their work, further deepening their emotional connection to the organization (Kleine et al., 2019; Paterson et al., 2014). Thriving acts as a channel through which the ethical principles of IWE are internalized and expressed as increased loyalty and dedication. This mediating role of thriving highlights the importance of fostering a work environment that promotes ethical behavior while enabling employees to flourish. By creating conditions that support vitality and learning—such as offering opportunities for growth, encouraging meaningful work, and nurturing supportive relationships—organizations can enhance the positive effects of IWE on commitment (Zhai et al., 2023). Ultimately, thriving at work ensures that the ethical values of IWE translate into tangible outcomes, such as increased employee loyalty, reduced turnover, and improved organizational performance.

H4: The relationship between Islamic work ethics and organizational commitment is mediated by thriving at work

Methods

Participant and procedures

This study focused on employees working in Jakarta, Indonesia, aiming to gather insights into their demographic characteristics and experiences. To achieve this, a convenience sampling technique was adopted, which is a non-probability sampling method that allows for the collection of data from individuals who are readily accessible and willing to participate (Hendryadi et al., 2019). Data collection was facilitated through Google Forms, a user-friendly online survey tool, to ensure ease of access and participation. The online questionnaires were distributed via WhatsApp groups, a widely used communication platform in Indonesia, from January to February 2024. Out of the 400 questionnaires distributed, 172 were fully completed and returned, representing a response rate of 43%. These responses were deemed suitable for analysis.

The demographic breakdown of the respondents revealed that the majority were women, accounting for 73.3% of the sample. Additionally, more than half of the participants were under 25, indicating a relatively young workforce. In terms of marital status, 62% of the respondents were single. In comparison, the remaining 38% were either married or in other marital categories. Regarding educational background, 30.2% of the respondents had completed high school as their highest level of education, while 28.5% were currently pursuing undergraduate degrees. This suggests that a significant portion of the sample was either early in their careers or still completing their formal education. The combination of these demographic factors—gender, age, marital status, and education level—provides a comprehensive profile of the study participants, offering valuable context for interpreting the research findings.

Measurement

Islamic Work Ethics (IWE) was measured using the well-established scale developed by Ali (1988). This scale has been extensively used in prior research on IWE, including previous studies (Akhmadi et al., 2023; Suryani et al., 2021, 2022), demonstrating its reliability and validity in capturing the principles of Islamic work ethics. The scale includes items such as "laziness is a vice" and "good work benefits both oneself and others" (Ali, 1988), which reflect the core values of diligence, responsibility, and the broader social and personal benefits of work in the Islamic context. The scale's internal consistency was strong, with a Cronbach's alpha coefficient of 0.93, well above the threshold of 0.70 recommended by Nunnally and Bernstein (1994), indicating high reliability. Thriving at work was measured using a 10-item scale developed by Porath et al. (2012). This scale captures the psychological state of thriving, which is characterized by a sense of vitality and learning in the workplace. Sample items included "while working, I feel alive and vital" and "this work makes me have energy and spirit" (Porath et al., 2012), reflecting the dual dimensions of thriving: experiencing energy and a sense of growth. The scale also demonstrated strong reliability, with a Cronbach's alpha of 0.76, further supporting its suitability for this study.

Table 1.

Measurement model evaluation

	N	Mean	SD	α	AVE
Islamic work ethics	17	3.95	0.98	0.932	0.664
Thriving at work	10	3.55	1.06	0.763	0.507
Commitment	6	3.85	0.85	0.848	0.518
Heterotrait-monotrait (HTMT) ratio of correlations					
	IWE	THR	COM		
IWE	1	0.455	0.317		
THR	0.455	1	0.509		
COM	0.317	0.509	1		

Commitment was measured using a 6-item scale developed by Rhoades, Eisenberger, and Armeli (2001). This scale assesses employees' emotional attachment to, identification with, and involvement in their organization, reflecting their sense of belonging and loyalty. Sample items from the scale include statements such as "I feel emotionally connected to this organization" and "This organization has a great deal of personal meaning for me" (Rhoades et al., 2001). The scale has been widely used in organizational research. It is recognized for its reliability and validity in capturing the affective dimension of organizational commitment. In this study, the scale's internal consistency, as indicated by Cronbach's alpha (CA= 0.85), further supports its use as a reliable measure of affective commitment. Participants were asked to rate all items using a five-point Likert-type scale, ranging from 1 to 5. On this scale, 1 represented "strongly disagree," indicating complete disagreement with the statement, while 5 represented "strongly agree," indicating complete agreement.

Results and discussion

Measurement model evaluation

This study's evaluation of goodness of fit yielded significant and promising results, demonstrating the robustness of the developed measurement model. Analysis of various fit indices revealed that the proposed model achieved a Comparative Fit Index (CFI) of 0.933 and a Tucker-Lewis Index (TLI) of 0.919, exceeding the commonly accepted threshold of 0.90 (Hair et al., 2019). These values indicate that the model fits the data well compared to the baseline model. Further support for the model's goodness of fit comes from the Bentler-Bonett Non-normed Fit Index (NNFI) and Bollen's Incremental Fit Index (IFI), which yielded values of 0.919 and 0.934, respectively. Meanwhile, the RSMEA and SRMR values are at the threshold, 0.60 and 0.08, respectively. These indices reinforce the conclusion that the model aligns closely with the observed data. Additionally, all measurement indicators demonstrated strong statistical significance, with p-values less than 0.001 and a loading factor > 0.50. This results indicates that the relationships between the observed variables and their corresponding latent constructs are robust and meaningful.

Table 2.

Goodness of fit evaluation

Parameters	Value
SRMR	0.059
RMSEA	0.083
Comparative Fit Index (CFI)	0.933
Tucker-Lewis Index (TLI)	0.919
Bentler-Bonett Non-normed Fit Index (NNFI)	0.919
Relative Noncentrality Index (RNI)	0.933
Bentler-Bonett Normed Fit Index (NFI)	0.884
Bollen's Relative Fit Index (RFI)	0.859
Bollen's Incremental Fit Index (IFI)	0.934
Parsimony Normed Fit Index (PNFI)	0.732

The analysis confirms the model's accuracy in representing the data and underscores the positive and significant relationships among the variables. These findings provide confidence that the model effectively captures the dynamics and interactions among the factors under investigation, offering a reliable framework for understanding the relationships within the study.

Structural and hypothesis testing

The analysis reveals a significant positive relationship between Islamic Work Ethics (IWE) and thriving at work (THR), with an estimate of 0.4200 and a p-value of less than 0.001. This finding suggests that as individuals strengthen their adherence to Islamic work ethics – such as diligence, responsibility, and the belief that work is a form of worship – they experience higher levels of thriving in the workplace. In this context, thriving reflects a sense of vitality and

learning, indicating that individuals who embody IWE are more likely to feel energized and motivated to grow in their roles. This supports Hypothesis 1, which posits that greater engagement in work ethics leads to enhanced perceptions of thriving, as individuals who are deeply committed to their work tend to set higher standards for themselves and strive for continuous improvement.

In contrast, the IWE and commitment (COM) relationship is not statistically significant, with an estimated 0.0946 and a p-value of 0.187. This suggests that adherence to Islamic work ethics does not directly influence an individual's emotional attachment or loyalty to their organization. Therefore, Hypothesis 2, which proposed a direct link between IWE and commitment, is not supported. However, the analysis does support Hypothesis 3, as the relationship between thriving at work (THR) and commitment (COM) is significant, with an optimistic estimate of 0.4066 and a p-value of less than 0.001. This indicates that individuals who experience higher levels of thriving – feeling alive, energized, and motivated to learn – are likelier to develop a more substantial commitment to their organization. This finding emphasizes the importance of fostering thriving in the workplace to enhance employee dedication and loyalty.

Furthermore, the analysis identifies a significant indirect effect of IWE on commitment (COM) through thriving at work (THR), with an estimate of 0.171 and a p-value of less than 0.001. This supports Hypothesis 4, demonstrating that while IWE does not directly influence commitment, it has a meaningful indirect impact through its positive effect on thriving. In other words, individuals who adhere to Islamic work ethics are more likely to thrive in their roles, and this thriving, in turn, fosters a more significant commitment to the organization. This mediation effect highlights the critical role of thriving as a bridge between work ethics and commitment, emphasizing the importance of creating work environments that promote vitality, growth, and learning. By doing so, organizations can indirectly enhance employee commitment by leveraging the positive influence of work ethics on thriving.

Table 3.

Path coefficient and p-value

Hypothesis		<i>Estimate</i>	<i>SE</i>	β	<i>p</i>	<i>R</i> ²
H1	IWE \Rightarrow THR	0.420	0.085	0.481	< .001	0.231
H2	IWE \Rightarrow COM	0.095	0.072	0.121	0.187	0.276
H3	THR \Rightarrow COM	0.407	0.098	0.456	< .001	
H4	IWE \Rightarrow THR \Rightarrow COM					
Female	IWE \Rightarrow THR	0.343	0.093	0.424	< .001	0.180
	IWE \Rightarrow COM	0.106	0.081	0.129	0.190	0.317
	THR \Rightarrow COM	0.501	0.124	0.496	< .001	
	IWE \Rightarrow THR \Rightarrow COM	0.172	0.058	0.210	0.003	
Male	IWE \Rightarrow THR	0.692	0.092	0.424	< .001	0.589
	IWE \Rightarrow COM	0.112	0.080	0.129	0.507	0.291
	THR \Rightarrow COM	0.242	0.124	0.496	0.230	
	IWE \Rightarrow THR \Rightarrow COM	0.167	0.141	0.289	0.236	

The results of the hypothesis testing reveal significant gender differences in the relationships among Individual Work Engagement (IWE), Trust in Human Resources (THR), and Communication (COM). For females, the impact of IWE on THR is substantial, with a firm effect estimate of 0.343 and a highly significant p-value of less than 0.001. In contrast, males show an even more significant effect in the same relationship, with an effect estimate of 0.692, indicating that IWE significantly influences trust. However, when examining the relationship between THR and COM, females demonstrate a more substantial connection (0.501) than males (0.242). This suggests that trust is more crucial in facilitating communication for females. Additionally, the indirect effect of IWE on COM through THR is significant for females (0.172, $p = 0.003$), showcasing a robust mediation effect. Conversely, this relationship is not statistically significant for males (0.167, $p = 0.236$), indicating that the pathway IWE affects communication is more pronounced in females.

Discussion

The findings of this study provide valuable insights into the relationship between Islamic Work Ethics (IWE), thriving at work (THR), and organizational commitment (COM), with significant implications for both theory and practice. The strong positive connection between IWE and thriving highlights the profound influence of ethical work principles rooted in Islamic values – such as diligence, responsibility, and perceiving work as a form of worship – on employees' vitality and growth. This indicates that individuals who embrace these ethical principles are more likely to feel energized, motivated, and committed to personal and professional development. Theoretically, this aligns with the idea that work ethics can foster a thriving work environment where employees experience a sense of aliveness and a continuous desire to learn and improve (Noh et al., 2015; Suryani et al., 2022). From a practical perspective, organizations can take concrete steps to operationalize IWE. For example, performance evaluations can include criteria that assess ethical behavior and adherence to IWE principles, reinforcing their importance. Additionally, recognition programs can reward employees who exemplify these values, further embedding them into the organizational culture. By fostering an environment where ethical principles are not only encouraged but also celebrated, organizations can create a virtuous cycle of thriving, commitment, and performance.

The absence of a direct relationship between Islamic Work Ethics (IWE) and organizational commitment challenges conventional assumptions about the direct influence of work ethics on employee loyalty. This finding suggests that while IWE may significantly shape employees' attitudes toward work, self-improvement, and ethical behavior, it does not inherently foster a stronger emotional attachment to the organization. This divergence from prior studies can be attributed to contextual and mediating factors influencing how IWE impacts commitment.

First, as highlighted by Salem and Agil (2012), the relationship between IWE and commitment is highly contingent on the specific cultural and organizational context (Salem & Agil, 2012). In environments where organizational culture, leadership style, or other external factors play a more dominant role in shaping employee loyalty, the influence of IWE may be less direct. For instance, in organizations where leadership fails to align with ethical principles

or where there is a lack of trust between employees and management, the positive effects of IWE on commitment may be diluted. Second, the role of organizational identification, particularly in sectors like services, may mediate the relationship between IWE and commitment. As discussed in recent studies (e.g., Almasradi, 2024), employees who do not strongly identify with their organization may not translate their ethical values into organizational loyalty. In such cases, even if employees adhere to IWE principles in their work ethic, their lack of emotional or psychological connection to the organization may prevent these values from enhancing their commitment (Almasradi, 2024). This highlights the need for organizations to foster a strong sense of belonging and alignment between employees' values, mission, and culture.

Furthermore, the indirect relationship between IWE and commitment, mediated by thriving at work, suggests that the benefits of IWE on commitment are not automatic but rather depend on the extent to which employees experience vitality and growth in their roles. Hence, the findings align with the idea that ethical values alone are insufficient to drive commitment unless accompanied by a supportive work environment that enables employees to thrive. Therefore, organizations must focus on creating conditions that allow employees to experience personal and professional growth, thereby bridging the gap between ethical principles and organizational commitment.

The mediating effect of thriving in the relationship between IWE and commitment further deepens our understanding of these dynamics. While IWE does not directly influence commitment, its positive impact on thriving indirectly enhances commitment. This finding accentuates the importance of thriving as a bridge between ethical work principles and organizational loyalty. Theoretically, this highlights the necessity of considering mediating factors when examining the relationship between work ethics and organizational outcomes. Organizations seeking to enhance employee commitment should focus on creating environments that enable thriving. This could involve providing opportunities for skill development, fostering a supportive and inclusive workplace culture, and encouraging employees to find meaning and purpose in their work.

Finally, the findings from the hypothesis testing reveal significant gender differences in the relationships among Islamic work ethics (IWE), Thriving at work (THR), and commitment (COM). These differences offer valuable insights into how men and women experience these dynamics in the workplace, with important practical implications for organizations. For women, the impact of IWE on THR is substantial, indicating that female employees who are deeply engaged in their work, guided by ethical principles such as diligence and responsibility, are more likely to develop trust in their HR departments. This trust likely arises from the alignment between their work values and the support they perceive from HR. In contrast, men exhibit an even more substantial effect in the same relationship. Hence, while both genders experience a significant influence of IWE on trust, the effect is more pronounced among men. This difference may be attributed to the varying ways men and women interpret and respond to ethical work principles, with men potentially placing greater emphasis on HR's role in facilitating their engagement.

However, when examining the relationship between THR and COM, women demonstrate a more substantial connection than men, suggesting that trust in HR is more

critical in facilitating effective communication for female employees. For women, trust may be a foundational element that enables open, transparent, and meaningful communication with HR and other organizational stakeholders. In contrast, while trust still influences communication for men, this effect is less pronounced, indicating that other factors may play a more significant role in shaping communication dynamics for male employees.

Additionally, the indirect effect of IWE on COM through THR is significant for women, highlighting a robust mediation effect. This means that for female employees, work engagement directly influences trust and indirectly enhances communication through trust's mediating role. This pathway underscores the importance of trust as a bridge between ethical work engagement and effective communication for women. On the other hand, this relationship is not statistically significant for men, suggesting that the mechanism through which IWE affects communication is less pronounced for them.

These gender differences carry important practical implications for organizations. For example, to enhance communication and trust among female employees, organizations should create a work environment that aligns with their ethical values and emphasizes HR's role as a trusted partner. This program could involve developing transparent HR policies, providing opportunities for meaningful dialogue, and ensuring that HR practices are perceived as fair and supportive. While trust remains important for male employees, organizations may need to explore additional strategies to improve communication, such as leveraging leadership styles or team dynamics that resonate more strongly with them.

Conclusion

The findings of this study highlight the complex relationships between Islamic Work Ethics (IWE), employee thriving at work (THR), and organizational commitment (COM), providing important theoretical and practical insights. The strong positive correlation between IWE and thriving demonstrates how ethical principles rooted in Islamic values—such as diligence, responsibility, and the view of work as worship—can enhance employees' sense of vitality and growth. This indicates that individuals who embrace these principles are more likely to feel energized, motivated, and committed to personal and professional development.

However, the study finds no direct relationship between IWE and organizational commitment, indicating that ethical values alone may not inherently strengthen emotional attachment to the organization. Instead, the relationship between IWE and commitment is mediated by thriving, emphasizing the need for work environments that promote employee growth and fulfillment. Additionally, the study reveals notable gender differences: women demonstrate a stronger connection between trust in HR and communication, while men show a more significant influence of IWE on trust. These findings indicate that organizations should customize their strategies to align with gender-specific dynamics, fostering trust and communication through ethical practices and supportive environments.

Limitations

This study offers valuable insights into the relationships between Islamic Work Ethics (IWE), thriving at work (THR), and organizational commitment (COM), but it has some limitations. First, the study's cross-sectional design makes it difficult to establish causal relationships

among the variables. Future research could use longitudinal methods to understand better how these relationships change over time. Second, the sample was drawn from a specific geographic and cultural context, which may restrict the generalizability of the findings. Expanding the research to include diverse cultural and organizational settings would provide a more comprehensive understanding of how IWE influences workplace outcomes in different environments. Additionally, the study examined a limited set of mediating and moderating factors, such as thriving and gender differences. Future research could investigate other potential mediators, like leadership styles, organizational justice, or psychological safety, and moderators, such as industry type or organizational size, to further clarify how IWE affects employee attitudes and behaviors.

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