



# The Relationship of Islamic Work Ethic to Work Culture Through Innovative Work Behavior of Madrasah Teachers



Ridwansyah <sup>a</sup>, Rizky Fauzan <sup>b</sup>, M. Irfani Hendri <sup>c</sup>, Maria Christiana I Kalis <sup>d</sup>, Titik Rosnani <sup>e</sup>

Manuscript submitted: 09 December 2022, Manuscript revised: 18 January 2023, Accepted for publication: 27 February 2023

## Corresponding Author <sup>a</sup>



## Abstract

Humans attempt to become knowledgeable and perceptive to be in society. If there is a strong work ethic, teacher achievement will be successful. The value of work, how people behave at work, their sphere, and their work ethic are just a few variables that influence commitment. The study used a quantitative explanatory research technique that uses hypothesis testing to explain the haphazard relationship between variables. Madrasah teachers in the Sambas District were the research subject, and 218 participants were the study's sample size. The findings of this research are: Islamic work ethics have a profoundly beneficial direct impact on creative work practices, workplace culture, and teacher work commitment. Islamic Work Ethic Through Innovative Work Conduct, Islamic Work Ethic ly Positive Impact on Work Culture. Through work culture, the Islamic work ethic significantly enhances teacher work commitment. Through creative work practices and a positive work environment, the Islamic Work Ethic greatly impacts work commitment. Work Meaningfulness significantly improves Innovative Work Behavior and Teaching Work Commitment immediately.

## Keywords

innovative work behavior;  
work commitment;  
work culture;  
work meaningfulness;  
Islamic work ethic;

International Journal of Social Sciences and Humanities © 2023.

This is an open access article under the CC BY-NC-ND license

(<https://creativecommons.org/licenses/by-nc-nd/4.0/>).

## Contents

Abstract .....	88
1 Introduction .....	89
2 Materials and Methods .....	90
3 Results and Discussions .....	90

<sup>a</sup> Tanjungpura University, Pontianak, Indonesia

<sup>b</sup> Tanjungpura University, Pontianak, Indonesia

<sup>c</sup> Tanjungpura University, Pontianak, Indonesia

<sup>d</sup> Tanjungpura University, Pontianak, Indonesia

<sup>e</sup> Tanjungpura University, Pontianak, Indonesia

4	Conclusion.....	94
	Acknowledgments.....	94
	References.....	95
	Biography of Authors.....	97

## 1 Introduction

In Indonesia, schooling is developing very quickly. The educational system aims to produce capable and intelligent citizens by providing education that is always up-to-date, cutting-edge, and of the highest caliber. A developed, modern, prosperous, and prosperous country can only be realized by realizing the forward connection between quality education and the back (Kusumaningrum, 2019).

All individuals must study according to Islamic teachings to become educated, which is a noble activity. This situation demonstrates the value of education in human existence. Because education is one of the keys to solving every issue, it is impossible to overstate the significance of this education. School is a new environment for kids because it's where hundreds of kids from all different social classes and religious backgrounds come together. Through this interaction, kids learn about the education, personalities, and habits that these kids bring from their varied upbringings and environments. School educators also originate from various thought and personality cultures.

The educational process can proceed smoothly if the school's resources are utilized as much as feasible. The school's constituent parts are the principal, teachers, staff, curriculum, infrastructure, and other elements that promote learning. The teacher is one of the crucial elements of a school because they are the ones who will educate the pupils. In addition to carrying out tasks and responsibilities directly related to the implementation of learning, teachers also advise as motivators, facilitators, and stimulators in the learning process. The teacher is a crucial element that affects whether national educational objectives are met (Yosada (2017); Surya et al. (2021)).

If there is a strong work ethic, teacher achievement will be successful. The surrounding environment plays a part in how well teachers work as well. As a result, in addition to the variables that each teacher can control to improve their quality, the school is also responsible for giving teachers the tools they need to perform their jobs well and professionally. Teacher performance is affected by internal (i.e., personal) factors and external (i.e., school environment, corporate culture, or relationships with other schools) factors (Rosso et al., 2010); Steger et al. (2012). The fundamental philosophy of an organization is how it develops its vision and purpose as well as its methods for achieving its objectives, which may include innovating. Norms that enable a company to survive are examples of organizational values. At the same time, organizational behavior is each member's attitude toward the company based on its structural level (Hamzah, 2019).

A high work ethic will result in a positive society. Instructors who put in much effort will benefit the school and positively impact how well students learn. A teacher must carry out his duties and perform to the best of his ability to be independent of others. Work ethic significantly impacts the importance of educational quality in the administration and delivery of education. Work ethic, organizational culture, and teacher success are all related. Teachers will perform better with a strong work ethic and a positive corporate culture. Thus, it can be concluded that there is a positive relationship between organizational culture and teacher performance, with good work ethics producing better performance from teachers (Leontiev et al., 2022; Pusparini et al., 2021); Panos et al. (2022).

Islamic work ethics are a collection of moral standards that define right and wrong by Qur'anic values and workplace Sunnah. The term "Islamic work ethic" was used in earlier empirical investigations to refer to the Islamic Work Ethic. According to Islamic teachings, ethics encompasses all physical, spiritual, moral, emotional, and social aspects and is not confined to specific moral issues (Rafiki, 2019). The Islamic work ethic can be described as a collection of moral attitudes, behaviors, and principles that help Muslims distinguish between right and wrong regarding work and take a spiritual approach to boost productivity. As a result of the necessity of studying the impact of work ethic on the working environment of a teacher, particularly in Islamic-based education or madrasah, it is clear how strong work ethic is in determining the quality of education given. This will also impact the teacher's inventiveness when engaging students in teaching and learning tasks.

Ridwansyah, R., Fauzan, R., Hendri, M. I., Kalis, M. C. I., & Rosnani, T. (2023). *The relationship of Islamic work ethic to work culture through innovative work behavior of Madrasah teachers. International Journal of Social Sciences and Humanities*, 7(1), 88–97. <https://doi.org/10.53730/ijssh.v7n1.14065>

## 2 Materials and Methods

This descriptive study employs a quantitative strategy to demonstrate the ad hoc connection between variables. Specific populations and samples are examined using quantitative research methods, according to Sugiyono's research methods founded on the positivism philosophy (Sugiyono, 2017). Data is collected using research tools to test predetermined hypotheses, and data analysis is quantitative and statistical. To gain a thorough analysis of the work forms of teachers, this research examines the direct and indirect effects of the variables to be examined through hypothesis testing. They are improving teacher participation and adherence to the Madrasah Teachers' Work Culture Values. Primary data were collected directly from the field for this research. Secondary data were gathered by gathering and reviewing reports, documentation, and records about the presence of madrasah schools and teachers in the Sambas District.

In this research, stratified random sampling was used for the sampling process. The formula developed by Lemeshow et al. (1990), can be used to determine the number of samples. A Structural Equation Model (SEM) approach based on Partial Least Squares was used to evaluate research hypotheses (PLS). A structural safety model (SEM) built on components, or variants called PLS. One of the statistical study fields that can simultaneously test several comparatively challenging to quantify relationships is the structural equation model (SEM). According to Santoso (2018), SEM is a multivariate analysis technique that combines factor analysis and regression analysis (correlation) to examine relationships between variables in a model, whether those relationships are between indicators and their constructs or between constructs. PLS is an alternative strategy that has changed from a covariance-based SEM approach to a variant-based approach, according to Ghozali & Latan (2015). While PLS is more predictive, SEMs based on covariance typically evaluate causality or theory. However, the use of structural equation models to evaluate theories or theoretical advancements for predictive purposes differs between covariance-based SEM and component-based PLS.

## 3 Results and Discussions

A majority-Muslim region, it has 45 private Ibtidaiyah madrasahs (MIS) with 5,731 students, 3 state Ibtidaiyah madrasahs (MIN) with 1,186 students, 4 state Tsanawiyah madrasahs (MTsN) with 1,519 students, and 2 private Tsanawiyah madrasahs (MTsS) with 2,176 students. Sambas Regency only has one State Aliyah Madrasah (MAN) with 311 students, whereas the Private Aliyah Madrasah (MAS) has six schools with 573 students. In addition, there is only one Islamic university in Sambas Regency, the Sultan Muhammad Syafiuddin Sambas Islamic Institute.

Madrasah is a component of primary and intermediate educational establishments run by the Ministry of Religious Affairs (Directorate of Islamic Education). The Quran and the Hadith are the primary texts covered in the madrasa program. Madrasahs must consistently implement service innovations earnestly and more dynamically in terms of management and leadership in the future to compete in creativity and doctrinal systems. This is due to the growth of the mindset of citizens who tend to abandon consumptive dispositions and shift to become intelligent people who are more productive and competitive. The applied curriculum must also strike a compromise between regulating the curriculum and including energy sources and other supporting elements (Morrow & Wirth, 1989; Cohen, 1993; Morrow & McElroy, 1987; Al-Hawari et al., 2021).

Madrasah culture can impact teachers' dedication to performing their professional responsibilities. The leadership of the madrasa, the faculty, and the entire madrasah ecosystem all play significant roles in shaping the institution's ethos. To establish this culture, all stakeholders—leaders, academic staff, and students—must be able to work together. The innovative mindset of teachers also helps students develop a commitment to their job. The stance on an issue is an attempt to correct or reverse feelings toward a specific object. Analyzing a person's feelings toward a particular item can reveal his attitude. The Islamic Work Ethic significantly improves innovative work practices, workplace atmosphere, and teacher work commitments. Islamic work ethic is the most crucial factor influencing creative work practices and teacher work commitment.

The Islamic work ethic supports employee commitment and challenging effort. The Islamic labor ethic will be more successfully incorporated into organizational culture. The Islamic work ethic will also be more successful when upheld more strictly. The nature of amanah, which serves as the foundation of the Islamic work ethic, is explained. Al-Taha (20:13-15). (20:13-15). Al-Ma'arif (70:32-33) fulfills his obligations and

maintains his word, and self-awareness results in a positive corporate culture. Practical work dedication occurs when the Islamic work ethic is more fully applied, as mandated by the requirement to fulfill all work obligations, as our Prophet suggested through Al-Ahzab (33:21). This reinforces the employee's commitment to upholding all relevant regulations while at work. A reliable worker takes rewards and company objectives.

The results of this study are pertinent to the theory put forth by [Jufrizen et al. \(2018\)](#), that the Islamic work ethic is a reflection of the values that make up its typical pattern as well as the standards that govern interactions between people and all other living things and that these standards must be taken into account as part of the moral code. This study discovered that Islamic work ethics significantly improve workplace cultures through creative work practices. The results of this research are essential for anyone who practices the traits of an Islamic worker, as defined by [Suib & Said \(2017\)](#), including generosity, honesty, justice, loyalty, respect, and responsibility. Implementing Islamic work ethic principles in a typical workplace will foster a positive culture that will eventually alter teachers' behavior for the better and directly affect their dedication and productivity.

### *Direct influence*

The test findings demonstrate that work ethic has a favorable and significant impact. This study's hypothesis of direct impact is divided to test the relationship between the meaningfulness of work and workplace creativity based on the number of endogenous latent variables. As possible influences on the degree of teacher work commitment, the model considers work meaning, workplace culture, creative work behavior, and Islamic work ethic. T-statistics, P-values, and unstandardized regression results can all be used to assess the direct effect. The zero H0 hypothesis is disproved if T is more significant than 1.96, the significance level of the result is less than 0.05, and the mark on non-standard regression is positive. This indicates that the direct impact of exogenous latent variables on endogenous latent variables is significantly positive.

Table 1  
Direct influences of parameter value and P-Value

	Coeff. Parameter	T-Stat	P Values	Info
Islamic work ethic -> Innovative Work Behavior	0.404	6.857	0,000	H1 accepted
Islamic work ethic -> Work Culture	0.209	3.057	0.002	H2 accepted
Islamic work ethic -> Work Commitment	0.557	7.101	0,000	H3 accepted
Work Meaningfulness -> Innovative Work Behavior	0.319	5.225	0,000	H4 accepted
Work Meaningfulness -> Work Commitment	0.157	2.533	0.012	H5 accepted
Innovative Work Behavior -> Work Culture	0.632	11.498	0,000	H6 accepted
Innovative Work Behavior -> Work Commitment	0.075	1.088	0.277	H7 rejected
Work Culture -> Work Commitment	0.142	2.37	0.018	H8 accepted
Moderation (IWE*WM) -> Work Commitment	-0.025	0.617	0.537	H9 rejected

The parameter coefficient and P-Value of the direct impact of SEM-PLS in Table 1 show whether there is a direct relationship between the exogenous latent variable and the endogenous latent (without using a mediator variable). Because t statistic >1.96 or P-Value 0.05, H01 is rejected, or H1 is accepted, the path coefficient between the variables Islamic work ethic and innovative work behavior is 0.404 with statistical t 6.857 and P-Value is 0.000, indicating that there is a significant favorable influence directly from the Islamic work ethic variable on innovative work behavior ([Akram et al., 2020](#); [Shanker et al., 2017](#); [Leong & Rasli, 2014](#)).

Because t statistic >1.96 or P-Value 0.05, then H01 is rejected or H2 is accepted, the path coefficient between the variables Islamic Work Ethic to Work Commitment is 0.557 with statistical t of 7.101 and P-Value of 0.00, indicating that there is a direct but negligible positive influence of the Islamic Work Ethic variable on Work Commitment. In other words, a significant favorable influence comes directly from the Islamic Work Ethic variable on the teacher's Work Culture. The path coefficient between the variables Islamic Work Ethic to

the teacher's Work Culture is 0.209 with a statistical t of 3.057 and a P-Value of 0.002, because t statistic >1.96 or P-Value 0.05 then H03 is rejected, or H3 is accepted.

The teacher's work commitment, which is -0.025 with a statistical t of 0.617 and a P-Value of 0.537, is the path coefficient between Islamic work ethic moderation variables in strengthening the influence of work meaningfulness. Because the statistical t is 1.96 or P-Value >0.05, H08 is accepted, or H8 is rejected, meaning Islamic work ethic is not significant in strengthening the influence of meaningful work on teachers' work commitments. Work Culture substantially positively impacts work commitment, as evidenced by the moderate path parameter coefficient (path coefficient) of 0.142 with a statistical t of 2.37 and a P-Value of 0.018. If the T statistic is more significant than 1.96 or P-Value is less than 0.05, H09 is rejected, and H9 is accepted.

### *Indirect influence*

The indirect impact of exogenous latent variables on endogenous latent variables through latent mediating variables in Table 2 can be understood as follows based on the parameter coefficient (indirect effect). The parameter for the route (path coefficient) H010 is accepted, and H10 is rejected because there is a negligible positive influence of the Islamic Work Ethic variable on Work Commitment that is mediated by Innovative Work Behavior (Effect of Islamic Work Ethic on Work Commitment Mediated by Innovative Work Behavior of 0.030 with T-Statistics of 1.066 and P-Value of 0.287).

Since T-Statistics > 1.96 and P-Values are 0.05, H011 is rejected, and H11 is accepted, the path coefficient of the effect of the Islamic work ethic on work commitment through work culture is 0.030 with T-Statistics of 2.028 and P-Value of 0.043. This means the Islamic work ethic variable significantly influences work commitment through work culture. Since T-Statistics > 1.96 and P-Values are 0.05, H012 is rejected, and H12 is accepted, the path coefficient of the Work Meaningfulness variable's influence on innovative work cultures through innovative work behavior is 0.202 with a T-Statistic of 4.590 and a P-Value of 0.000. This indicates that the Work Meaningfulness variable significantly influences innovative work cultures through innovative work behavior (bin Salahudin et al., 2016; Hayati & Caniago, 2012; Al-Shamali et al., 2021).

The path coefficient for the effect of innovative work behavior on teacher work commitment through the teacher's work culture is 0.090, with a T-Statistic of 2.255 and a P-Value of 0.025. Because T-Statistics >1.96 and P-Values are 0.05, H013 is rejected, and H13 is accepted. This means that the innovative work behavior variable significantly influences teacher work commitment through the teacher work culture. The path coefficient of the path parameter (path coefficient) of the Effect of Islamic Work Ethic on Work Commitment mediated by Innovative Work Behavior and Work Culture is 0.090 with T-Statistics of 2.255 and P-Value of 0.025 because T-Statistics >1.96 and P-Values are <0.05, then H014 is rejected, and H14 has accepted; Means; there is a significant positive influence of the Islamic Work Ethic on Work Commitment mediated by Innovative Work Behavior and Work Culture.

Table 2  
P-Value of indirect effect and parameter coefficient

	Coeff. Parameter	T-Stat	P Values	Info
Islamic work ethic -> Innovative Work Behavior -> Work Commitment	0.030	1.066	0.287	H10 rejected
Islamic work ethic -> Work Culture -> Work Commitment	0.030	2.028	0.043	H11 accepted
Work Meaningfulness -> Innovative Work Behavior -> Work Culture	0.202	4.590	0.000	H12 accepted
Innovative Work Behavior -> Work Culture -> Work Commitment	0.090	2.255	0.025	H13 accepted
Islamic work ethic -> Innovative Work Behavior -> Work Culture -> Work Commitment	0.036	2.154	0.032	H14 accepted
Work Meaningfulness -> Innovative Work Behavior -	0.029	1.972	0.049	H15 accepted

	Coeff. Parameter	T-Stat	P Values	Info
> Work Culture -> Work Commitment				
Work Meaningfulness -> Innovative Work Behavior - > Work Commitment	0.024	1.057	0.291	H16 rejected
Islamic work ethic -> Innovative Work Behavior -> Work Culture	0.255	6.165	0.000	H17 accepted

### Effect size

According to [Cohen \(1988\)](#), who provides a reference to the magnitude of the effect size that can be said to demonstrate a weak effect size, the Islamic work ethic has a substantial measure of influence on work commitment but only a low measure of influence on innovative work behavior and work culture. The Work Meaningfulness Variable only moderately influences Work Commitment and creative work behavior. While Islamic work ethics moderated on Work Meaningfulness, have a weak impact on Work Commitment, innovative work behavior strongly influences Work Culture. Similarly, the measure of the impact of work culture on teacher organizational commitment needs to be stronger.

Table 3  
Effect sizing

	Innovative Work Behavior	Work Culture	Work Commitment
Islamic work ethic	0.155	0.068	0.526
Work Meaningfulness	0.097		0.050
Innovative Work Behavior		0.624	0.009
Moderation (WM*IWE)			0.022
Work Culture			0.035

This study can aid in creating ideas that link organizational commitment to the Islamic work ethic, innovative work behavior, culture, and work meaning. The findings of the hypothesis testing indicate that the moderate influence of work meaning on work commitment cannot be strengthened by applying the Islamic work ethic. Organizational commitment is partly significantly influenced by work meaning and the Islamic work ethic. Although researchers have not discovered an empirical theory that links the two configurations, Islamic theories suggest that Islamic work behavior will create a positive attitude, gratitude, patience, and devotion to teachers. Islamic work ethics can also affect work meaningfulness. To set an example for instructors and foster a positive work environment, madrasah school leaders have yet to implement an Islamic work ethic. As a result, these institutions still need a higher level of cultural implementation. Madrasah school administrators still need to set a good example and encourage madrasah instructors in Sambas Regency to adopt innovative work habits like creating and utilizing learning media and various methods and approaches ([Fauziawati, 2021](#); [Montani et al., 2020](#); [Rizki et al., 2019](#); [Permatasari & Ratnawati, 2021](#)).

The lack of government attention to improving teacher welfare, facilities, and infrastructure supporting learning in Madrasah schools is the reason for the low level of work meaningfulness that researchers discovered through observations in Madrasah schools, or, to put it another way, the teachers' low awareness of their duties and responsibilities as teachers. Internalizing the Islamic Work Ethic has yet to be a top priority in developing innovative behaviors, and a work environment where that's a significant worry will affect the development of a high level of work commitment from madrasah teachers in Sambas District ([Cardador & Rupp, 2011](#); [Falah, 2021](#); [Fassott et al., 2016](#); [Kawiana et al., 2018](#)).

## 4 Conclusion

Following are some of the conclusions that were drawn as solutions to the issues and problems in this research based on the findings of the inferential statistical analysis performed using SEM-PLS. The Islamic work ethic significantly improves innovative work behavior, work culture, teacher work commitment, work commitment through innovative work behavior, and work commitment through innovative work behavior and culture.

The moderate impact of work meaning on work commitment cannot be strengthened by applying the Islamic work ethic. Organizational commitment is partly significantly influenced by work meaning and the Islamic work ethic. Innovative work behavior is not the sole factor in forming a commitment; it depends on other factors, specifically the work culture. In other words, if the culture has yet to be established, innovative performance will not significantly affect the work commitment of Madrasah teachers. Although researchers have not discovered an empirical theory that links the two configurations, Islamic theories suggest that Islamic work behavior will create a positive attitude, gratitude, patience, and devotion to teachers. Islamic work ethics can also affect work meaningfulness.

To set an example for teachers and foster a positive work environment, madrasah school leaders must demonstrate how to apply an Islamic work ethic. Internalizing the Islamic Work Ethic should be a top concern in developing creative behaviors and a work environment that will, in turn, inspire madrasah teachers in Sambas District to put in much effort. The findings of this study can be used as a foundation for the government to develop policies to boost teachers' job commitment to carrying out their duties as teachers.

### *Acknowledgments*

We are very grateful to the supervising lecturers and examiners who have provided encouragement and guidance so that this research can be completed.

## References

- Akram, T., Lei, S., Haider, M. J., & Hussain, S. T. (2020). The impact of organizational justice on employee innovative work behavior: Mediating role of knowledge sharing. *Journal of Innovation & Knowledge*, 5(2), 117-129. <https://doi.org/10.1016/j.jik.2019.10.001>
- Al-Hawari, M. A., Quratulain, S., & Melhem, S. B. (2021). How and when frontline employees' environmental values influence their green creativity? Examining the role of perceived work meaningfulness and green HRM practices. *Journal of Cleaner Production*, 310, 127598. <https://doi.org/10.1016/j.jclepro.2021.127598>
- Al-Shamali, A., Irani, Z., Haffar, M., Al-Shamali, S., & Al-Shamali, F. (2021). The influence of Islamic Work Ethic on employees' responses to change in Kuwaiti Islamic banks. *International Business Review*, 30(5), 101817. <https://doi.org/10.1016/j.ibusrev.2021.101817>
- bin Salahudin, S. N., binti Baharuddin, S. S., Abdullah, M. S., & Osman, A. (2016). The effect of Islamic work ethics on organizational commitment. *Procedia Economics and Finance*, 35, 582-590. [https://doi.org/10.1016/S2212-5671\(16\)00071-X](https://doi.org/10.1016/S2212-5671(16)00071-X)
- Cardador, M. T., & Rupp, D. E. (2011). Organizational culture, multiple needs, and the meaningfulness of work. *The handbook of organizational culture and climate*, 158-175.
- Cohen, A. (1993). Work commitment in relation to withdrawal intentions and union effectiveness. *Journal of Business Research*, 26(1), 75-90. [https://doi.org/10.1016/0148-2963\(93\)90044-P](https://doi.org/10.1016/0148-2963(93)90044-P)
- Cohen, J. (1988). Statistical power analysis for the behavioral sciences. Hillsdale (NJ): Lawrence Erlbaum Associates, 18, 74.
- Falah, S. (2021). Enhancing Organizational Commitment through Islamic Organizational Culture and Islamic Work Ethic in Modern Pesantren: The Role of Kyai's Transformational Leadership. *Turkish Journal of Computer and Mathematics Education (TURCOMAT)*, 12(6), 4994-5008.
- Fassott, G., Henseler, J., & Coelho, P. S. (2016). Testing moderating effects in PLS path models with composite variables. *Industrial management & data systems*.
- Fauziawati, D. (2021). The Effect of Job Insecurity on Innovative Work Behavior through Organizational Commitment in UFO Elektronika Employees. *Journal of Business and Management Review*, 2(6), 401-416.
- Ghozali, I., & Latan, H. (2015). Partial least squares konsep, teknik dan aplikasi menggunakan program smartpls 3.0 untuk penelitian empiris. *Semarang: Badan Penerbit UNDIP*.
- Hamzah, A. (2019). Etos Kerja Guru Era 4.0 Industri. *Malang: Literasi Nusantara*.
- Hayati, K., & Caniogo, I. (2012). Islamic work ethic: The role of intrinsic motivation, job satisfaction, organizational commitment and job performance. *Procedia-Social and Behavioral Sciences*, 65, 1102-1106. <https://doi.org/10.1016/j.sbspro.2014.05.148>
- Jufrizen, J., Gultom, D., Sari, M., & Nasution, M. I. (2018). The Effect Of Organizational Culture And Islamic Work Ethic On Permanent Lecturers' Job Satisfaction, Organizational Commitment And Work Performance At Private Islamic Universities In The City Of Medan. *Internasional Conference of Economic Studies*, 1(1).
- Kawiana, I. G. P., Dewi, L. K. C., Martini, L. K. B., & Suardana, I. B. R. (2018). The influence of organizational culture, employee satisfaction, personality, and organizational commitment towards employee performance. *International research journal of management, IT and social sciences*, 5(3), 35-45.
- Kusumaningrum, A. (2019). *Kedaulatan Negara di Ruang Udara dan Perkembangan Angkutan Udara Internasional*. Universitas Brawijaya Press.
- Lemeshow, S., Hosmer, D. W., Klar, J., Lwanga, S. K., & Organization, W. H. (1990). *Adequacy of sample size in health studies*. Chichester: Wiley.
- Leong, C. T., & Rasli, A. (2014). The Relationship between innovative work behavior on work role performance: An empirical study. *Procedia-Social and Behavioral Sciences*, 129, 592-600. <https://doi.org/10.1016/j.sbspro.2014.03.717>
- Leontiev, D., Osin, E., & Lebedeva, A. (2022). Positive Psychology in Russia. In *The International Handbook of Positive Psychology* (pp. 277-305). Springer.
- Montani, F., Boudrias, J. S., & Pigeon, M. (2020). Employee recognition, meaningfulness and behavioural involvement: Test of a moderated mediation model. *The International Journal of Human Resource Management*, 31(3), 356-384.
- Morrow, P. C., & McElroy, J. C. (1987). Work commitment and job satisfaction over three career stages. *Journal of vocational behavior*, 30(3), 330-346. [https://doi.org/10.1016/0001-8791\(87\)90009-1](https://doi.org/10.1016/0001-8791(87)90009-1)



- Morrow, P. C., & Wirth, R. E. (1989). Work commitment among salaried professionals. *Journal of vocational behavior*, 34(1), 40-56. [https://doi.org/10.1016/0001-8791\(89\)90063-8](https://doi.org/10.1016/0001-8791(89)90063-8)
- Panos, A., Wessel-Powell, C., Weir, R., & Pennington, C. (2022). Waypoints for literacy researchers: boundary tracing, historicizing, and enacting critical equity literacies. *International Studies in Sociology of Education*, 31(1-2), 80-103.
- Permatasari, J., & Ratnawati, I. (2021). Work climate and employee performances: a literature observation. *International Research Journal of Management, IT and Social Sciences*, 8(2), 184-195.
- Pusparini, N., Rohmadi, M., & Wibowo, P. A. W. (2021). Religious Values in Bangilun Dance Verse and Its Pedagogical Relevance to Character Building. *Humaniora*, 12(3), 225-231
- Rafiki, A. (2019). Impact, perception and challenges due to halal certification: The case of zulaikha shop. *Management of Shari'ah Compliant Businesses: Case Studies on Creation of Sustainable Value*, 139-153.
- Rizki, M., Parashakti, R. D., & Saragih, L. (2019). The effect of transformational leadership and organizational culture towards employees' innovative behaviour and performance.
- Rosso, B. D., Dekas, K. H., & Wrzesniewski, A. (2010). On the meaning of work: A theoretical integration and review. *Research in Organizational Behavior*, 30, 91-127.
- Santoso, S. (2018). *Konsep dasar dan Aplikasi SEM dengan AMOS 24*. Elex Media Komputindo.
- Shanker, R., Bhanugopan, R., Van der Heijden, B. I., & Farrell, M. (2017). Organizational climate for innovation and organizational performance: The mediating effect of innovative work behavior. *Journal of vocational behavior*, 100, 67-77. <https://doi.org/10.1016/j.jvb.2017.02.004>
- Steger, M. F., Dik, B. J., & Duffy, R. D. (2012). Measuring meaningful work: The work and meaning inventory (WAMI). *Journal of career Assessment*, 20(3), 322-337.
- Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: PT Alfabet.
- Suib, F. H., & Said, M. F. (2017). A review of Islamic work ethics and spirituality concepts in service industry. *Journal of Nusantara Studies (JONUS)*, 2(2), 282-294.
- Surya, I., Budiman, B., Syarifuddin, T. I., & Nurmiyati, N. (2021). Dampak Desentralisasi Terhadap Pelayanan Pendidikan Di Daerah Perbatasan Kalimantan. *Jurnal Agregasi: Aksi Reformasi Government Dalam Demokrasi*, 9(1), 1-23.
- Yosada, K. (2017). Pendidikan di beranda terdepan negara perbatasan Entikong. In *Prosiding Seminar Nasional: Penguatan Hubungan antara Pengembangan Keterampilan, Pendidikan, dan Ketenagakerjaan Generasi Muda* (pp. 192-201).

## Biography of Authors

	<p><b>Ridwansyah</b>          He is a Doctoral Program Lecturer of Management Science, at the Faculty of Economics and Business, Tanjungpura University, Pontianak, Indonesia.  <i>Email: <a href="mailto:ridwansyah.ptk1967@gmail.com">ridwansyah.ptk1967@gmail.com</a></i></p>
	<p><b>Rizky Fauzan</b>          He is a Doctoral Program Lecturer of Management Science, at the Faculty of Economics and Business, Tanjungpura University, Pontianak, Indonesia  <i>Email: <a href="mailto:rizky.fauzan@ekonomi.untan.ac.id">rizky.fauzan@ekonomi.untan.ac.id</a></i></p>
	<p><b>M. Irfani Hendri</b>          He is a Doctoral Program Lecturer of Management Science, at the Faculty of Economics and Business, Tanjungpura University, Pontianak, Indonesia.  <i>Email: <a href="mailto:irfani.hendri@ekonomi.untan.ac.id">irfani.hendri@ekonomi.untan.ac.id</a></i></p>
	<p><b>Maria Christiana I Kalis</b>          She is a Doctoral Program Lecturer of Management Science, at the Faculty of Economics and Business, Tanjungpura University, Pontianak, Indonesia.  <i>Email: <a href="mailto:mariakalis@ekonomi.untan.ac.id">mariakalis@ekonomi.untan.ac.id</a></i></p>
	<p><b>Titik Rosnani</b>          She is a Doctoral Program Lecturer of Management Science, at the Faculty of Economics and Business, Tanjungpura University, Pontianak, Indonesia.  <i>Email: <a href="mailto:titik.rosnani@ekonomi.untan.ac.id">titik.rosnani@ekonomi.untan.ac.id</a></i></p>