

THE IMPACT OF ISLAMIC VALUE ON PRODUCTIVITY IN AN ISLAMIC HIGHER EDUCATION INSTITUTION

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ABSTRACT

The Islamic higher education paradigm has evolved from a traditional approach focusing solely on theology and religious studies to a Muslim-driven need for high-quality education that combines wide-ranging knowledge with an infusion of Islamic viewpoints. While Islam emphasizes and measures values, worker's productivity in Islamic higher educational institutions still primarily relies on conventional productivity methods that prioritize Western perspectives and values, rather than Islamic ones. However, Islamic values such as *taqwa*, *shukr*, *sabr*, *itqan*, *ihsan*, and *ikhlas* can potentially improve worker efficiency and productivity. **Purpose of the study:** This research focuses on assessing the impact of the Islamic values on worker's productivity in an Islamic higher education institution. **Methodology:** Using a quantitative method, data was collected through questionnaires distributed to workers at the International Islamic University Malaysia, Gombak. **Main Findings:** Results from 63 respondents revealed a mixed impact of Islamic values on worker productivity. This finding

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underscores the need for further research to delve deeper into the nuanced relationship between Islamic values and productivity in the workplace. **Novelty:** Many studies in organizational behaviour may overlook or downplay the role of religious values in shaping attitudes and behaviours in the workplace. Despite Malaysia's infusion of Islamic values into civil service policies, there remains a lack of understanding among Muslim employees regarding their practical application in the workplace. This study integrates Islamic perspectives by examining Islamic values such as *taqwa*, *shukr*, *sabr*, *itqan*, *ihsan*, and *ikhlas* and their potential influence on worker productivity. This integration adds a unique dimension to the study's findings.

Keywords: *productivity, Islamic values, Islamic value-based productivity, Islamic higher education institution*

INTRODUCTION

Productivity is commonly used in measuring the efficiency of the outcome and production based on the amount of input that been used. The conventional perspective of productivity was mainly used by institutions in Malaysia to measure their productivity (Malaysia Productivity Report 2018/2019, 2019). There are also implications from the Islamic perspective about productivity which emphasize the Islamic values in daily workers productivity (Al-Qudsy, 2008a; Othman, 2014). The first infusion of Islamic values started through public service management when the government has introduced two Islamic based policies to improve the public service (Othman, 2014). Originally, the first infusion of Islamic values in Civil Service which launched by the 4th prime minister, Tun Dr Mahathir Mohamad in 1980s. Then it follows by the 5th prime minister, Dato Seri Abdullah Ahmad Badawi by introducing the concept of Islam Hadhari

which strives to bring further the consciousness of Islam as civilization. Both policies were designed to improve the quality and effectiveness of the public officer and at similar time to illustrate the devotion of the Malaysia in Islamic revival which was a global phenomenon in 1970s and 1980s.

Furthermore, Malaysia has introduced the concept of “Excellence Work Culture” (Budaya Kerja Cemerlang) in its administrative management since 1989 (Al-Qudsy, 2008a). An “Excellent Work Culture” is an effort that emphasises good norms for effective behaviour and implementation of work at every level of service, regardless of whether it is done formally or informally, and regardless of whether it is done to achieve a goal or in the implementation of daily service routines (Al-Qudsy, 2008b). The concept is mainly focusing in quality and excellent work process or input which is not only to determine the quality of the output of the productivity solitary. There is also explanation from the Islamic perspective which highlighted by the Al-Qudsy (2008) that discuss how Islam emphasize the importance of the excellence and the characteristics that will help to improve the productivity. The Islamic values that are synonym with working aspects is called Islamic Work Values (IWV). The essential part of this value is a person's faith (belief). The successive value is competition, which entails the requirement or capability of competing with other workers in a manner that is just and honest, in addition to relying on the intention of *fastabiqul khairat* which means a race to achieve virtue (Hamzah et al., 2021a; Razimi et al., 2014).

Meanwhile, in aspect of the higher educational institution, the development is advancing quickly, which has increased the competition for increasing the productivity and the quality of the institutions. One of the factors in contributing the development of the higher educational

institution is the management of the human resource (Idawati & Mahadun, 2021), for instance lecturers and all the workers in the institutions. Moreover, based on (Zahraini, 2014) it shows that the lecturers and their achievements would be a huge impact to the level of quality and productivity in institutions.

However, the problem is still the same with other institutions, the quality of the higher education institutions is still being measured and influenced by the conventional perspective and did not have any proper measurement tool for Islamic values-based performance to assess the workers quality and productivity. The problems with productivity include the fact that many organisations struggle to understand the value of productivity and how to implement it because of institutional pressure to reduce input while simultaneously seeking to increase output (Hamid et al., 2011). Some businesses have incorporated Islamic values into their productivity, such as Islamic work ethics and Islamic business ethics, in order to increase productivity, but many other businesses might have adopted productivity that goes against or even depart from Islamic values (Rosyada et al., 2018). As a result, the raising of integrity and transparency issues, Malaysia is currently ranked 62nd by Transparency International (TI), which is the lowest position the nation has ever achieved. It shows that there is lack of infusion of the values in the workers productivity and in needs of improvement.

Therefore, this empirical study will measure the relationships between selected Islamic values and work productivity. Understanding these relationships holds significance in fostering a work environment that aligns with Islamic ethics while also enhancing productivity. This study may also contribute to bridging the gap between traditional Islamic values and contemporary workplace practices,

offering practical implications for management strategies and organizational development in the Islamic higher education institution context.

ISLAMIC VALUES RELATED TO WORK

Values are crucial because they give people a sense of purpose, direction, and self-evolved authority to guide them. Without values, a society would be in disarray and a person's life would have no purpose. Values are generally hard to define, understand, and spread (Singh et al., 2011). In Islamic viewpoint, spirituality and values act as a connection between individual actions and his/her ultimate purpose of life which to worship and get the pleasure from Allah *Subhanahu Wa Ta'ala*.

Based on the past research, there are Islamic values that are familiar with the working aspects which are called Islamic work values (IWVs). The fundamental component of these values is one's faith or belief. The Qur'an, the Prophet's sayings, and the deeds that have brought honour and virtue to workplaces are the sources of the values (A. J. Ali & Al-Owaihan, 2008; Hamzah et al., 2021b). Marsudi et al. (2019) mentioned Islamic work ethics (IWEs), Islamic job satisfaction and Islamic employee performance, and the list of Islamic values and ethics highlighted in this research related to employee performance. They are gratitude (*shukr*), hardworking and optimal effort (*mujahadah*), benevolence (*ihsan*), keeping promises, competitiveness, forgiveness (*'Afw*), self-discipline, honesty, sincerity (*amin*), truthfulness, perfectionism (*itqaan*), continuous self-criticism (*muhasabah an-nafs*), cleanliness (*toharah/tazkiyyah*), consultation (*shura*), cooperation (*ta'awun*), responsibility (*mas'uliyah*), trustworthiness (*amanah*), punctuality/timeliness, justice (*aadalah*),

competence, transparency, integrity, patience (*sabr*), good intention (*niyyah*), and piety (*taqwa*).

The selected six Islamic values for this study are: *taqwa* (piety), *syukr* (graceful), *sabr* (patience), *itqan* (perfect), *ihsan* (excellence), and *ikhlas* (sincere). *Taqwa* means being constantly conscious of God's presence and attributes. Dusuki & Abdullah (2007) states that *taqwa* defined as "God's consciousness". The root meaning of *taqwa* is "to avoid what one dislikes" (Tafseer Ibn Kathir). Meanwhile, the value of *itqaan* means "goodness" and stands for the level of quality work. Based on Awad Alharbi (2014), *itqaan* means to arrange and dispose of things in a scientific and artistic way in order to obtain perfect results.

In addition, the value of *ihsaan* means "diligent control and inspection." The term is usually associated with the act of doing "good" for oneself by abiding or avoiding what Allah *Subhanahu Wa Ta'ala* commands or forbids. It refers to the acts of worship performed by a believer in the conviction that Allah *Subhanahu Wa Ta'ala* is present and watching (Kadhim et al., 2017). The state of *ihsaan* is attained when a Muslim feels and realizes that Allah *Subhanahu Wa Ta'ala* is watching everything, he/she does, and it is more related to the internal mechanism of the heart.

Moreover, the value of *syukr* is an Arabic word that refers to the act of expressing thanks to Allah (the creator) or His creation through words, deeds, or both (S. A. Ali et al., 2020). *Sabr* or the value of patience means from the Arabic word which has a root that means to stop, refrain, and detain. In Arabic, there is a phrase that means, "so-and-so was killed sabran," which translates to "he was taken and held until he died." In the spiritual sense, patience refers to the ability to control our emotions, such as our hands from slapping our faces or ripping our clothes during difficult

times, as well as our tongues from complaining (Raja & Al-Jawziyyah, 2015). The last values which is *Ikhlas* is the sincerity of heart in acts of worship or almsgiving to Allah *Subhanahu Wa Ta'ala*. *Ikhlas* is a state of duty that reflects one's inner motivation for worshipping Allah *Subhanahu Wa Ta'ala* and for purging one's heart of the propensity to engage in actions that do not glorify God (Taufiqurrahman, 2019).

Given the potential impact of these six values on workplace productivity, the following study aims to investigate the relationship between these practices and their influence on productivity. Six hypotheses were tested.

H1: There is a negative relationship between practicing piety (taqwa) in work and low productivity.

H2: There is a negative relationship between practicing gratitude (shukr) in work and low productivity.

H3: There is a negative relationship between practicing patience (sabr) in work and low productivity.

H4: There is a negative relationship between practicing itqan in work and low productivity.

H5: There is a negative relationship between practicing ihsan in work and low productivity.

H6: There is a negative relationship between practicing ikhlas in work and low productivity.

METHODOLOGY

The study utilized a survey design, employing a quantitative research methodology and specifically utilizing a questionnaire to assess the hypotheses. This choice was made because quantitative research aims to systematically

gather numerical data for statistical analysis, enabling the evaluation and validation of proposed hypotheses. The target participants in the study were workers from International Islamic University Malaysia, Gombak, including both academic and administrative staff. The selection criteria required participants to be employed in Islamic Higher Educational Institutions.

The survey questionnaire was developed through adaptation from a study conducted by Wahab, Quazi, & Blackman (2016). To ensure content validity, the survey underwent expert review by professionals in relevant fields such as Islamic studies. Feedback from these experts was incorporated to refine the questionnaire, enhancing its accuracy in measuring Islamic values in the workplace and workplace productivity. The questionnaire comprised three distinct sections: The first section collected demographic information, including gender, age, marital status, educational background, post level, and years of service. The second section measured Islamic values in work, encompassing taqwa (piety), syukur (grace), sabr (patience), itqan (perfection), ihsan (excellence), and ikhlas (sincerity), with 4-10 items for each value. The final section included 9 negatively worded items to evaluate workplace productivity. A Likert scale was used for the survey questionnaire.

Convenient sampling was utilized in this study by sharing the survey link through a social media group (WhatsApp) and email. The online survey questionnaire instrument, administered via Google Forms, aimed to secure a target of 80 respondents. Eventually, the study obtained a total of 63 returned survey questionnaires, which were deemed suitable for further analysis. The data analysis involved the use of SPSS software and encompassed descriptive analysis, correlation, and multiple regression techniques.

RESULTS AND DISCUSSION

Descriptive Analysis of Respondents' Background

The study collected data from 63 Muslim employees in an Islamic higher education institution. The majority of the respondents were female (73%), and most were between 41 to 50 years old (38.1%). Married employees constituted the largest percentage of respondents (73%), and most of the respondents were PHD holders (58.7%). The sample included administrative staff, assistant professors, associate professors, and professors, and most employees have worked for more than 11 years (57.1%).

Gender

The sample size of Muslim employees consisted of 17 (27.0%) male and 46 (73.0%) female respondents ($N = 63$) as shown in Table 1.

Table 1: Frequency Distribution of Gender

| Gender | Frequencies | % |
|--------|-------------|------|
| Male | 17 | 27.0 |
| Female | 46 | 73.0 |

Age

Table 2 shows that most of the respondents were between the ages of 41 to 50 years old (38.1%), followed by respondents who were between the age of 31 to 40 years old (33.3%), older employees in the age more than 51 years old (20.6%) and lastly, the group of employees between the age of 21 to 30 years old (7.9%).

Table 2: Frequency Distribution of Age

| Age | Frequencies | % |
|--------------------|-------------|------|
| 21 to 30 years old | 5 | 7.9 |
| 31 to 40 years old | 21 | 33.3 |
| 41 to 50 years old | 24 | 38.1 |
| 51 years and above | 13 | 20.6 |

Marital Status

Table 3 shows that married employees were the largest percentage of respondents (73.0%), followed by single respondents (22.2%) and the rest were divorced respondents (4.8%).

Table 3: Frequency Distribution of Marital Status

| Marital Status | Frequencies | % |
|----------------|-------------|------|
| Single | 14 | 22.2 |
| Married | 46 | 73.0 |
| Divorced | 3 | 4.8 |

Educational Level

Regarding the educational level, it is shown in Table 4 that 37 respondents were PHD holders (58.7%), which constituted the biggest percentage. It is followed by 15 respondents who were degree holders (23.8%), 9 respondents who had completed a master's degree (14.3%), and 2 respondents whose highest level of education was in secondary school (3.2%).

Table 4: Frequency Distribution of Educational Level

| Educational Level | Frequencies | % |
|--------------------------|--------------------|----------|
| PHD | 37 | 58.7 |
| Master | 9 | 14.3 |
| Degree | 15 | 23.8 |
| Secondary School | 2 | 3.2 |

Post

Table 5 shows that 24 respondents were administrative staff (38.1%), followed by 21 respondents who were assistant professors (33.3%). The rests were 10 associate professors (15.9%) and 8 professors (12.7%)

Table 5: Frequency Distribution of Post

| Post | Frequencies | % |
|----------------------|--------------------|----------|
| Professor | 8 | 12.7 |
| Associate Professor | 10 | 15.9 |
| Assistant Professor | 21 | 33.3 |
| Administrative Staff | 24 | 38.1 |

Years of Service

As for the years of service, Table 1.6 shows that most employees have worked for more than 11 years (57.1%), followed by 23.8% of employees whose service was between 1 to 5 years, 14.3% have worked within 6 years up to 10 years, and lastly, 4.8% who started working less than 1 year.

Table 6: Frequency Distribution of Years of Service

| Years of Service | Frequencies | % |
|--------------------|-------------|------|
| Less than 1 year | 3 | 4.8 |
| 1 to 5 years | 15 | 23.8 |
| 6 to 10 years | 9 | 14.3 |
| 11 years and above | 36 | 57.1 |

Exploratory Data Analysis (EDA)

The exploratory data analysis (EDA) section included a Normality Test to examine the distributional characteristics of the variables and a collinearity analysis to assess multicollinearity among the variables.

Normality Test

The normality of data distribution was assessed via the value of skewness and kurtosis. For skewness, the values must be within the range of -2 to +2 and for kurtosis, the value must be within the range of -10 to +10. Table 7 demonstrates that all of the data are normally distributed, enabling correlation analysis to be performed using Pearson correlation analysis.

Table 7: Skewness and Kurtosis Test

| Variables | Skewness | Kurtosis |
|--------------|----------|----------|
| Piety | -1.544 | 2.435 |
| Gratitude | -1.048 | 0.302 |
| Sincerity | -0.557 | 0.289 |
| Patience | -0.692 | 0.227 |
| Benevolence | -1.748 | 4.036 |
| Perfection | -1.089 | 0.904 |
| Productivity | 0.947 | 1.397 |

Multicollinearity

A multicollinearity test is run to ensure that no constructs are correlated to each other in which the value of variance inflation factor (VIF) must be less than 10. Table 8 indicates that the VIF values for all constructs are below 10 and thus, there is no multicollinearity issue.

Table 8: Multicollinearity Value

| Variables | VIF Values |
|------------------|-------------------|
| Piety | 1.944 |
| Gratitude | 1.646 |
| Sincerity | 1.340 |
| Patience | 2.307 |
| Benevolence | 2.265 |
| Perfection | 2.099 |

Descriptive Analysis of Variables

Piety (*Taqwa*)

As shown in Table 9, descriptive statistics for piety reveal an overall mean score of 4.75 ($SD = 0.277$). This shows that respondents give priority to religious needs when working. V1Piety4 in which the question was “My religious beliefs are important to me” had the highest mean value (4.95) and V1Piety7 with the question “Failure to work hard when I get a chance almost amounts to impiety” had the least mean value (4.32).

Table 9: Descriptive Statistics for Piety Construct

| Items | N | Minimum | Maximum | Mean | Std. Deviation |
|--|----|---------|---------|------|-------------------|
| I would feel guilty if I was engaged in activities/works that were forbidden by my religion. (V1Piety1) | 63 | 1 | 5 | 4.89 | 0.542 |
| I am very strict about following my religious belief. (V1Piety2) | 63 | 4 | 5 | 4.70 | 0.463 |
| When busy doing my job, I still perform my religious obligations appropriately (V1Piety3) | 63 | 3 | 5 | 4.73 | 0.482 |
| My religious beliefs are important to me (V1Piety4) | 63 | 4 | 5 | 4.95 | 0.215 |
| My religious practices are important to me. (V1Piety5) | 63 | 4 | 5 | 4.92 | 0.272 |
| I am influenced by my consciousness about Allah when doing my work. (V1Piety6) | 63 | 4 | 5 | 4.87 | 0.336 |
| Failure to work hard when I get a chance almost amounts to | 63 | 1 | 5 | 4.32 | 0.758 |

| | | | | | |
|--|----|---|---|------|-------|
| impiety. (V1Piety7) | 63 | 3 | 5 | 4.63 | 0.604 |
| I always follow what my religion requires at work. (V1Piety8) | 63 | 4 | 5 | 4.78 | 0.419 |
| I observe my religious practices continuously. (V1Piety9) | | | | 4.75 | 0.277 |
| Total Piety | | | | | |

Gratitude (*Shukr*)

Descriptive statistics for gratitude (Table 10) reveal an overall mean score of 4.73 ($SD = 0.295$). These findings demonstrate the admirable quality of responders' perpetual gratitude. Both V2Grat2 and V2Grat8 had the highest mean value (4.87) in which the questions were “I always praise God for the good things that happen to me” and “My belief in the mighty God makes me kind to other people”. V2Grat4 with the question “I will work harder if my employer appreciates my contribution” had the least mean value (4.27).

Table 10: Descriptive Statistics for Gratitude Construct

| Items | N | Minimum | Maximum | Mean | Std. Deviation |
|--|----|---------|---------|------|-------------------|
| It is necessary to give credit to those who deserve it. (V2Grat1) | 63 | 2 | 5 | 4.78 | 0.522 |
| I always praise God for the good things that happen to me. (V2Grat2) | 63 | 3 | 5 | 4.87 | 0.381 |

| | | | | | |
|--|----|---|---|------|-------|
| I contribute to charity as an appreciation for the bounties from God. (V2Grat3) | 63 | 3 | 5 | 4.59 | 0.638 |
| I will work harder if my employer appreciates my contribution. (V2Grat4) | 63 | 1 | 5 | 4.27 | 0.919 |
| The blessings that I have received in my life encourage me to perform better. (V2Grat5) | 63 | 4 | 5 | 4.84 | 0.368 |
| I remind myself to be humble and not to show off my achievements. (V2Grat6) | 63 | 4 | 5 | 4.81 | 0.396 |
| My belief in the mighty God makes me humble before other people. (V2Grat7) | 63 | 4 | 5 | 4.79 | 0.408 |
| My belief in the mighty God makes me kind to other people. (V2Grat8) | 63 | 4 | 5 | 4.87 | 0.336 |
| Total Gratitude | | | | 4.73 | 0.295 |

Sincerity (*Ikhlas*)

Descriptive statistics for sincerity (Table 11) reveal an overall mean score of 3.95 ($SD = 0.686$). This demonstrates that the respondents are sincere in carrying out their tasks at work. V3Since2 had the highest mean value (4.54) in which the question was “I would do good things just for the sake of God”. The item V3Since1, 'I will work hard when I am forced to do so,' a negatively worded question had the least mean value (3.08), indicating a slightly lower level of agreement with this statement.

Table 11: Descriptive Statistics for Sincerity Construct

| Items | N | Minimum | Maximum | Mean | Std. Deviation |
|--|----|---------|---------|------|----------------|
| I will work hard when I am forced to do so. (V3Since1) | 63 | 1 | 5 | 3.08 | 1.418 |
| I would do good things just for the sake of God. (V3Since2) | 63 | 1 | 5 | 4.54 | 0.714 |
| I feel great if I put my duties as an employee before my personal interest. (V3Since3) | 63 | 1 | 5 | 4.22 | 0.888 |
| I believe the means justify the ends and not otherwise. (V3Since4) | 63 | 1 | 5 | 3.95 | 1.170 |
| Total Sincerity* | | | | 3.91 | 0.686 |

*V3Since1 is reversed before the total amount is calculated.

Patience (*Sabr*)

Descriptive statistics for patience (Table 12) reveal an overall mean score of 4.39 ($SD = 0.469$). This shows that the respondents can maintain their composure in the face of challenges at work. V4Pat7 had the highest mean value (4.84) in which the question was “I put my trust in God for whatever happens”. As for V4Pat3 and V4Pat4, both had the least mean value (3.97) in which the questions were “When perplexed by a difficulty, I am able to keep my patience easily” and “When it comes to suffering or hardship, I am still calm”.

Table 12: Descriptive Statistics for Patience Construct

| Items | N | Minimum | Maximum | Mean | Std. Deviation |
|--|----|---------|---------|------|----------------|
| I would prefer a correct solution although it is difficult over a simple but wrong solution. (V4Pat1) | 63 | 3 | 5 | 4.67 | 0.508 |
| I have the strength to face the difficulties of life (V4Pat2) | 63 | 2 | 5 | 4.29 | 0.771 |
| When perplexed by a difficulty, I am able to keep my patience easily. (V4Pat3) | 63 | 2 | 5 | 3.97 | 0.782 |
| When it comes to suffering or hardship, I am still calm (V4Pat4) | 63 | 2 | 5 | 3.97 | 0.761 |
| I'll remind myself to be | 63 | 3 | 5 | 4.49 | 0.592 |

| | | | | | |
|--|----|---|---|------|-------|
| patient whenever I face a problem. (V4Pat5) | 63 | 3 | 5 | 4.54 | 0.563 |
| I believe time will ease away problems if we are patient. (V4Pat6) | 63 | 3 | 5 | 4.84 | 0.410 |
| I put my trust in God for whatever happens. (V4Pat7) | 63 | 3 | 5 | 4.84 | 0.410 |
| Total Patience | | | | 4.39 | 0.469 |

Benevolence (*Ihsan*)

Descriptive statistics for benevolence (Table 13) reveal an overall mean score of 4.63 ($SD = 0.473$). This suggests that respondents are persistently looking for ways to improve their own job performance. V5Benev2 had the highest mean value (4.78) in which the question was “Even if I am competent, I will not stop looking for ways to improve myself” and V5Benev6 with the question “I would feel bad if I am not doing my job any better than I was previously” had the least mean value (4.40).

Table 13: Descriptive Statistics for Benevolence Construct

| Items | N | Minimum | Maximum | Mean | Std. Deviation |
|---|----|---------|---------|------|-------------------|
| I work hard to perform my tasks because I know that God is constantly watching me. (V5Benev1) | 63 | 3 | 5 | 4.71 | 0.521 |
| Even if I am competent, I will | 63 | 3 | 5 | 4.78 | 0.490 |

| | | | | | |
|---|----|---|---|------|-------|
| not stop looking for ways to improve myself. (V5Benev2) | 63 | 3 | 5 | 4.76 | 0.499 |
| I always try to find better ways to do things. (V5Benev3) | 63 | 2 | 5 | 4.41 | 0.754 |
| I always try to find more efficient ways to do things. (V5Benev4) | 63 | 3 | 5 | 4.76 | 0.465 |
| I would feel bad if I am not doing my job any better than I was previously. (V5Benev5) | 63 | 3 | 5 | 4.40 | 0.730 |
| Even though my performance is good, I always strive to perform better. (V5Benev6) | 63 | 2 | 5 | 4.60 | 0.661 |
| I commit myself to continuously improve my performance. (V5Benev7) | 63 | 2 | 5 | 4.60 | 0.685 |
| Total Benevolence | | | | 4.63 | 0.473 |

Perfection (*Itqan*)

Descriptive statistics for perfection (Table 14) reveal an overall mean score of 4.51 ($SD = 0.556$). This shows that the

respondents are always trying to complete the task at hand in the best possible way. V5Perf7 had the highest mean value (4.60) in which the question was “I always think of plans to improve my own performance” and V7Perf5 with the question “I do not like to see my work as an average performance” had the least mean value (4.43).

Table 14: Descriptive Statistics for Perfection Construct

| Items | N | Minimum | Maximum | Mean | Std. Deviation |
|---|----|---------|---------|------|----------------|
| I would work on my assigned task with a systematic and well-organized plan. (V7Perf1) | 63 | 3 | 5 | 4.51 | 0.592 |
| I find myself constantly striving to be knowledgeable in all endeavours. (V7Perf2) | 63 | 2 | 5 | 4.49 | 0.716 |
| I enjoy learning new tasks that help me cope with changing work demands. (V7Perf3) | 63 | 3 | 5 | 4.59 | 0.613 |
| I would see myself as always striving to be knowledgeable and skilful. (V7Perf4) | 63 | 2 | 5 | 4.44 | 0.757 |
| I do not like to see my work as an average performance. (V7Perf5) | 63 | 2 | 5 | 4.43 | 0.777 |
| Once I set my goals, I am | 63 | 2 | 5 | 4.51 | 0.693 |

| | | | | | |
|--|----|---|---|------|-------|
| committed in carrying out my goals. (V7Perf6) | 63 | 3 | 5 | 4.60 | 0.583 |
| I always think of plans to improve my own performance. (V7Perf7) | | | | | |
| Total Perfection | | | | 4.51 | 0.556 |

Productivity

Descriptive statistics for productivity (Table 15) reveal an overall mean score of 1.77 ($SD = 0.496$). This implies that the respondent's low job productivity does occur occasionally. “Low Energy” had the highest mean value (1.94) and “Trouble Getting Along” had the least mean value (1.51).

Table 15: Descriptive Statistics for Productivity Construct

| Items | N | Minimum | Maximum | Mean | Std. Deviation |
|-----------------------|----|---------|---------|------|----------------|
| Low Energy | 63 | 1 | 4 | 1.94 | 0.619 |
| Low Motivation | 63 | 1 | 4 | 1.84 | 0.627 |
| Poor Concentration | 63 | 1 | 4 | 1.86 | 0.618 |
| Poor Memory | 63 | 1 | 4 | 1.81 | 0.644 |
| Anxiety | 63 | 1 | 4 | 1.73 | 0.723 |
| Less Work Done | 63 | 1 | 3 | 1.78 | 0.552 |
| Poor Work Quality | 63 | 1 | 4 | 1.65 | 0.652 |
| More Mistakes | 63 | 1 | 5 | 1.86 | 0.759 |
| Trouble Getting Along | 63 | 1 | 5 | 1.51 | 0.759 |
| Productivity | | | | 1.77 | 0.496 |

Reliability Analysis

Cronbach's Alpha is the measure used to assess the reliability of a construct, in which values greater than .60 are considered acceptable. Values above .70 and .80 fall into the "good" and "very good" categories, respectively. Excellent values are those that exceed .90. The value of Cronbach's Alpha for sincerity is initially below .60, which resulted in the deletion of item V3Since1, thereby increasing the value of the CR. Table 16 shows that the construct reliability is established, with a value ranging from .617 to .918.

Table 16: Construct Reliability (Cronbach's Alpha)

| Variables | Cronbach's Alpha | Number of Items |
|--------------|------------------|-----------------|
| Piety | 0.748 | 9 |
| Gratitude | 0.683 | 8 |
| Sincerity | 0.617 | 3 |
| Patience | 0.856 | 7 |
| Benevolence | 0.905 | 8 |
| Perfection | 0.918 | 7 |
| Productivity | 0.900 | 9 |

Pearson Correlation

A Pearson correlation analysis was conducted on data from 63 employees to examine the relationship between six Islamic values and work productivity. It is important to note that a negative relationship is predicted with the work productivity construct since it is negatively worded. The results in Table 17 showed that four constructs, namely piety, patience, benevolence, and perfection, were weakly negatively correlated with low work productivity ($r = -.344$, $p < .01$, $r = -.479$, $p < .01$, $r = -.340$, $p < .01$, and $r = -.450$, $p < .01$, respectively). This suggests that higher levels of these

Islamic values in employees are associated with lower levels of low work productivity. The results also showed that employee gratitude was very weakly negatively correlated with low work productivity ($r = -.249, p < .05$). This suggests that employees who express more gratitude may be less likely to experience low work productivity. Finally, the results showed that sincerity and low work productivity were not correlated ($r = .007, p = .954$). This suggests that there is no relationship between these two constructs. These findings suggest that Islamic values may play a role in reducing low work productivity. Multiple regression analysis was employed to further examine the relationships between the Islamic values and work productivity (section 5). Even if the correlation between two variables is weak, it can still be beneficial to continue with multiple regression analysis that includes additional variables, as multiple regression analysis allows for the exploration of more complex relationships between variables that may not be captured by simple correlation. Multiple regression, while based on correlation, enables a more sophisticated exploration of the interrelationships among variables (O'Brien & Scott, 2012).

Table 17: Correlation Analysis

| | Piety | Gratitude | Sincerity | Patience | Benevolence | Perfection | Productivity |
|------------------|---------|-----------|-----------|----------|-------------|------------|--------------|
| Piety | 1 | | | | | | |
| Gratitude | .577** | 1 | | | | | |
| Sincerity | 0.225 | 0.189 | 1 | | | | |
| Patience | .523** | .390** | .497** | 1 | | | |
| Benevolence | .583** | .532** | .262* | .560** | 1 | | |
| Perfection | .394** | .376** | .360** | .638** | .629** | 1 | |
| Low Productivity | -.344** | -.249* | 0.007 | -.479** | -.340** | -.450** | 1 |

** . Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Multiple Regression

Multiple regression analysis was employed to further examine the relationships between the Islamic values and work productivity (section 6). The dependent variable (productivity) was regressed on the predicting variables of piety, gratitude, patience, perfection, benevolence, and sincerity. The independent variables significantly predict productivity ($F(6, 56) = 5.246, p .001$), which indicates that the six factors under study have a significant impact on work productivity. The overall model has a R-squared value of 0.36, which means that 36% of the variance in work productivity can be explained by the Islamic values in the model. The remaining 64% of the variance is unexplained. Table 18 shows the summary of the findings.

Table 18: Multiple Regression

| Hypotheses | Regression Weights | B | t | p-value | Hypotheses Supported |
|------------|-------------------------|--------|--------|---------|----------------------|
| H1 | Piety →Productivity | -0.202 | -0.758 | 0.452 | Rejected |
| H2 | Gratitude →Productivity | -0.004 | -0.019 | 0.985 | Rejected |
| H3 | Patience →Productivity | -0.467 | -2.718 | 0.009 | Yes |
| H4 | Itqan →Productivity | -0.256 | -1.852 | 0.069 | Rejected |
| H5 | Ihsan →Productivity | 0.070 | 0.413 | 0.681 | Rejected |
| H6 | Ikhlas →Productivity | 0.245 | 2.737 | 0.008 | Rejected |
| R | 0.36 | | | | |
| F (6,56) | 5.246 | | | | |

Table 7.1 shows that only two constructs namely patience and ikhlas have significantly influenced the work productivity of employees, at $p < .05$. Patience as the bigger predictor indicates that higher levels of patience correlate with reduced instances of low job productivity. Therefore, fostering patience among employees can be beneficial in reducing the occurrence of low job productivity. Strategies for promoting patience, such as providing adequate support

and resources, implementing stress-reduction programs, and fostering a positive work environment, could lead to improved productivity outcomes.

On the other hand, the finding of a positive relationship between sincerity and low productivity contradicts the initial hypothesis. This result is indeed surprising and goes against the expected direction. There might be several factors contributing to this finding, such as the complexity of the relationship between sincerity and productivity or the presence of confounding variables not accounted for in the analysis. This unexpected finding has significant implications for future studies on Islamic values in the workplace. This highlights the importance of considering the nuanced nature of these relationships and the potential for unexpected outcomes when employing negatively worded constructs in surveys. Researchers should be cautious when interpreting results related to negatively framed constructs and consider alternative approaches to measure productivity and sincerity. In addition, instead of productivity, sincerity may influence other work outcomes such as commitment and professionalism. For example, Abdullah (2020) showed that sincerity is a motivating factor in non-profit organizations like waqf institutions, fostering commitment and professionalism among property managers. Future studies could also explore how individual interpretations and understandings of sincerity intersect with organizational culture and leadership practices to influence productivity outcomes. Additional research could involve exploring potential mediating or moderating variables or expanding the sample size (DeCarlo, n.d. & Stanford Encyclopedia of Philosophy, 2020) to gain a more comprehensive understanding of this unexpected result.

It should be noted that the other constructs namely *piety*, *gratitude*, *itqan* and *ihsan* were found to be

insignificant predictors to influence productivity, which do not support H1, H2, H4 and H5.

CONCLUSION

The study aims to assess how Islamic values influence productivity within an Islamic higher education institution. While conventional productivity metrics in Malaysia have traditionally focused on input-output dynamics, there is a growing recognition of the importance of integrating Islamic values into public service management. This integration highlights the significance of fostering an "Excellence Work Culture," characterized by positive norms and effective behaviours in the workplace. The study seeks to examine the impact of key Islamic values, including Taqwa, Syukr, Sabr, Itqan, Ihsan, and Ikhlas, on productivity. The multiple regression analysis revealed that patience was a significant predictor, indicating that higher levels of patience were associated with decreased low job productivity.

The unexpected positive and significant relationship between sincerity (ikhlas) and low work productivity suggests that there may be complexities that current research does not fully capture. This highlights the importance of developing more nuanced approaches to measure productivity within an Islamic framework. Future studies should consider alternative measures of productivity that align more closely with Islamic principles and values. In addition, the regression analysis did not find significant evidence supporting the hypothesized relationships between piety, gratitude, itqan (excellence), ihsan (benevolence), and work productivity. As such, different work outcomes could be tested to provide a comprehensive understanding of the influence of Islamic values in the workplace.

While the study provides valuable insights into the relationship between Islamic values and work productivity, it is crucial to acknowledge these limitations and encourage further research to address them for a more comprehensive understanding of the topic. The low sample size of 63 employees might limit the generalizability of the findings. A larger sample size would provide more robust results, reducing the potential for sampling bias. Additionally, the study should consider the potential presence of confounding variables that were not accounted for in the analysis. It is essential to conduct further research that includes a more comprehensive examination of potential confounding factors to strengthen the validity of the findings. Furthermore, the study focused exclusively on the relationship between Islamic values and work productivity, excluding other factors that could influence productivity, such as organizational culture, leadership styles, or job characteristics. Future research should consider the broader contextual factors that could interact with the Islamic values examined in the study. In addition, investigating the mechanisms and processes through which Islamic values influence work productivity would provide a deeper understanding of the underlying dynamics. This will contribute to the development of effective strategies for promoting productivity and well-being in Islamic work contexts.

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