
CORRELATION OF ISLAMIC WORK ETHIC TO ISLAMIC JOB HAPPINESS IN BMT (IMFI) EMPLOYEES IN YOGYAKARTA AND SURROUNDING AREAS

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Abstract

This study aims to determine the influence of Islamic Work Ethic on Islamic Job Happiness on employees in Yogyakarta. This research is categorized as quantitative research. Data collection was carried out on 192 BMT employees in the Yogyakarta area using a questionnaire instrument on the google form. The collected data is then analyzed using the Smart-PLS program. The results showed that Islamic Work Ethic is positively correlated with Spiritual Islamic Job Happiness (S-IJH), Psychological Islamic Job Happiness (P-IJH), Social Islamic Job Happiness (C-IJH) and Physical Islamic Job Happiness (F-IJH). The strongest correlation is IWE to C-IJH which is indicated by a coefficient value of 0.637, followed by a correlation of IWE to P-IJH (0.581), F-IJH (0.572) and S-IJH (0.563). Thus, the improvement of Islamic Work Ethic will increase Islamic Job Happiness for BMT employees in Yogyakarta and surrounding areas. Companies are advised to increase awareness of Islamic work ethics as an effort to increase the happiness of Islamic work of BMT employees in the Yogyakarta area and its surroundings.

Keywords: IMFI employees, Islamic Work Ethic, Islamic Work Happiness

Introduction

Yogyakarta is one of the cities of educational destinations (Zubaidah et al., 2016), tourist destinations (Mali, 2021) and job seekers destinations (Yuanjaya & Alfana, 2017). The availability of educational facilities (Zubaidah et al., 2016), health facilities (Nurfauziya et al., 2018), tourism supporting facilities and infrastructure (Mali, 2021) and inexpensive living costs are an attraction for migrants to Yogyakarta (Zubaidah et al., 2016). (Zubaidah et al., 2016)

On the other hand, the minimum wage in DIY Province is relatively low (Prasetiyo & Permatasari, 2021; Salsabilla et al., 2022).. DIY Province is also classified as the poorest province on the island of Java (Bhayu Pratama et al., 2020; Fairizta et al., 2020; Prabowo & Prabowo, 2022; Purnomo et al., 2021). However, DIY Province has a high level of happiness (Khoirudin & Nasir, 2022; Rajafi et al., 2020). While happiness is something that everyone wants to aim for and feel (Ashari & Dahriyanto, 2017; Prasetiyo & Permatasari, 2021; Rahem, 2017). The discussion of happiness in the field of work is known as job happiness (Golparvar & Abedini, 2014).

This study examines the influence of Islamic work ethics on Islamic work happiness, as a form of internalization of Islamic values. This study took respondents of KSPPS BMT

(Baitul Maal wat Tamwil) / IMFI (Islamic Micro Finance Institutions) employees in Yogyakarta and surrounding areas.

Literature Review

Islamic Job Happiness

Happiness according to al-Farabi is the purpose of life or the ultimate goal of everything done, which means that one does good or any activity the purpose is to feel happiness (Putri, 2018).. Employee happiness concerns job happiness and life happiness (Wesarat et al., 2015).. Work happiness concerns not only material dimensions but also concerns spiritual dimensions (Kurniady et al., 2021), psychological dimensions (Poormahmood et al., 2017; Rahmanian et al., 2021) and social dimensions (Awada & Ismail, 2019). The four dimensions of Islamic work happiness are enriched by the internalization of Islamic values. IJH measurements are based on 15 scales developed by Golparvar & Abedini (2014).

Islamic work ethic

Islamic work ethic (IWE) are based on the relationship between man and God (Aldulaimi, 2016).. IWE becomes a moral identity that guides positive behavior (Hameed et al., 2020). IWE emphasizes that work is an obligation and virtue related to human needs and the balance of one's individual and social life (A. J. Ali & Al-Owaihian, 2008). IWE measurements are based on 17 scales developed by Ali (1988).

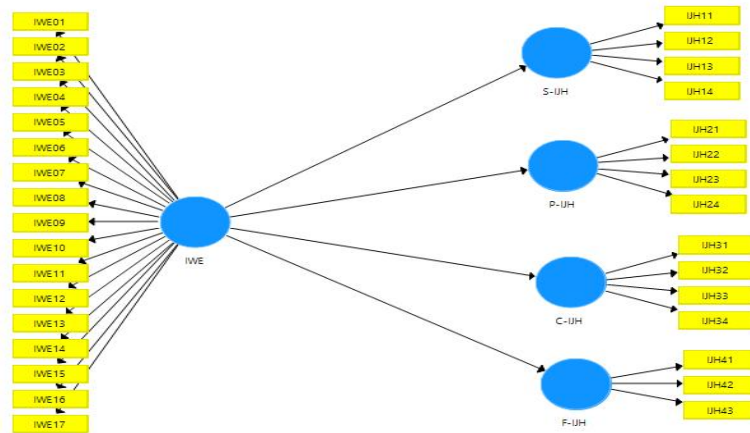
Happiness is the highest goal of ethics (Omar et al., 2021). Research by Amalia et al. (2016) states that university employees in Indonesia who have ethical behavior will feel happiness. Research by Jafari et al. (2017) also states that Islamic ethics-based counseling increases the happiness of family couples. Based on previous research, a hypothesis was developed that Islamic Work Ethic affects 4 dimensions of Islamic Job Happiness.

Research Methods

This study sampled a number of KSPPS BMT / IMFI employees in Yogyakarta and surrounding areas. Data collection using questionnaire tools with convenience retrieval techniques. A total of 192 questionnaire entries of eligible respondents were then carried out quantitative analysis using the Smart-PLS application.

Results and Discussion

Figure 1. Early models



(Source: processed research data)

The inner model test tested 17 IWE indicators, 4 S-IJH indicators (spiritual dimension), 4 P-IJH indicators (psychological dimension), 4 C-IJH indicators (social dimension) and 3 F-IJH indicators (physical dimension). The first stage of outer loading testing showed that the loading factor of the indicators – S-IJH, P-IJH, S-IJH and F-IJH indicators exceeded 0.7. The two IWE indicators, namely IWE01 (0.697) and IWE 17 (0.637) have a loading factor of less than 0.7 so they are not included in the next stage of testing.

Table 1. Loading factor value

Variable	Indicator	Loading factor
S-IJH	IJH11	0,813
	IJH12	0,897
	IJH13	0,873
	IJH14	0,859
P-IJH	IJH21	0,780
	IJH22	0,729
	IJH23	0,791
	IJH24	0,803
C-IJH	IJH31	0,907
	IJH32	0,943
	IJH33	0,948
	IJH34	0,892
F-IJH	IJH41	0,859
	IJH42	0,813
	IJH43	0,841
IWE	IWE02	0,791
	IWE03	0,809
	IWE04	0,760
	IWE05	0,727

IWE06	0,804
IWE07	0,782
IWE08	0,705
IWE09	0,718
IWE10	0,771
IWE12	0,754
IWE13	0,792
IWE14	0,814
IWE15	0,714
IWE16	0,756

(Sumber: data penelitian yang diolah)

The second stage of testing includes 15 IWE indicators, 4 S-IJH indicators, 4 P-IJH indicators, 4 C-IJH indicators and 3 F-IJH indicators. The IWE11 indicator (0.510) was excluded from the model because the loading factor value was less than 0.7.

The third stage of testing includes 14 IWE indicators, 4 S-IJH indicators, 4 P-IJH indicators, 4 C-IJH indicators and 3 F-IJH indicators. All results in Table 1 have a loading factor value greater than 0.7, meaning that all construct indicators are valid (Ghozali & Latan, 2015).

The AVE (*average variance extracted*) values of each variable are 0.741 (S-IJH), 0.603 (P-IJH), 0.852 (C-IJH), 0.702 (F-IJH) and 0.583 (IWE). AVE values produced by all reflective constructs (Table 2) exceeding 0.5 mean that they meet the requirements of convergent validity and reliability (Ghozali & Latan, 2015).

Table 2. Test construct validity and reliability

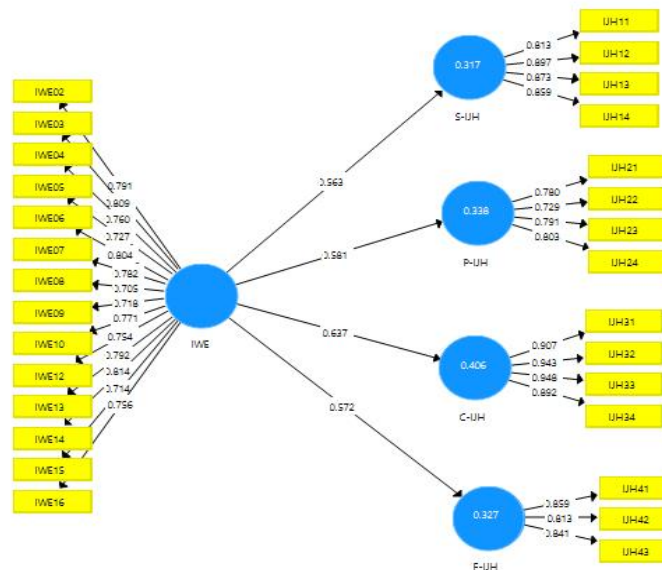
Variabel	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
C-IJH	0,942	0,943	0,958	0,852
F-IJH	0,791	0,813	0,876	0,702
IWE	0,945	0,947	0,952	0,585
P-IJH	0,784	0,800	0,858	0,603
S-IJH	0,883	0,883	0,920	0,741

(Source: processed research data)

Cornbach's alpha *value* produced by all constructs exceeds 0.7 which means it is reliable. The *resulting composite reliability* values are 0.920 (S-IJH), 0.858 (P-IJH), 0.958 (C-IJH), 0.876 (F-IJH) and 0.952 (IWE). The *composite reliability value* produced by all constructs (Table 2) exceeds 0.7 which means that all construct indicators meet the reliability test (Ghozali & Latan, 2015).

The final path diagram (Figure 2) illustrates the relationship between IWE (14 indicators) to S-IJH, P-IJH, C-IJH and F-IJH. The outer model is then *bootstrapped*

Gambar 2. Path diagram Figure 2. Path diagram



(Source: processed research data)

The impact of IWE on S-IJH is shown by the value of the coefficient of 0.563, IWE to P-IJH of 0.581, IWE to C-IJH 0.637, and IWE to F-IJH 0.572 (Table 3). The largest value of the coefficient is the impact of IWE on C-IJH. This means that IWE has more impact on the social dimension of IJH (0.637) than the impact of IWE on the psychological (0.581), physical (0.572) and spiritual (0.563) dimensions of IJH, significantly (Table 3). The results of this study reinforce the statement of Amalia et al. (2016) about ethical work behavior will bring happiness and the statement of Jafari et al., (2017) that Islamic ethics will increase happiness. Furthermore, the results of this study sorted out the impact of Islamic work ethics on four dimensions of Islamic work happiness, namely social, psychological, physical and spiritual dimensions.

Table 3. Significance test

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
IWE -> C-IJH	0,637	0,641	0,052	12,274	0,000
IWE -> F-IJH	0,572	0,578	0,049	11,625	0,000
IWE -> P-IJH	0,581	0,586	0,052	11,160	0,000
IWE -> S-IJH	0,563	0,566	0,048	11,725	0,000

(Source: processed research data)

In a previous study, Wijiharta et al. (2022) described that independently the spiritual dimension of IJH has the highest score, followed by the psychological, social and lowest dimensions in the physical dimension. However, when viewed from the influencing antecedents, IWE in this study had the greatest impact on the social dimension of IJH, followed by psychological, physical and spiritual dimensions. It is necessary to conduct

research on the impact of IWE on the dimensions of other variables. Likewise, research on the impact of other variables on the dimensions of IJH

Conclusion

The results showed that Islamic Work Ethic was positively correlated with Spiritual Islamic Job Happiness (S-IJH), Psychological Islamic Job Happiness (P-IJH), Social Islamic Job Happiness (C-IJH) and Physical Islamic Job Happiness (F-IJH) in BMT employees in Yogyakarta and surrounding areas. IWE produces the strongest impact on the social dimension (C-IJH) of 0.637, followed by IWE correlation to P-IJH (0.581), F-IJH (0.572) and S-IJH (0.563). Companies are advised to increase awareness of Islamic work ethics as an effort to increase the Islamic work happiness of BMT employees in Yogyakarta and surrounding areas.

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