







“Islamic work ethics and employee’s task performance: The mediation role of affective commitment”

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ISLAMIC WORK ETHICS AND EMPLOYEE'S TASK PERFORMANCE: THE MEDIATION ROLE OF AFFECTIVE COMMITMENT

Abstract

The study investigates the effect of Islamic work ethics on task performance. Further, it examines the mediating role of affective commitment on the relationship between Islamic work ethics and task performance. The study employed a random sampling method. Data were gathered via questionnaires distributed among 370 medical staff in the public healthcare facilities in the Kingdom of Bahrain, namely doctors, nurses, and pharmacists. The survey gathered demographic data from participants and assessed their perspectives on the relationship between Islamic work ethics and task performance and the mediation effect of affective commitment on that relationship. Data analysis using SPSS and SmartPLS4 software revealed a highly significant relationship between Islamic work ethics and task performance. Further, the results found that affective commitment significantly mediated the relationship between Islamic work ethics and task performance. The direct effect of Islamic work ethics on task performance is more substantial than an indirect impact of affective commitment. Therefore, Islamic work ethics play a useful role as an independent factor in increasing employee task performance among medical staff. The findings contribute to all stakeholders and policymakers who strive to strengthen the performance of employees in the Kingdom of Bahrain.

Keywords

employee, work ethics, performance, commitment,
Bahrain

JEL Classification

O15, J24, K38, M54

INTRODUCTION

Ethics are crucial in life, determining not only a person's behavior but also extending to corporate life. A business organization cannot ignore ethics, as it is the foundation for good practice in the organization. Business ethics among employees are also crucial to avoid any immoral risk reputation and to increase satisfactory performance.

The study of ethics has received much scholarly attention from many Muslim scientists; however, there is still scarce literature concerning Islamic work ethics (IWE). Moreover, medical ethics among health workers are also crucial in medical institutions in order to avoid any immoral risk reputation among the employees and to increase employee performance (Rawwas et al., 2018). The traditional definition of ethics been defined as "the study of moral duty and obligation" (McLain, 2021).

Ferrell and Fraedrich (2021) asserted that an organization constantly creating a negative ethical impact might decrease its performance in terms of withdrawing public approval and diminishing the market for its products or services. Meanwhile, work ethics have been defined as

“the basic belief that a person should do work that has some basic moral worth and that every person should do his or her very best, irrespective of reward” (Inayyah & Simanjuntak, 2022).

The Protestant work ethic (PWE) has evolved as a core premise in numerous management disciplines in Western academic discourse. Notably, its impact is recognized in organization theory and the advancement of organizational research (Furnham, 2021). The concept of PWE has been associated with Max Weber, whereby Weber said that the concept of PWE had been embodied in the notion that “man is dominated by the making of money, by acquisition as the ultimate purpose of life” (Suryani et al., 2021). The PWE is the contemporary work ethic that is based on the ideology of frugality, individualism, discipline, and hard work; PWE is predominantly focused in the western regions (Patel et al., 2024). Giunta (2023) asserted that by reviewing perspectives on work ethics, the ideal PWE had shown declination in the employers and social employers as the idea of excessive work and workaholics have caused exhaustion or emotional collapse in the organization.

Several factors at work might affect employee performance (Ali et al., 2023; Ateeq et al., 2023). It is interesting to discuss to what extent Islamic work ethics influence the medical staff in the Kingdom of Bahrain in terms of task performance. Therefore, this paper is dedicated to elucidating the basic principles as well as values in Islam that comprise work ethics and enhance health workers' performance.

1. LITERATURE REVIEW

The Islamic work ethic (IWE) is considered one of the priorities of the life of Muslim employees. IWE is significant to attain satisfaction in personal life and work (Ali, 2022; Iman et al., 2022; Raza et al., 2024; Suryani et al., 2022). In addition, IWE provides human beings with a set of moral values and the ability to differentiate between right and wrongful actions (Taddeo & Blanchard, 2022). IWE can give direction and approaches toward work as a valuable direction toward human lives (Ali et al., 2022; Qasim et al., 2022).

Although there is a medical ethic in the health sector, IWE still can affect medical workers positively and improve their adherence to standards of ethics in delivering quality healthcare and avoiding unethical actions such as dishonesty or cheating, prohibited in Islam (Ali, 2022).

Islamic work ethics include four dimensions. First, an effort is recognized as a tremendous act in Islam. Islam strives for its believers to acquire skills and development in technology. Islam also emphasizes the believers who endeavor their efforts to earn a living (Ali & Habtoor, 2022; Mulang & Putra, 2023). Health providers should strive to acquire knowledge and skills and make extra efforts because mistakes or low performance are very costly as they might kill or be associated

with the suffering of those who need fast treatment (Ali et al., 2022). Employees need to adhere to the Qur'an and Sunnah of the Prophet Mohammed to achieve excellent results. In this case, effort in the workplace is crucial for the sustainability of human beings, especially healthcare providers.

Second, teamwork has become an essential issue in the workplace (Mukhtar et al., 2022). There are several advantages of teamwork to an organization, such as an employee's organizational commitment and productivity. Also, teamwork in the healthcare sector is playing an important role by expanding the role of the health provider and sharing common goals and purposes in the organization (Aldaas et al., 2022; Gifford et al., 2023; Kuluski et al., 2022; Navajas-Romero et al., 2022). In addition, teamwork is different for every specialist, such as doctors, nurses, and pharmacists, where each of these professions has its own responsibility and accountability for different tasks (Kesonon et al., 2024). Nevertheless, all these professions require good teamwork to deliver the best to their patients and share responsibility, knowledge, and resources in the team to solve critical health problems.

Third, honesty refers to the willingness to tell the truth despite the inability to do so. As an alternative, honesty also means a situation where a person does not hide anything that should be re-

vealed (Kagias et al., 2022; Poitras Pratt & Gladue, 2022). For instance, if a person is an accountant, he must make an accurate report of all the transactions in accordance with the steps and procedures in the accounting process. Indeed, Allah SWT has commanded their believers to be honest in all situations and times. Further, honesty and an ability to act with integrity are based on the act of “never speaking a false word” instead of inhuman, choosing to “always speak words and perform acts that create safe, caring and healthy spaces for human development” (Haron et al., 2022). Honesty also refers to the situation where a person is steadfast in their word undertaking. In this regard, an administrator of a company cannot be entrusted if there is no honesty and integrity within the institution.

Fourth, accountability is often described as an individual and organization responsible for their actions. Accountability also refers to a person responsible for making a prompt report to an authority if he foresees any event of deficiency that prevails in an organization (Almeida et al., 2022; Crowther, 2023). Accountability is present when there is a connection between one party with another. Accordingly, individuals or organizations have certain rights over the conduct of another by having a valid reason for actions taken. In addition, an individual or organization is also accountable to its superior for the action taken and for managing the resources received (Banks et al., 2022). The factor for this internal dimension of accountability is driven by a “felt responsibility,” as expressed through individual action and organizational mission (Sumarwan, 2022). Besides, accountability also refers to trustworthiness. People are considered to be trustworthy when they perform their best and have proper conduct in the absence of surveillance by their superiors (Textor et al., 2022).

Organizational commitment is described as a sense of emotional attachment of the worker to the organization (Bristow et al., 2022). Furthermore, Alzoraiki et al. (2023) described affective commitment as expressing how much the employee wants to stay with the organization. Similarly, Kelebek and Alniacik (2022) defined organizational commitment as “a state in which the employee identifies with a particular

organization and its goals and wishes to maintain membership in the organization.” Likewise, Yeşiltaş et al. (2022) considered it as employee loyalty.

In terms of the healthcare sector, Raza and Khan (2022) state that affective commitment can be described as the degree to which health workers, specifically doctors, nurses, and pharmacists, are involved, related to, and emotionally attached to their hospitals.

Task performance refers to the level of skills and competence shown by administrative staff in carrying out their assigned work responsibilities and tasks, which they have officially recognized as integral to their professional obligations. Clara and Jayadi (2022) and Amin (2022) provide detailed explanations within this particular framework. They emphasize that task performance encompasses a collection of actions that significantly contribute to an organization’s fundamental technical skills, whether via direct or indirect means. Moreover, task performance may be defined as the proficiency with which an employee carries out operations that are essential to the technological core of a business. By using task performance as the dependent variable, this study aims to provide a measurable indicator for evaluating the impact of Islamic work ethics. This approach allows for a clearer understanding of how these ethics affect daily operations and emphasizes the significant role of affective commitment. It is argued that direct task performance falls within an organization’s technical processes, whereas indirect task performance relates to the supply of necessary materials or services.

Hence, the study investigates the effect of Islamic work ethics on task performance. Further, it examines the mediating role of affective commitment on the relationship between IWE and task performance. Consequently, this has resulted in the formulation of the following hypotheses:

H1: There is a positive relationship between Islamic work ethics and affective commitment, such that higher adherence to Islamic work ethics in an organization is associated with higher levels of affective commitment among employees.

H2: *There is a positive relationship between affective commitment and task performance, such that employees with higher affective commitment demonstrate improved task performance.*

H3: *Affective commitment mediates the relationship between Islamic work ethics and task performance, such that the positive effect of Islamic work ethics on task performance is channeled through its influence on increasing affective commitment.*

2. METHODOLOGY

The study utilized a statistical approach to fulfill the research objectives, with data being gathered using an online questionnaire. The primary focus was the medical staff employed in the public health sector of the Kingdom of Bahrain, namely physicians, nurses, and pharmacists. The study used a stratified sample due to its representation of the subgroups of the study population with the same percentage found in that society. The measurement of variables and scales were adapted from the literature. The independent variable, IWE, was quantified in this study. This variable was measured using an instrument modified from Lin et al. (2020) and Bulut and Ouedraogo (2021), containing 23 items.

The IWE construct showed significant internal consistency, as shown by a Cronbach's Alpha coefficient of 0.809 (Zong & Hawk, 2022). The assessment of employee performance was conducted using the instrument developed by Tan et al. (2019). The instrument encompasses one distinct aspect, namely task performance. This dimension is assessed using a set of six questions, each of which is graded on a five-point scale ranging from 1 (strongly disagree) to 5 (strongly agree). Furthermore, the affective commitment scale is commonly used to gauge an employee's emotional attachment, identification with, and involvement in the organization. A popular version of this scale is produced by Agegnehu et al. (2022) and consists of four items.

The internal reliability was acceptable, with a Cronbach's alpha coefficient of 0.96 for task performance and 0.74 for contextual performance. A

total of 370 questionnaires were sent to staff of 25 health centers in the public healthcare sector in the Kingdom of Bahrain. Out of these 370 questionnaires, 273 were successfully collected, resulting in a response rate of about 73.7%. These collected surveys were deemed suitable for further analysis. The current study's sample size of $n = 273$ was deemed sufficient.

Table 1 shows that the participants were chosen from a total sample population of 9,816 employees in public health in the Kingdom of Bahrain; the total sample comprised 273 employees. The majority were females (56%); 43 of them were doctors, 100 were nurses, and 10 were pharmacists. Males accounted for 44%; 46 were doctors, 69 were nurses, and five were pharmacists. These figures genuinely indicated that the majority of the respondents were female, stating their vital role in Bahraini society.

Table 1. Demographics

Variables	Detail	Number	Percentage
Gender	Male	120	44
	Female	153	56
Age	20–25 years old	52	19.0
	25–30 years old	152	55.7
	31–35 years old	46	16.8
	35–40 years old	4	1.5
	41–45 years old	16	5.9
	Above 45	3	1.1
Qualification	Diploma	13	4.8
	B.S.	209	76.6
	Master	51	18.7
	Ph.D.	0	0
Experience	1–5 years	66	24.2
	5–10 years	126	46.2
	10–15 years	49	17.9
	15–20 years	28	10.3
	Above 20 years	4	1.5
Profession	Doctor	67	24.5
	Nurse	177	64.8
	Pharmacist	29	10.6
Total		273	100

3. RESULTS AND DISCUSSION

In terms of reliability measurement, Table 2 shows that all measures had high Cronbach's alpha coefficients. Cronbach's alpha values varied from 0.982 to 0.997, while composite reliability ratings ranged from 0.989 to 0.997. The model achieved

discriminant validity, with AVE square root values ranging from 0.857 to 0.990, above the 0.50 correlation threshold, showing the lack of duplicated components. The statistical significance and acceptability requirements were reached by all measurements. Figure 1 illustrates the assessment of the measurement model.

Table 2. Reliability analysis

Variables	Cronbach's alpha	CR	AVE
AC	0.997	0.997	0.990
IWE	0.982	0.989	0.857
TP	0.992	0.994	0.964

Note: IWE = Islamic work ethics, AC = affective commitment, TP = task performance.

Convergent validity assesses how well a group of variables represents a certain concept through time. Its validation is based on benchmarks such as factor loadings, composite reliability (CR), and average variance extracted (AVE). All item loadings in this investigation surpassed 0.50, indicating appropriate levels. Furthermore, at the 0.1 level, each factor loading was statistically significant.

Discriminant validity measures the degree to which items distinguish between constructs (Ali et al., 2023). Simply expressed, it verifies that objects using different structures do not overlap. In consequence, Table 3 shows that all variables exhibit adequate discriminant validity such that the

AVE surpasses the correlation between variables. The correlation square between the provided variable and all other variables is larger than the correlation square between the generated variable and any other variable. shows that the square root of the AVE for all variables is larger than the correlations between the variable and other variables in the model (see Table 2).

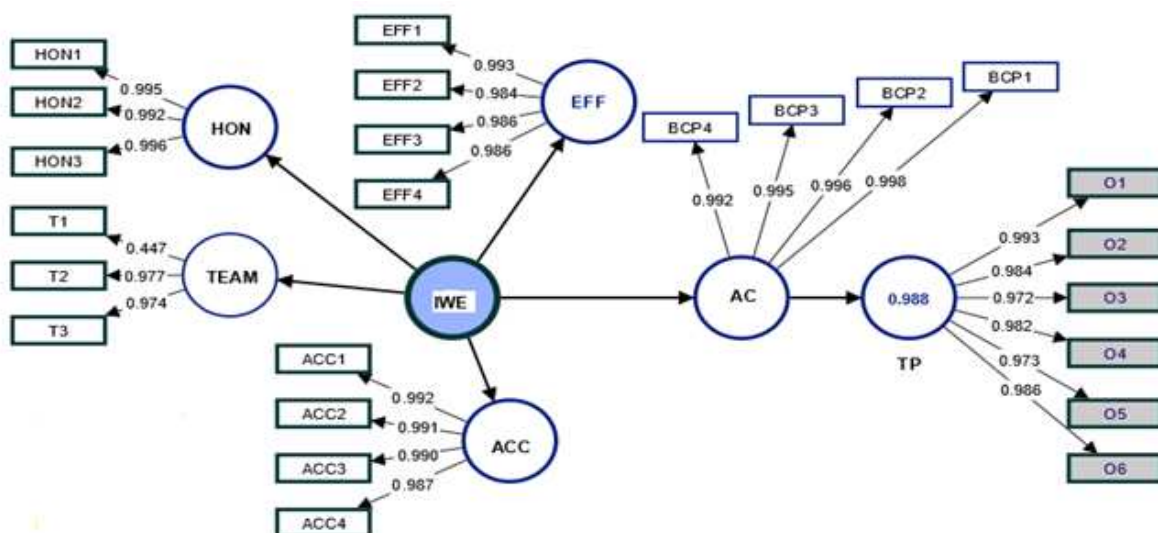
Table 3. Discriminant validity for latent variables

Variables	AC	IWE	TP
AC	0.997		
IWE	0.994	0.997	
TP	0.995	0.926	0.982

Note: IWE = Islamic work ethics, AC = affective commitment, TP = task performance.

The coefficient of determination, R^2 , indicates the proportion of the total variation in the dependent variables that can be attributed to the effects of the independent variables. As a consequence, the structural model's capacity for prediction is improved when R^2 values are larger. According to the recommendations made by Afzal et al. (2022), the value of R^2 has to be more than 0.75 in order for it to be considered significant, and an appropriate value is required to be above 0.25.

As shown by the squared multiple correlations (R^2) values for the dependent variables (task perfor-



Note: EFF = effort; HON = honesty; T = teamwork; ACC = accountability; AC = affective commitment; TP = task performance; IWE = Islamic work ethics. IWE = Islamic work ethics, AC = affective commitment, TP = task performance.

Figure 1. Assessment of the measurement model

Table 4. Coefficient of determination

Exogenous construct	Endogenous construct	R ²	Hair et al. (2017)	Chin (1998)
IWE, AC	TP	0.988	Substantial	Substantial

Note: IWE = Islamic work ethics, AC = affective commitment, TP = task performance.

Table 5. Path coefficient

Hypotheses	Variable	Original sample (O) (β)	(M)	SD	T-Value	P values	Status	Decision
H1	AC → TP	0.994	0.994	0.001	903.742	.000	Sig.	Supported
H2	IWE → AC	0.997	0.997	0.001	1889.595	.000	Sig.	Supported

Note: IWE = Islamic work ethics, AC = affective commitment, TP = task performance. Dependent Variable: Task performance (TP).

mance, $R^2 = 0.988$) in Table 4, the model matched the data well in this study. Therefore, the single latent variable explained a considerable amount of task performance variation (Ateeq et al., 2023). Moreover, dependent variables have demonstrated greater than 95% variance in the effect of Islamic work ethics on employee task performance.

Upon confirming the validity of the outer model, the study used the Smart PLS 4.0 and PLS algorithm to examine the hypothesized associations between the components. *R* is an open-source program that could be used. Path coefficients and *t*-values derived from the test are shown in Table 5.

The findings pertaining to the first hypothesis demonstrate a statistically significant correlation between affective commitment and task performance. The obtained standardized beta coefficient (β) has a value of 0.994, indicating a strong positive linear association. The *t*-value, 903.742, has an extraordinarily elevated magnitude that exceeds traditional thresholds often used to determine statistical significance. The *p*-value of .000 provides further evidence supporting the statistical significance of this link. Therefore, the findings provide robust support for the proposition that there is a positive relationship between affective commitment and task performance.

This result aligns with previous scientific studies that regularly demonstrate a positive correlation between workers' emotional attachment and commitment to their firms and their job performance. Chigeda et al. (2022) discovered that affective commitment showed a greater predictive power for favorable job outcomes when compared to other manifestations of organizational commitment. There is a logical and evidential basis to suggest

that workers who possess a sincere sense of attachment and loyalty toward their businesses are likely to exhibit higher levels of motivation and effectiveness in carrying out their responsibilities.

The findings associated with the second hypothesis demonstrate a statistically significant relationship between Islamic work ethics and affective commitment. The data demonstrate a strong positive relationship, as seen by the standardized beta coefficient (β) of 0.997. The *t*-value indicates a very high magnitude of 1889.595, thereby strengthening the endurance and statistical significance of this relationship. The *p*-value, similar to the first hypothesis, appears as .000, indicating a very significant outcome.

The findings indicate that people who adhere to and implement Islamic work principles are more inclined to develop a strong emotional attachment and dedication toward their respective firms. The findings are consistent with the fundamental principles of Islam, which place great importance on diligence, integrity, and commitment in one's professional endeavors. According to Ali (2022), Islamic work ethics place significant emphasis on dedication, effort, and responsibility. Individuals who absorb these principles are likelier to demonstrate heightened loyalty and devotion toward their respective businesses.

The outcomes for both hypotheses reveal strong validity and align with previous study findings. Both affective commitment and Islamic work ethics are significant factors that contribute to the improvement of job performance and organizational loyalty. Organizations operating within Islamic cultural settings or with a substantial Muslim workforce may find it advantageous to compre-

Table 6. Mediation analysis

Model	Beta	Mean	SD	T Value	P values
IWE → AC → TP	0.991	0.993	0.002	660.417	0.000

Note: IWE = Islamic work ethics, AC = affective commitment, TP = task performance.

hend these dynamics to use the strengths and ideals associated with Islamic work ethics in the workplace.

In terms of the mediation linkages, the data (Table 6) revealed a substantial mediation effect, whereby Islamic work ethics have a significant impact on task performance via the influence of affective commitment. The beta value (β) of 0.991 provides strong evidence that an increase in adherence to IWE is linked with a practically direct, positive impact on task performance, with affective commitment serving as the central mediator. Notably, the mean value is slightly greater at 0.993, indicating that this mediation effect is constant across different observations or samples. The small standard deviation (SD) of 0.002 further accentuates this stability. The minimal magnitude of the divergence suggests that the mediation effect remains consistent and stable across several observations.

The *t*-value of 660.417, which is significantly high, reinforces the statistical significance of this mediation effect, a sentiment echoed by the *p*-value of

0.000, which is well below the conventional threshold of 0.05 for determining statistical significance. Based on the available data, employees who adhere to the concept of IWE demonstrate qualities of accountability, dedication, and perseverance, as elucidated by Udin et al. (2022). However, those employees demonstrate a heightened emotional attachment or dedication to their respective organizations, a phenomenon emphasized by Al Otaibi et al. (2023).

The existence of affective commitment acts as a connecting link, guaranteeing the effective conversion of these values into enhanced task performance. For firms operating in Islamic settings or with a significant Muslim workforce, the crucial factor for improving task performance is not just centered on establishing Islamic work standards but also on cultivating an atmosphere that fosters a strong affective commitment among its workers in healthcare. Further, affective commitment mediates the relationship between IWE and task performance, with partial mediation evident as the direct effect remains significant but is below 80%.

CONCLUSION

The purpose of this paper was to investigate the effect of Islamic work ethics on task performance, considering the mediating role of affective commitment among medical staff in the Kingdom of Bahrain. The outcomes showed that Islamic work ethics positively affect task performance. The results stress a compelling need to include Islamic work ethics in organizational operations, as it has the ability to guarantee long-term and optimum organizational achievement. Respected Islamic intellectuals have proposed that the incorporation of Islamic work ethics is crucial for the advancement and well-being of Muslim communities and their institutions.

This paper distinguishes itself with its strong findings, which indicate that Islamic work ethics may successfully foster values such as honesty, accountability, and robust collaboration among medical personnel. Consequently, there exists a favorable association between Islamic work ethics and improved task performance. Therefore, decision-makers should reiterate that Islamic work ethics should be entrenched in organizations. The standards of Islamic morals are exceedingly subordinate to one's state of devout confidence toward Allah.

A medical institution could benefit from ardent medical professionals such as doctors, nurses, and pharmacists, as they are balanced in all aspects. Logically, a devout worshipper (doctor, nurse, as well as

pharmacist) will not only maintain institutional reputation, loyalty, and dedication to their organization, but will go beyond that, such as exercising teamwork, cooperation, and dealing gently with the patients. Finally, the findings in this paper give insight into the effect of Islamic work ethics on medical staff. It provides points of reference for doctors, nurses, pharmacists, and decision-makers to enhance the role of Islamic work ethic in the workplace.

Hence, firms must allocate resources to implementing training initiatives that include Islamic values. Simultaneously, organizations should adopt strategies that foster emotional connections between workers and their workplaces, promoting heightened motivation and improved performance results.

AUTHOR CONTRIBUTIONS

Conceptualization: Ali Ateeq, Mohammed Alzoraiki, Marwan Milhem, Mujeeb Al-Absy.

Data curation: Ali Ateeq, Mohammed Alzoraiki, Marwan Milhem.

Formal analysis: Ali Ateeq, Ranyia Ateeq.

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Investigation: Mujeeb Al-Absy.

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