Islamic Work Ethic: An Ultimate Workplace Spirituality and Job Satisfaction

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Abstract: The purpose of this study is to examine the impact of spirituality in the workplace and job satisfaction on Islamic work ethics for university members in Banten, Indonesia. This paper uses a random quantitative survey design as the basis of the study. A description of nine private universities in Banten. Samples of 164 faculty members were randomly selected from the total population of 625 faculty members. The data we collected separately by the respondents filling in a questioner. The path technique analyzes the data which had been previously treated with the regression and correlation procedure. The faculty member's Islamic work ethic assumed significantly affected by the workplace spirituality and job satisfaction that pertain to the higher educations. The result proved that the faculty member Islamic work ethic was directly affected by the workplace spirituality and job satisfaction in higher educations. In turn, directly affected by the job satisfaction on workplace spirituality.

Keywords: Islamic work ethic, Workplace Spirituality, Job Satisfaction, faculty member

1. INTRODUCTION

The Islamic work ethic defines a reasonable set of moral values between good and bad Islamic values systems. Unethical behavior in the workplace causes business failure and massive public fear. This means that the task of each faculty member must comply with the system of values of the Qur'an and Hadith. People who follow the value system of the Qur'an and Hadith show these qualities in their personal and professional lives.

According to Rizk (2008), 10 verses of the Qur'an and 9 Hadiths discuss Islamic work ethic issues. Among the commonly referred to are Surah (4: 82., 8: 46., 11: 118-119., 5: 49) about the fall into no disputes, lest ye nose heart and your power leave; and patient and persevering. Several of the most common references from the Hadiths are from Imam Bukhari and Imam Muslim: "The reward of deeds depends

upon the intentions and every person will get the reward according to what he has intended. So, whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated."

Furthermore, The Islamic value-based system provides a complete management model that protects all corporate stakeholders. The value-oriented Islamic system (IVBS) focuses on human moral development, ensuring that people follow the rule of law on their own initiative and not out of fear or violence. IVBS establishes measurable value creation principles among members of the organization. Umar (R.A) would say: "Seek *Adab*, and then learn knowledge". The Islamic principle is based on a single enterprise in the economy and individually valued. It is basically based on the promotion of humanity while following God's commands. Islam prohibits any preference for commercial relations between people based on their religion or gender.

Based on the author's observation that the work ethics faculty member at the private higher education in Banten, fact that there are many faculty members who are not preparing for the show unit of learning, classroom attendance is not reached 100 percent, on average between 10 to 12 meetings in one semester, and many are not doing research and community service.

Islamic work ethic is a sincere work. Works sincerely do not expect gifts from man but expect the pleasure of Allah. Individuals who always involve Allah in all activities, related to the spiritual in the workplace, not separating work activities with god. Spiritual work encouraged to please work that led to the goodness of Islamic work ethic (IWE).

Sincerity in learning influenced by individual spiritual strength at work. It means individuals who are always involved in the work of God, produces a good *adab*. Individuals who involve God at work always say *basmallah* early work and say *hamdallah* after completing the work. This means that individuals who believe not separate his work with his God. Individuals who have a spiritual strength at work will enjoy the work performed, the pleasure of doing their work then it will form the ethical Islamic values.

The purpose of this study is to examine the impact of Islamic labor ethics on Banten against organizations that demand the following Islamic principles by examining the following factors: namely, work and job satisfaction spirituality. It is our intention to test various hypotheses to support or support various paradigms in the work ethic of Islam. This is at the end of each section after a thorough review of the literature.

2. LITERATURE REVIEW

2.1. Islamic Work Ethic

A steadily growing number of organizations such as Banking Organization, Insurance Organization and Hotel Organization have embraced Islamic work ethic. Islamic work ethic is work behavior. Working behavior is everything someone does at work (Ivancevich, Konopaske and Matteson, 2008).

Islamic work ethic defined an orientation towards work and approaches work as a virtue in human's lives (Rizk, 2008). It means faculty member rely on their ethical value to decide "the right things to do" based on Al-Quran and Hadith.

Other researchers have defined Islamic ethics as a group of moral principles that distinguish what is right and what is wrong in an Islamic context (Beekun, 1997). The study of the moral principle that decides whether right or wrong action has turned into good and bad.

According to Ali (2011), Islamic work ethic defined an obligatory activity and a virtue in light of the need of man the necessity to show equilibrium in one's individual a social life. It means of being transformed into "work smart but don't forget your other life obligation."

In organizations, managers compete for information, influence and resources. What is the potential for conflict in the selection of objectives and means to make goals easy to understand and what criteria should drive ethical behavior?

Two basic types of moral theory have been developed in the field of normative ethics. First, legal theory requires decision makers to be guided by justice, fairness and impartiality. Second, the theory of justice states that employees compare their efforts and profits with others in similar work situations.

The theory of justice provides a useful framework for understanding the attitudes and behaviors of individuals. Based on the employee's perception of justice (Zapata-Phelan, Colquitt, Scott, & Livingston, 2009). Justice has a long history in many social sciences as the primary variable of explanation (Colquitt, Scott, Rodell, Long, Zapata, Conlon, & Wesson, 2013). In an organizational context, fairness refers to the truth of organizational practice, including selection, retribution, rewards, promotions and other resources. Equity in an organization is very important for employers and employees (Robinson & Morrison, 1995).

According to Skarlicki & Folger (1997), there are three sub-areas of organizational justice, namely:

a)   Distributive, based on the truth of the results received by employees.

b)   Procedural equity representing equity used to determine this outcome.

c)   Interactional, which refers to interpersonal interaction quality between individuals within an organization.

Adam's Theory of Equity (1965) notes that employees adjust their behavior to balance benefits and workloads (Trevino and Weaver, 2001). The growing literary body has found that equity research has turned into an emphasis on procedural justice based on the discovery of Thibaut and Walker (1975). They found that individuals who received unfavorable outcomes would assess the outcome more positively if they felt that the decision-making process was fair (Schminke, Ambrose, & Noel, 1997).

Equity exists when employees realize that the relationship between their inputs (benefits) and their rewards is similar to that of other employees. Inequality exists when the relationship is not the same; the individual relationships between inputs and outcomes can be more or less than others. Work against organizational rewards. The four important points of this theory are:

a)   *Person.* Individuals for whom justice or injustice are perceived.

b)   *Another comparison.* Any group or person used by Persona as a reference to the relationship between input and outcome.

c)   *Inputs.* Individual characteristics brought by the person to work. This is achieved (eg, skills, experience, learning) or associated (eg age, gender, race).

d)   *Results.* The person receiving the job (eg Recognition, extra allowances, remuneration).

Ethical research is closely related to justice. Ethical studies focus on the individual and how their beliefs influence their perceptions by the organization.

Justice in Islam involves putting things in place. There are three important aspects of justice in the Islamic context. They consist of (1) placing a person in one place or working within their ability to (2) determine the situation or the person receiving them and (3) giving wealth or possession of good people (Beekun and Badawi, 1999). Justice is a dynamic trait that every Muslim must develop, whether he is a leader or a follower (Beekun and Badawi, 1999). A Muslim leader who has Islamic ethics will do business with stock market attributes within an organization.

2.2. Workplace Spirituality

At work, spirituality has become an unreasonable topic in higher education, perhaps applied within organizations. Although initially the question of spirituality in the workplace appears to be a passing fad, it seems that the Transtatus management manual usually includes a section on spirituality at work, because professional organizations such as higher education offer membership in special interest groups for transitional spirituality.

Workplace spirituality recognizes that people have an inner life that nurtures through meaningful work that takes place in the context of society (Robbins and Judge, 2017). Organizations that promote this spiritual culture realize that people have thoughts and thoughts, seek goals in their work and desire to connect with others and become part of society.

Spirituality in the workplace as a framework of organizational values develops in a culture that promotes transcendence through work processes and connecting feelings, stimulating others to achieve feelings of completeness and joy (Kolodinsky, Giacalone and Jurkiewicz, 2008).

Burkhardt (1989) adds that spirituality is the realization that individuals are individually guided by the inner forces and promotes the honest, creativity, activity, goodness, reliability and courage of a person, thus creating a more aesthetically motivating environment by creating an atmosphere of performance enhancement team and harmony in general, leading the organization to play a leading role in its sector and in its community.

Ashar and Lane-Maher (2004) argue that spirituality in the workplace recognize that employees have an inner life that promotes and ensures important work in a social context.

Ashmos and Duchon (2000) identify and test the construction of spirituality in the workplace "identify the dimensions of this construction," concluding that spirituality in the workplace is "the recognition that employees have an inner life that feeds and makes significant work, the community context occurs." Fry (2003) and Fry, Vitucci, & Cedillo (2005) proposed and tested a causal model of spiritual guidance. This model creates a vision that is so convincing that leaders and followers feel a call that every life has meaning, purpose and difference. In relation to the culture of altruistic love communities, vision and vocation lead to greater organizational commitment and greater productivity.

Before evaluating the various scales of workplace spirituality and belief in the workplace, it is important to understand the theoretical structures in which these models exist. This scheme finds a hypothesis that scientists have when compiling a column that guides the development and research of the tool.

The first theoretical framework created by Giacalone and Jurkiewicz (2010) posited three positions about the role of spirituality in the workplace: parallel relationships; contradictory relationships; and added

reports. Parallel attitudes include spirituality and the workplace as a separate and distinct world. Both exist, but one does not affect the other. A contradictory attitude assumes that spirituality and workplace are different and even hostile and hostile. The last, integrative, view of the relationship between spirituality and potential work linked, as well as the causal relationship between faith and work.

Ashforth and Pratt (2010) found three types of organizations open to confidence: enabling organizations; mobilizing organizations; and partner organizations. The three categories or types move in a series of low individual controls, such as those found in high-level organizations, to the high levels of organizational control that exist in government agencies.

The first type of organization has a high individual control and small organizational control (Ouchi, 1979; Miller & Ewest, 2015). To encourage the Organization to recognize aspirations and give people the opportunity to find their transcendence (Fry, 2003), whether it is prayer groups, meditation, yoga, diaries, spiritual retreats or other means. Empowerment organizations are not interested in imposing or not expressing employees' beliefs: do not consider working as part of an employee's spiritual activity.

Organization have individual and organizational controls and build cosmology at their respective, closely related to the assignment and practice of the organization (Miller & Ewest, 2015). Employee identity, property, values, and goals, these elements are the reason for what is in the world (Pierce, Kostova, & Dirks, 2001).

The last type is a partner organization with high individual and organizational control (Das & Teng, 2001; Miller & Ewest, 2015). This type represents the average range of two types. This process estimates that workplace spirituality is a bottom-up and top-down process (Wei, Yi, & Yuan, 2011; Miller & Ewest, 2015), although not mechanistic or legalistic (Cowton, 1999). Seen spiritually as a social construction through free trade among its members.

There are also other models, which postulate five models of organizational spirituality in the workplace namely organizations based on religion, evolutionary organizations, restorative organizations, organizations and socially responsible organizations based on values (Mitroff and Denton, 1999; Piedmont, 1999). They rate this type based on 10 dimensions or features (Milliman, Czaplewski, & Ferguson, 2003; Tischler, Biberman, & McKeage, 2002; Emmons, 2000). They conclude with the aim of recommending a less specific and more general concept of spirituality called "hybrid organization" as the best for the workplace (Miller & Ewest, 2013).

Miller (2007) also provides a classification for companies that choose their religious and spiritual interests and their employees. The Miller classification recognizes and respects the "diversity of religious experience" (James, 1902), which is proven humanly and in the modern workplace in particular (Cash & Gray, 2000). Instead of denying this diversity of religions or reducing this diversity to the minimum common denominator (like the golden rule). Miller (2007), argues that companies must seek meaningful beliefs and include all forms of expression of faith (as long as they are lawful).

The faithful policies are friendly and inclusive and do not favor one tradition with another. Thus, a business model that fits reality differs from a faith-based organization (Molloy & Heath, 2014; Netting, O'connor, & Yancey, 2006), which is generally based on one tradition. Companies that are faith-friendly are also integrative and avoid compartmentalization problems (Miller, & Ewest, 2013, 2015; Heinemann &

Miggelbrink, 2015). Implemented correctly, Miller (2007), argues that faith-based businesses have the potential to exploit some of the positive dimensions of different traditions while avoiding conflict problems.

2.3. Job Satisfaction

Extensive research on the level of job satisfaction can have different applications for academic faculty. This is especially true when the separation between satisfaction and dissatisfaction with the intrinsic and extrinsic qualities of faculty members is considered an academic work.

Robbins and Judge (2017: 116) describes job satisfaction as "... a positive feeling about a job, resulting from evaluation of its characteristics." When viewed from Robin opinion contained two dimensions. One, the satisfaction that occurs when needs and associated with a degree of fondness. Second, distaste associated with employees; constitute the general attitude held by the employee which is closely related to the rewards they believe will receive after making a sacrifice.

Job satisfaction is an individual, the more aspects of the work by the wishes of the individual, the higher felt the perceived level of satisfaction, and vice versa.

Locke (1969) defines job satisfaction as "... a pleasurable emotional state resulting from the appraisal of one's job or job experience." So, someone who received something better and is not expected, it will feel very satisfied. The sense of satisfaction felt by the individual because he gained things - positive things in the workplace, such as good wages, security will guarantee his retirement, rewards given according to merit.

Meanwhile, according to Ivancevich et al. (2008), employee satisfaction does not automatically increase productivity, although dissatisfaction of employees tends to lower productivity, more often absent and produce a lower quality of satisfied employees.

Meanwhile Kreitner and Kinicki (2007) said that job satisfaction is "... an effective or emotional respond toward various faces of one job. Krietner and Kinicki looked at job satisfaction as a concept is not a single (unitary concept), but rather an understanding that a person relatively satisfied with one aspect of the job and are not satisfied with one or more aspects of work of others. The purpose of the aspects of work here is wages, promotional opportunities, superiors and coworkers who also comes from environmental factors such as the wisdom of the procedure working, affiliate groups and working conditions.

Herzberg (1968) developed a two-factor theory, which states that lack of job satisfaction does not mean dissatisfaction, but there is no satisfaction because job dissatisfaction does not mean job satisfaction but only dissatisfaction. In terms of "opposite," "inverse" job satisfaction is not satisfaction and dissatisfaction and "opposite" job satisfaction is not dissatisfaction with work, but satisfaction.

Manger and Eikeland (1990) also examined factors that influenced the scientists' intention to leave the university; They also noted that overall job satisfaction is another strong predictor of intent. In short, academics who perceive their work as unsatisfactory than others tend to leave the university. Such salaries or economic resources do not seem to affect the intention to stay or leave. Such studies show that environmental "climate" or "culture" in which the work of academic's impact on their satisfaction with the work as a whole, and their commitment to stay in the workplace and not work intrinsically, need elsewhere.

3. CONCEPTUAL FRAMEWORK

Therefore, based on previous research, we formulated the following affected workplace spirituality and Job satisfaction on Islamic work ethic in higher education of Banten.
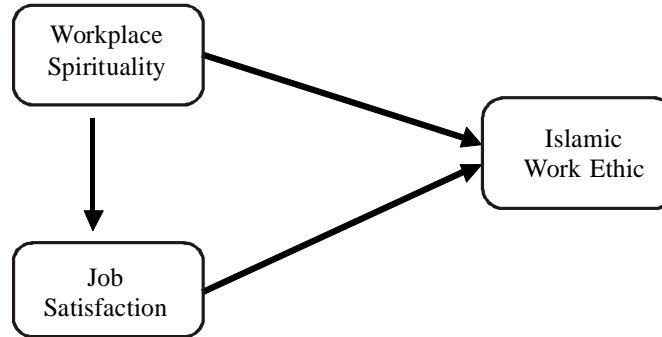
Figure 1: Proposed Conceptual Framework

From proposed conceptual framework in figure 1, there are affecting exogenous variables on an endogenous variable such as workplace spirituality on Islamic work ethic, job satisfaction on Islamic work ethic, also workplace spirituality on job satisfaction.

3.1. Workplace Spirituality on Islamic Work Ethic

Research on the impact of spirituality working on the Islamic work ethic of Giacalone and Jurkiewica (2003) found that individual spirituality affects whether a person perceives dubious or ethical business practices. These studies by Huang and Shih (2011) found that the values of spiritual leaders refer to moral issues. Issa and Peck (2010) find that spirituality associated with ethical practice in the workplace. Issa and Peck also noted that faculty members have a job size, so faculty members feel involved in their work execution to support their unscrupulous work completion.

Profit management studies show that workplace spirituality can reduce a manager's motivation to manipulate budgets to achieve predetermined goals (Bhunia and Das, 2012). Umphress and Bingham (2011) have found that there is a red warning flag. Their research shows that people who strongly identify themselves with their organizations are more likely to exhibit pro-organizational nonorganizational behavior.

Based on the argument that there is a positive direct effect workplace spirituality on work ethic. Thus, if workplace spirituality improves, then the Islamic work ethic will increase. Formally.

Hypothesis 1. Workplace spirituality has a positive effect on Islamic work ethic.

3.2. Job Satisfaction on Islamic Work Ethic

Job satisfaction needed to improve the work ethic of Islam. Satisfaction will encourage the choice of habits that will help faculty members of higher education to work more effectively.

A faculty member who has a high level of job satisfaction and focuses on his work. Research on job satisfaction effect on Islamic ethics on the work of Yousef (2001), Yousef explained that job satisfaction is

closely related to Islamic work ethics and the research supports the positive impact of work ethics. is Islam about organizational performance and employee job satisfaction. This finding is consistent with Vitell and Davis (1990). When faculty members have a strong desire to become members of the organization, they are willing to try the smart work for the organization and share some values and goals with the organization. Then they must produce a work with a high work ethic.

Job satisfaction is closely related to work ethics and Islamic research supports the positive impact of Islamic labor ethics on employee performance and satisfaction.

Based on the argument that there is a positive direct effect job satisfaction on Islamic work ethic. Thus, if job satisfaction improves then the Islamic work ethic will increase. So, we hypothesize:

Hypothesis 2. Job satisfaction has a positive effect on Islamic work ethic.

3.3. Workplace Spirituality on Job Satisfaction

Altaf and Awan (2011) show that workplace spirituality has a positive effect on job satisfaction. Rastgar, Davoudi, Oraji, & Abbasian (2012) also found that high levels of spiritual intelligence did not lead to high job satisfaction. Clark *et al.* (2007) found that employees with strong spiritual beliefs had a greater sense of job satisfaction.

Based on the argument that there is a positive direct effect workplace spirituality on job satisfaction. Thus, if workplace spirituality improves then the job satisfaction will increase, and so we predict:

Hypothesis 3. Workplace spirituality has a significant positive effect on job satisfaction.

4. RESEARCH METHODOLOGY

4.1. Sampling Design

Populate of this research consists of all teachers employed in Banten private higher education for the 2012/2013 academic year. A simple random sample of 375 faculty members from three private universities in Serang, Tangerang, and Rangkasbitung in Banten. A total of 182 reusable tools with 90% response rate. The sample distribution was 92 men (56.1%) and 72 women (43.9%). There are 8 (4.9 percent) of teachers, 20 (12.2 percent) of professors, 42 (25.6 percent) of teachers and 94 (57 percent) of university lecturers. Compared with professors with annual experience, 31 (18.9%) had less than five years of experience, 72 (43.9%) and 61 (37.2%) had more than 10 years' experience.

There are 34 (20.7%) faculty members associated with higher education in Serang, 30 (18.4%) faculty members associated with higher education in Tangerang and 100 (61.9%). To be sure, the ideal research population for generalization consists of workers with direct experience in all faculty members associated with higher education in Banten, and the ideal sampling method is simple random sampling to meet high levels. from generalization.

We collect data from faculty members in the 2012/2013 school year. The researcher handles selected faculty members in any higher education, which are random or by telephone, explaining the nature and purpose of the research and ensuring confidentiality, volunteer work and anonymity. Participants were also told that the instrument would take 15-20 minutes. The teacher who has agreed to participate in the study

accepts the tool and requests it to be completed within two weeks. At the end of two weeks, researchers collect tools.

The path analysis is then used to study the relationship between workplace spirituality, job satisfaction, and Islamic work ethics. The advantage of path versus regression analysis is that it simultaneously performs multiple regression analysis while generating a thorough evaluation of the adjusted model, usually based on chi-square statistics (Singh and Wilkes, 1996). In addition, some good indexes are available to test the model better. The Lisrel 8.3 statistics package used at this stage.

After collecting the data, the authors include it in SPSS (Package Statistics for Social Sciences) version 20. We analyzed the data entered with different SPSS tools, descriptive statistics, validity and reliability analysis, normal analysis and regression analysis with Lisrel (version 8.3).

4.1.1. Islamic Work Ethic

The Islamic work ethic defines a set of moral principles that distinguish what is right and what is wrong in an Islamic context (Beekun, 1997). This variable is measured by two indicators: Islamic work and individualism (Ali, 2011). This tool consists of 10 parts. Examples of these points include: Laziness is an abomination, devotion to work is virtue, and justice and generosity in the workplace are necessary requirements for social welfare, etc. All instrument objects use a five-point Likert scale. Values are classified.

4.1.2. Workplace Spirituality

Workplace spirituality has found that collaborators have an inner life that nourishes and does important work that takes place in the context of society and has a religious dimension by itself (Ashmos and Duchon, 2000). This variable is measured by two indicators: community and spirituality in the workplace, family and spirituality in the workplace (Khasawneh, 2011). This tool consists of 10 parts. Examples of these points are: I have a healthy balance between life and work, my job offers programs that keep the relationship between family and work, my boss offers and provides social services to the local community, etc. All objects used in the instrument are five-point Likert scales with values in the range.

4.1.3. Job Satisfaction

Job satisfaction is defined as the sense of perceived individual collectability for their work (Robbins and Judge, 2017). This variable is measured by three indicators: salary, staff and supervisor (Robbins and Judge, 2017). This tool consists of 10 parts. Examples of these points include: In general, I am satisfied with this job, etc. All instrument elements use a five-point Likert scale with values in the range.

4.2. Research Procedure

This study is a randomized design that uses the behavior of survey research methods, using samples from a population and using questionnaires. Surveys in part because the data collected at the same time. The current study uses a cross-polling project to determine the current spirituality of the workplace of faculty members rather than seeking out the results of Islamic work ethics. Therefore, the project does not have a control group or experimental group. The design of the survey tailored to aim to describe and measure larger populations (Rubin and Babbie, 2005). Transversal research project to study job satisfaction, intentions

and emotional fatigue in the past. In this design, samples selected from the population and information collected from the subject to all variables simultaneously. This variable compared.

Analysis of the relationship model between variables to determine the effect of path analysis model (path analysis) used directly or indirectly by a set of independent variables (exogenous) to the dependent variable (endogenous). According Noor (2013) stated that path analysis is the linkage relationship/effect of the independent variables, intervening variables and the dependent variable in which the researchers clearly define a variable that will be the cause of other variables.

5. DATA ANALYSIS

5.1. Validity

The research of validity instrument measured by Pearson's correlation (Table 1). The test results showed that correlation of all items questions on job satisfaction variables is significant that the research instrument can measure declared invalid and research data. Whereas a single question workplace spirituality and Islamic work ethic, that is question number 4 and number 9 is invalid so for the subsequent analysis of these two questions are not included.

Table 1
Results of Validity

Item	Pearson Correlation	Sig.	Validity
Islamic Work Ethic			
Item 1	0.452	0.00	Valid
Item 2	0.364	0.03	Valid
Item 3	0.780	0.00	Valid
Item 4	0.045	0.79	Drop
Item 5	0.736	0.00	Valid
Item 6	0.820	0.00	Valid
Item 7	0.381	0.02	Valid
Item 8	0.724	0.00	Valid
Item 9	0.624	0.00	Valid
Item 10	0.582	0.00	Valid
Workplace Spirituality			
Item 1	0.203	0.24	Drop
Item 2	0.758	0.00	Valid
Item 3	0.828	0.00	Valid
Item 4	0.789	0.00	Valid
Item 5	0.731	0.00	Valid
Item 6	0.632	0.00	Valid
Item 7	0.870	0.00	Valid
Item 8	0.496	0.00	Valid
Item 9	0.401	0.01	Valid
Item 10	0.600	0.00	Valid

Job Satisfaction

Item 1	0.715	0.00	Valid
Item 2	0.272	0.11	Drop
Item 3	0.696	0.00	Valid
Item 4	0.713	0.00	Valid
Item 5	0.512	0.00	Valid
Item 6	0.754	0.00	Valid
Item 7	0.537	0.00	Valid
Item 8	0.570	0.00	Valid
Item 9	0.486	0.00	Valid
Item 10	0.597	0.00	Valid

While reliability measured by Cronbach's alpha where if the value is more than 0.05, so the instrument considered reliable. Reliability test results showed all instruments Cronbach's alpha value greater than 0.05 (Table 2).

Table 2
Results of Reliability

Variabel	*Cornbach's Alpha*	*Reliability*
Islamic Work Ethic	0.799	Reliable
Workplace Spirituality	0.817	Reliable
Job Satisfaction	0.754	Reliable

5.2. Hypothesis testing

Hypothesis test works by calculating the test statistic of the data. Test statistics follow a distribution that may depend on some data properties. The value of statistical tests is obtained by using property statistics. The path analysis of each pair of these structures described as follows:

Table 3
Result of the Structure Model

Path Analysis	*Sub Structure 1*		*Sub Structure 2*
	X_1 *and Y*	X_2 *and Y*	X_1 *and* X_2
Coefficient	0.28	0.46	0.62
t_{test}	3.67	6.13	10.06
t_{table}	1.960	1.960	1.960
Error	0.075	0.075	9.00

Hypothesis (H_1) state that workplace spirituality significant positive effect on Islamic work ethic. It refers to the positive and significant level of 5% which obtained a path coefficient 0.28 and t-test of 3.67 which upper 1.960. Thus, it stated that hypothesis 1 accepted. It means an improvement of workplace spirituality will be increasing of Islamic work ethic.

Hypothesis (H_2) state that job satisfaction significant positive effect on Islamic work ethic. It refers to the positive and significant level of 5% which obtained a path coefficient 0.46 and t-test of 6.13 which upper 1.960. Thus, it stated that hypothesis 2 accepted. It means an improvement of job satisfaction will be increasing of Islamic work ethic.

H_1 and H_2 are first structural model at path analysis, workplace spirituality, job satisfaction, and Islamic work ethic entered into the equation.

Furthermore, H_3 is second structural model at path analysis, workplace spirituality and job satisfaction were into entered equation.

Finally, the first and second intervening in empirical model, which is as shown as below.

For the intervening effect, the result indicated that these hypothesized intervening relationships were empirically supported (see Table 4.5). The parameter estimates for indirect effect term between workplace spirituality and Islamic work ethic through job satisfaction (path coefficient X_{21} x X_{y2}) was positive and significant.

Hypothesis (H3) state that workplace spirituality significant positive effect on job satisfaction. It refers to the positive and significant level of 5% which obtained a path coefficient 0.62 and t-test of 10.06 which upper 1.960. Thus, it stated that hypothesis 3 accepted. It means an improvement of workplace spirituality will be increasing of job satisfaction.

The integration between substructure model (1) and (2), integrating variable of job satisfaction, workplace spirituality and Islamic work ethic in empirical model as a below:
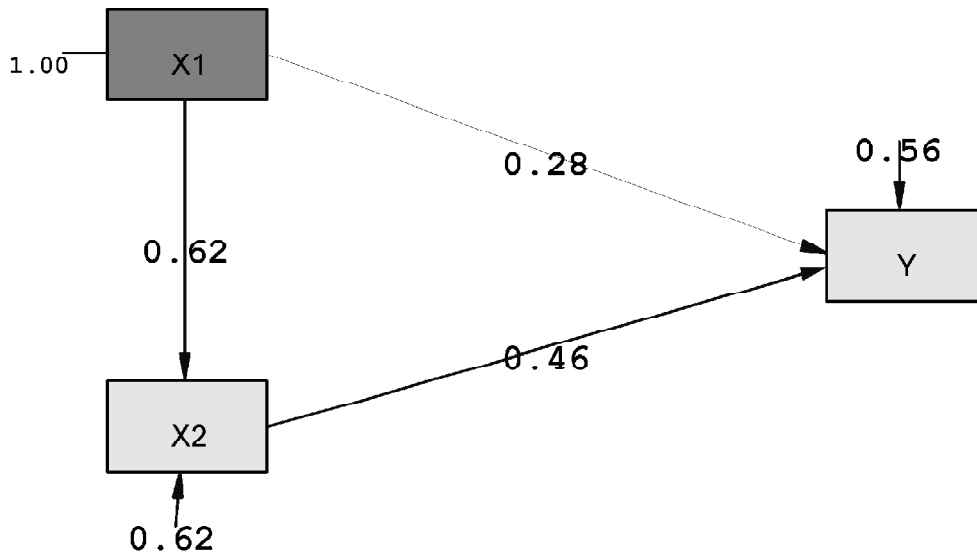

Figure 2: Empirical Model

The first structural model will be as follows:

Y= 0,28 X_1 + 0,46 X_2 + 0,56 å

The second sub structural model will be as a follow:

X^2= 0,62 X_1 + 0,62 å.

Table 4
Result of the Path Model

Variable	Direct Effect	Indirect Effect	Total Effect
$X_1 \rightarrow Y$	0.33	0.35	0.68
$X_2 \rightarrow Y$	0.57	0	0.57
$X_1 \rightarrow X_2$	0.62	0	0.62

Table 4 show that there is direct effect workplace spirituality on Islamic work ethic 0.33 with positive direction and job satisfaction on Islamic work ethic 0.57 with a positive direction. While the effect of workplace spirituality on job satisfaction 0.62 with a positive direction.

Because the indirect effect of workplace spirituality on Islamic work ethic (0.35) is higher than the direct effect workplace spirituality on Islamic work ethic (0.33). It stated that there one variable (job satisfaction) that mediate workplace spirituality on Islamic work ethic.

Table 4.5 is also show that there is a total effect of workplace spirituality on Islamic work ethic amounted to 0.68 with positive direction, and job satisfaction on Islamic work ethic is 0.57 with a positive direction.

Furthermore, the total effect of workplace spirituality on job satisfaction amounting to 0.62 with a positive direction and the effect of job satisfaction to Islamic work ethic amounted to 0.57 into a positive direction. The total effect is also seen in the effect of workplace spirituality on Islamic work ethic of 0.68 with a positive direction.

6. CONCLUSION AND DISCUSSION

6.1. Conclusions

There are several limitations in this study, such as the theory and results of previous investigations. Research on workplace spirituality, job satisfaction and work ethic of Islam is still very limited to faculty members. Even research in private universities, especially those on the behavior of faculty members, limited.

This led to the results of research tests with supporting theories are also relatively limited. The variables of Islamic work ethics are only measured qualitatively, based exclusively on their superiors. As a result, evaluation results can still contain subjectivity. It would be better if the work ethic of Islam measured by involving several influential parties. This research is only conducted in Banten Higher Education, which cannot be used as a generalization base which is another university in Indonesia.

The recommendation adds to Islamic work ethics literature at higher education institutions:

1. The leaders of higher education should establish regional center to foster spirituality in all public and private higher education in Banten.

2. The leaders of higher education should host joint seminars and workshops with the international community for a mutual benefit regarding the best approached to establish and foster spirituality in the workplace.

3. The leaders of higher education should encourage superiors to practice openness, fairness, and equality with all faculty members. Further, university administrators should clearly communicate their intent toward faculty members through regular meetings.

6.2. Discussion

The results show that workplace spirituality has a positive and significant impact on Islamic work ethics. A country with previous earnings management studies suggests that spirituality in the workplace may cut managers motivation to manipulate financial statements (Bhunia & Das, 2012). Individual spirituality affects whether an individual considers questionable business practices as ethical or unethical (Kolodinsky *et al.,* 2008; Fry, 2003; Fry et al., 2005; Giacalone and Jurkiewicz, 2010). Huang & Shih (2011) found that spiritual leaders face moral problems. Issa & Peck (2010) notes that spirituality associated with ethical practice in the workplace. These results indicate that faculty members judge that their work designed with the motivational design.

Job satisfaction comprises three indicators such satisfaction with salary, satisfaction with co-worker and satisfaction with supervisors. Managerial level faculty members of higher education perceived that three indicators have improved Islamic work ethic. Salary Salaries received from faculty members, internal or external equity, a colleague who assisted by other faculty members who work responsibly. Supervisors provide moral support to their subordinates. Faculty members also feel excited and interested in their work. They feel good enough in doing the work that is currently underway.

The result found that job satisfaction has positive and significant effects on Islamic work ethic. Similarly, the results of research by Yousaf (2001), Vittel and Davis (1990) show that job satisfaction is closely related to Islamic work ethics and the research supports the positive impact of Islamic work ethics on organizational performance and employee satisfaction. The results show that Islamic labor ethic resources are relatively high overall. This indicates that the employees of the institutions studied are very much oriented to the work ethic of Islam. Overall average job satisfaction is above average. This means that the employees of the organization concerned are not satisfied with their work, but are satisfied.

The study found that spirituality in the workplace has a positive and significant impact on job satisfaction. According to Altaf and Awan (2011), workplace spirituality generally has a positive effect on job satisfaction. But, Rastgar *et al.* (2012) found that high levels of spiritual intelligence did not lead to high job satisfaction.

A leader of higher education ego should never become an obstacle to developing mutually respectful relationships. And managers should never lose sight of the fairness of demands imposed on faculty members to maximize profitability. Decisions of higher education leader might be made to guarantee fairness and equity that would increase levels of trust and improve interactions between leader and faculty members. Leader and faculty members would work more like partners focused on producing results of science.

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