

## PalArch's Journal of Archaeology of Egypt / Egyptology

### ISLAMIC WORK ETHICS, JOB SATISFACTION AND ORGANIZATIONAL COMMITMENT AMONG SAUDI ARABIAN AIRLINES EMPLOYEES

*Sarah Almutairi<sup>1</sup>, Malak Abunar<sup>2</sup>*

<sup>1,2</sup> College of Business, Effat University, Qasr Khuzam St., Kilo. 2, Old Mecca Road.

P.O.BOX 34689, Jeddah 21478, Saudi Arabia.

Email: [1skalmutairi@effatuniversity.edu.sa](mailto:skalmutairi@effatuniversity.edu.sa), [2mabunar@effatuniversity.edu.sa](mailto:mabunar@effatuniversity.edu.sa)

**Sarah Almutairi, Malak Abunar Islamic Work Ethics, Job Satisfaction and Organizational Commitment Among Saudi Arabian Airlines Employees-- Palarch's Journal of Archaeology of Egypt/Egyptology 18(12), 64-73. ISSN 1567-214x**

**Keywords: Employees' Perception, Islamic Work Ethics, Job Satisfaction, Organizational Commitment, Saudi Arabian Airlines**

#### **ABSTRACT**

Job satisfaction in any job is significant for the organization as it relates directly with the production within the given organizations. Islamic ethics govern all aspects of life and morality and it determines the manner through which people interact with each other. This study investigates the relationship and link existing between Islamic work ethics, job satisfaction and organizational devotion and commitment among Saudi Arabian Airlines. This study aims at examining the employees' perception about Islamic work ethics also measuring the job satisfaction level among the employees. The study is limited and confines to and within the Saudi Airlines' employees. There are 100 Saudi Airlines' employees participated in this questionnaire survey. The study utilizes online quantitative survey with close-ended questions as the main tool for data collection. The finding of this study reveals that Islamic work ethics have positive effects on the job satisfaction and organizational commitment of the Saudi airline's employees.

#### **INTRODUCTION**

Work ethics are defined as the belief for hard work and diligence that is well supported by moral benefits and inherent factors in ability to strengthen the character of employees [1]. The principle of work ethics states that hard work is intrinsically virtuous and worthy of reward [2]. Work ethics refers to the organizational responsibility of ensuring that employees feel good about them and take pride of their duties in organization. Work ethics is characterized by honesty and accountability for both the employer and the employee. Work

ethics breaks down the characteristics of a good working environment. Ethics requires that people become fair and just when dealing with others [2]. Ethics at work requires that products being generated from a company should not cause harm to the consumers and the employees need to be protected from all forms of harm in the process of making the products. The relationship between ethics and work ethics is that both call for an environment that protects others and one that protects the environment as well.

Islamic work ethics go hand in hand with an organizational commitment. A negative relationship between organizational commitment and employee turnover intention is reported [3]. However, it is observed that there is a very strong impact on how Islamic work ethics influence job satisfaction and organizational commitment [4]. Effects of job satisfaction on organizational commitment are derived from either a fair or unfair employee treatment which causes either satisfaction or employee dissatisfaction. The equity theory is applied while explaining the fair or unfair treatment of human beings.

The equity theory is based on the idea that employees are motivated by fairness, if the employees identify inequities on the basis of input and output ratios, they will adjust their input until a point of fairness is perceived [5]. Therefore, equity theory calls for a fair balance between what an employee inputs and the output received. The input is in the form of hard work, skills and enthusiasm while the expected output includes fair wages and recognition from the employer. Similarly, IWE acknowledges that if all the factors of fairness are observed, then the employees will be satisfied and more committed to their work [1, 3].

Studies by Mafini, Surujlal and Dhurup [6] reported a positive correlation between job loyalty and various measures used to show job satisfaction. Measures for job satisfaction used include creativity, teamwork, and working conditions. The three measures are in line with Maslow's hierarchy of needs [7]. The findings also showed that job loyalty improves with job satisfaction. A strong correlation was established between the number of wages provided to the airline workers and the level of job satisfaction. Factors such as quality of work life, relationship with supervisors and ability to work as a team ensured that an employee remained focused on their work hence improving their loyalty. Job satisfaction was also shown to be related to employees' perception of career mobility and promotion opportunities [8]. Other benefits like fringe benefits and intrinsic awards were found to contribute positively towards employee satisfaction.

A relationship between demographic factors and organizational commitment showed that an employee's demographics greatly influence their commitment to an organization. The more an employee remains in service, the more committed they become towards an organization. Studies on the South African airline showed that managers and supervisors are more committed to an organization compared to other workers [9]. Enactment of human resource practices and relationships with employees ensures that employees remain committed to an organization.

According to the equity theory, employees adjust their effort to a level they feel that justice and fairness is achieved [9]. Employees who are guided by the Islamic work ethics attribute their behavior based on set moral principles that allow them to distinguish wrong from right [10, 11]. They perceive the Islamic work ethics as the best work ethics in achieving fairness in an organization. The ethics are originally from Quran making it easy for most employees to correspond through the ethics as holy teachings. Therefore, this study identifies the employees' perception of Islamic work ethics on job satisfaction and organizational commitment among Saudi Arabian Airlines Employees

## **METHODOLOGY**

This research will utilize the online quantitative survey comprising of close-ended questions as the main data collection tool. The online survey will be the most effective and appropriate for the workplace environment and purpose of this study because it is quantitative in nature and fits within the research boundary capacity for the Saudi Airlines employees. The survey comprised of open-ended questions in five-point Likert scales; with the exclusion of age, gender, job designation and the period of working within the organization. The Likert five-point scales will require the employees to rank their respective feelings, perceptions, and attitudes about the topics of job satisfaction and organizational commitment guided by the Islamic principles in defining the work ethics ranging from “strongly agree” to “strongly disagree.”

### ***Survey Area***

The research will be conducted in Jeddah, Saudi Arabia to explore the presence of Islamic work ethics in the workplaces and the associated relationship with the job satisfaction and organizational among the Saudi Airlines employees.

### ***Sample Participants***

The study will gather data from 100 Saudi Airlines employees using online survey questionnaire.

### ***Instrumentation – Questionnaires***

Self-reported online questionnaires with open-ended questions will be administered to the 100 Saudi Arabian airlines employees to capture the quantitative data. As stated by Marri et al. [12], the self-reported online questionnaires always focus on the underlying attitudes of the employees within the airline working environment and how they perceive workplace is connected with their job satisfaction and organizational commitment. The questions will be simple and short to enhance the ability of the Saudi airlines employees to understand them, state their perception, express their opinions, and articulate their impressions and respective responses. The quantitative data are obtained from the social-demographic questions regarding the issues of age, gender, sickness, work cooperation, work deadlines, laziness, and work values among others and the responses will be measured using the 5-points Likert scale.

### *Ethical consideration of the Research*

The construction of this research will highly take ethical considerations into account, specifically due to the interactions proposed with the human subjects, the Saudi airlines employees. This study strictly complies with the guidelines for ethical clearance including seeking for permissions from the Saudi Arabian Airlines Human Resource Department, the managers of the workplace organization (Saudi Airlines) involved, and consent from the 100 participant Saudi airlines employees. The employees will be informed prior regarding the survey's purpose and will be guaranteed the promise of anonymity. The employees will further be instructed and guided to participate in filling the questionnaire only if they will be voluntarily willing and feeling comfortable. The instrument of research survey will collect no identifiable information for the insurance of the anonymity promised for both the project extent and future use of the data obtained regarding the perceptions of the Islamic work ethics and relationship with the job satisfaction and organizational commitment among the employees.

### **RESULT AND DISCUSSION**

A sample of 100 respondents participated in the survey questionnaire survey. The respondents are Saudi Airlines employees working within airline workplace environment located in Jeddah.

#### *Demographic of respondents*

Out of the 100 respondents, the largest percentage representing a proportion of 34% was aged between 31 and 35 years. 19% of the respondents were aged between 26 and 30 years. 15% of the respondent's ages ranged from 18 to 25 years. An additional 15% of the total respondents were aged between 36 and 40 years. 9% were aged between 40 and 45 years. The remaining is age above 45 years old. This demographic pattern indicates that majority of the sample population are the middle-aged adults.

About 72% of the 100 Saudi Airlines employees who participated in the study were the males. The gender composition respondents represented that 28% of the sample respondents were females. This demographic composition clarifies that majority of the sample population were the males.

About 56% of the respondents indicated that they occupied the managerial positions in their respective workplaces in the Saudi Airlines organization. 44% of the respondents working as the Saudi Airlines employees indicated that they were in the non-managerial positions in the organization. This indicates that majority of sample population were managers within their respective workplace environment in Saudi airlines organization.

About 51% reported that they have been working in the organization for more than 5 years. 21% of the respondents reported that they have been working in the organization for a period between 1 and 3 years. 16% of the respondents reported that they have only been working in the organization for less than 1 year. 12% of the respondents reported that they have worked in the

organization for a period of 3-5 years. This explains that majority of sample population were those with long work experience in the organization.

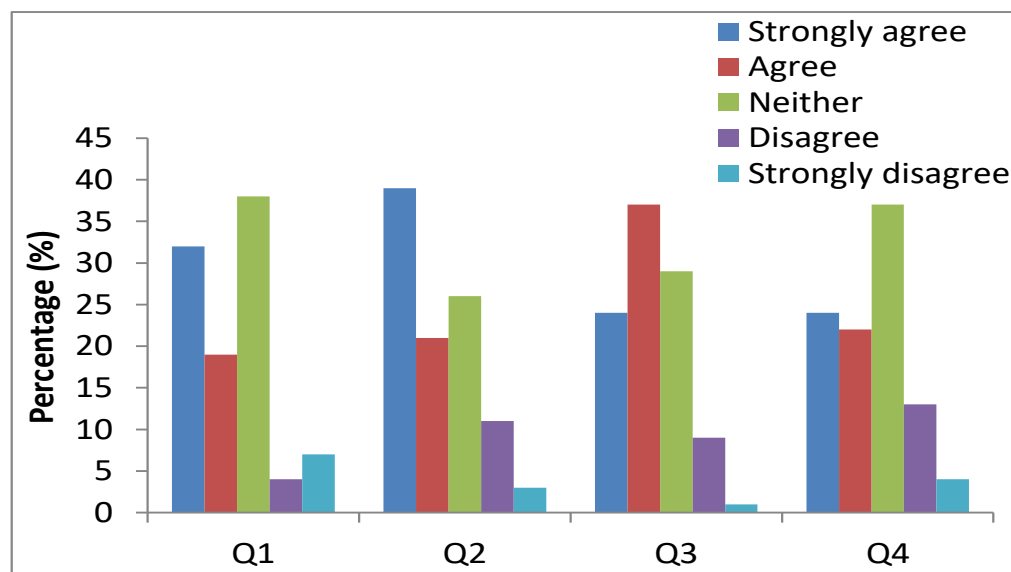
### *Islamic Work Ethics*

According Figure 1, Q1, when the respondents were asked whether would not call sick deliberately, 7% of the sample participants strongly disagree and 4% disagrees with the statement that they will not call sick deliberately. 38% of the sample population was neutral to this statement. 19% of the sample populations agree that they will not call sick deliberately and 32% strongly agree with the statement. This proves majority of the sample population will not call sick deliberately implying that there is a good and ethical working relationship between the employees and the organization management.

According Figure 1, Q2, when the respondents were asked if cooperation is a virtue in work, 3% of the sample population strongly disagrees with the statement and 11% disagrees with the statement that cooperation is a virtue in work. 26% of the sample population neither agrees nor disagrees with the statement. 21% of the sample participants agree that cooperation is a virtue in work and 39% strongly agrees with the statement. This proves that majority of the sample population adopt the culture of cooperation as a virtue in work when undertaking their duties

According Figure 1, Q3, when the sample population was asked did, they always meet their deadlines, 1% of the respondents strongly disagree with the statement and 9% disagrees with the statement that they always meet their deadlines. 29% of the sample population neither agrees nor disagrees with the statement. 37% of the sample population agrees with the statement and 24% strongly agrees with the statement that the always meet their deadlines. This indicates that majority of the employees always meet their deadlines implying that they have moral compliance to the established standards of work requirements in the organization.

According Figure 1, Q4, when the sample population was asked if laziness is a vice, 4% of the respondents strongly agreed with the statement that laziness is a vice and 13% disagrees with the statement. 37% of the respondents neither agreed nor disagreed with the statement. 22% of the sample population responded by agreeing with the statement and 24% strongly agreed with the situation that laziness is a vice. This proves that majority of the respondents consider laziness as vice implying that observe the ethical responsibility of indulging in productive engagements tailored towards fueling the realization of the organizational goals.



**Figure 1:** Respondent's Feedback on Q1 To Q4

According Figure 2, Q5, when the sample population was asked did they constantly strive at work to achieve better results, 4% of the respondents strongly disagree with the condition and 3% disagrees that they constantly strive at work to achieve better results. 30% of sample population was neutral with the condition. However, majority of the respondents, 29% agrees and 34% strongly agree that they constantly strive at work to achieve better results. This shows that the employees are motivated within the organization subsequently facilitating the achievement of the set objectives.

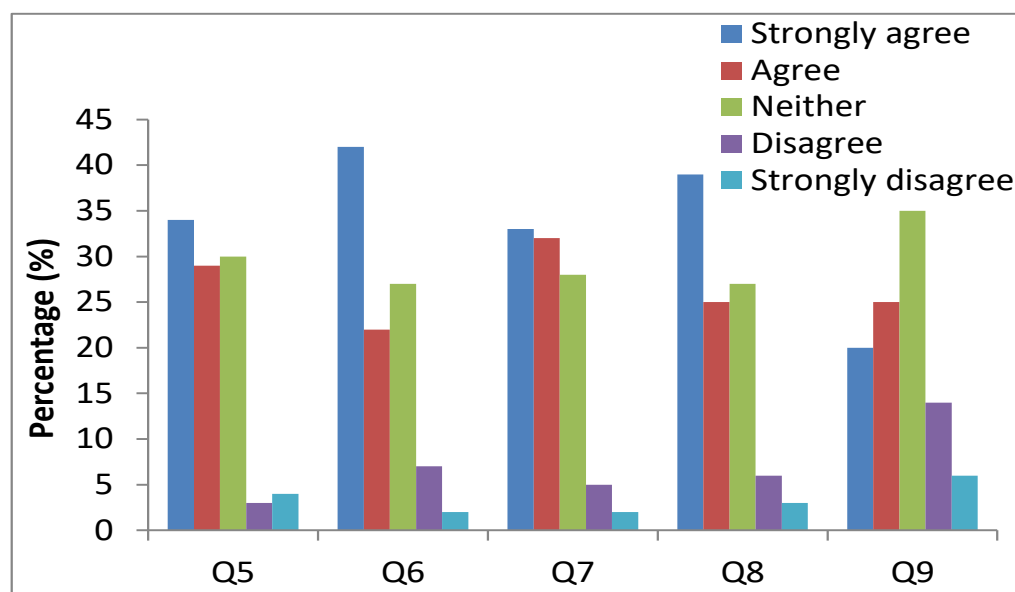
According Figure 2, Q6, when the sample participants was asked if work is an obligatory activity for every capable individual, 2% of the respondents strongly disagreed with the statement and 7% disagreed with the condition that work is an obligatory activity for every capable individual. 27% of sample employees neither agreed nor disagreed with the condition. 22% of the sample populations agreed with the condition and 42% of the respondents strongly agreed. This clarifies that majority of the employees in the organization consider work to be an ethical obligation activity.

According Figure 2, Q7, when the sample participants were asked did they always try to adhere to work values in order to guarantee success, 2% of the respondents strongly disagree and 5% disagrees with the statement. 28% of sample population was neutral at the statement. 32% of the sample population agrees and 33% strongly agrees with the statement that they always try to adhere to work values in order to guarantee success. This clarifies that the majority of the employees in the organization adhere to work values in order to guarantee the organizational success.

According Figure 2, Q8, when the sample participants were asked if creative work is a source of happiness and accomplishment, 3% strongly disagree and 6% disagrees with the condition. 27% of the respondents neither agrees nor disagrees with the condition. 25% of the sample participants agree and 39% strongly agree with the condition that creative work is a source of happiness

and accomplishment. This indicates that majority of the sample population support the idea that work is a source of happiness and accomplishment consequently reflecting their satisfaction with their jobs in the organization representing an increased commitment.

According Figure 2, Q9, when asked whether those who do not work hard often fail in life, 6% strongly disagreed and 14% disagreed with the statement. 35% of the sample population neither agreed nor disagreed with the statement. 25% agreed with the statement and 20% strongly agreed that those who do not work hard often fail in life. This confirms that majority of the employees in the organization support that idea that hard work is the key to success in life.



**Figure 2:** Respondent's Feedback on Q5 To Q9

### ***Job Satisfaction***

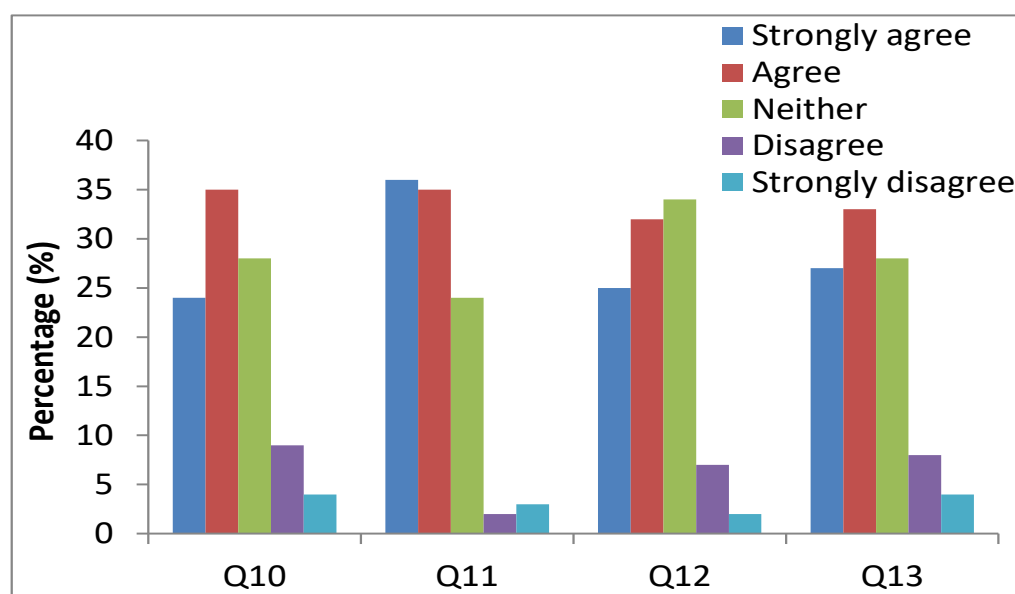
According Figure 3, Q10, when asked did their jobs give them feelings of accomplishment, 4% strongly disagreed and 9% disagreed with the statement. 28% of the sample population neither agreed nor disagreed with the statement. 35% of the respondents agreed and 24% strongly agreed with the statement. This proves that majority of the employees in the organization are satisfied with their jobs.

According Figure 3, Q11, when asked did they take pride in their jobs as well as they can, 3% of the sample population strongly disagreed and 2% disagreed with the statement. 24% of the sample participants were neither in agreement nor disagreement with the statement. 35% of the respondents agreed and 36% strongly agreed with the statement that they take their jobs as well as they can. This indicates that the sample populations are not only satisfied but are also happy with their jobs.

According Figure 3, Q12, when asked whether they are able to stay busy on the job, 2% strongly disagreed and 7% disagreed with that they are able to stay

busy on the job. 34% of the sample population neither agreed nor disagreed with the statement. 32% agreed and 25% strongly agreed that they are able stay busy on the job. This proves that majority of respondents confirmed that they have levels of satisfaction with their respective jobs in the organization.

According Figure 3, Q13, when the sample population was asked did their jobs provide them adequate opportunities to advance, 4% strongly disagreed and 8% of the respondents disagreed with the statement. 28% of the sample population neither agreed nor disagreed with the statement. 33% agreed and 27% of the sample population strongly agreed with the statement that my job provides me with adequate opportunity to advance. This clarifies that the jobs in the organization are favorable to the respondents by allowing for advancement that augments satisfaction.



**Figure 3:** Respondent's feedback on Q10 to Q13

### *Organizational Commitment*

According Figure 4, Q14, when the respondents were asked did, they feel as if the problems of the organization were their own, 6% strongly disagreed and 11% of the sample population disagreed with the statement. 33% were neutral at the statement. 22% of the respondents agreed and 28% strongly agreed with the statement that I really feel as if this organization's problems are my own. This proves that the employees have a maximum commitment to the processes and activities of the organization within which they work.

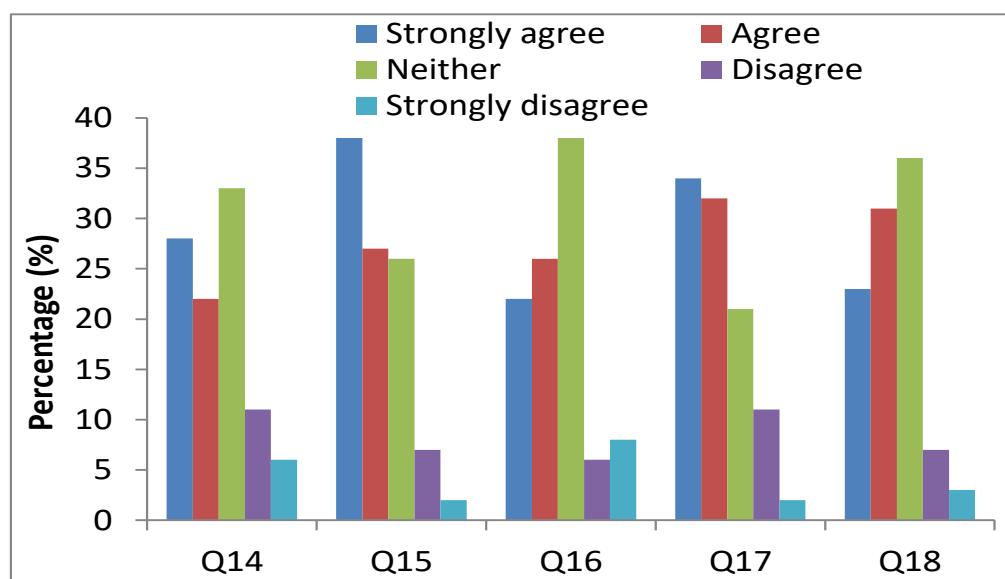
According Figure 4, Q15, 2% of the sample population strongly disagreed with the statement that I do my jobs as it is my responsibility, not because I am instructed to do and 7% disagreed with the statement. 26% of the respondents were neutral at the statement. 27% agreed and 38% strongly agreed. This clarifies that majority of the sample population have the organizational commitment to perform their duties with or without supervision and instructions.



According Figure 4, Q16, 8% of the sample population strongly disagreed with the statement that I enjoy discussing my organization with the people outside and 6% disagreed with this statement. 38% of the respondents neither agrees nor disagreed with the statement. 26% agreed and 22% strongly agreed with statement. This indicates that majority of the employees are both committed to and proud of their organization.

According Figure 4, Q17, when the sample population was asked did, they often work hard to get ahead for life, 2% strongly disagreed and 11% disagreed with the statement. 21% of the sample participants were neutral at the statement. 32% agreed and 34% strongly agreed with the statement. This confirms that majority of the employee's channel the best of the work efforts towards the accomplishment of the organizational goal to put the organizational at an additional step-forward advantage compare to the competitors proving an organizational commitment.

According Figure 4, Q18, when asked if they would be happy to spend the rest of their careers with the organization, 3% strongly disagreed and 7% of the respondents disagreed. 36% neither agreed nor disagreed with the statement. 31% of the sample population agreed and 23% strongly agreed with the statement. This shows that the employees have a firm organizational commitment since majority of them are happy to spend the rest of their careers with the organization.



**Figure 4:** Respondent's feedback on Q14 to Q18

## CONCLUSION

Based on the obtained questionnaire survey result, the Islamic work ethics have significant and positive effects on the job satisfaction and organizational commitment of the Saudi airlines employees. The positive relationship among Islamic work ethics, job satisfaction, and organizational commitment is of the implication that the when the employees within an organization have high

levels of Islamic work ethics, there are more likely to have the additional advantage of finding creative ways to overcome the challenges that might block the realization of happiness, satisfaction, and work commitment. The social, moral, and economical dimension of the Islamic work ethics provides the employees in the Saudi airline's organization with the feelings of worthiness. The feelings of worthiness strengthen the continuity and commitment to the organization. The situation is a consequent meaning that the high levels of Islamic work ethics in the organization provides the opportunity that enable the people to view work as productive and beneficial means that foster the realization of societal and personal growth both within the social and career advancement spheres rather than work being merely just being an and itself.

## REFERENCES

- Ali, A. 2001. The Islamic Work Ethic in Arabia. *The Journal of Psychology*, 126, 5, 507-519.
- Banks, S. 2016. Everyday ethics in professional life: social work as ethics work. *Ethics and Social Welfare*, 10, 1, 35-52.
- Khan, K. and Arshad, M. 2016. Impact of Islamic Work Ethics on employees' behaviour: Case of Kabul based organizations, Afghanistan. *Abasyn Journal of Social Sciences*, 9, 2, 366-375.
- Khadijah, A., Kamaluddin, N. and Salin, A. 2015. Islamic Work Ethics (IWE): A Review of Literature and Directions for Future Research. *Middle-East Journal of Scientific Research*, 23, 5, 924-931.
- Salahudin, S., Baharuddin, S., Abdullah, M. and Osman, A. 2016. The Effect of Islamic Work Ethics on Organizational Commitment. *Procedia Economics and Finance*, 35, 582-590.
- Mafini, C. and Dlodlo, N. 2014. The linkage between work-related factors, employee satisfaction and organisational commitment: insights from public health professionals. *SA Journal of Human Resource Management*, 12, 1, 1-12.
- Taormina and Gao 2013. Maslow and the Motivation Hierarchy: Measuring Satisfaction of the Needs. *The American Journal of Psychology*, 126, 2, 155.
- Kosteas, V. D., 2011. Job Satisfaction and Promotions. *Industrial Relations*, 50, 1, 174-194.
- Grobler, S. and Govender, L. 2017. Job satisfaction and organisational commitment in a South African airline. *African Journal of Hospitality, Tourism and Leisure*, 6, 2, 1-24.
- Othman, K. 2016. Work Ethics and Quality Workplace: An Observation from the Conventional and Islamic Application. *'Ulūm Islāmiyyah Journal* 17, 79-102.
- Ebrahimi, M. and Yusoff, K. 2017. Islamic Identity, Ethical Principles and Human Values. *European Journal of Multidisciplinary Studies* 6, 1, 325.
- Marri, M. Y. K., Sadozai, A. M., Zaman, H. M. F. and Ramay, M. I. 2012. The impact of Islamic work ethics on job satisfaction and organizational commitment: a study of agriculture sector of Pakistan. *International Journal of Business and Behavioral Sciences*, 2, 12, 32-45.