The Influence of Islamic Work Ethics on Organizational Commitment in Halal Cosmetic Industry: Does Job Satisfaction Matter?

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Abstract

This study investigates the influence of Islamic work ethics on organizational commitment, with job satisfaction as a moderating variable. Using a quantitative approach, data were collected from 171 employees through questionnaires and analyzed with regression and moderation analyses. The results show that Islamic work ethics positively and significantly influence organizational commitment ($\beta = 0.299$, $p<0.001$), while job satisfaction does not serve as a significant moderator ($\beta = -0.048$, $p = 0.236$). The study highlights the relevance of Islamic work ethics in enhancing employee commitment, offering insights into its application in the halal cosmetics industry. Organizations are recommended to uphold these ethical values to foster workplace harmony and productivity

Keywords: halal industry; islamic values; loyalty; behavior; muslim employees

INTRODUCTION

The increasing complexity of organizational life in modern economies requires not only technical proficiency but also ethical awareness and commitment from employees (Alomran et al., 2024; Hermanto et al., 2024). As businesses face heightened competition, stakeholder scrutiny, and internal cultural diversity, the role of ethical frameworks in guiding employee behavior has become more vital than ever. Among various ethical paradigms, Islamic Work Ethics (IWE) have gained attention for their distinctive values that promote integrity, responsibility, diligence, trustworthiness, and the view of work as a form of worship. IWE are deeply rooted in the Qur'an and the Sunnah of the Prophet Muhammad (PBUH), emphasizing moral character (akhlaq), sincerity (ikhlas), and accountability (amanah) as guiding principles in professional life (Ali, 1988; Ali & Al-Owaihan, 2008).

In Islamic organizational contexts, where ethical conduct is not only a matter of compliance but also a reflection of spiritual devotion, IWE offer a holistic framework that aligns personal faith with professional performance (Durrani & ur Rehman, 2017). Employees who internalize these values are more likely to view their work as an act of worship and moral responsibility, leading to stronger identification with organizational goals (Ahmad et al., 2019; A. J. Ali, 2010). One crucial organizational outcome that may be influenced by such ethical orientation is organizational commitment (Gheitani et al., 2019), which refers to an individual's emotional attachment, loyalty,

and involvement with their organization. Higher levels of organizational commitment are associated with reduced turnover, improved performance, and greater resilience among employees.

Several empirical studies have demonstrated a positive relationship between Islamic work ethics and organizational commitment (Yousef, 2000, 2001). These findings suggest that employees who are guided by Islamic values tend to exhibit greater loyalty and dedication to their workplace. Furthermore, Islamic ethics are often associated with increased job satisfaction, better interpersonal relations, and a harmonious work environment (Gheitani et al., 2019; Raja et al., 2020). However, limited research has examined how job satisfaction interacts with IWE to influence organizational commitment, particularly within Muslim-majority workplace contexts such as Indonesia's halal industry.

While job satisfaction is widely recognized as a driver of employee engagement and commitment, the moderating role of job satisfaction in the relationship between IWE and organizational commitment remains underexplored. The assumption is that if employees are both ethically guided and emotionally satisfied with their work, their commitment to the organization will be even stronger. However, there is little empirical evidence confirming whether this interaction holds true in real organizational settings. Most previous studies have treated job satisfaction and organizational commitment as parallel outcomes of IWE, without testing how they interact. This omission presents a significant research gap in the current literature.

Moreover, the existing literature tends to generalize findings across sectors without considering the unique cultural and operational environments of specific industries. The halal cosmetics industry, for instance, operates under strict religious guidelines and promotes a brand image that is both ethical and faith-driven (Hashim & Musa, 2014; Jusoh et al., 2017). This setting provides an ideal context for studying the relevance and effectiveness of Islamic work ethics in shaping employee attitudes. However, scholarly attention to the application of IWE in this sector, particularly in relation to organizational behavior variables such as job satisfaction and commitment, is still scarce. Therefore, an empirical investigation into this relationship would offer valuable contributions to both theory and practice.

The current study aims to fill this gap by exploring the influence of Islamic work ethics on organizational commitment, while also testing the moderating effect of job satisfaction among employees. Specifically, this study seeks to answer two central research questions: (1) Does Islamic work ethics positively influence organizational commitment? and (2) Does job satisfaction moderate the relationship between Islamic work ethics and organizational commitment?

The significance of this study is twofold. Academically, it contributes to the growing body of Islamic organizational behavior literature by introducing a moderation framework that accounts for the complex interplay between ethics and emotional workplace factors. It extends the conceptual understanding of how Islamic values influence organizational outcomes, not merely as direct predictors but also within conditional contexts. Practically, the findings are expected to inform human resource practices, especially for organizations operating within religiously influenced or value-driven sectors. Managers and HR practitioners can gain insights into how to foster a committed workforce by promoting ethical conduct, improving job satisfaction, or both. In sectors where religious and ethical values are central to brand identity, such as halal manufacturing, Islamic finance, and sharia-compliant services, this study offers evidence-based strategies to align organizational culture with employee motivation and loyalty.

LITERATURE REVIEW AND HYPOTHESES

Islamic Work Ethics (IWE) represent a comprehensive ethical framework rooted in the teachings of the Qur'an and the Sunnah of the Prophet Muhammad (PBUH) (A. Ali, 1988; Clercq et al., 2018). These ethics emphasize fundamental moral values such as honesty, integrity, responsibility, diligence, mutual support, and justice, all of which are intended to guide Muslims in both their personal and professional lives. Unlike secular work ethics that often emphasize performance outcomes or productivity alone, IWE adopt a value-centric and spiritually motivated approach,

placing greater importance on intentions, ethical conduct, and accountability to God (Allah) (Murtaza et al., 2016; Wisker & Rosinaite, 2016). Employees are expected to uphold not only professional standards but also religious commitments in their work environments.

At the core of IWE is the idea that work is not merely an economic activity but also a form of worship (ibadah), provided it is performed with sincerity and in accordance with Islamic principles (Kumar & Rose, 2012; Wisker & Rosinaite, 2016). This belief encourages Muslims to maintain balance between worldly responsibilities and spiritual obligations, promoting both individual excellence and collective well-being. According to Ali (1988), the core elements of Islamic Work Ethics include integrity, loyalty, professionalism, independence, discipline, and trustworthiness, all of which contribute to a positive organizational climate and sustainable employee behavior. IWE discourages unethical practices such as dishonesty, deception, and exploitation, and instead promotes cooperation, social justice, and accountability, making it an ideal foundation for value-driven management systems (Javed et al., 2019; Sarwar & Abugre, 2013).

Parallel to IWE, job satisfaction has emerged as a vital component in understanding employee behavior and organizational performance (Aung et al., 2023; Chi et al., 2023). Job satisfaction refers to the extent to which employees experience positive feelings or attitudes toward their jobs, shaped by a variety of factors including fair compensation, career advancement opportunities, alignment with organizational values, working conditions, relationship with supervisors, and emotional fulfillment (Aziri, 2011; Tietjen & Myers, 1998). Satisfied employees are more likely to be committed, motivated, and engaged, which enhances productivity and reduces turnover (Vieira et al., 2023). In organizational contexts where ethical values are deeply embedded, such as Islamic institutions, job satisfaction may not only result from material incentives but also from alignment between one's personal values and organizational culture.

Organizational commitment, meanwhile, is commonly understood as the psychological bond an employee forms with their organization (Sow, 2015). It encompasses three dimensions: affective commitment (emotional attachment), continuance commitment (awareness of the costs of leaving), and normative commitment (a sense of obligation to remain) (Alomran et al., 2024; Ly, 2024). High levels of organizational commitment often translate into greater willingness to exert effort, lower absenteeism, longer tenure, and higher performance. Employees who are committed to their organizations typically exhibit behaviors that align with organizational goals, take pride in their membership, and actively participate in the growth and sustainability of the enterprise.

Several empirical studies have investigated the relationships among Islamic Work Ethics, job satisfaction, and organizational commitment. Research conducted in various contexts has shown that IWE positively correlates with both job satisfaction and organizational commitment (Gheitani et al., 2019; Hayati & Caniago, 2012; Yousef, 2000). These findings suggest that employees who perceive their work environment as ethical, fair, and spiritually rewarding are more likely to be satisfied with their jobs and committed to their organizations. IWE appears to foster not only outward compliance but also intrinsic motivation, leading to voluntary and sustained employee engagement.

Despite these insights, there remains a notable gap in the literature concerning how job satisfaction might act as a moderating variable in the relationship between Islamic Work Ethics and organizational commitment. Most studies to date have treated job satisfaction and commitment as parallel outcomes of IWE, without exploring whether job satisfaction can strengthen or weaken this relationship under varying organizational conditions. Moreover, research examining this relationship in the context of the halal industry, an industry that operates under Islamic principles and serves a value-conscious consumer base, remains particularly limited. Given the moral emphasis inherent in halal operations, understanding the dynamics between IWE, satisfaction, and commitment in this sector is both timely and essential. This setting reflects not only operational excellence but also a value-based organizational philosophy. Employees working in halal industries are likely to encounter ethical expectations that align with Islamic teachings, making the role of IWE especially salient in shaping their attitudes and behaviors.

Accordingly, the present study seeks to fill these theoretical and empirical gaps by examining the influence of Islamic Work Ethics on organizational commitment, while testing the moderating role of job satisfaction. In doing so, the research aims to uncover whether ethical orientation alone is sufficient to build strong organizational commitment, or whether this relationship is contingent upon the employees' emotional experiences and satisfaction levels in the workplace. By integrating the concepts of ethics and satisfaction, this study aims to offer a more nuanced understanding of what drives organizational commitment in value-driven work environments.

Through this integrative framework, the research contributes to a richer understanding of Islamic organizational behavior, providing insights for both academics and practitioners on how to build ethically robust and emotionally supportive workplaces. In particular, it offers practical guidance for managers operating in halal-certified industries, Islamic institutions, or any organization seeking to harmonize religious values, employee well-being, and organizational success.

Hypothesis Development

Islamic Work Ethics (IWE) refers to a set of moral principles derived from the Qur'an and Hadith that emphasize sincerity, hard work, honesty, and responsibility in the workplace. According to Ali (2005), IWE promotes a sense of purpose and encourages employees to contribute positively to their organizations. Meanwhile, organizational commitment, defined as the psychological attachment an employee feels towards their organization (Allen & Meyer, 1993; Herscovitch & Meyer, 2002), is influenced by employees' value systems (Cohen, 2007). When employees embrace IWE, they are more likely to feel aligned with organizational goals, demonstrate loyalty, and show a willingness to exert extra effort, thereby enhancing their organizational commitment (Udin et al., 2022; Yousef, 2001). Hence, the study proposes:

H1: Islamic work ethics positively influence organizational commitment

Job satisfaction can be conceptualized as an affective state that influences how employees interpret and act upon their ethical values at work (Dormann & Dieter Zapf, 2001; Tietjen & Myers, 1998). When individuals are satisfied with their job, they are more likely to internalize ethical principles such as sincerity, honesty, and responsibility espoused in Islamic Work Ethics (Aflah et al., 2021; Asutay et al., 2022; Hassan et al., 2016; Hayati & Caniago, 2012). In this sense, job satisfaction provides the emotional reinforcement that transforms ethical orientation into sustained commitment. Conversely, when satisfaction is low, even ethically oriented employees may experience frustration or disengagement, weakening the link between their moral beliefs and their loyalty to the organization (Yousef, 2001). From a social exchange perspective (Blau, 1964), satisfied employees perceive that their organization reciprocates their ethical and moral conduct through fair treatment and supportive work conditions; this perception strengthens their sense of obligation and attachment to the organization. Therefore, job satisfaction may act as a boundary condition that determines whether the positive influence of Islamic Work Ethics on organizational commitment is amplified or diminished.

H2: Job Satisfaction moderates the relationship between Islamic work ethics and organizational commitmentH2: OS negatively affects JS

METHODS

This study employed a quantitative research approach with a cross-sectional survey design to investigate the relationship between Islamic Work Ethics (IWE) and organizational commitment, as well as the potential moderating role of job satisfaction. The quantitative method was selected to enable objective measurement, statistical analysis, and generalizability of findings across a defined population. Cross-sectional surveys are particularly effective for capturing a single point in time of perceptions and attitudes at a specific point in time, which aligns with the objective of this study, to assess employees' ethical orientations, satisfaction levels, and organizational attachment within the

current organizational context.

The study was conducted at a halal cosmetics manufacturing company located in Indonesia. As suggested by Eisenhardt and Graebner (2007), this focused approach was intentionally adopted to control for variations in organizational culture and management practices, thereby ensuring a more homogeneous environment in which the influence of Islamic work ethics could be observed with greater internal validity.

The target population consisted of 300 full-time employees who work in various departments including production, quality control, logistics, human resources, and administration. These employees were considered appropriate respondents as they engage daily with the organizational culture and policies shaped by Islamic values, and their insights are essential for evaluating the study constructs.

To determine a representative sample from the population, the Slovin's formula was used and resulted in 171 sample. Data were collected through a structured self-administered questionnaire, which was distributed both in hardcopy and digital formats, depending on respondent accessibility and preference.

All items were measured on a 5-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). The construct of Islamic Work Ethics (IWE) was operationalized using six items (Cronbach's alpha = 0.690), adapted from Ali (1988). The items assessed respondents' perceptions of ethical dimensions such as honesty, integrity, loyalty, discipline, responsibility, and sincerity. Organizational commitment was measured using six items (Cronbach's alpha = 0.781) adapted from (Meyer & Allen, 1991). The items addressed various dimensions of commitment including loyalty, identification with organizational values, willingness to remain with the organization, and emotional attachment. Job satisfaction, the moderating variable, was assessed through six items (Cronbach's alpha = 0.801) adapted from (Spector, 1997). The scale captured employees' satisfaction with aspects such as salary and benefits, career development, relationship with superiors, emotional fulfillment, and ethical alignment with organizational values. All constructs exceed the acceptable threshold of 0.60 for exploratory research (Hair et al., 2010), indicating a satisfactory level of reliability.

All items were pre-tested with a pilot group of 20 employees from the target company to ensure clarity, relevance, and face validity. Minor revisions in language and structure were made based on respondent feedback to enhance comprehensibility without altering the core meaning of the items. The finalized questionnaire was then administered over a period of two weeks, with follow-up reminders to improve response rates. Ultimately, all 171 distributed questionnaires were returned and found usable for analysis. The unusually high response rate (100%) was achieved because the data collection process was fully supported by the company's management, who formally endorsed the research and facilitated access to all eligible employees during working hours. Participation was conducted on-site in small group sessions, ensuring that all questionnaires were distributed and collected immediately after completion. Respondents were also assured of anonymity and confidentiality, which helped to minimize social desirability bias and nonresponse issues.

Table 1. Respondent Profiles

Characteristic		Frequency	Percentage
Gender	Male	90	52,60%
	Female	81	47,40%
Age	18-24	12	7%
	25-31	31	18,10%
	32-38	30	17,50%
	39-45	34	19,90%
	> 45	64	37,40%

	Permanent Employees	140	81,90%
Position	Contract Employees	20	11,70%
	Outsourcing	11	6,40%
	Less than 1 Year	6	3,50%
Length of Work	1-3 Years	24	14%
	4-6 Years	21	12,30%
	More than 6 Years	120	70,2
	Elementary School	2	1,20%
	Junior High School	27	15,80%
Education	Senior High School	88	51,40%
	Diploma	26	15,20%
	Bachelor	27	15,80%
	Master	1	0,60%

Source: The authors' analysis

RESULT AND DISCUSSION

The regression analysis conducted in this study revealed a statistically significant and positive relationship between Islamic Work Ethics (IWE) and organizational commitment (β = 0.358, p = 0.000), thereby providing empirical support for Hypothesis 1 (H1). This indicates that employees who internalize and practice Islamic work ethics, characterized by values such as honesty, integrity, responsibility, and sincerity, tend to exhibit a higher level of psychological attachment and loyalty to their organization. These findings align with previous studies conducted by Asutay et al. (2022) who affirmed the role of religiously grounded ethical principles in enhancing employee engagement and organizational allegiance. The presence of IWE appears to foster not only ethical conduct but also intrinsic motivation, which in turn encourages employees to remain committed and to view their work as a form of religious and moral obligation.

Table 2. T-Test Result

Model	Unstandardized Coefficients		Standardized Coefficients	Sig.
	B	Std. Error	Beta	
1(Constant)	3.467	1.532		.025
IWE	.358	.059	.313	.000

a. Dependent Variable: Organizational Commitment

Table 3. Reliability and Convergent Validity

Construct	Composite Reliability (CR)	Average Variance Extracted (AVE)	Cronbach's Alpha (α)
IWE	0.795	0.394	0.684
OC	0.844	0.476	0.771
JS	0.86	0.51	0.807

Table 4. Key Paths Results

Effect	B	SE	t	p	95% CI (Lower)	95% CI (Upper)
IWE → OC	0.299	0.053	5.598	<0.001	0.193	0.404
IWE × JS → OC	-0.048	0.04	-1.189	0.236	-0.128	0.032

Table 5. Discriminant Validity (Fornell-Larcker Criterion)

Construct	IWE_Score	OC_Score	JS_Score
IWE_Score	0.628	0.545	0.382
OC_Score	0.545	0.690	0.726
JS_Score	0.382	0.726	0.714

In contrast, the results from the moderation analysis revealed that job satisfaction did not significantly moderate the relationship between Islamic work ethics and organizational commitment (β = -0.048, p = .236). The interaction effect between IWE and job satisfaction failed to reach statistical significance at the 5% level, leading to the rejection of Hypothesis 2 (H2). In other words, although job satisfaction independently contributes to employees' positive workplace attitudes, it does not appear to strengthen or weaken the impact of Islamic work ethics on their organizational commitment within the context of this study.

This outcome is particularly intriguing as it challenges some assumptions in contemporary human resource management literature. One plausible explanation is that the employees at the company may be driven more by ideological alignment with Islamic principles than by emotional gratification or material satisfaction derived from their job roles. In such cases, the sense of commitment to the organization is likely rooted in moral conviction or spiritual identity, which transcends temporary feelings of job satisfaction or dissatisfaction. The Islamic perspective treats work as a form of worship (ibadah), suggesting that employees who embrace this worldview may remain committed regardless of whether they feel satisfied with tangible aspects of their job, such as compensation, supervision, or working conditions.

Moreover, it is also possible that job satisfaction, although important in its own right, is not the most suitable moderating variable in this model. Other contextual or psychological factors, such as leadership style, perceived organizational justice, or organizational culture, might serve as stronger moderators and better explain the dynamics between Islamic ethical orientation and employee commitment.

CONCLUSION AND SUGGESTION

This study set out to investigate the influence of Islamic Work Ethics (IWE) on organizational commitment and to assess whether job satisfaction moderates this relationship among employees. The findings provide clear evidence that IWE significantly and positively affect organizational commitment, confirming that ethical values rooted in Islamic principles, such as sincerity, integrity, responsibility, and discipline, play a crucial role in fostering employees' psychological attachment to their organization. However, contrary to the proposed hypothesis, job satisfaction was found not to significantly moderate the relationship between IWE and organizational commitment. This suggests that employees' commitment in this context may be primarily driven by ideological or

spiritual alignment with the organization's ethical values, rather than by affective responses to job conditions.

The implications of this study are twofold. First, it underscores the importance of embedding Islamic work ethics into the core of organizational culture, particularly in Muslim-majority workplaces or industries aligned with halal values. Organizations that successfully cultivate an ethical environment grounded in shared religious values may enhance employee commitment, reduce turnover intentions, and create a more cohesive workforce. Second, while job satisfaction is generally viewed as a critical factor in employee retention and performance, this study suggests that it may not always serve as a moderator in value-driven contexts. Therefore, managers and HR practitioners should recognize the potential of ethical frameworks, especially those with religious underpinnings, as a strategic tool for sustaining long-term employee loyalty and engagement.

Despite its contributions, this study is not without limitations. The research was conducted in a single company within the halal cosmetics packaging industry, which may limit the generalizability of the findings to other sectors or organizational contexts. Additionally, the cross-sectional design restricts the ability to make causal inferences or observe changes in employee attitudes over time.

Future research should consider extending the scope of this study by including multiple organizations across diverse industries and geographical regions to increase external validity. Longitudinal studies could also be employed to capture the evolution of employee commitment in relation to changing ethical climates or job satisfaction levels over time. Moreover, future researchers are encouraged to explore alternative moderating or mediating variables, such as leadership style, perceived organizational justice, or employee engagement, that may more effectively capture the mechanisms through which IWE influence organizational outcomes. Employing qualitative methods such as interviews or focus groups may also provide deeper insights into how employees internalize and interpret Islamic work ethics in their professional lives. Through these directions, a more holistic understanding of ethical and religious influences in the workplace can be achieved.

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