IJER © Serials Publications
11(3), July-Dec. 2014: 699-709
ISSN: 0972-9380

Moderation Effects of Organizational Commitment of Islamic Work Ethic Influence to the Attitudes Toward Organizational Change

Arifuddin, Andi Kusumawati, Muallimin & Rahmawaty

Abstract: *Accounting is moral and discursive practices (not connected to each other), it concerns the moral dimension (ethical) of individuals (accountant). accounting is the practice of transformation that has strong potential to change everything in the world, make a difference for its presence or absence, and affect the life experiences of other individuals. For example, the discourse of cost and standard variants, budgets, profit, return on investment and others are clearly an accountant's creation that influences in building human subjectivity. the purpose of this research is to analyze the moderating effect of organizational commitment on the influence of Islamic work ethics of attitudes in organizational changes. The population in this study involves all government accountants who worked in the Financial Audit Board in the region of Sulawesi and East Kalimantan. From the test results above, it can be concluded that Organizational Commitment is not moderator variable between Islamic work ethic to the attitudes toward cognitive organizational changes but it is moderator variable between Islamic work ethic to the attitudes toward effective and behavioral organization changes. Given that the interaction coefficient is negative, then the character of organizational commitment moderator is strengthening moderator. It means that the higher the organizational commitment the stronger the influence of Islamic work ethic to the attitudes toward effective and behavioral organization changes.*

Keywords*: Organizational Commitment, Islamic Work, Organizational Change*

1. INTRODUCTION

Organizational commitment with its various correlations (such as job satisfaction, job infolepment, job performance) has received much attention for a number of researchers (such as Allen & Meyer, 1990; Aranya & Jacobson, 1975; Begley & Cjazka, 1993; Benkhof 1997 a, 1997 b; Cohen, 2000; Dunham *et al.*; 1994; Keller, 1997; Knoop 1995; Meyer *et al.*,1993; Mowday *et al.*, 1979; Porter *et al.*, 1971; Shore & Wayne, 1993; Steers 1977). Nevertheless, the role of organizational commitment that serves as a mediator for the relationship between work ethic (especially Islamic work ethic) and the attitudes toward the changes is still rarely found in literature.

* University of Hasanudin, Indonesia

Work ethic and its relationship with the organizational commitment, job satisfaction, and the variables of individuals and organizations have received a lot of attention in literature (for example Abbousi, 1990; Aldag & Brief, 1975; Beutel & Brenner, 1986; Blood, 1969; Elizur *et al.*, 1991; furham & Rajamanicam, 1992; Jones 1997; Kidron, 1978; Oliver, 1990; Putti *et al.*, 1989; Wayne 1989; Yavas *et al.*, 1990). However, the relationship between Islamic work ethic and the attitudes toward the organization changes, either directly or indirectly, has not been sufficiently addressed in literature. Article 1 section (2) about ethic code of Indonesian accountant mandates for every member to maintain the integrity and objectivity in conducting their duties about the quality or excellence of services given. Khomisyah and Indriyantoro (1997) state that by maintaining integrity an auditor will act honestly and firmly without pretension. Meanwhile, by maintaining his/her integrity, he/she will act fairly without being influenced by any pressure or any demand of certain sides or personal importance.

The duty of an auditor is to face dilemma situation, in which besides having to be obedient to the leaders where he/she works, he /she must also face the society demand to give an honest report (fairness) so that there will be much ethic violations. In conducting his/her duties, an auditor must also be guided with the ethic that has been established by his/her religion. One of the ethics based on religion is the Islamic work ethic. According to Ahmad Janan Asifudin (2004) work ethic in Islamic perspective serves as a guidance from a belief that is sourced from Islamic faith, which serves as basic life attitude that is related to work so that Islamic work ethos paradigm can be developed.

Islamic work ethic emphasizes on cooperation in work and consultation is considered as the way to overcome obstacles and avoid mistakes. Social relationship at workplace is encouraged to fulfill individual's needs and to achieve the balance of individual's personal and social life. Besides working hard continuously to fulfill individual's responsibility, competition is also motivated to increase the quality, Islamic work ethic suggests that life without work is meaningless, and participation in economic activities is a must. In addition, as what is stated by Ali (1986), Moslem is one of the most influential factors that has formed Arabian value systems today. Ahmad (1996) in Yosef stresses that Moslem is one of the most influential powers in Arabian world, which from and regulate individual's and group's attitude and point of view.

In this case Francis (1990) seems to prioritize the importance of the role of individuals (accountant) as a moral agent in the ethics discourse and accounting practices. According to him, accounting is moral and discursive practices (not connected to each other), it concerns the moral dimension (ethical) of individuals (accountant). This is because accounting is the practice of transformation that has strong potential to change everything in the world, make a difference for its presence or absence, and affect the life experiences of other individuals. For example, the discourse of cost and standard variants, budgets, profit, return on investment and

others are clearly an accountant's creation that influences in building human subjectivity. Based on the background stated above, the purpose of this research is to analyze the moderating effect of organizational commitment on the influence of Islamic work ethics of attitudes in organizational changes.

2. LITERATURE REVIEW

2.1. Islamic Work Ethic

Said Mahmud (1995) states that basically, Islamic work ethic is the production value that helps in shaping the special features of Islamic work ethos characteristic. Besides that Said Mahmud (1995) states that there are two absolute requirements of a job to be classified as a pious charity, namely (1) *husnul fa'illiyah*, which comes from the sincerity intention of the perpetrator, (2) *husnul fi'illiyah*, meaning that the job has a value of goodness; the goodness is based on criteria established by the *syara*, *prophet sunna*, or common sense. Besides being the requirement of good deeds as mentioned above, both of them also becomes the basis for Islamic work ethic and spirit that are typical. With this context, there are at least three ethical principles (1) sincere in accepting destiny, (2) enforcing proportionality, (3) obeying the norm consciously.

Ahmad Janan asifudin (2004) states that a work ethic in an Islamic perspective is defined as the production of a creed which is sourced from the system of the Islamic faith, which serves as fundamental attitudes related to work, so the paradigm of Islamic work ethic can be built. While the characteristics of Islamic work ethic are extracted and formulated based on the concept of (1) work is a realization of creed, (2) work is based on science, (3) work is conducted to imitate the attitudes of the Divine and follow the instructions. Related to the beliefs and teachings of Islam as a source of Islamic work motivation, conceptually Islam is based on the teachings of revelation that cooperate with any sense, which is the sense of religion or religious work.

Islamic work ethic is a syari'an hint that any job or any work should be conducted as well as possible to support personal life, family, and the people that need helps. The work value according to Islamic views is comparable to compulsory *amaliah* value. Thus, positive work of profane is also a religious duty. Islam can accept an individual's act that has certain profession or field of work and prioritizes his/her profession and field of work rather than perform *sunnah amaliyah-amaliyah.* However, it should be noted that the work conducted is based on religious motivations and his/her activities should not make him/her abandon the compulsory or mandatory acts of worship. Ahmad Janan Asifudin (2004).

2.2. Organizational Commitment

Porter, Mowday, *et al.*, (1982) in Astri Fitria (2003) define organizational commitment as a relative strength of individuals in identifying his/her involvement in the part of

organization. This is characterized by three things, which are: the acceptance of the values and goals of the organization, the readiness and willingness to strive earnestly on behalf of the organization, and the desire to maintain the membership in the organization (becomes the part of the organization).

Steers (1985) defines organizational commitment as a sense of identification (the beliefs in the values of organization), engagement or involvement (the willingness to try best for the sake of the organization), and loyalty (the desire to remain a member of the related organization) that is stated by an employee to the organization. Steers suggests that organizational commitment is the condition where the employees are very interested in the goals, the values, and the objectives of the organization. The commitment to the organization means more than just formal membership because it involves the attitude of loving the organization and the willingness to try the best for the sake of the organization in achieving the goals.

2.3. Attitudes toward Organization Changes

Robbins (1996) stated that the change is the process of making something into something else. Planned change is the change activity that is intentionally conducted and is goal-oriented. The goals of the planned change are: (1) the changes ought to improve organization ability to adapt in the changes and in the environment; (2) changes ought to change employees' attitudes.

There are three examples of organization changes that have major implication to the management of human resources dan that are very likely to last long in 21st century: (a) the ongoing changes in the direction of consumer-focused strategy and overall quality, (b) organizational restructuring and the continued effort to corporate downsizing and layoffs, and (c) the initiative to respond to the demands of an increasingly various workforce Schuler and Jackson (1997).

The discussion of these organizational changes is associated with the development of the organization (organizational development). Organizational development is a collection of planned change interventions (planned change), which is built on the values of humanistic-democratic, which seeks to improve organizational effectiveness and the welfare of employees. Robbins (1996).

3.   RESEARCH METHODOLOGY

The population in this study involves all government accountants who worked in the Financial Audit Board in the region of Sulawesi and East Kalimantan. Because the number of accountants is not exactly known by the researchers, the pattern of sampling in this study is the purposive sample selection (purposive sample), which is a non-probability sample that adapts to the certain criteria (consideration) Cooper and Emory (1999). Based on the selection and sample size as disclosed above, the population taken in this study is 100 people, with an estimated sample of 50 people from public accountant and 50 government accountant, with the hope of a response rate of over

60%, where the accountants that have worked in Financial Audit Board with respondents criteria of Muslim, and having been working for at least one year.

Data were collected by using a survey method using questionnaire; this method is a method of collecting primary data sourced from respondents' answers to several questions about the Islamic work ethics, organizational commitment and attitudes toward organizational change Indriantoro and Supomo (1999).

The analysis technique in this research is the Moderator Regression Analysis that tests the direct influence and interaction of attitudes on organizational changes.

Figure 1: Research Test Instrument
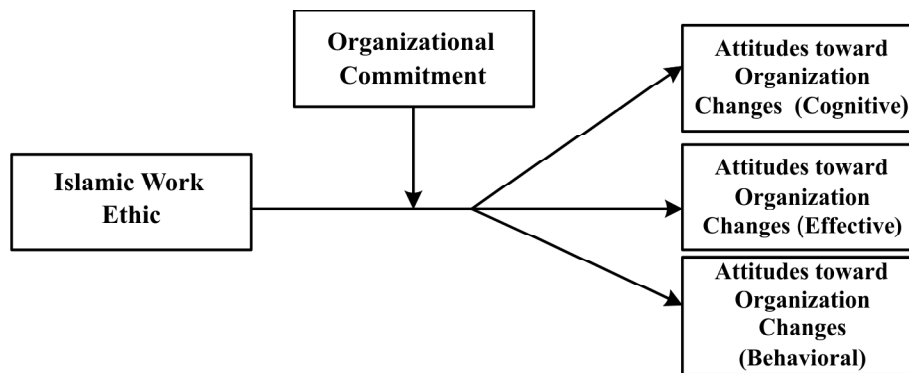
4. RESULTS AND DISCUSSION

4.1. Test Instrument Research

Validity test is conducted using Pearson product moment. If the validity value is greater than 0.3, then the instrument is valid. The results of the validity test of each instrument can be seen in Table 1 as follows:

Table 1
Validity Test Results

Variable	Indicator	Correlation	Explanation	Variable	Indicator	Correlation	Explanation
Islamic Ethics	EI.1	0.527	Valid	Continuous	CC0 9	0.554	Valid
	EI.2	0.626	Valid	Commitment	CCO 10	0.841	Valid
	EI.3	0.573	Valid		CCO 11	0.744	Valid
	EI.4	0.539	Valid		CCO 12	0.816	Valid
	EI.5	0.555	Valid		CCO 13	0.832	Valid
	EI.6	0.678	Valid		CCO 14	0.324	Valid
	EI.7	0.574	Valid		CCO 15	0.220	Tidak Valid
	EI.8	0.599	Valid		CCO 16	0.516	Valid
	EI.9	0.354	Valid	Attitudes	CPO 1	0.274	Tidak Valid
	EI.10	0.764	Valid	toward	CPO 2	0.144	Tidak Valid

contd. table 1

Variable	Indicator	Correlation	Explanation	Variable	Indicator	Correlation	Explanation
	EI.11	0.422	Valid	Organization	CPO 3	0.095	Tidak Valid
	EI.12	0.577	Valid	Changes	CPO 4	0.088	Tidak Valid
	EI.13	0.654	Valid	Cognitive	CPO 5	0.062	Tidak Valid
	EI.14	0.631	Valid		CPO 6	0.000	Tidak Valid
	EI.15	0.651	Valid	Attitudes	APO 7	0.614	Valid
	EI.16	0.666	Valid	toward	APO8	0.594	Valid
	EI.17	0.610	Valid	Organization	APO 9	0.699	Valid
Affective	ACO 1	0.549	Valid	Changes	APO 10	0.664	Valid
Commitment	ACO 2	0.574	Valid	Affective	APO 11	0.694	Valid
	ACO 3	0.313	Valid		APO 12	0.750	Valid
	ACO 4	0.613	Valid	Attitudes	BPO 13	0.703	Valid
	ACO 5	0.837	Valid	toward	BPO14	0.463	Valid
	ACO 6	0.379	Valid	Organization	BPO15	0.734	Valid
	ACO7	0.823	Valid	Changes	BPO 16	0.653	Valid
	ACO 8	0.783	Valid	Behavioral	BPO17	0.442	Valid
					BPO 18	0.748	Valid

Source: Appendix (processed data, 2014)

Based on Table 1 above, it can be seen that all indicators on not the whole variables are stated to be valid because the correlation values > 0.30. Therefore, not all indicators can be used for the future studies.

In this study the reliability test uses Cronbach's alpha coefficient. The test results are stated to be reliable if the value is greater than 0.6 (Malhotra, 1992 in Solimun, 2010). Reliability test result of each variable is shown in Table 2.

Table 2
Reliability Test Results

Variable	Alpha Cronbach	Explanation
Islamic Ethics	0.884	Reliable
Affective Commitment	0.844	Reliable
Continuous Commitment	0.840	Reliable
Attitudes toward Organization Changes (cognitive)	0.867	Reliable
Attitudes toward Organization Changes (affective)	0.909	Reliable
Attitudes toward Organization Changes (behavioral tendency)	0.869	Reliable

Source: Appendix (processed data, 2014)

Based on Table 2 it can be seen that the Cronbach alpha values> 0.6 in all indicators. It means that the instrument in this research is valid and reliable. Therefore indicators in this study can be used for further analysis.

4.2. Regression Analysis

The classical assumption test underlying the regression analysis includes normality test, multicollinearity, and heteroscedasticity. The normality test uses the plots of

normal probability graph; it is known that the Figure shows the points that spread along and around the diagonal line. These results support the histogram graph that shows that the regression model has a normal distribution. The non-multicollinearity test shows VIF value for all variables <10 so that the assumption of the absence of multicollinearity meets. The assumption test of Non-heteroscedasticity uses the plot graph between the predicted value of the dependent variable (dependent) of audit judgment (Ktask_R), which is *ZPRED* with its residual *SRESID* it is obtained that the graph results show that there is no clear pattern as well as the spreading points above and below the number 0 on the y-axis and thus it is concluded that heteroscedasticity does not meet or occur.

4.2.1. *Moderation Effects of Organizational Commitment of Islamic Work Ethic Influence on the Attitudes toward Organization Changes (cognitive)*

The following is the complete test results of moderation effects of organizational commitment on Islamic work ethics on the attitudes toward organizational changes (cognitive). The following table presents the results of hypothesis testing on the direct effect and interactions effect.

Figure 2: Moderation of Organizational Commitment of Islamic Work Ethics on the Attitudes toward Organizational Changes (cognitive)
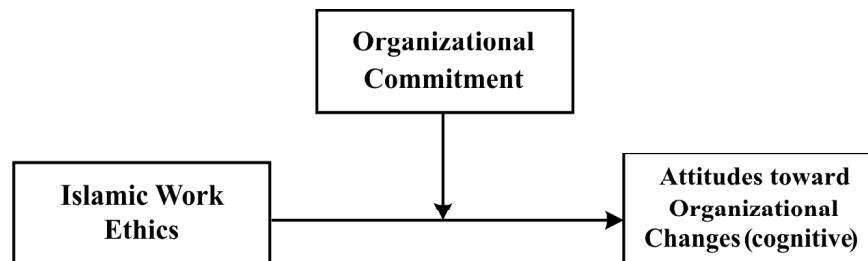

Table 3
Moderation of Organizational Commitment of Islamic Work Ethics on the Attitudes toward Organizational Changes (cognitive)

Relationship Between Variables	Coefficient	P-value	Explanation
EKI $\rightarrow$ CPO	0.444	0.000	Significant 5%
KO $\rightarrow$ CPO	0.552	0.001	Significant 5%
EKI*KO $\rightarrow$ CPO	0.211	0.070	Not Significant 5%

Source: Primary Data Processed, 2014

The analysis results in Table 3 analyze the interaction coefficient of 0.211 with sig value of 0.070> 0.05 so it cannot be said that the Organizational Commitment is not moderator variable between Islamic Work Ethic on the attitudes toward organization changes (cognitive).

4.2.2. *Moderation Effects of Organizational Commitment of Islamic Work Ethic Influence on the Attitudes toward Organization Changes (effective)*

The following is the complete test results of moderation effects of organizational commitment of Islamic work ethic on the attitudes towards organizational changes (effective).

Figure 3: Moderation of Organizational Commitment of Islamic Work Ethics on the Attitudes toward Organizational Changes (effective)
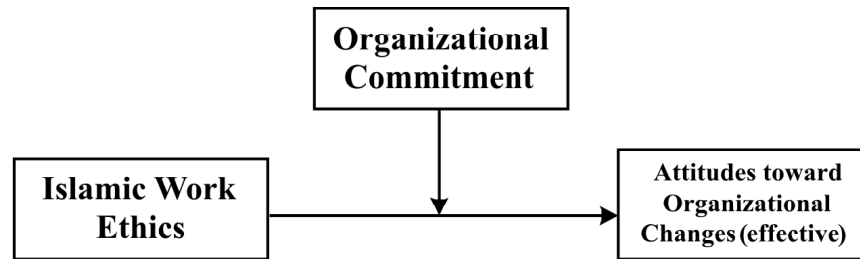

Table 4
Moderation of Organizational Commitment of Islamic Work Ethics on the Attitudes toward Organizational Changes (effective)

Relationship Between Variables	Coefficient	P-value	Explanation
EKI → APO	0.670	0.000	Significant 5%
KO → APO	0.754	0.000	Significant 5%
EKI*KO → APO	0.432	0.000	Significant 5%

Source: Primary Data Processed, 2014

The analysis results in Table 4 analyze the interaction coefficient of 0.432 with sig value of 0.000 <0.05 so it can be said that the Organizational Commitment is a moderator variable between Islamic Work Ethic influence on attitudes towards effective organization changes. Given the interaction coefficient is positive then the character of the moderation of organizational commitment is strengthening moderation. It means that the higher the organizational commitment the stronger the Islamic ethic influence to the attitudes toward effective organizational changes.

4.2.3. *Moderation Effects of Organizational Commitment of Islamic Work Ethic Influence on the Attitudes toward Organization Changes (behavioral)*

The following is the complete test results of moderation effects of organizational commitment on Islamic work ethic on the attitudes toward organizational changes (behavioral).

**Figure 4: Moderation of Organizational Commitment of Islamic Work Ethics on the
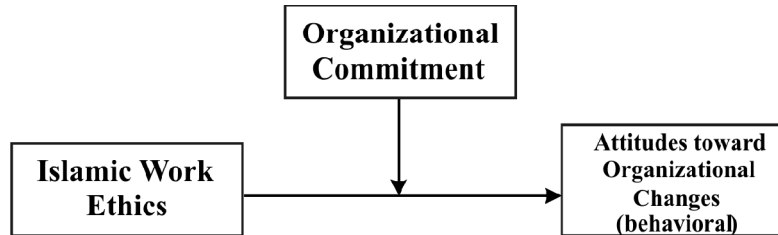Attitudes toward Organizational Changes (behavioral)**

Table 5
**Moderation of Organizational Commitment of Islamic Work Ethics on the Attitudes
toward Organizational Changes (behavioral)**

Relationship Between Variables	Coefficient	P-value	Explanation
EKI → BPO	0.543	0.000	Significant 5%
KO → BPO	0.682	0.000	Significant 5%
EKI*KO → BPO	0.331	0.001	Significant 5%

Source: Primary Data Processed, 2014

The results of the analysis in Table 5 shows that the interaction coefficient is 0.331 with sig value of 0.001 <0.05 so it can be said that the Organizational Commitment is a moderator variable between Islamic Work Ethic influence on attitudes toward behavioral organization changes. Given the interaction coefficient is negative then the character of organizational commitment moderation is strengthening moderation. It means that the higher the organizational commitment the stronger the influence of Islamic work ethics to the attitudes toward behavioral organizational changes.

5. CONCLUSION

From the test results above, it can be concluded that Organizational Commitment is not moderator variable between Islamic work ethic to the attitudes toward cognitive organizational changes but it is moderator variable between Islamic work ethic to the attitudes toward effective and behavioral organization changes. Given that the interaction coefficient is negative, then the character of organizational commitment moderator is strengthening moderator. It means that the higher the organizational commitment the stronger the influence of Islamic work ethic to the attitudes toward effective and behavioral organization changes.

References

Ahmad Janan Asifudin, (2004), *Etos Kerja Islami.* (In Indonesian) Universitas Muhammadiyah Surakarta.

Ahmad, Komarudin. (1996), Dasar-dasar Manajemen Investasi (In Indonesian). Jakarta : Rineka Cipta.

Ali, Abbas, (1986), *"Scaling an Islamic Work ethic" The Journal of Social Psychology*, Vol. 128 (5): 575-583.

Aranya, N. and Jacobson, D. (1975), "An empirical Study of theories of organizational an occoupational commitment". *The Journal of Social Psychology*, 97 (1), 1, 15-22.

Astria Fitria, (2003), "Pengaruh etika Kerja Islam Teradap Sikap Akuntan dalam Perubahan Organisasi dengan Komitmen Organisasi sebagai Variable Intervening". (In Indonesian). *Jurnal Manajemen akuntansi dan Sistem Informasi.*

Begley, T. M. and Czajka, J. M., (1993), "Panel analysis of the moderating effects of commitment on job satisfactions, intent to quit, and health following organizational change". *Journal of Applied Psychology*, 522-6.

Benkhoff, B, (1997), *"Disentangling organizational commitment: the danggers of the OCQ for research and policy".* Personel Review, b, 26(1/2),114-31.

Cohen, S., Gottlieb, B., & Underwood, L. (2000), Social relationships and health. In S. Cohen, L. Underwood, & B. Gottlieb (Eds.), Measuring and intervening in social support (pp. 3–25). New York: Oxford University Press.

Cooper, Donald R., and C. William Emory, (1999), *Metode Penelitian Bisnis.* Jilid 1 edisi ke lima penerbit Erlangga Jakarta.

Dunham, R., Grube, J., and Castaneda, M., (1994), 'Organizational commitment: the utility of an integrative definition'. *Journal of Applied Psychology.* 79, 3, 370-380.

Francis Jere R, (1990), After Virtue? Accounting as a Moral and Discursive Practise". Accounting, Auditing and Accountability. Journal Vol. 3 (3; 5).

Indriantoro (1997), "Pengaruh Orientasi Etika terhadap Komitmen dan Sensitivitas Etika Auditor Pemerintah di DKI Jakarta" (In Indonesian). *Journal Riset Akuntansi Indonesia.* Vol. 1 Januari 13-28.

Keller, K. L. (1997), Market Management 12th Ed. Jakarta: PT Indeks.

Khomsiyah dan Nur Indriantoro. (1997), "Pengaruh Orientasi Etika terhadap Komitmen dan Sensitivitas Etika Auditor Pemerintah di DKI Jakarta". *Journal Riset Akuntansi Indonesia.* Vol. 1 Januari hal. 13 – 28.

Knoop, Robert, (1995), *"Relatinsships among Joh Involvement, Job Satisfaction and Organizational Commitment for nurse". The Journal of Psychology* 129(6). Pp. 643-649.

Meyer, Jhon P, Natalie JJ Allen and Natalie A Smith, (1990), *"Commitment to Organizations and Accouption Ethical Behavioral A Review and implicationsfor future research".* Behavioral Accounting research: Foundations and Fountier. Edited by. Vicky Amold and Steve G Sutton, American accounting Assosiation.

Meyer, Jhon P, Natalie JJ Allen and Natalie A Smith, (1993), *"Commitment to Organizations and Accouption Ethical Behavioral A Review and implicationsfor future research".* Behavioral Accounting research: Foundations and Fountier. Edited by. Vicky Amold and Steve G Sutton, American accounting Assosiation.

Mowday, R., Porter, L. and Durbin, R. (1979), Unit performance, situational factors and employee attitudes in spatially separated work units. Organizational Behavior and Human Performance, 12, 231-248.

Nur Indriantoro dan Bambang Supomo, (1999), *Metodologi Penelitian Bisnis Untuk Akuntansi dan Manajemen.* (In Indonesian). BPFE. Jogyakarta.

Porter, L.W.,Crampon, W. & Smith, F. (1971), Organizational commitment and managerial turnover: A longitudinal study. Organizational Behavior and Human Performance, 15, 8798.

Porter, L.W.; Steers, R.M.; Mowday, R.T.; & Boulian, P.V. (1982), Organizational commitment, job satisfaction, and turnover among psychiatric technicians. *Journal of Applied Psychology*, 1974, 59, 603-609.

Robbins, Stephen, (1996), *Perilaku Organisasi; Konsep, kontroversi, aplikasi* (In Indonesian), Prenhallindo, Jakarta.

Said Mahmud, (1995), *Konsep Amal Saleh dalam Al qur'an.* (In Indonesian) Disertasi IAIN (Sunan Kalijaga yogyakarta).

Schurrell, Randall S and Susan E Jackson, (1997), *Manajemen Sumber Daya Manusia Menghadapi Abad ke 12".* (In Indonesian) Edisi ke-6 jilid 1. Erlangga Jakarta.

Shore, l. & Wayne, S. (1993), Commitment and employee behavior: comparison of affective commitment and continuance commitment with perceived organizational support. *Journal of Applied Psychology*, 78, 5, 774-780.

Solimun, (2010), *Pemodelan Persamaan Struktural Pendekatan PLS Dilengkapi pembahasan variabel Moderator.* (In Indonesian) Program Studi Statistika FMIPA, Program Doktor Ilmu Manajemen FE Universitas Brawijaya.

Steers, R. M. (1985), Antecedents and outcomes of organizational commitment. Administrative Science Quarterly, 1977, 22, 46-56.