

THE ISLAMIC WORK ETHICS BASED HUMAN RESOURCES PERFORMANCE IMPROVEMENT OF CIVIL SERVANTS IN SEMARANG REGENCY

Roy Ardani Muhammad^{1*}, Moch. Zulfa^{2*}

* Affiliation:
^{1,2} Master Program of
Management of Sultan
Agung Islamic University
Semarang

Abstract:

The primary purpose of this research is to investigate and examine the effect of affective commitment and learning orientation on human resources performance through Islamic work ethic, and to propose an empirical model to investigate such correlations. A total of 164 respondents at the Civil Servants of Semarang Regency completed questionnaires on affective commitment, learning orientation, Islamic work ethic, and human resources performance. Results from structural equation modeling based AMOS 18.0 confirmed that affective commitment and learning orientation were positively related to Islamic work ethic and human resources performance; whereas Islamic work ethic was not related to human resources performance.

Keywords: Affective commitment, Learning orientation, Islamic work ethic, Human resources performance

INTRODUCTION

In the management of an institution requires high workforce and work motivation. Expert personnel are shaped by education with the provision of knowledge, skills, values and attitudes. The process is carried out formally and non-formally. Life insight is one of the motivational factors that lie in the ways of human life, the invention of technology and the abilities (Lupiyoadi, 2004).

Each institution needs personnel who have the creativity, perseverance and skills to manage it so that the goal of the institution is achieved. The success of an institution is not solely determined by the number of available Human Resources, but also determined by the quality of Human Resources itself.

In recent years, the Government is considered less optimal in providing services to the community. This is evidenced by the number of public reports related to public services. This is evidenced by the increasing complaints of the public that complained about the public service of the Government. Community appraisal on Government performance is performed by the less professional human resource (PNS). Public demand on the needs of excellent service needs to be supported with a bureaucratic image that is competent in serving the community. Human resources, especially civil servants are strategic

assets to realize good governance. Structuring of Government apparatus resources should be more emphasized on improving performance and reviving the image of government apparatuses as “public servants”. Furthermore, civil servants are also directed to the implementation of basic tasks and functions (Job Description) in governance which emphasizes more on transparency, accountability and attention to the eradication of corruption, collusion and nepotism (KKN).

According to the evaluation on the performance accountability of Government Agencies in 2015-2016 which has been implemented by the Ministry of Administrative Reform and Bureaucratic Reform of the Republic of Indonesia, the overall value of performance accountability evaluation of the Government of Semarang Regency showed an increase, but in the performance component decreased quite significantly as shown in Table 1.1. It is considered less synergic to the Bureaucracy Reform Program and Mental Revolution which are currently being promoted by President Joko Widodo. So it becomes a record that must be considered by the Government of Semarang Regency in synergizing Bureaucratic Reform Program and Mental Revolution.

Table 1.1

Result of performance Accountability Evaluation in Government of Semarang Regency 2016

Assessed Components	Quality	Score In 2015	Score In 2016
a. Performance Planning	30	13,19	16,63
b. Performance Measuring	25	6,07	8,47
c. Performance Reporting	15	9,77	10,34
d. Internal Evaluation	10	2,95	3,88
e. Performance Attainment	20	15,03	9,02
Evaluation Result Score		47,02	48,34
Performance Attainment		C	C

(Source: KemenPAN-RB)

Based on the phenomenon, efforts needed to improve the performance of civil servants in the Government of Semarang regency. With the role of affective commitment, learning orientation and Islamic work ethic, it is expected that civil servant performance will increase. Therefore, the researcher is interested to develop a model of Islamic work ethics based human resources performance improvement in Government of Semarang Regency. The problem in this research is how to improve Islamic work ethic based human resources performance .

LITERATURE REVIEW

Performance

Performance is an achievement of work, ie a comparison between the actual work with the established standard of work (Judge et al., 2001). While Bernardin and Russel (in Achmad S Ruky, 2001) defined “performance is a record of the results obtained from a particular job or activity function over a period of time”.

Wexley and Yukl (2005) defined performance as “the way an employee feels about his or her job”. Which means that performance is employees’ way in feeling himself or

his job. Furthermore Stephen Robins in Rambat Lupiyoadi (2004) stated that performance is created when individual needs are met and related to the degree of likes or dislikes associated with employees is a common attitude that has been owned by employees who are closely related to the rewards that they believe in them receive after making a sacrifice. Mc. Cormick and Tiffin in Suharto (2005), suggested variables that affect performance, namely:

- 1) Individual variable, which consists of education, experience, age, gender, experience, motivation, physical condition, personality and attitude.
- 2) Situational Variables, which include:
 - a) Physical factors in the work, which concern the work system, working conditions, equipment in work, workplace settings, noise levels, lighting and temperature.
 - b) Social factors, including organizational policies, types of training and experience, rewards or compensation systems and the social environment.

Islamic Work Ethics

Iwan Triyuwono (2000) argued that “Islamic work ethic is expressed in the form of shari’ah comprising the Qur’an, As Sunnah, Ijma and Qiyas”. Furthermore Beekun and Badawi (2005), said that basically Islamic work ethic is an emission of a value that helped form a character of islamic work ethic. Because as a part of morality, it must be developed against the two pillars, the first pillar is the relationship between man with God, the Creator (mu’amalah ma’al khaliq) and the second pillar is the relationship between humans with other living things (mu’amalah ma’al khalq).

The concept of Islamic work ethics comes from the Qur’an, as the Prophet Muhammad said, that hard work causes sin to be forgiven and that no one eats better food than the food produced from his working. Allah SWT said which means:”And Say:” Work thou, then Allah and His Messenger and the believers shall see thy work, and ye shall be returned unto the (God) Who knows of the unseen and the real, and then proclaim unto you what have you done. “(Surah At-Taubah: 105).

The Islamic work ethic is based on four key concepts, namely business, competition, transparency and responsible behavior (Judge, 2012). The concept implies that in realizing business activities, it is not executed in ways of violating ethics, but business will develop if it is implemented based on ethical principles. According to Branker in Hansen and Andersen (2008), there are ten values identified and described by Josephson in Teaching ethical Decision Making and Principle Rationing. The ten values are: 1). Honesty 2). Integrity 3). Hold promise 4). Loyalty (fidelity). 5). Fairness. 6). Caring for others. 7). Respect for others 8). Responsible citizenship 9). Pursuit of excellence 10). Accountability.

Islamic work ethics affect the behavior of a person in the work, because with the Islamic work ethic will create a stim ulus to a positive work attitude of a person, which then work attitude will produce more profitable results, for example high commitment and dedication , hard work, and work attitude. It can be seen from the honest attitude and can be trusted in carrying out the duty, trust in carrying out the work and work smart, so as to carry out the work effectively and efficiently (Judge, 2012)

Affective Commitment

According to Sheldon in (Meyer and Allen, 1997), affective commitment is an attitude to organizations that is related to one's identity in the organization. While Mowday, Definition of affective commitment according to Porter and Steers in (Meyer and Allen, 1997) affective commitment is the relative power within the individual to identify with an organization and engage in it. Meyer and Allen (1997) provide an understanding of affective commitment as an emotional bond of employees to the organization, and employee involvement in the organization because they want it.

Commitment is a willingness to be loyal to what is responsible. Similarly, it can be said that commitment encourages behavioral change / behavior that leads to improve performance (Slater et al., 2008). When someone has committed, then someone will lead to have loyalty and improve the ability of a person through the organization. With a skill and competence, it will make it easier for the person to adapt to the situation. Similarly for the employees, with strong commitment, they will be encouraged to work better.

A Researcher, Andreas Budihardjo (2013) proved that affective commitment and learning orientation have a significant effect on employee performance. Similarly, other research conducted by Kun Yu (2016) showed that affective commitment affects performance.

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H1: If affective commitment is higher, so the human resources performance is higher.

H2: If affective commitment is higher, so the Islamic work ethics are higher.

In a research conducted by Kumar and Rose (2012) have an opinion that work ethics is a way that can be selected to dig a business well. Ethics is a whole what to do and what not to do. Employees who have a work ethic is an employee who always try and not easily give up if experiencing a failure and always try to take advantage of every time there to achieve a goal.

Islamic work ethics affect the behavior of a person in the work, because with the Islamic work ethic will create a stimulus to a positive work attitude of a person, which then work attitude will produce more profitable results, for example high commitment and dedication high, hard work and work attitude. It can be seen from the honest attitude and can be trusted in carrying out the duties, mandate in carrying out work and work smart, so as to carry out the work effectively and efficiently (Judge, 2012). Therefore in this study the proposed hypothesis is:

H3: If the Islamic work ethics are higher, so the performance of human resources is higher.

Learning Orientation

Huber (2003) defines learning orientation as a development of a new science, derived from an in-depth process of information processing, which has the potential to influence organizational behavior. There are 4 (four) constructs related to organizational learning, that is

1). Knowledge acquisition is a process for obtaining information. 2). Information distribution is related to how the information is to be disseminated. 3). Information interpretation is about how deepens understanding of an information. 4). Organizational memory is how information is stored and used for the future. Also in the study Sinkula (2002) raises three phenomena in the learning orientation are: organizational values, processing behavior. Information and action within an organization that develop construction commitment to learning, shared vision, open-mindedness, information generation, information dissemination and dynamic programs.

Meanwhile, Tohidi and Jabbari (2012), organizational learning prioritizes the use of a learning process at the individual, group and organizational level to organize organizational change into a variety of ways that can increase stakeholder satisfaction. In this context it emphasizes the importance of the relationship between individual learning by stating that the organization mainly learns from the members of the organization, so that individual learning and organizational learning can not be separated. This is reinforced by Sinkula (2002) who stated that there is a positive correlation between high learning process becomes very important in creating competitive advantage in a company.

Learning orientation is one of the factors that affect the performance because the members of the organization always the spirit to continue to learn and update knowledge, so that the formation of learning culture in the organization. With the process of learning actively at the individual level, there will also be organizational learning, the organization will automatically obtain information and process the information into new knowledge.

Marquardt (2013) argued that in order to achieve and maintain competitive advantage in a rapidly changing business environment, organizations must be able to improve their learning capacity. Learning orientation is a desire in an organization to develop the organization to be better so as to follow the development of the environment and the times.

The empirical findings by Wang and Lo (2003) suggested that organizational learning also has a positive influence on competitiveness competencies. This is supported by Chaston and Badger (1999) who said that organizational learning can be interpreted as an antecedent of competitiveness in an organization.

In the Qur'an Surah Al-Mujadilah verse 11, Allah said which means: "Undoubtedly God will exalt those who believe among you and those who are given knowledge of several degrees. And Allah is the Knower of what you do (Surah Al-Mujadilah: 11). Therefore the hypothesis proposed in this study:

H4: If the learning orientation is higher, so the Islamic work ethics are higher.

H5: If the learning orientation is higher, so the Human Resources performance is higher.

Based on literature review, the theoretical framework in this research is as follow:

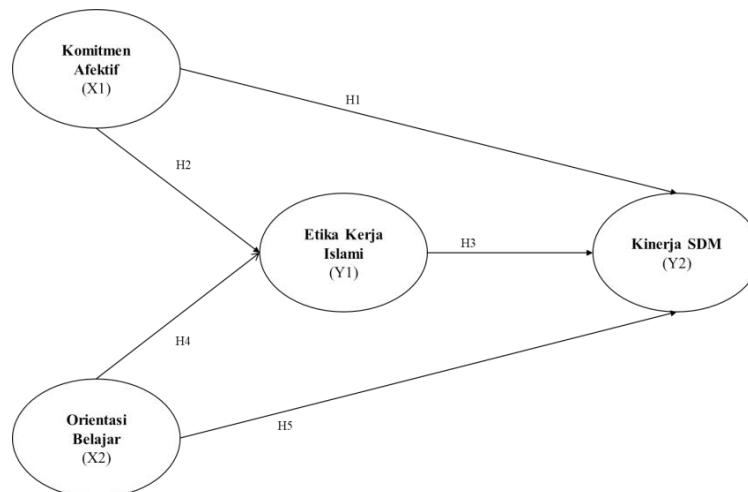


Figure 1
Empirical Research Model

RESEARCH METHODS

The type of research used in this study was “Explanatory research” or research that is explanatory, meaning that this research emphasizes on the correlation between research variables by testing the description hypothesis contains description but the focus lies in the correlation between variables.

The population in this study were all civil servants (PNS) in 6 (six) Regional Boards in Semarang Regency with 280 people. The sampling technique in this study used proportional sampling, is a technique in determining the sample of research by considering the considerations of elements or categories in the study population (Sugiyono, 2010) and it was obtained 164 people.

The primary data collection method in this study was conducted by distributing the relevant questionnaires to the respondents. Questionnaires were distributed using Likert scale with scores of 1 to 5 with a choice of answers such as: strongly disagree, disagree, neutral, agree, and strongly agree.

The quantitative data obtained in the study was statistically processed using The Structural Equation Modeling (SEM) with AMOS 18.00 software package. SEM is a model that allows testing of a more complex circuit or network model (Gozali, 2004).

RESEARCH RESULTS

Data Analysis

1) Data Normality

The test results of data normality shown by The AMOS 18.00 that the value of Critical Ratio (c.r) skewness value showed a normal distribution because the value is below 2.58 (Ghozali, 2004).

2) Data Outliers

The result of mahalanobis distance by AMOS 18.00, with degree of freedom value = 49 at significance level of $p < 0.05$, so that mahalanobis distance value $(49,05) = 66.34$. Therefore

it can be seen that all data observations had mahalanobis distance value under 66.34 which means that the research data used had met the requirements; there were no multivariate outliers.

3) Multicollinearity and Singularity

Based on the output of determinant of sample covariance matrix by AMOS program 18.00 that was 0.002 which is close to zero, it can be concluded that in this research there was no multicollinearity and singularity.

4) Residual Testing

The prescribed residual value was + 2.58 at the 5% significance level (Hair, Joseph et al., 1992). The result of AMOS program preparation 18.00 showed that in this study there was no residual value exceeding 2.58.

5) Model Feasibility Testing

The result of model test showed that there was conformity with data or fit to the data used in the research. This was evidenced by Chi-square, Probability, RMSEA, GFI, AGFI, CMIN / DF, TLI, and CFI were within the expected range of values. This can be seen in Figure 2 and Table 2 below:

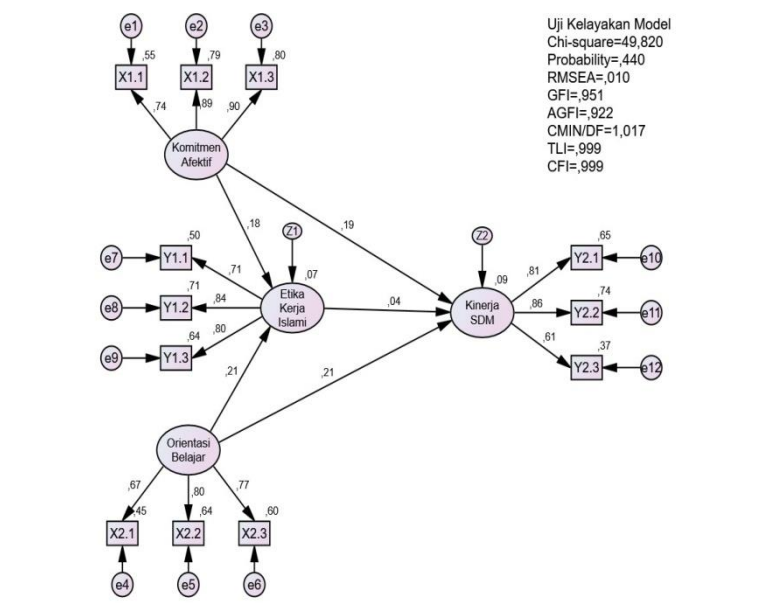


Figure 2
 Full Models of HR Performance

Table 1.2
Model Feasibility Testing Index

No.	Goodness of Fit Index	Cut off Value	Result	Remark
1	X ² Chi-square	Expected small	49,82	Good Fit
2	Probability	≥ 0.05	0,44	Good Fit
3	RMSEA	≤ 0.08	0,01	Good Fit
4	GFI	≥ 0.90	0,951	Good Fit
5	AGFI	≥ 0.90	0,922	Good Fit
6	CMIN/DF	≤ 2.00	1,017	Good Fit
7	TLI	≥ 0.95	0,999	Good Fit
8	CFI	≥ 0.95	0,999	Good Fit

Source: Processed Primary data (2017)

Hypothesis Testing

Based on the calculation through model test analysis of Structural Equation Modeling, Critical Ratio (C.R) or t test is as follows:

Table 2
Critical Ratio Value (t test)

			Estimate	S.E.	C.R.	P	Remark
Islamic Work Ethics	<---	Affective Commitment	,200	,101	1,981	,048	accepted
Islamic Work Ethics	<---	Learning Orientation	,205	,096	2,147	,032	accepted
HR Performance	<---	Islamic work ethics	,039	,084	,459	,647	rejected
HR Performance	<---	Affective commitment	,189	,091	2,081	,037	accepted
HR Performance	<---	Learning orientation	,184	,085	2,152	,031	Accepted

Source: Processed Primary data (2017)

a. The Influence of Affective Commitment to Human Resources Performance

The first hypothesis proposed in this study was “If the affective commitment is higher, so the performance of human resources is higher”. Based on Table 3, the estimation parameters of affective commitment to HR performance showed significant positive results with Critical Ratio (C.R) = 2.081 or C.R > 1.967 at 5% significance level. With the coefficient of 0.189 (18.9%) means the effect of affective commitment to HR performance included in medium criteria category (Klane, 2002 in Widodo, 2013). Thus, the first hypothesis proposed in this study is If the affective commitment is higher, so the performance of human resources is **accepted**.

The results of hypothesis testing showed that affective commitment (with indicators of liking and loyalty to the organization, acceptance of organizational goals and values, and willingness to maintain membership) can significantly improve HR performance (with indicators of work quality, quantity of work, and timeliness) of Civil Servants in Semarang District. This means that, to improve the performance of human resources in Semarang regency, it is necessary to build the loyalty of human resources to survive and stay in the organization.

To understand better the correlation between affective commitment and employee performance, Meyer and Herscovitch (2001) distinguished employee behavior into two forms, focal behavior and discretionary behavior. In the minds of employees, focal behavior clearly describes what to do if they are committed to the organization. While discretionary behavior refers to the extra effort beyond what is described in the formal task of the organization. When individuals are committed to organizational entities, they will develop an understanding of what they need to do to achieve organizational success.

Meyer et al. (2006) further indicated that employees with affective commitment are more likely to experience autonomy in the workplace because they are highly motivated, based on a deep desire for the organization than just cost avoidance. As a result, employees tend to consider their work to be intrinsically motivated and more willing to consider alternative ways to improve performance (Lam, 2012). The results of this study are in line with studies conducted by Lam and Liu (2014); Semedo et al. (2016), which proved that affective commitment had a significant positive effect on employee performance.

b. The Influence of Affective Commitment on Islamic Work Ethics

The second hypothesis proposed in this study was “If the affective commitment is higher, so the Islamic work ethics is higher”. Based on table 3, the estimation parameters of affective commitment influence on Islamic work ethic showed significant positive result with Critical Ratio (C.R) = 1,981 or $C.R > 1,967$ at 5% significance level. With a coefficient of 0.200 (20%) means that the influence of affective commitment to Islamic work ethics belongs to the medium criterion category (Klane, 2002 in Widodo, 2013). Thus, the second hypothesis proposed in this study is that if the affective commitment is higher, then the Islamic work ethics are **accepted**.

The result of hypothesis testing proved that affective commitment (with indicators of liking and loyalty to the organization, acceptance of organizational goals and values, and willingness to maintain membership) could positively improve the Islamic work (with trustworthy / reliable indicators, shiddiq / honest, and fathonah / smart) of Civil Servants in Semarang District. This means that, the nature of trust and honesty of human resources in Semarang regency can be realized well when the employees accept and uphold the values and common goals that have been agreed in the organization.

Affective commitment refers to the extent to which the individual emotionally attaches, identifies, and engages in the organization. Individuals with strong affective commitment will act more ethically in the interests of the organization because they have benefited from the action. They will also adjust to organizational goals and feel positive about the organization. On the contrary, Individuals with low organizational affective commitment will focus on fulfilling their individual goals and ambitions (De Baerdemaekera and Bruggemana, 2015).

Previous studies in Islamic management literature have found a link between organizational commitment and Islamic management styles. For example, Yousef (2001) who identified the Islamic work ethics found that Islamic work ethics serve as a moderator between organizational commitment and job satisfaction in cross-cultural contexts. Similarly in testing Islamic work ethics in Kuwait, Ali and Al-Kazemi (2007) found that there was a positive correlation between Islamic loyalty and work ethic among managers in Kuwait.

c. The Influence of Islamic Work Ethics on Human Resources Performance

The third hypothesis proposed in this study is: “If the Islamic work ethics are higher, so the performance of human resources is higher”. Based on table 3, the estimation parameters of Islamic work ethics influence on HR performance showed insignificant results because Critical Ratio (C.R) = 0.459 < from 1.967 at 5% significance level. Thus, the third hypothesis proposed in this study is If the Islamic work ethics are, then the performance of human resources is **rejected**.

The result of hypothesis testing showed that the Islamic work ethics (with reliable / trustworthy, honest, and fathonah / smart) indicator could not improve HR performance (with indicator of work quality, work quantity, and timeliness) of Civil Servants in Semarang Regency.

Empirical evidence also showed that the leader in an organization less emphasizes on strengthening the Islamic work ethics. When employees are able to perform well in accordance with SOPs, this is already well regarded by the leader, although the reality of the performance completion process does not conform to Islamic ethical standards of work.

Furthermore, the leader also has not been able to provide exemplary example for subordinates related to the completion of work. Leader can only see the work without regard to the process of achieving that performance. This further leads to a high power distance between leader with subordinates, since subordinates are only judged by their work, not a general contribution to the organization.

The results of this study were different from the research conducted by Hayati and Caniago (2012) which concluded that Islamic work ethics had a significant influence on the performance of human resources. Similarly Ali and Al-Owaihan (2008); Kumar and Rose (2012); Rizk (2008); Rokhman (2010) provided empirical evidence that Islamic work ethics had a significant influence on various outcomes in the workplace such as performance and organizational innovation capabilities.

d. The Influence of Learning Orientation on Islamic Work Ethics

The fourth hypothesis proposed in this study is “If the learning orientation is higher, so the Islamic work ethics are higher”. Based on table 3 that the estimation of the influence of learning orientation on Islamic work ethics showed a significant positive result because the value of Critical Ratio (C.R) = 2.147 > from 1.967 at 5% significance level. With a coefficient of 0.205 (20.5%) means that the influence of orientation on Islamic work ethics was included in the category of medium criteria (Klane, 2002 in Widodo, 2013). Thus, the fourth hypothesis proposed in this study was If the orientation of learning is higher, then the islamic work ethics are **accepted**.

The result of hypothesis testing proved that learning orientation (with indicators always want to learn new working methods, continually improving competence, and responsiveness to change) could positively improve the Islamic work ethics (with trustworthy, honest, honest and fathonah / smart) of Civil Servants in Semarang Regency. This means that, curiosity and continuous learning can encourage intellectual ability and intelligence of human resources in Semarang regency.

The learning orientation reflects the tendency of people to constantly seek and update their current knowledge to combine it with new knowledge to face the future. Individual learning is a dialectical process consisting of people's access to new knowledge and their ability to assimilate the new knowledge in their current collection of knowledge (Joy and Kolb, 2009).

Learning theory shows that the tendency to acquire new knowledge and then integrate that knowledge into existing knowledge sets to improve the ability to deal with uncertain problems and situations (Honig, 2004). Learning orientation can serve as a key driver that changes the behavior of individuals to learn continuously so as to find new solutions to deal with existing problems. People may become more learning-oriented when they face the need to perform challenging tasks or when they are encouraged by others to update their current knowledge.

The issue of learning orientation has gained considerable attention among academics and business practitioners because the learning orientation plays an important role in encouraging the application of Islamic work ethics for business success. The Islamic principles conferred by God, supplemented by all the details of life and reflect the acceptance of men to surrender to God, so that they have the right attitude towards themselves, the world, and everything (Laeheem and Baka, 2010).

e. The Influence of Learning Orientation on Human Resources Performance

The fifth hypothesis proposed in this study was "If the orientation of learning is higher, the performance of human resources is higher". Based on table 3, the estimation parameter of learning orientation influence on HR performance showed significant positive result because Critical Ratio (C.R) = 2.152 > from 1.967 at 5% significance level. With a coefficient of 0.184 (18.4%) means the effect of orientation on HR performance included in medium criteria category (Klane, 2002 in Widodo, 2013). Thus, the fifth hypothesis proposed in this study was If the orientation of learning is higher, then the performance of human resources is **accepted**.

The result of hypothesis testing proved that learning orientation (with indicator always want to learn new working method, continually improving competence, and responsive to change) could positively improve HR performance (with indicator of work quality, work quantity, and timeliness) Civil Servant in Semarang Regency. This means that, the desire to learn continuously and try new methods in work can encourage the achievement of performance quality in Semarang regency.

Organizations with a high learning orientation have a positive perspective on long-term success through continuous exploration and experimentation. Exploration involves employee motivation to understand future potential, resource investment opportunities, and dedication to improve and develop competencies that will drive organizations more effectively in the future. The organizations with the high learning orientation will not ignore the current situation, but consider these circumstances by sustainable efforts through the development of skills, competencies, and management of potential resources to face challenges and achieve future success (Che-Ha et al., 2014).

Organizations committed to learning orientation consider learning as one of the important factors for organizational survival, thereby continually encouraging and motivating

employees to continue their learning activities (Calantone et al., 2002). The organizations with high learning orientation committed to have higher innovation performance. Several studies have proved this, including Tohidi and Jabbari (2012) indicating that commitment to learning orientation has a significant influence on administrative innovation, technical innovation, and employee performance in Electricity companies in Brazil.

CONCLUSION

The statistical test results on the 5 hypotheses proposed in this study are as follows:

1. The results of testing the first hypothesis proved that affective commitment could significantly improve the performance of human resources in Semarang regency. This means that, to improve the performance of human resources (PNS) in Semarang regency, it is necessary to build the loyalty of human resources to survive and stay in the organization.
2. In the second hypothesis test result was found that affective commitment could increase significant Islamic work ethics of civil servants in Semarang regency. This means that the nature of trust and honesty of human resources (PNS) in Semarang regency can be realized well when the employees accept and uphold the values and common goals that have been agreed in the organization.
3. The results of testing the third hypothesis proved that Islamic work ethics could not improve the performance of human resources in Semarang regency. This means that the application of honesty cannot be used as the main benchmark to encourage the achievement of higher performance in Semarang regency.
4. On the results of the fourth hypothesis testing found that learning orientation could improve positively significant Islamic work ethics of civil servants in Semarang regency. This means that, curiosity and continuous learning can encourage intellectual ability and intelligence of human resources (PNS) in Semarang regency.
5. On the results of the fifth hypothesis testing found that learning orientation could improve positively significant performance of human resources in Semarang regency. This means that, the desire to learn continuously and try new methods in work can encourage the achievement of quality performance in Semarang regency.

Managerial Implication

The results of this study had implications on managerial policies are as follows:

- 1) With regard to affective commitment variables, organizations should pay attention to the welfare of civil servants, so that civil servants in Semarang Regency feel strong bonds and form a mindset that the organization is still able to meet the needs and expectations of civil servants;
- 2) With regard to learning orientation variables, organizations should encourage the actualization of the professionalism of civil servants. With that the civil servants will gain new experience through his work. Learning from experience will require a person to create creativity and new ideas, thus creating professional civil servants to support the creation of good governance;

- 3) With regard to Islamic work ethics variables, the leaders in the organization should be able to provide a role model or example to its subordinates in relation to the completion of the work, not only to look at the results side but also to see how the process of the outcome can be achieved;
- 4) With regard to human resource performance variables, organizations should encourage employees to complete work in a timely manner. It aims to maintain and enhance the sense of sensitivity of employees in appreciating the existing time by utilizing it proportionally, so that service to the community that effectively and efficiently will be realized.

Limitations of Research

There are several things to note related to the limitations in this study, including the following:

1. Object of this research is still very limited, that is only at 6 (six) Local Boards in The Government of Semarang Regency, so it cannot be generalized to other Regencies;
2. The number of samples of this study is too small that involved only 164 respondents so that research results are difficult to generalize.

Future Research Agenda

1. Future research needs to be developed within the wider scope of civil servants of all regional apparatus in Semarang regency by taking into account the demographic factors (such as education level, age, gender, income, etc.);
2. Future research needs to examine other independent variables that are suspected to have an influence on human resource performance, such as job resourcefulness, job embeddedness, passion at work, and career motivation.

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