

Islamic Work Ethics and its Impact on Enhancing Organizational Commitment in Bahraini Private Educational Universities

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Abstract

The research aims to determine the influence of Islamic work ethics (Efficiency and proficiency, the feeling of duty, and Honesty, in organizational commitment) on private educational universities in Bahrain. To collect data, a questionnaire is developed. A total of 213 members of Bahrain's private academic universities participated. A cross-sectional survey was designed to assess the Islamic work ethics and employees' organizational commitment on the developed private educational universities in Bahrain. A total of 213 members of Bahrain's private educational universities participated were randomly study employed a stratified random sampling SPSS 25, and Smartpls3 processed the gathered data. participants were included in the survey, which was fairly enough to conduct this study. EP->OC, with a level of significance of 0.01 ($P < 0.05$, $\beta = .360$, $t = 5.347$, $p = .000$) Meanwhile, predictors of respondents supported Hon -> OC at the significance level of 0.01 ($P < 0.05$, $\beta = .348$, $t = 5.202$, $p = .000$). the last hypothesis demonstrates connections between SR ->OC with a level of significance of 0.01 ($P < 0.05$, $\beta = .199$, $t = 3.600$, $p = .000$). while $f^2 = 20$ percent is regarded an exceptional effect size and $R^2 = 263\%$ considered a good fit to data. All of the above-mentioned relationships were investigated using the SmartPLS3 bootstrapping procedure

Conclusions: Based on the findings, recommendations are made to raise the degree of organizational commitment by enhancing the role of Bahrain private educational universities ethics

Keywords: Islamic work ethics, Organizational commitment, Efficiency and proficiency, Sensing responsibility, Honesty, Affective commitment, Continuous commitment, Normative Commitment.

1. Introduction

Ethics is the basis for achieving individual, collective and community happiness in terms of goodness, security, safety, trust, familiarity, and love between people, and the place where morals do not exist is pervaded by chaos, dissatisfaction, hatred, and conflicts at work; Ethics represents a set of abstract rules and principles to which a person is subject to in his actions, and is governed by in evaluating his behaviour, and is described as good or ugly (Ali, 2022). According to Ali, (2022), work ethics is based on ethical concepts to an individual's behaviour in organizations. The Islamic administration tends to view the job as a trust. Honesty in the job necessitates the occupant taking into account God in its performance with sincerity, dedication, and avoiding injustice, as well as avoiding misusing it through favoritism, bribery, or betrayal. Trust necessitates moral and ideological commitment that complements the concept of ability, strength, Efficiency, and professionalism in performing the job, and trust necessitates moral and ideological commitment (Ebrahimi, 2017).

Islam is a cultural and human container that encourages strong moral values in all parts of life. Individuals and organizations have constructed acceptable work standards and ethical codes from these conceptions, but there is a significant gap between this cultural foundation and these individuals' and organizations' actual actions (Laeheem, 2018). The view of work as an act of worship is among the controls and measures that Islam puts in place for work to be a productive element and immune to corruption. It is a source of value, a criterion for comparison between people, sincerity in work is a condition for its acceptance, and the necessity of mastering work and raising it to the level of the profession, and work is linked to accurate standards, and specific requirements. Organizational commitment in the Arab world is a relatively recent concept. It is an imperceptible term that is inferred through the phenomena and the associated effects, and is not imposed by coercion (Alsughayir, 2021). Instead, it results from a number of interactions and behavioral factors. Because it influenced employment and work stability, as well as the creation of good motives for workers and increased job satisfaction, organizational commitment is one of the goals that all companies strive towards.

One of the most important issues that requires further investigation is the impact of Islamic work ethics on organizational commitment, particularly in educational institutions in the Kingdom of Bahrain, which have begun to implement ethical codes because of the importance of their work from an educational standpoint and their role in society,

and educational institutions require more than others. At a time when the world is witnessing intense competition for human resources and an increasing interest from organizations to establish an organizational memory that contains their accumulated knowledge and experience, organizations must build organizational commitment among workers in order to preserve them and their knowledge.

2. Research Problem, Objectives, and Hypotheses

Based on the nature of work at Bahrain's educational institutions, their reliance on work ethics, diversity of resources and experiences, and their need for communication skills and communication with students and parents, the application of Islamic work ethics may be reflected in the organizational commitment of its employees. Since there is a gap in the literature related to measuring such a role, the study aims to identify the role of Islamic work ethics in promoting organizational commitment in educational institutions in the Kingdom of Bahrain. Therefore, this study seeks to find out the following:

1. To examine the relationships between Efficiency and proficiency and organizational commitment in the private educational universities in the Kingdom of Bahrain.
2. To investigate the effect of sensing Responsibility on organizational commitment in the private educational universities in the Kingdom of Bahrain.
3. To examine the direct impact of Honesty on organisations in the private educational universities in the Kingdom of Bahrain.

Aligned to the research objectives, the following hypotheses are designed to answer it.

- Hypothesis H1: There is a positive significance in relationships between Efficiency and proficiency and organizational commitment in the private educational universities in the Kingdom of Bahrain.
- Hypothesis H2: There is a positive significance in relationships between sensing responsibility and organizational commitment in the private educational universities in the Kingdom of Bahrain.
- Hypothesis H3: There is a positive significance in the direct relationship between Honesty on organizational in the private educational universities in the Kingdom of Bahrain.

3. Significance of the Study

This study is considered one of the critical studies in the theoretical and practical fields. The theoretical importance of the study stems from what it provides from the theoretical background and a review of previous studies related to the two topics: Islamic work ethics, organizational commitment, and the impact of these ethics on the organizational commitment of employees (Husin and Kernain, 2020). The practical importance of the study also emerges from the information provided by the field study on the level of Islamic work ethics practice in Bahraini private universities, the level of organizational commitment of its employees, and the impact of these ethics on organizational commitment (Pollard, 2010). The importance of this study also stems from the results and recommendations it presents that may help decision-makers in the institutions surveyed in correcting the course of their institutions. The importance of studying work ethics and how to establish it in the hearts and consciences of employees stems from the fact that the lack of ethics in the organization results in an ineffective administrative system that is weak in response to customers' needs and stakeholders. Islam, as a comprehensive religion, is keen to educate its followers on basic principles of work ethics, which are required for every job, taking into consideration the great link between work ethics and the prevailing values in society (Alrubaisi, Dalal, Maura McAdam, 2021).

4. Islamic Work Ethics

4.1. The Concept of Work Ethics

Work ethics are the concepts that support the behaviour expected of members of the profession, as well as the criteria that the Organization uses to evaluate their good and bad performance (Marri, et al.,2012) . Islamic work ethic is based on the Noble Qur'an and the honorable Sunnah of the Prophet and includes competence and perfection in work, kindness and tolerance with employees and customers, advice to Muslims, creativity in providing service, sensing Responsibility, justice, fairness, honesty, teamwork, obedience to the guardian, and maintaining the dignity of the job(Harun, 2021). The researchers established a set of Islamic ethical components, which are as follows:

- **Efficiency and proficiency at work:** This means performing the work according to the required specifications, ensuring that the work is completed in the required time, ensuring that no errors occur in work, and that the job is a trust and deserves the reward from God Almighty, and the employee increases his knowledge in the details of the work to be specialized in it, and perform The work is done with all the effort that the worker can, and observance of the legal aspects of the work (Naji et al., 2022; Rizk, 2008).

- **Sensing Responsibility:** This means performing functional tasks by sensing the extent of Responsibility and fear from God and in front of people, and the preservation of public property, and the preservation of the property of institutions (McGrath, S. K., & Whitty, 2018).
- **Honesty:** This means carrying out tasks with Honesty and sincerity by making sure to avoid using any method of work that may lead to an increase in cost, and to ensure that employees are ethical when selecting and appointing.
- **Organizational commitment** means the degree of the individual's integration into the Organization and his desire to continue in it . Furthermore, it can be defined as the degree of his satisfaction with the Organization's goals and values (Hanaysha, 2016b), and the extent to which he feels that he is morally obligated to remain in the Organization (Nazneen and Miralam, 2017).

4.2. Ethics Importance

Ethics is the greatest, noblest, and most highly regarded science and moral behaviour, and its etiquette distinguishes human behavior from the behaviour of beasts in achieving their natural needs (Al-Shaibah et al.,2017; Ali, 2022). Its goal is to achieve happiness in individual and group life, and it is a means of human success in life. Therefore, the management of any organization must determine what is ethical and what is immoral in the Organization's custom so that everyone adheres to it. On the contrary, every employee has his or her standards, which differ from person to person.

Many companies have issued ethical codes, a document issued by the Organization that includes a set of values and principles related to the desirable and undesirable behaviours of the company and its employees (Miswanto, M., Arifin, R., & Murniyati, 2020).

4.3. Dimensions of Islamic Work Ethics

Components of Islamic work ethics include sufficiency and perfection at work, kindness and tolerance with employees and clients, advice and creativity, sense of Responsibility, Honesty, and preserving the dignity of the job and these components can be discussed as follows:

- **Efficiency and proficiency at work:** Islam preceded modern administrative theories in the field of work perfection and quality for the Prophet (P.B.U.H), which states that:

”إن الله يحب إذا عمل أحدكم عملاً أن يتقنه ”

“Allah loves that when anyone does a job, he does it perfectly” (Al-Bayhaqi, No. 4915) . Efficiency and proficiency refer to knowledge and conscientiousness in all endeavours (Khadijah et al., 2015;Ali, 2022). In this respect, Islam pursuit their believers to strive for the necessary ‘ilm (knowledge of things) before performing any action or works. This is also stated in the hadith by the Prophet (P.B.U.H), which states, "Whoever wishes for the world need to have the knowledge, whoever wishes for the hereafter need to have the knowledge, whoever wishes for both need to have knowledge.”

- **Sensing Responsibility:** Islam requires the employee to feel responsibility before God and people and to fulfill the right of this responsibility for the Almighty's saying:

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾
“Allah does command you to render back your trust to those to whom they are due; and when ye judge between man and man that ye judge with justice; verily how excellent is the teaching which He gives you for Allah is He who hearth and sees all things” (Surah An-Nisa': 58).

Based on this verse, Muslim believers have a duty to Allah to perform well and leave evil. All the Muslim believers are accounted for their own good deeds and bad deeds and remain accounted till death. In this regard, all the goods and bad deeds will be disclosed on the Day of Judgment in the Hereafter.

- **Honesty:** Trust is one of the characteristics of a Muslim because of the Almighty's saying:

: ﴿وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ﴾ :
﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾ : “God commands you to render trusts to their owners” (An-Nisa': 57) and his saying, peace be upon him: “There is no shepherd who takes care of him.” God is a subject who dies on the day he dies while he is cheating on them, except that God will forbid him the smell of Paradise” (Sahih Al-Bukhari, 7150). Honesty refers to the situation of willingness to tell the truth despite the inability to do so. As an alternative, Honesty also means a situation where the person does not hide anything that should be revealed to. For instance, if he is an accountant, his duty is to accurately make reports for all business transactions according to the accounting process. Indeed, Allah SWT has commanded their believers to be honest in all situations and times as stated in Surah Al-Tawbah:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴾

O ye who believe! Fear Allah and be with those who are true (in word and deed)” (Surah Al-Tawbah: 119). This is also emphasized by Prophet Muhammad SAW in the Hadith, which reported by Abdullah R.A and read that:

“إن الصدق يهدي إلى البر، وإن البر يهدي إلى الجنة، وإن الرجل ليصدق حتى يكتب عند الله صديقاً. وإن الكذب يهدي إلى الفجور، وإن الفجور يهدي إلى النار، وإن الرجل ليكذب حتى يكتب عند الله كذاباً”

“Truthfulness leads to righteousness and righteousness leads to Paradise. A man may speak the truth until he is recorded with Allah as truthful. Lying leads to wickedness and wickedness leads to the Fire. A man may tell lies until he is recorded with Allah as a liar.” (Sahih Muslim, No. 6308).

5. Organizational Commitment

5.1. The Concept of Organizational Commitment

Organizational commitment is one of the modern concepts (Flamban, 2008), and it is formed from the outcome of a number of interactions and behavioral factors (Al-Fahdawi and Al-Qatawneh, 2004). It is also defined as the situation in which the employee is known through a particular organization, and he wishes to continue in it (Khaira, 2007).

The feeling of organizational commitment is one of the important needs, and it helps the person to feel psychological compatibility, and it is a source of individual comfort, security and happiness, and on the contrary, he feels tension and distress and human behaviour tends to be associated with the Organization in which the individual works (Frone, 2018).

5.2. Dimensions of Organizational Commitment

There are many classifications of the dimensions of organizational commitment; Some believe that organizational commitment should not depend on emotions or be moral but rather continuous and continuous (Al-Zoriqi, 2019; Nisar et al., 2017). Aziz et al., (2021) believe that the organizational commitment may be a fidelity commitment or a calculated commitment. Still, no matter how diverse these classifications are, he notes that they converge within the following three dimensions. Below is a brief overview of these dimensions.

Affective commitment

It means the degree of individual's satisfaction with the Organization's goals and values and the extent of his desire to participate in achieving those goals, and some believe that the individual's commitment to his Organization is emotional and a personal and psychological connection that measures the relative strength that affects the individual's feeling In itself, as a result of association with the Organization (Zhou et al.,2021).

Continuous commitment:

It means the extent to which the individual needs to continue in the Organization, to stay in it, and to realize the costs of leaving it others believe that the continued commitment is the extent of the value that the individual can obtain if he continues with his Organization and the extent of the loss that he incurs if he moves to another organization (Alzoraiki, 2021; Ocel, 2013).

Normative Commitment:

It is the finest type of organizational commitment. It expresses the strong desire to adhere to the goals and values of the Organization and the inability to sacrifice them Even at the expense of the employee's psychological state (Cetin, 2020).

6. The Impact of Islamic Work Ethic on Organizational Commitment

Today's work ethic is one of the crucial issues in organizations that are emphasized by their management because it is considered as self-censorship that enhances the behavioural commitment of the individual at work. As they represent important principles associated with standards of correct behaviour and wrong behaviour in the behaviour of individuals and the, and this is why organizations are keen to attract individuals with appropriate ethics to work in them, especially since the Organization derives its ethics from the individuals working in it (Hanaysha, 2016a,Thabit,2022). Organizational commitment is also seen as an effective and positive trend that organizations seek because of its impact on employment stability, developing positive motives for employees, and increasing their job satisfaction (Estigoy, Sulasula, & Guodu, 2020,Almaamari,2022; Alkadash, & Nadam, 2020).

Ismail (2016) aimed to identify the impact of workers' perception of organizational justice on the contextual performance dimensions of organizational commitment and organizational citizenship behaviour in the Palestinian National Authority ministries in the Gaza Strip. The study showed the presence of organizational justice and organizational commitment to a medium degree, and a high degree of organizational citizenship behavior The study also showed that there is a statistically significant relationship between the employees' perception of organizational justice and organizational commitment and organizational citizenship behaviour. The study (2008) aimed to identify job satisfaction and organizational commitment among supervisors in the Department of Education in Makkah Al-Mukarramah. Al-Wazzan, study (2006) aimed to determine the nature of the organizational climate and the level of organizational commitment in the General Administration of Training and Guards and the General Administration of Security Zones in Bahrain. The study of (Norshidah et al., 2010) aimed to determine the extent to which Islamic work ethic is related to

individuals' attitudes towards computer ethics, job satisfaction, and organizational commitment. The study was conducted at the International Islamic University in Malaysia, and (310) questionnaires were distributed to faculty members in four colleges. The study found that Islamic work ethic correlates with individuals' attitudes toward computer ethics, job satisfaction, and organizational commitment.

What distinguishes the study from previous studies: the researchers made a comparison between the previous literature and the current study, and it was found that the previous studies dealt with work ethics in general and did not address the identification of these components of ethics to determine which of these dimensions affects or does not affect the current study commitment. In addition to the existence of a gap in Arabic studies to discuss this topic; Although there are Arab studies on organizational commitment, these studies did not link Islamic work ethics and organizational commitment except through one of its components, which is organizational justice, while the current study included nine components of Islamic work ethics, and it is considered a more comprehensive study.

7. Conceptual Framework of the Study

The conceptual framework of this particular study have three independent variables from the Islamic work ethics, which are, efficiency and proficiency, honesty, and sensing responsibility; which hypothesized to have an impact on the organisational commitment.

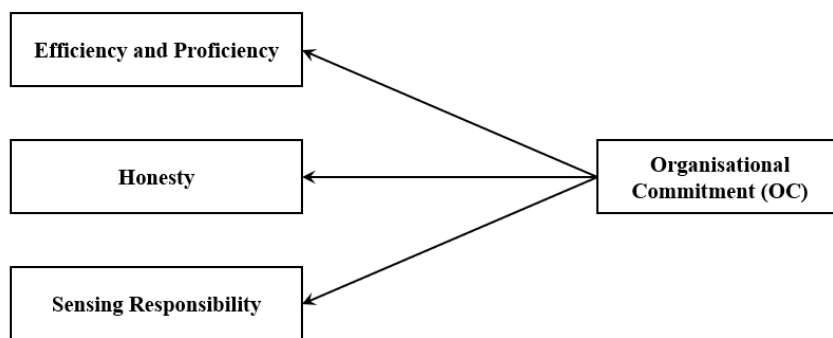


Fig. 1. Conceptual Framework of the Study

8. Research Methodology

The study adopted the descriptive approach through a field study, and a questionnaire was used to collect data from the respondents, and the appropriate statistical methods were used for analysis. A desk survey and a search of the available databases were conducted to review the theoretical and field studies and research, and to review the literature on the subject in order to crystallize the foundations and premises on which the theoretical basis of the study is based.

The study population consists of employees of private Bahraini universities. The workers in private Bahraini universities are the sampling and analysis unit, including three professionals: administrators, lecturers, and technicians. And where (377) questionnaires were distributed to a simple random sample of them, constituting a percentage of their total, and (213) questionnaires were retrieved Valid for analysis, with 56% of the distributed questionnaires.

A questionnaire was developed in light of reviewing the literature related to the subject, to measure the impact of Islamic work ethics on organizational commitment. The questionnaire consisted of two parts:

- **The first section:** includes information expressing the characteristics of the study sample according to demographic and functional variables: gender, age, educational qualification, marital status, work experience, job category, and name of the institution.
- **The second section:** includes (36) items on the five-way Likert scale for multiple choices, which is an Interval Scale for measuring differences.

The statistical analysis used SmartPLS software, which commonly used for PLS-SEM analysis. Using PLS-SEM is common in the management studies in the recent decades, such as the studies of Salem & Salem, (2019) and Al-Maamari, Alkadash, Al-Absy, Nagi, & Abdullah (2021)

9. Results and Discussion

9.1. Respondents Profile

Table 1 shows that the participants were chosen from employees in the private educational universities in the Kingdom of; this study population includes three professionals, such as 1 lecturer, administrators as well as technical; Table 1 indicates that total sample of respondents of this study is 213. The majority of the respondents were male, representing (73%) 155 participants. While the female were described (27. %), which they were 55 of the respondents. There are several types of academic qualifications among the respondents, including diplomas, bachelor's degrees, master's degree, and PhD. The total number of responders with a diploma is 8, representing the lowest proportion among the respondents by (5%). In contrast, those who hold bachelor's degree (B.s) are 91 respondents, the majority at 43% followed by PhD degree,61 people (29%), the respondents. In terms of working experience, 33 respondents (15 percent) have 1 to 5 years of experience, 105 respondents (49 percent) have 5 to 10 years of experience, 76 respondents (36%) have 15-20 years of experience.

Table 1. Respondents Profile

Demographic Variables	N = (213)	
Gender	Male	155
	Female	58
Age	20-25	51
	25-30	19
	31-35	25
	35-40	21
	41-45	38
	above 45	59
Qualification	Diploma	8
	B. s	91
	Master	53
	PhD	61
Professional	lecturer	58
	Administrators	140
	technical	15
Experience	1-5 Years	33
	5-10 Years	105
	15-20 Years	74

9.2. Reliability and Validity

The Islamic work ethic (IWE) was assessed using an instrument developed by Ali (2022), with minor modifications made by the researcher to make the items more relevant to the current study. The 17 items that make up the three dimensions are Efficiency and proficiency, Honesty, and Sensing responsibility. These questions were answered on a five-point Likert scale, with 5 indicating "strongly agree" and 1 indicating "strongly disagree." In this study, the internal consistency reliability (Cronbach's Alpha) for this scale was .907 (see Table 2).

Organizational Commitment (OC) was measured as the dependent variable. The OC has measured the questionnaire Tolentino and Maynila (2013) generated. This variable is measured using an instrument adopted by Ali (2022). All the scoring was placed on five-points scale 1 = strongly disagree, 2 = disagree, 3 = Natural, 4 = agree, 5 = strongly agree. The scale was reliable with a Cronbach's Alpha = .956.

Table 2. Reliability and composite reliability

Constructs	Cronbach's Alpha	Composite Reliability	Average Variance Extracted (AVE)
Efficiency and proficiency	.902	.922	.574
Honesty	.902	.932	.774
Organizational Commitment	.956	.961	.579
Sensing Responsibility	.919	.942	.804

Key.* Cronbach's alpha : average measure of internal consistency and item reliability and preferred when EFA is used for factor extraction. <0.7 accepted.* CR: measures scale reliability overall and preferred with CFA.* AVE: measures the level of variance captured by a construct 0.5 accepted.

According to Hair et al., (2011).that degree to which a measure is error-free and capable of generating stable and consistent results is viewed as an indicator of the measure's relevance. All of the CR findings were greater than .95,

exceeding the permitted limit of 0.70, and the Cronbach's alpha values were greater than 0.91, suggesting that the instrument is reliable. Values greater than 0.90 imply excellent reliability. Values less than 0.70 suggest a lack of trustworthiness (Hair et al., 2010). The AVE has to be greater than 0.50. Table 1 shows that the variables used to evaluate each variable were extremely reliable, with an alpha of .956 for organizational commitment (DV) and .907 for Islamic Work Ethics, respectively.

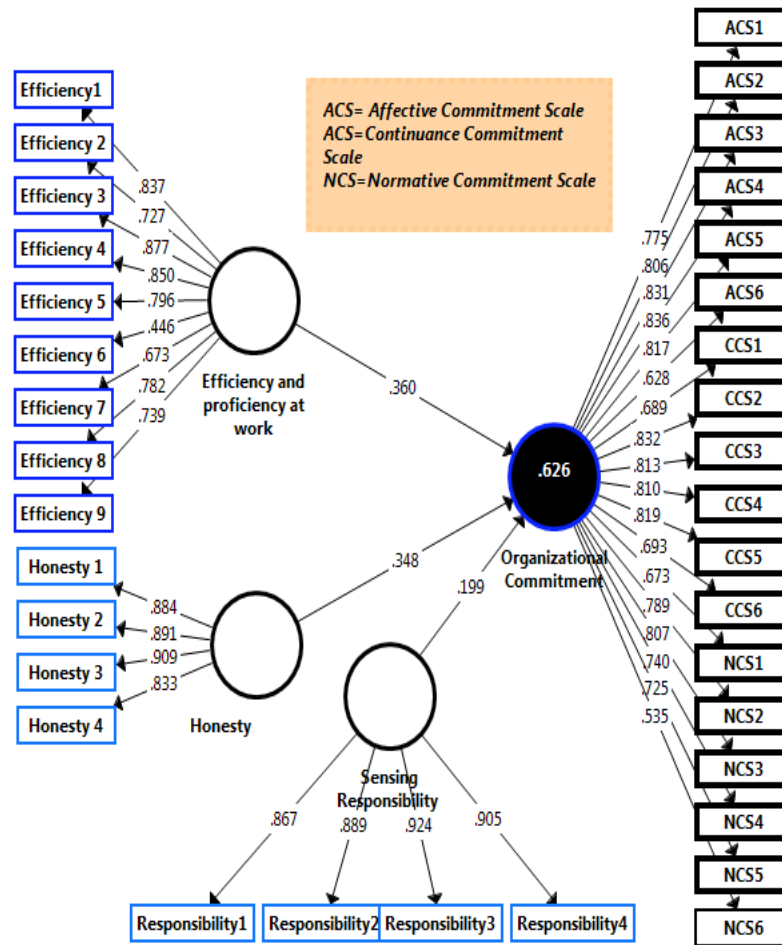


Fig. 1. Assessment of Measurement Model

Discriminant validity reveals that all constructs were distinct from one another since each construct is strongly connected with its own items rather than other constructs. The square root of all constructs' AVEs (diagonal values) was greater than their corresponding correlation coefficients (off-diagonal values), as shown in Table 3, meeting the discriminant validity criterion (Mohammad et al., 2018).

Table 3. Discriminant validity for latent variables

	Efficiency and proficiency	Honesty	Organizational Commitment	Sensing Responsibility
Efficiency and proficiency	.758			
Honesty	.627	.880		
Organizational Commitment	.694	.717	.761	
Sensing Responsibility	.576	.714	.656	.897

Note. The Diagonal represents the square root of the average variance extracted, while the other entries represent the estimate of the correlation.

9.3. Relationships Examinations

R2 values represent the calculated model's strength. For a model to be predictive, Ahmed Ateeq (2022) stated that R2 must be greater than 0.10. The model can account for 63 % of the variance in Organizational Commitment (OC). More than 63 % of the variance was disclosed or explained by dependent variables. Organizational Commitment (OC). Enhancement with Islamic Work Ethics.

Table 4. Coefficient of determination result R²

CONSTRUCTS	R Square	R Square Adjusted
Organizational Commitment	.630	.626

In this study, the main objective of using Influence Size is to measure the influence and relationship between variables. Cohen (1988) proposed for a criterion of less than 0.02 (small = 0.02; medium = 0.15; high = 0.35). Table 14 shows that the impact sizes of IWE with three dimensions and Organizational Commitment is significant; however, the effect size of Efficiency and proficiency on Organizational Commitment is highest among the other variables (20 percent). As demonstrated in Table 5 and Figure 3, the effect of Enhancing Organizational Commitment on Work Ethics With their dimensions was quantified using the following formula.

Table 5. Effect Size f^2

	Efficiency and proficiency	Honesty	Organizational Commitment	Sensing Responsibility
Efficiency and proficiency			.201	
Honesty			.138	
Organizational Commitment				
Sensing Responsibility			.050	

9.4. The Assessment of the Inner Model and Hypotheses Testing Procedures

To ensure that the path coefficients were statistically significant, the current study used the bootstrapping approach combined with Smart PLS3. The main purpose of using bootstrapping is to get t-values for each path coefficient, and the hypotheses' p-values were created as a side effect. Table 2 shows a significant relationship between EP->OC, with a level of significance of 0.01 ($P < 0.05$, $\beta = .360$, $t = 5.347$, $p = .000$) Meanwhile, predictors of respondents supported Hon -> OC at the significance level of 0.01 ($P < 0.05$, $\beta = .348$, $t = 5.202$, $p = .000$). the last hypothesis demonstrates connections between SR ->OC with a level of significance of 0.01 ($P < 0.05$, $\beta = .199$, $t = 3.600$, $p = .000$). All of the above-mentioned relationships were investigated using the SmartPLS3 bootstrapping procedure.

Table 6. Direct Hypotheses testing procedures

Hypotheses	variables	β	SD	T- value	P-Value	Status	Decision
H1	EP->OC	.360	.067	5.347	.000	Sig.	Supported
H2	Hon -> OC	.348	.067	5.202	.000	Sig.	Supported
H3	SR ->OC	.199	.055	3.600	.000	Sig.	Supported

Note:EP= Efficiency and proficiency, Hon= Honesty, SR= Sensing Responsibility, OC= Organizational Commitment

10. Recommendations

In light of the findings of the study, the researchers recommend the following:

1. Since Efficiency and proficiency have ranked first among the dimensions of Islamic work ethics, and since it affects organizational commitment, private universities in the Kingdom of Bahrain must continue promoting interest in the elements of this dimension through perfecting work in the required manner.
2. Conducting more studies on the concepts of Islam as a civilized and humane container for high morals in various aspects of the lives of individuals, groups and organizations.
3. This study consists of two variables only without mediation, I suggest adding one more variable with mediation.

11. Discussions and Conclusions

The influence of the Islamic work ethic in its three aspects is investigated in this study. Honesty, Sensing Responsibility, and Organizational Commitment OC with its three components (Affective Commitment, Continuance Commitment, Normative Commitment). It also looks into the consequences of IWE -> OC. This research reveals that the Islamic work ethic directly impacts IWE ->OC, and that there is no mediation between the variables of this study. In addition, there is a strong and positive link between IWE and OC. The findings corroborated those of a 2016 study done

in Malaysia, which found a favorable link that people with a higher IWE are more likely to be productive (Zahrah et al., 2016). This result is in agreement with another study from Bahrain by Ali Ateeq (2022), in which they indicated that IWE can increase the level of OC on the employee workplace; this relationship exists because employees with a high level of IWE feel that working hard pleases Allah and benefits themselves both in this world and the hereafter. This significantly enhances the commitment of employees towards their work and the Organization. The findings of this study have a number of implications; they show that if the on private educational universities tries to strengthen and increase Islamic work ethics and Organizational Commitment, overall private educational universities and high levels of productivity may be reached. In the same vein, IWE implementation in the private academic universities sector has the potential to increase employee work, Organizational commitment, as well as performance and productivity.

Authors' Contributions

Ali Ahmed Ateeq Ali wrote the article, gathered the data, and distributed the surveys. Dr. Ali Ahmed Ateeq did the statistical analysis. Naser Habtoor assisted in the design of the study and revised the paper. All authors have reviewed and approved the manuscript in its current form.

Competing Interests

No competing interests were disclosed.

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