

# Enhancing Contextual Performance through Islamic Work Ethics with Mediating role of Normative Commitment

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## Abstract

This study aimed to assess the Islamic work ethics and employees' Contextual performance with mediating effect of normative Commitment on the governmental sector in Yemen. The study used cross-sectional survey was designed to assess the Islamic work ethics and employees' Contextual performance with mediating effect of Normative Commitment on the governmental sector in Yemen. A total of 520 participants were randomly study employed a stratified random sampling SPSS 25, and Smartpls3 processed the gathered data. 520 participants were included in the survey, which was fairly enough to conduct this study. IWE → ECP were found significant with level of significance of 0.01 ( $P < 0.05$ ,  $\beta = .368$ ,  $t = 5.414$ ,  $p = 0.000$ ). Meanwhile, IWE → NCS as well with at the significance level 0.01 ( $p < 0.05$ ,  $\beta = 0.661$ ,  $t = 16.543$ ,  $p = 0.000$ ). finally, NCS's mediating role indirectly affects ECP through IWE.  $f^2 = 77\%$  is considered an excellent effect size and  $R^2 = 244\%$  considered a good fit to data. The study is unique based on its finding that reveals the effect of Islamic work ethics on contextual performance with mediating role of normative commitment. Furthermore, this current study's results may serve as guidance for employees' awareness and implementation of the work ethics based on Islamic principles would motivate and improve contextual performance. In the same context, implementation of IWE in the governmental sector can further strengthen employee normative commitment and consequently enhance contextual performance and high productivity.

*Keywords: Islamic work ethics, Contextual Performance, Normative Commitment*

## 1. Introduction

The employees with more values will perform well and will be committed to their work (Raju et al., 2020; Hammouda & Salem, 2021; Alkadash, 2020). Work ethic and its relationships with work commitment, employee outcomes, and individual and organizational characteristics have received much interest in the literature (Naji et al., 2022; Algumzi, 2017; Athar et al., 2016) Such focus might be attributable to the fact that work ethic, in particular, is thought to represent an individual's views toward many aspects of employment, such as preference for engagement and participation, attitudes toward monetary and non-monetary incentives, and a desire for upward career mobility (Furnham, 2021).

According to Ali (2022) social relationships at work are emphasized to satisfy one's requirements and achieve balance in one's individual and social life. Furthermore, labor is regarded as a source of independence as well as a method of developing personal progress, self-esteem, happiness, and self-fulfillment (Ali et al., 2022). The Islamic Work Ethics (IWE) emphasizes creative work as a source of fulfillment and happiness. Hard work is seen as a virtue, and those who work hard are more likely to get ahead in life. Despite its significance, few studies have been conducted to investigate the Islamic work ethic and its effects on employment-related outcomes such as job satisfaction, employee performance, and so on. As a result, the primary goals of this research are to investigate the direct impacts of Islamic work ethics on Contextual Performance, as well as the mediating effects of Normative Commitment on the link between Islamic work ethics and Contextual Performance (Khan et al., 2019; Al-Shaibah et al., 2019).

The current study has the potential to be valuable to both academics and practitioners. From an academic perspective, this study is likely to improve academics' understanding of the function of job normative commitment in mediating the link between Islamic work ethics and contextual performance in Yemen's governmental sector, motivating additional research in this area. Furthermore, it is envisaged that the current study would be useful to those who teach Islamic work ethics and related themes. From a practical aspect, the study found that employees' understanding, and execution of work ethics based on Islamic values will stimulate and improve their performance (Zia et al., 2022). In the same context, implementing IWE in the governmental sector can further strengthen employee normative commitment and consequently enhance contextual employee performance and high productivity (Ali et al., 2022).

## 2. Literature Review

### 2.1. The relationship between Islamic work ethic, Normative Commitment and Contextual Performance

Employee normative commitment and Islamic work ethics are inextricably linked, and research demonstrates the favorable influence of Islamic work ethics on employee performance and employee satisfaction. (Raja et al., 2020). Prophet Muhammad (PBUH) emphasized that social aspects in the workplace and responsibilities to society should be a vital component of organizational life. Moreover, workplace fairness and kindness and participation in economic activities are regarded as required. The higher normative commitment will decrease turnover intention (Kurniawaty et al., 2019). Ali (2022) highlighted that recognizing the link between work ethics and normative commitment is critical in defining engagement and methods for explaining variables that cause a decrease in employee job satisfaction. Previous research on work ethics found a link between it and job happiness. (Ćulibrk et al., 2018). Many researchers have investigated the subject of Islamic work ethics in various research contexts. Nevertheless, the crucial role of Islamic work ethics (or ethics in general) in work normative commitment research has been overlooked. As Allah stated in Chapter 23, Verse 8, "And those who are faithfully true to their trusts (which either God or society or an individual place in their charge) and their promises (between them and God or other persons or society)." According to Frisdiartara et al. (2018) Islamic work ethic has a significant and positive influence on normative commitment. As a result, the first hypothesis of this investigation is as follows:

**H1:** There is a direct impact between Islamic work ethics and Normative Commitment.

Previous research on Islamic work ethic revealed a substantial association between Islamic work ethic and contextual performance (Hayati & Caniogo, 2012), Taufail et al. (2018) and Qasim et al. (2021) demonstrate a positive relationship between Islamic work ethic and contextual performance (which means that the higher individual beliefs on Islamic values, the higher their performance will be). Indeed, Individuals who have stronger beliefs in Islamic values are likely to be more appreciative of what they have and patient with what has happened because they understand that the good and terrible things that happen in their lives are just God's method of testing their faith. The Prophet Mohammed, peace and blessings be upon him, advises believers to remain positive in their lives. "Wonderful is the affair of a believer since it is excellent for him in every subject; this is not the case for anybody save a believer," he remarked. If he has a pleasure, he praises Allah, and it is excellent for him. If he gets harmed, he demonstrates patience, which is beneficial to him (Shahih Muslim: 2999)." As a consequence, it is possible to assume that the more an individual's belief in Islamic values, the more appreciative and patient they would be. As a result, they are less likely to leave their work or organization.

**H1:** There is a direct impact between Islamic work ethics and Normative Commitment.

**H2:** There is a direct impact on Islamic work ethics and Contextual Performance.

### 2.2. Normative Commitment mediates Contextual Performance and Islamic work ethic

According to Miswanto et al. (2020), employee commitment is defined as psychological and emotional bonds between employees and their jobs. Van Steenbergen & Ellemers (2009) expanded the concept of work commitment to include the degree of individual active feeling to expend effort at work due to emotional attachment and enthusiasm for the substance of his or her work. Zaim and Budur, (2021) developed five universal constructs that researchers commonly employ to better understand work commitment. These constructs include work ethic endorsement, career commitment, continuous organizational commitment, affective organizational commitment, and job engagement (Naji et al., 2022 Tabouli et al., 2016).

While Kim et al. (2020) and Poulou & Dhal (2020) describe professional commitment as that of the degree of desire and psychological connection to carry out a series of tasks related to one's profession, job engagement is defined as the degree to which the individual psychologically connects with his work Purba et al. (2020). Tang & Vandenberghe (2020) define continuous and affective organizational commitment as the necessity to stay as an organization member owing to the cost of leaving and workers' emotional attachment to engage inside the organization.

On the other hand, work contextual performance is described by Al-Hawary and Alajmi (2017) and Fogaça et al. (2018) as the needed employee knowledge skills, abilities, competences, and behaviors to accomplish tasks and achieve managerial objectives by utilizing work resources. In the Islamic viewpoint, performance is frequently determined by behavior rather than outcomes because the results are God's wisdom. He mentions in the Quran in Chapter 51, Verse 58, "Surely, it is Allah alone Who is the Great Sustainer, the Lord of immense power, the Almighty."

According to Basu et al. (2017) and Johari and Yahya (2016), numerous dimensions can indeed be taken into account as work performance constructs, including dependability, knowledge of work, leadership qualities, work quality, innovation, initiative, integrity, relationship, proactive, teamwork, discipline, the ability to manage, task and contextual performance (Al Balushi et al., 2022).

Ajayi et al. (2017), Al-Zoriqi (2019) and Ali (2022) found a significant association between normative commitment and contextual work performance (which means that the more normative commitment and enthusiast employees when executing their task, the higher the work performance will be).

**H3:** There is a direct impact between Normative Commitment and Contextual Performance

Few research has looked at normative commitment as a mediator in the link between Islamic work ethics and contextual performance. Widyarini et al. (2021) discovered that work commitment effectively mediates the influence of Islamic work ethics on contextual employee performance, which provided the first indication of these linkages.

According to Nasution & Rafiki (2019), one of the work commitment constructions, normative commitment, proves to moderate the association between Islamic work ethic and contextual performance. Therefore, the higher an employee's level of contentment, the more likely they are to stay with their current work. Therefore, the fourth hypothesis of this study can be described as follows:

**H4:** There is a mediator role of Normative Commitment for a relation between Islamic work ethics and Contextual Performance.

### 3. Conceptual Framework of the Study

Based on the discussion presented in the literature review section, the following conceptual framework was constructed and illustrated in Figure 1.

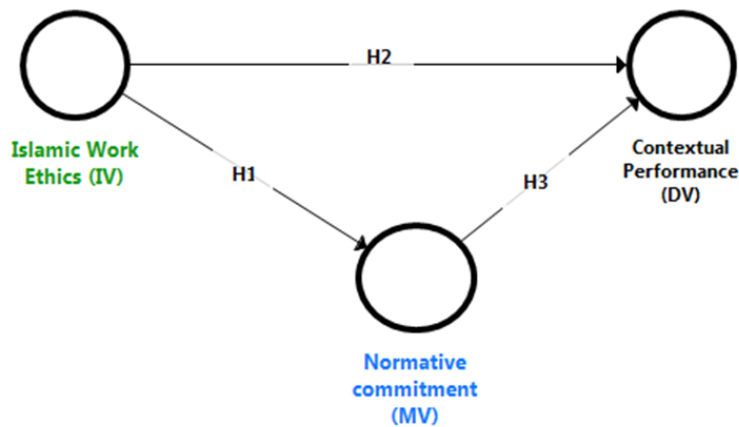


Fig. 1. Conceptual Framework of the Study

Based on the analytical interpretations in the previous section, the following hypotheses were proposed:

- H1: There is a direct impact between Islamic work ethics and Normative Commitment.
- H2: There is a direct impact on Islamic work ethics and Contextual Performance
- H3: There is a direct impact between Normative Commitment and Contextual Performance
- H4: There is a mediator role of Normative Commitment for a relation between Islamic work ethics and Contextual Performance

### 4. Research Methodology

This study is deductive approach that use quantitative methods by analyzing the primary data that collected by using a questionnaire, and the appropriate statistical methods were used for analysis. A well-structured 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. A total of 520 participants where randomly study employed a stratified random sampling SPSS 25, and Smartpls3 processed the gathered data. 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)

### 5. Results and Analysis

#### 5.1. Demographic profile of the respondents

A total of seven government sectors were chosen. After that, a stratified random sample of workers from each of the seven Ministries was taken. This research has a total sample size of 520 people. The researcher distributed 520 surveys using drop-off and pick-up procedures. A total of 402 questionnaires were collected out of the 520 distributed, giving in a response rate of 75. There were 99 women (25.3%) and 291 males (74.7%) among the subjects. In addition, the average age of the study participants is divided into 8 categories. Additionally, the highest category, which includes respondents aged 31 to 36, has the highest proportion of 96 respondents, or 24.6 percent of total survey participants.

Furthermore, the findings show that 216 (55.4%) of the respondents held bachelor’s degrees, while 65 (16.7%) had Diploma degrees. Master's degrees accounted for 14.4% of the total. The majority of the people who responded (150 people, or 38.5 percent) worked in lower-level jobs. Furthermore, most respondents had an annual income of over 61,000 YR, according to the findings. Table 1 lists the sample's most essential features.

**Table 1.** Respondents’ Demographic Profile

Demographics variables	Category	frequency	Percentage %
Age	20-25	22	5.6
	26-30	69	17.7
	31-36	96	24.6
	37-40	88	22.6
	41-45	66	16.9
	46-50	33	8.5
	51-55	10	2.6
	over 56	6	1.5
Gender	Male	291	74.6
	Female	99	25.4
Education level	Intermediate	8	2.1
	Secondary	36	9.2
	Diploma	65	16.7
	Bachelor	216	55.4
	Master	56	14.4
	Others	9	2.3
Job position	Employee	150	38.5
	Head of Dep.	85	21.8
	Manger of Adm.	91	23.3
	Vice Manger	17	4.4
	General Manger	25	6.4
	Others	22	5.6
	1 -3 Years	45	11.5
Years of work	4 - 6 Years	60	15.4
	7- 9 Years	49	12.6
	10 - 12 Years	58	14.9
	13-15 Years	58	14.9
	16- 19 Years	35	9.0
	20 and Above	85	21.8
Monthly salary	less than 30,000 YR	33	8.5
	30,000 YR - 40,000 YR	77	19.7
	41,000 YR - 50,000 YR	81	20.8
	51,000 YR - 60,000 YR	78	20.0
	Over 61,000 YR	121	31.0

## 5.2. Reliability and Validity Measures

**Islamic work ethic (IWE)** was measured using an instrument developed by Ali, (2022), and the researcher did some suitable adjustments to make the items more relevant to the present study. The Three dimensions consist of 13 items these dimensions Accountability Effort, and Teamwork . Responses to these items were made on a five-point Likert format which ranged from 5= ‘strongly agree’ to 1= “strongly disagree’ . The internal consistency reliability (Cronbach’s Alpha) for this scale in this study was .945 (see Table 2).

**Normative Commitment (NCS)** was measured as the mediating variable between the IWE and ECP. The NCS has measured the questionnaire generated by Tolentino and Maynila, (2013). 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 = .907.

**Contextual Performance(ECP)**, the researcher utilized nine questions to test Contextual performance in context depending on Farh, J. L., Podsakoff, P. M., & Organ, 1990: and Ali, 2022. The researcher modified the items to make them more appropriate for the study's society. In this investigation, the internal consistency reliability (Cronbach's Alpha) for this scale was .945 (see Table2).

**Table 2.** Reliability and composite reliability

Constructs	Cronbach's Alpha	CR	AVE
Contextual Performance (DV)	.945	.954	.698
Islamic Work Ethics (IV)	.916	.929	.510
Normative commitment (MV)	.907	.928	.684

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, (2010) reliability of a measure refers to the degree to which it is error-free and capable of producing stable and constant results, which is regarded as an indicator of the measure's relevance. The results of CR for all variables were above .96, which is surpassed the acceptable value of 0.70 and Cronbach's alpha values more than 0.90, which indicate that the instrument is reliable. Values greater than 0.90 indicate excellent reliability. Values less than 0.70 indicate weak reliability (Hair et al., 2010). The value for AVE must be greater than 0.50. Table 2 shows that the variables used to measure each variable were extremely reliable, with an alpha of 0.945 for Contextual Performance (DV), 0.916 for Islamic Work Ethics, and 0.9 for the function of mediating variable normative commitment.

Since each construct is significantly associated to its own items rather than other constructs, discriminant validity reveals that all constructs were unique from one another. As indicated in Table 3, the square root of all constructs' AVEs (diagonal values) were bigger than their associated correlation coefficients (off-diagonal values), satisfying the discriminant validity criteria (Mohammad et al., 2018).

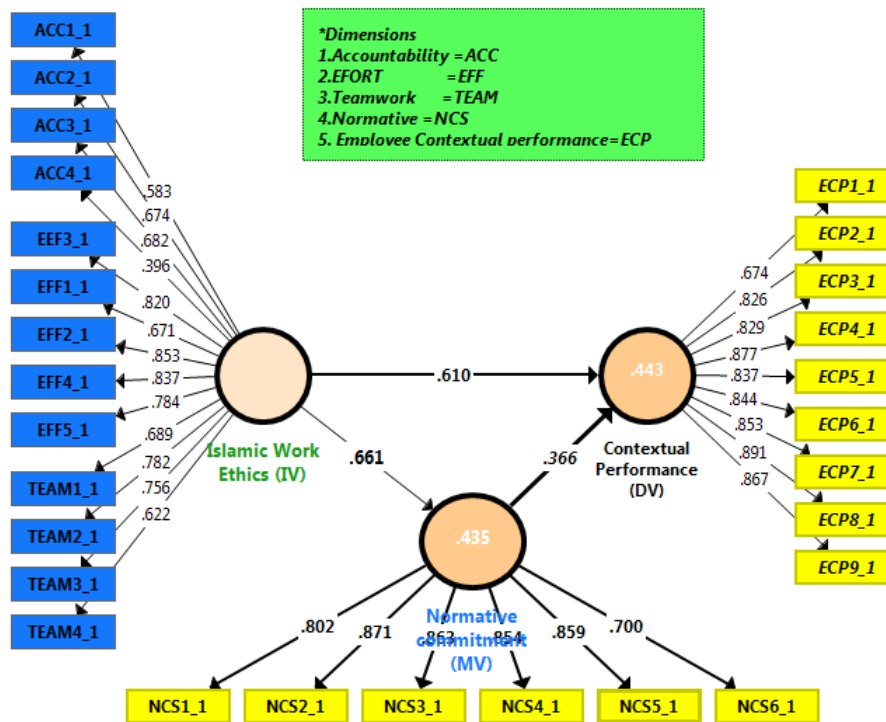


Fig. 1. Assessment of Measurement Model

Table 3. Discriminant validity for latent variables

CONSTRUCTS	Contextual Performance (DV)	Islamic Work Ethics (IV)	Normative commitment (MV)
Contextual Performance (DV)	.835		
Islamic Work Ethics (IV)	.610	.714	
Normative commitment (MV)	.609	.661	.827

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

### 5.3. Coefficient of determination result R<sup>2</sup>

R<sup>2</sup> values represent the estimated model's strength. Falk and Miller (1992) proposed that R<sup>2</sup> must be larger than 0.10 for the model to be predictive. In this study, the model can explain 44.7 percent of the variation in Contextual performance (ECP), 43.7 percent of the variance in normative commitment (MD). Dependents variables revealed or explained more than 44 % of the variation Enhancing Contextual Performance Islamic Work Ethics With Mediating Normative Commitment.

**Table 4.** Coefficient of determination result R<sup>2</sup>

CONSTRUCTS	R Square	R Square Adjusted
Contextual Performance (DV)	.447	.443
Normative commitment (MV)	.437	.435

#### 5.4. Effect Size $f^2$

The primary goal of employing Influence Size in this study is to quantify the effect and link between variables. Cohen, (1988) advocated that the requirement be less than 0.02 (0.02=small, 0.15=medium, 0.35=high). According to Table 14, the impact sizes of IWE on ECP and NCS on ECP almost same, but the effect size of IWE on NCS is considerable (77%). The following formula was used to quantify the effect of Enhancing Contextual Performance Islamic Work Ethics With Mediating Normative Commitment as shown in Table 5 and Figure 3.

**Table 5.** Effect Size  $f^2$

CONSTRUCTS	Contextual Performance (DV)	Islamic Work Ethics (IV)	Normative commitment (MV)
Contextual Performance (DV)			
Islamic Work Ethics (IV)	.138		.777
Normative commitment (MV)	.136		

#### 5.5. Hypotheses Testing Procedures

The current study employed the bootstrapping method integrated with Smart PLS3 to confirm that the path coefficients were statistically significant. The major goal of employing bootstrapping is to create t-values associated with each path coefficient, and as a subsequence, the hypotheses' p-values were also generated. Table 2 demonstrates a significant association between IWE → ECP with level of significance of 0.01 ( $P < 0.05$ ,  $\beta = .368$ ,  $t = 5.414$ ,  $p = .000$ ). Meanwhile, IWE → NCS was Supported by predictors of respondents at the significance level 0.01 ( $p < 0.05$ ,  $\beta = 0.661$ ,  $t = 16.543$ ,  $p = 0.000$ ). The significant relationships revealed imply that the hypotheses were supported empirically. The last hypothesis reveals significant relationships between NCS → ECP at the significance level 0.01 ( $p < 0.05$ ,  $\beta = 0.366$ ,  $t = 5.002$ ,  $p = 0.000$ ). Statistically, the NCS → ECP has a positive relationship as well as support the hypotheses. The SmartPLS3 bootstrapping approach was used to investigate all of the previously mentioned relationships.

**Table 6.** Direct Hypotheses testing procedures

Hypotheses	variables	B	SD	T- value	P-Value	Status	Decision
H1	IWE → ECP	.368	.068	5.414	.000	Sig.	Supported
H2	IWE → NCS	.661	.040	16.543	.000	Sig.	Supported
H3	NCS → ECP	.366	.073	5.002	.000	Sig.	Supported

Based on the positive direct relationship between the IWE, NCS, and ECP, the study examined the mediation effect of normative commitment on the relationship of Islamic work ethics and contextual performance, and the results shown in Table 7 reveal a significant relationship and Islamic work ethics indirectly impacts contextual performance through their impact on normative commitment, and the standardized coefficient was 0.242, which was significantly greater than 0.08.

**Table 7.** Mediation role of NCS for the relationship of IWE and ECP

	Specific Indirect Effects
Islamic Work Ethics (IV) → Normative commitment (MV) → Contextual Performance (DV)	.242

As per the findings, a normative commitment was shown to partially mediate the association between Islamic work ethics and contextual performance.

## 6. Discussions and Conclusions

This study examines the impact of the Islamic work ethic and Contextual Performance with Mediating Normative Commitment. It also explores the mediating effects of Normative Commitment relationships of Islamic work ethics and Contextual Performance. This study obtained evidence that the Islamic work ethic directly affects Normative Commitment and Contextual Performance as well as partial mediation for Normative Commitment on the relationship between Islamic work ethics and Contextual Performance. Furthermore, there is a positive and significant relationship

between IWE → ECP. The results agreed with another study was conducted in Malaysia in 2016, which revealed that it had a positive relationship (Zahrah et al., 2016; Ali, 2022). That is, those with higher WE are more likely to be working properly. The findings of this study have certain consequences; they demonstrate that overall governmental performance and high levels of productivity may be reached if the government tries to strengthen and increase Islamic work ethics and normative commitment. In the same vein, IWE implementation in the public sector may boost employee work normative commitment and, as a result, improve performance and productivity.

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