

# Building Superior Performance: the Role of Work Ethics in a University

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**Abstract:** This study uses a quantitative correlation research approach, which aims to examine the relationship between two main variables: Islamic work ethics and employee performance at the State Islamic University of Alauddin Makassar. The study covered a population of 218 individuals, with a sample size 66 employees selected through simple random sampling method. Data collection was conducted through the administration of questionnaires, and the data collected was further analysed using assessment techniques. The analyses included the application of product moment correlation test, F-test, Two-sided hypothesis testing, and Chi-square test. Based on the findings detailed in the previous section of this study, the conclusion of this study is that there is a relationship between Islamic work ethics and the employee performance of UIN Alauddin Makassar. This conclusion is evidenced by the significant value of 0.00, which is greater than 0.05, along with  $F_{\text{calculate}} = 17.048$  compared to  $F_{\text{table}} = 3.98$ . As a result, H1 is accepted, while H0 is rejected. This confirms the significant influence between Islamic work ethics and employee performance.

**Keywords:** Performance, Islamic Work Ethics, Superior Performance

## 1. Introduction

The university is not only a teaching place, but also a centre for research and development of science. Vision and mission drive change and development for universities; high-performance employees are the driving force to achieve this goal<sup>1</sup>. Performance improvement can be realised if the management is good, encouraging the agency's efforts to improve performance<sup>2</sup>. They not only support innovative teaching, but also play a role in producing high-quality research that contributes to global knowledge<sup>3</sup>

<sup>1</sup> Sih Darmi Astuti, Ali Shodikin, and Maaz Ud-Din, "Islamic Leadership, Islamic Work Culture, and Employee Performance: The Mediating Role of Work Motivation and Job Satisfaction," *Journal of Asian Finance, Economics and Business* 7, no. 11 (2020): 1059–68, <https://doi.org/10.13106/jafeb.2020.vol7.no11.1059>.

<sup>2</sup> Hasmin Tamsah et al., "Training, Knowledge Sharing, and Quality of Work-Life on Civil Servants Performance in Indonesia," *Journal of Ethnic and Cultural Studies* 7, no. 3 (2020), <https://doi.org/10.29333/ejecs/514>.

<sup>3</sup> Astuti, Shodikin, and Ud-Din, "Islamic Leadership, Islamic Work Culture, and Employee Performance: The Mediating Role of Work Motivation and Job Satisfaction."

The performance of employees in the university environment is the main element in achieving the goals of quality education and achieving the vision and mission of the university<sup>4</sup>. The enhanced organizational performance in responding to external demands and managing internal resources may offer organisations a higher probability of sustainability<sup>5</sup>. Employee performance plays a central role in maintaining high academic standards and providing a quality learning experience to students.

Islamic work ethics is an important aspect of the work environment. Employees who adopt Islamic work ethics potentially increase productivity and performance at work<sup>6</sup>. Islamic work ethics is an important aspect of the work environment. Islamic work ethics is an important aspect of the work environment<sup>7</sup>. Islamic work ethics: a set of principles and values derived from Islamic teachings that significantly impact the work environment. Islamic work ethic is based on value–system principles that logically derive an individual’s sense of right and wrong in the Islamic context, to overcome obstacles and mistakes IWE pay emphasis on collaboration and consultation in work<sup>8</sup>.

Islamic work ethics principles, which rely on core values such as honesty, integrity, responsibility, and fairness<sup>9</sup>, have an impact in combining work ethics with employee performance. When employees apply these principles in a teaching context, they create a learning environment filled with trust, integrity, and quality.

Through previous research, it has been revealed that work ethics have a significant impact on employee performance in various contexts, including in the university environment. Purnama et al.'s research has revealed that there is a relationship between work ethics, leadership style, and employee performance in the educational environment<sup>10</sup>. Likewise, Romi et al.'s research revealed that organizational behaviour based on Islamic work ethics can increase job satisfaction and organizational commitment of university

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<sup>4</sup> Kiki Farida Ferine et al., “An Empirical Study of Leadership, Organizational Culture, Conflict, and Work Ethic in Determining Work Performance in Indonesia’s Education Authority,” *Heliyon* 7, no. 7 (2021), <https://doi.org/10.1016/j.heliyon.2021.e07698>.

<sup>5</sup> Soonae Park and Sungjoo Choi, “Performance Feedback, Goal Clarity, and Public Employees’ Performance in Public Organizations,” *Sustainability (Switzerland)* 12, no. 7 (2020), <https://doi.org/10.3390/su12073011>.

<sup>6</sup> Mehmet Asutay, Greget Kalla Buana, and Alija Avdukic, “The Impact of Islamic Spirituality on Job Satisfaction and Organisational Commitment: Exploring Mediation and Moderation Impact,” *Journal of Business Ethics* 181, no. 4 (2022), <https://doi.org/10.1007/s10551-021-04940-y>.

<sup>7</sup> Rachmat Rialdy Hasan et al., “Moderating Role of Islamic Work Ethics on The Effect of Innovation and Entrepreneurship Orientation on Entrepreneurial Behavior and Business Performance,” *Quality - Access to Success* 23, no. 188 (2022), <https://doi.org/10.47750/QAS/23.188.36>.

<sup>8</sup> Muhammad Yousuf Khan Marri et al., “The Impact of Islamic Work Ethics on Job Satisfaction and Organizational Commitment: A Study of Agriculture Sector of Pakistan,” *International Journal of Business and Behavioral Sciences* 2, no. 12 (2012).

<sup>9</sup> Sadia Shaheen et al., “Does Organizational Cronyism Lead to Lower Employee Performance? Examining the Mediating Role of Employee Engagement and Moderating Role of Islamic Work Ethics,” *Frontiers in Psychology* 11 (2020), <https://doi.org/10.3389/fpsyg.2020.579560>.

<sup>10</sup> Chamdan Purnama et al., “Leadership Style as Moderating Variable Influence between Islamic Work Ethic with Performance,” *Kasetsart Journal of Social Sciences* 42, no. 2 (2021), <https://doi.org/10.34044/j.kjss.2021.42.2.02>.

lecturers in Indonesia<sup>11</sup>. This research is also consistent with Kusumawati et al. explained that there is a significant influence of work coordination, communication and work ethic on the performance of employees of the Public Company Teknik Laut Sejahtera<sup>12</sup>.

However, it is important to note that this research brings a different dimension in the context of the relationship between Islamic work ethics. And employee performance in a university environment. Raising Islamic work ethics variables contained in employee personalities by producing superior performance within the Alauddin State Islamic University of Makassar which has a homogeneous religion, namely Islam.

By realising these differences, this research aims to explore them further and identify significant contributions that can be made to understanding Islamic work ethics, in the context of influencing employee performance within the Alauddin State Islamic University of Makassar.

Work ethic means attributing value to hard work and industriousness, stigmatizing idleness, fulfilling the obligations, and the belief that work should be done in the best possible way<sup>13</sup>. To fulfill the obligations means here a moral duty, while industriousness is considered a virtue, i.e. a desirable moral quality<sup>14</sup>. The quality of a service is determined by work ethics<sup>15</sup>.

Islamic work ethics are based on Islamic sacred texts which are orientations that influence and involve the participation of a Muslim in carrying out his work<sup>16</sup>. In work ethics, Islam views work as a means to improve life economically, socially and psychologically based on faith in God<sup>17</sup>. Some behaviors are ethically suggested in Islamic teachings, which include at least four concepts in Islamic work ethics namely business, competition, transparency, and responsible behavior (Romi et al., 2020). The main goal of Islamic work ethics is to spread affection to all beings who are the beliefs of a muslim in his life<sup>18</sup>.

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<sup>11</sup> Mochamad Vrans Romi et al., "Islamic Work Ethics-Based Organizational Citizenship Behavior to Improve the Job Satisfaction and Organizational Commitment of Higher Education Lecturers in Indonesia," *International Journal of Higher Education* 9, no. 2 (2020), <https://doi.org/10.5430/ijhe.v9n2p78>.

<sup>12</sup> Indah Kusumawati, Agus Yulistiyono, and Abdul Karim Butar Butar, "Effect of Work Coordination, Communication, and Work Ethos on Employee Performance at PT Teknik Laut Sejahtera," *JUDICIOUS* 3, no. 1 (2022), <https://doi.org/10.37010/jdc.v3i1.764>.

<sup>13</sup> Damian Grabowski, Agata Chudzicka-Czupala, and Katarzyna Stapor, "Relationships between Work Ethic and Motivation to Work from the Point of View of the Self-Determination Theory," *PloS One* 16, no. 7 (2021), <https://doi.org/10.1371/journal.pone.0253145>.

<sup>14</sup> Max L. Stackhouse and Adrian Furnham, "The Protestant Work Ethic: The Psychology of Work-Related Beliefs and Behaviors," *Journal for the Scientific Study of Religion* 30, no. 3 (1991), <https://doi.org/10.2307/1386997>.

<sup>15</sup> Yanneri Elfa Kiswara Rahmantya et al., "Hospital's Competitive Advantage through Service Quality, Information Systems and Islamic Work Ethics," *Problems and Perspectives in Management* 17, no. 2 (2019), [https://doi.org/10.21511/ppm.17\(2\).2019.14](https://doi.org/10.21511/ppm.17(2).2019.14).

<sup>16</sup> Jihad Mohammad, Farzana Quoquab, and Rosmini Omar, "Factors Affecting Organizational Citizenship Behavior among Malaysian Bank Employees: The Moderating Role of Islamic Work Ethic," *Procedia - Social and Behavioral Sciences* 224 (2016), <https://doi.org/10.1016/j.sbspro.2016.05.440>.

<sup>17</sup> Romi et al., "Islamic Work Ethics-Based Organizational Citizenship Behavior to Improve the Job Satisfaction and Organizational Commitment of Higher Education Lecturers in Indonesia."

<sup>18</sup> Romi et al.

Islamic work ethics has roots in Al-Quran and Al-Hadith. Al-Quran often speaks about honesty and justice in trade, fair distribution of wealth in society<sup>19</sup>. Al-Quran encourages acquiring skills and technology and discourages laziness. Islamic work ethics views dedication to work as a virtue and emphasises cooperation and consultation at work<sup>20</sup>.

Islamic work ethics can be defined as a set of moral principles that distinguish what is right and wrong in an Islamic context. Thus, work ethics formulate definition, namely ethics is used in terms of values and moral norms, or knowledge of good and bad that becomes a guide for a person in a group to regulate their behavior<sup>21</sup>. Hasan et al. explained that there are seven dimensions of Islamic work ethics, namely: Work Intention, Trusteeship (trust), Work type, Work results for Islamic ummah, Justice and Fairness, and Cooperation and Collaboration<sup>22</sup>.

Etymologically, performance is derived from the word “perform” that has several entries<sup>23</sup>. From these entries, it can be interpreted that performance means doing an activity and improving the work in accordance with the responsibilities to achieve results in accordance with those expected<sup>24</sup>. Performance (work performance) of employees means the actual achievement compared to the expected performance of an employee<sup>25</sup>. Expected work performance is standard performance compiled as a reference to see the employee performance according to their position compared to the standard made<sup>26</sup>. Performance means the result of work that can be achieved by a person or group of people in an

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<sup>19</sup> Sarfaraz Javed, Azam Malik, and Mutaz Minwer Hala Alharbi, “The Relevance of Leadership Styles and Islamic Work Ethics in Managerial Effectiveness,” *PSU Research Review* 4, no. 3 (2020), <https://doi.org/10.1108/PRR-03-2019-0007>.

<sup>20</sup> Yinyin Zuyyina Lestari and Nurleli, “Pengaruh Etika Kerja Islam Terhadap Kinerja Karyawan Dengan Disiplin Kerja Sebagai Variabel Intervening,” *Bandung Conference Series: Accountancy* 3, no. 1 (2023), <https://doi.org/10.29313/bcsa.v3i1.6400>.

<sup>21</sup> Prima Utama Wardoyo Putro, “ETIKA KERJA ISLAM, KOMITMEN ORGANISASI, SIKAP PADA PERUBAHAN ORGANISASI TERHADAP KINERJA,” *Jurnal Manajemen Indonesia* 18, no. 2 (2018), <https://doi.org/10.25124/jmi.v18i2.1205>.

<sup>22</sup> Hasan et al., “Moderating Role of Islamic Work Ethics on The Effect of Innovation and Entrepreneurship Orientation on Entrepreneurial Behavior and Business Performance.”

<sup>23</sup> Dewi Melinia Kurniasari and Qi Mangku Bahjahtullah, “PENGARUH WORK LIFE BALANCE, STRES KERJA DAN ETIKA KERJA ISLAM TERHADAP KINERJA KARYAWAN MILENIAL DI MASA PANDEMI COVID 19 DENGAN KEPUASAN KERJA SEBAGAI VARIABEL INTERVENING (STUDI KASUS BANK BTN SYARIAH KC SOLO),” *NISBAH: Jurnal Perbankan Syariah* 8, no. 1 (2022), <https://doi.org/10.30997/jn.v8i1.5706>.

<sup>24</sup> Hasan et al., “Moderating Role of Islamic Work Ethics on The Effect of Innovation and Entrepreneurship Orientation on Entrepreneurial Behavior and Business Performance.”

<sup>25</sup> Ely Masykuroh, “KINERJA BANK SYARIAH DAN KONVENSIONAL DI INDONESIA : PENDEKATAN TEORI STAKEHOLDER DAN MAQA<S{ID SHARI<’AH,” *Justicia Islamica* 11, no. 2 (2014), <https://doi.org/10.21154/justicia.v11i2.101>.

<sup>26</sup> Ferine et al., “An Empirical Study of Leadership, Organizational Culture, Conflict, and Work Ethic in Determining Work Performance in Indonesia’s Education Authority.”

organization, in accordance with their authority and responsibility, in an effort to achieve goals<sup>27</sup>.

According to Kasmir<sup>28</sup> performance is the result of work and work behavior that has been achieved in completing the tasks and responsibilities given within a certain period. According to Masram<sup>29</sup>, stating that performance is the result or level of success of a person in carrying out the task is compared with various possibilities such as standard work results, targets or targets as well as pre-determined criteria that have been mutually agreed<sup>30</sup>.

According to Mangkunegara<sup>31</sup> performance comes from job performance or actual performance or achievements achieved by a person in his work, therefore it can be concluded that human resource performance is work performance or work results both quality and quantity achieved by employees in a certain period.

Basu et al.<sup>32</sup> and Johari & Yahya<sup>33</sup> explained that several dimensions can be considered as work performance construct which is dependability, knowledge of work, leadership qualities, quality of work, innovative, initiative, integrity, relationship, proactive, teamwork, discipline, the ability to manage, task and contextual performance<sup>34</sup>

## 2. Method

This research is a quantitative correlational research, correlational research is used to determine the influence of both variables, namely independent variables and dependent variables. The variables in question are Islamic work ethics and employee performance within Alauddin State Islamic University Makassar. The population in this study was 218 people with a simple random sampling of 66 people. So in this study the sample was 66 employees. The data collection technique used is a questionnaire then the data obtained is analyzed by scoring then continued to be analyzed using the product moment correlation test, F-test, 2-sided hypothesis testing and Chi squared test.

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<sup>27</sup> Afriyadi Cahyadi et al., "Leadership Styles, High-Involvement Human Resource Management Practices, and Individual Employee Performance in Small and Medium Enterprises in the Digital Era," *Economies* 10, no. 7 (2022), <https://doi.org/10.3390/economies10070162>.

<sup>28</sup> Kusumawati, Yulistiyo, and Karim Butar Butar, "Effect of Work Coordination, Communication, and Work Ethos on Employee Performance at PT Teknik Laut Sejahtera."

<sup>29</sup> Masram and Mu'ah, *Manajemen Sumber Daya Manusia Profesional, Zifatama Publisher*, 2017.

<sup>30</sup> Kusumawati, Yulistiyo, and Karim Butar Butar, "Effect of Work Coordination, Communication, and Work Ethos on Employee Performance at PT Teknik Laut Sejahtera."

<sup>31</sup> Mangkunegara, "Hubungan Motivasi Kerja Dengan Produktivitas Dan Kinerja Karyawan," *Jurnal Ilmiah INTREGITAS*, 2015.

<sup>32</sup> Eeman Basu, Rabindra Kumar Pradhan, and Hare Ram Tewari, "Impact of Organizational Citizenship Behavior on Job Performance in Indian Healthcare Industries: The Mediating Role of Social Capital," *International Journal of Productivity and Performance Management* 66, no. 6 (2017), <https://doi.org/10.1108/IJPPM-02-2016-0048>.

<sup>33</sup> Johanim Johari and Khulida Kirana Yahya, "Job Characteristics, Work Involvement, and Job Performance of Public Servants," *European Journal of Training and Development* 40, no. 7 (2016), <https://doi.org/10.1108/EJTD-07-2015-0051>.

<sup>34</sup> Miswanto Miswanto, Rois Arifin, and Dwi Murniyati, "Does Work Commitment Mediates the Effect of Islamic Work Ethic on Performance and Turnover Intention?," *JEMA: Jurnal Ilmiah Bidang Akuntansi Dan Manajemen* 17, no. 2 (November 27, 2020): 169, <https://doi.org/10.31106/jema.v17i2.5533>.

### 3. Results and Discussion

#### Islamic Work Ethics

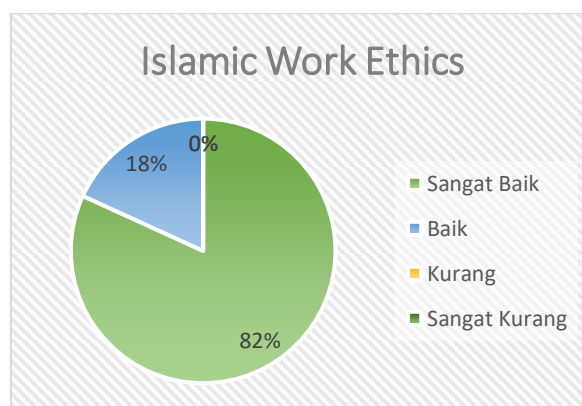
Islamic work ethics emphasize behavior in everyday life based on the teachings, rules, guidelines and directions of the Qur'an and Al-Hadith. This research is quantity so that the data produced is in the form of numbers. The data obtained is then analyzed using Microsoft Excel and SPSS. Based on the analysis, the description of the variable level of Islamic Work Ethics of UIN Alauddin Makassar employees is generally described as follows:

**Table 1. Islamic Work Ethics of Employees of Alauddin State Islamic University Makassar**

No.	Category	Interval	Frequency
1.	Excellent	3.26 – 4.00	54
2.	Good	2.51 – 3.25	12
3.	Less	1.75 – 2.50	0
4.	Very Lacking	1.00 – 1.75	0
Total			66

Based on table 1, it can be seen that among 66 respondents there were no respondents in the very less and less categories, in the good category there were 12 people with an interval of 2.51 – 3.25, in the very good category there were 54 with an interval of 3.26 – 4.00. This shows that the Islamic work ethics variable is mostly in the very good category with an interval of 3.26 – 4.00. The percentage of Islamic work ethics of UIN Alauddin Makassar employees can be seen in the following diagram.

**Figure 1. Islamic Work Ethics Diagram**



Source: Authors, 2024

Based on the picture above, it can be seen that those who have Islamic work ethics in the category are very less and less 0%, in the good category of 17%. This shows that the most presentations are in the very good category with 82% presentations that have Islamic work ethics. Islamic work ethics questionnaires given to 66 employees of UIN Alauddin Makassar were generally obtained as follows:

**Table 2. Descriptive Analysis of Islamic Work Ethics**

Statistics	Results of the Islamic Work Ethics Questionnaire
Sample size	66
Mean	3.67
Median	3.75
Mode	4.00
Standard Deviation	0.34
Variance	0.11
Range	1.20
Lowest Score	2.80
Highest Score	4.00
Total	242.70

Source: Authors, 2024

The data above shows that the results of the Islamic work ethics questionnaire given to 66 people, namely there is a mean (average) value of 3.67, median (middle value) of 3.75, mode (value that often appears) of 4.00, standard deviation of 0.34, variance of 0.11, range of 1.20, lowest score of 2.80, highest score of 4.00.

### **Employee Performance**

Performance is the result of individual or group work that is used as a standard in carrying out all targeted or applied tasks. This research is quantitative so that the data generated is in the form of numbers. The data obtained was analysed using Microsoft Excel and SPSS. Based on the analysis, the description of the variable level of employee performance at UIN Alauddin Makassar is generally obtained as follows.

**Table 3. Employee Performance of Alauddin State Islamic University Makassar**

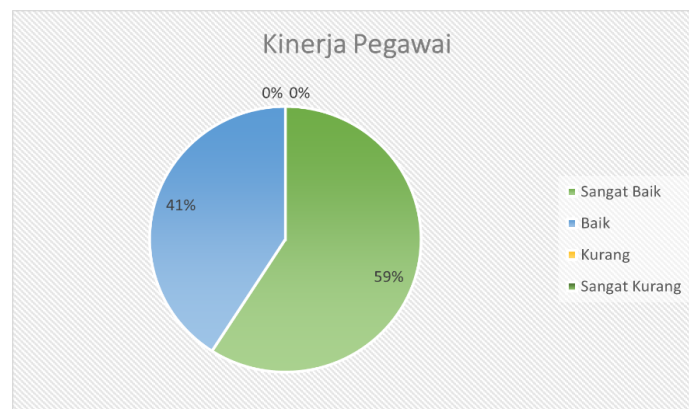
No.	Category	Interval	Frequency
1.	Excellent	3.26 – 4.00	39
2.	Good	2.51 – 3.25	27

3.	Less	1.75 – 2.50	0
4.	Very Lacking	1.00 – 1.75	0
Total			66

Source: Authors, 2024

Based on table 3, it can be seen that among 66 respondents for the category of very less and less there were no respondents who answered, in the good category there were 27 with an interval of 2.51-3.25, in the very good category there were 39 respondents with an interval of 3.26-4.00. This shows the performance of UIN Alauddin Makassar employees in the very good category with an interval of 3.26 – 4.00. The percentage of performance of UIN Alauddin Makassar employees can be seen in the following diagram.

**Figure 2. Diagram Circle of Employee Performance**



Source: Authors, 2024

Based on the graph above, it can be seen that the performance of UIN Alauddin Makassar employees who are in the category is very less and less by 0%, the performance of UIN Alauddin Makassar employees in the good category is 41% and the performance of UIN Alauddin Makassar employees is in the very good category of 59%. This shows that the presentation is at best in the very good category with a presentation of 59%. The performance questionnaire of UIN Alauddin Makassar employees given to 66 respondents at UIN Alauddin Makassar was generally obtained as follows.

**Table 4. Descriptive Analysis of Employee Performance**

Statistics	Results of the Islamic Work Ethics Questionnaire
Sample size	66
Mean	3.36
Median	3.40
Mode	3.20
Standard Deviation	0.34



Variance	0.12
Range	1.40
Lowest Score	2.60
Highest Score	4.00
Total	222.00

Source: Authors, 2024

The data above shows that the results of employee performance questionnaires given to 66 employees at UIN Alauddin Makassar, there is a mean (average) of 3.36, median (middle value) of 3.40, mode (mode) of 3.20, standard deviation of 0.34, variance of 0.12, range of 1.40, lowest score of 2.60 and highest score of 4.00.

### Prerequisite Test

#### *Normality Test*

Test the normality of the error distribution by using the Kolmogorov Smirnov Test. Test the normality of religious awareness data, performance ethics and performance of UIN Alauddin Makassar employees as follows:

**Table 5. Normality Test Result**

		Etika_Kerja_Islam _X	Kinerja_Y
N		66	66
Normal Parameters <sup>a,b</sup>	Mean	3,6773	3,3636
	Std. Deviation	,34409	,34802
Most Extreme Differences	Absolute	,181	,090
	Positive	,174	,090
	Negative	,181	,085
Test Statistic		,181	,090
Asymp. Sig. (2-tailed)		,285 <sup>c,d</sup>	,200 <sup>c,d</sup>

Source: Write the source of your data here.

The calculation results of table One – Sample Kolmogorov Smirnov Test obtained Sig value = 0.28 for the Islamic Work Ethics variable and Sig value = 0.20 for the performance variable. Signification values at the signification value  $\alpha = 0.05$ , because Sig >  $\alpha$  then Ho is received then the data is normally distributed.

### *Homogeneity Test*

After conducting a normality test, a homogeneity test is carried out with the help of SPSS using the test of Homogeneity of Variances. The homogeneity test is used to find out whether the sample that has been taken is from a population that has the same variation or not.

**Table 6. Homogeneity Test Result**

#### **Test of Homogeneity of Variances**

Kinerja\_Y

Levene Statistic	df1	df2	Sig.
4,018	9	96	,357

Based on the results of the data contained in the SPSS Tests of Homogeneity of Variances, the value of  $> \alpha$  is  $0.357 > 0.05$  so that homogeneity testing.

### *Linearity Test of Regression Coefficient*

The linearity test intends to test whether the regression line of the independent variable over the dependent variable has a linear relationship or vice versa. If the two data are linearly related, then the prediction of the two variables has a unidirectional relationship. For testing the linearity of the data, the F test is used, with the following test criteria:

Ho: Regression model with linear pattern, if  $F_{\text{calculate}} \leq F_{\text{table}}$  and  $\text{Sig} > 0.05$

H1: Non-linear patterned Regression Model, if  $F_{\text{calculate}} > F_{\text{table}}$  and  $\text{Sig} > 0.05$

**Table 7. Regression Coefficient Linearity test Results**

#### **ANOVA Table**

	Sum of Squares	df	Mean Square	F	Sig.
Kinerja_Y * Between Groups	3,367	12	,281	3,301	,001
Etika_Kerja_Is lam_X					
Linearity	2,556	1	2,556	30,070	,000
Deviation from Linearity	,811	11	,174	,867	,577
Within Groups	4,506	53	,085		
Total	7,873	65			

The results of SPSS data analysis obtained a significant value of 0.577 which refers to the data linearity criterion that if the significant value  $> \alpha$  with a level of  $\alpha = 0.05$ , it has a direct influence between Islamic work ethics and the performance of UIN Alauddin Makassar employees is linear. The Regression Model in this problem is the result of the calculation process with SPSS software stating the relationship between the independent variable with the dependent variable that is significant with the  $Y = a + BX_i$  model. Significant tests of a regression model that meet the following submission criteria:

Ho: Regression Model is not Significant if  $F_{hitung} \leq F_{tabel}$  dan  $Sig > 0,05$

H1: Significant Regression Model if  $F_{hitung} > F_{tabel}$  dan  $Sig > 0,05$ .

**Table 8. Regression Results**

**ANOVA<sup>a</sup>**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2,765	2	1,382	17,048	,000 <sup>b</sup>
	Residual	5,108	63	,081		
	Total	7,873	65			

a. Dependent Variable: Kinerja\_Y

b. Predictors: (Constant), Etika\_Kerja\_Islam\_X

The results of the regression calculation X to Y in the table above obtained  $Sig = 0.000$  at the real level  $\alpha = 0.05$  so that  $Sig < \alpha$  and  $F_{calculate} = 17.048$  and  $F_{tabel} = 3.98$  at the real level  $\alpha = 0.05$ , so that  $F_{calculate} > F_{tabel}$  then H1 is accepted means a significant regression model. This shows that variable X has a relationship with variable Y, Islamic work ethics and employee performance have a relationship.

**Hypothesis Test**

Hypothesis test (Correlation Test) to see the effect of the independent variable on related variables used Pearson Product Moment correlation. The hypothesis of this study is:

H1 = There is an influence of Islamic work ethics on the performance of UIN Alauddin Makassar employees

H0 = No influence of Islamic work ethics on the performance of UIN Alauddin Makassar employees

**Table 9. R Square Result****Model Summary**

Model	R	R Square	Adjusted Square	R	Std. Error of the Estimate
1	,593a	,351	,331		,28475

a. Predictors: (Constant), Etika\_Kerja\_Islam\_X.

The table above shows that the R Square value is  $0.351 > 0.05$ , it shows that work ethics affect the performance of UIN Alauddin Makassar employees.

**Table 10. Inter-variable Correlation**

		Etika_Kerja_Islam_X	Kinerja_Y
Etika_Kerja_Islam_X	Pearson Correlation	1	,570**
	Sig. (2-tailed)		,000
	N	66	66
Kinerja_Y	Pearson Correlation	,570**	1
	Sig. (2-tailed)	,000	
	N	66	66

Based on the results of data analysis, Islamic work ethics were obtained with performance obtained a value of 0.00 which is smaller than the significant level of 0.05 which means that there is an influence of Islamic work ethics on the performance of UIN Alauddin Makassar employees, according to the criteria determined by Sig.  $0.00 < 0.05$  so that H0 is rejected and H1 is accepted. This shows that there is an influence of Islamic work ethics on the performance of UIN Alauddin Makassar employees.

**Discussion**

Based on the results of testing the effect of Islamic work ethics on employee performance, the results obtained are  $0.00 > 0.05$ . This indicates that there is an influence of Islamic work ethics on employee performance at UIN Alauddin Makassar. Islamic work ethics teaches

that work is a form of worship that is accepted by Allah if done sincerely and beneficially<sup>35</sup>. This concept is in line with Surah Al-Dhariyat [51:56]: ‘And I did not create the jinn and mankind but that they should worship Me.’ This verse shows that all activities, including work, can be a form of worship if done with the right intention to get closer to Allah. Employees at UIN Alauddin Makassar who view work as a form of worship to God tend to have high motivation in carrying out their duties. Data analysis shows that this attitude can encourage employees to carry out tasks with greater dedication, as they see work as a way to get closer to God.

Islamic work ethics emphasises the importance of knowledge in carrying out tasks<sup>36</sup>. Education and continuous learning are values emphasised in Islamic teachings. Employees who adhere to this principle tend to continuously develop their knowledge and skills<sup>37</sup>. This is in line with Surah Al-Mujadila [58:11]: ‘Allah elevates those who believe among you and those who are given knowledge by several degrees.’ This verse emphasises the importance of knowledge in Islam and how Allah grants higher degrees to those with faith and knowledge. Analysis of the data shows that employees who prioritise knowledge in their work tend to have superior performance as their abilities are constantly evolving.

Islamic work ethics teaches to emulate divine traits in carrying out tasks<sup>38</sup>. Values such as honesty, justice, and compassion are traits that are believed to exist in God. This is supported by Surah An-Nisa [4:58]: ‘Verily, Allah commands you to deliver the trust to those who are entitled to it, and when you judge between men, judge justly.’ Employees of UIN Alauddin Makassar who exemplify these traits in their work are likely to have a strong work ethic and can make a positive contribution to the work environment. Analysis of the data shows that employees who apply divine traits in their daily performance tend to have a positive impact on work quality and co-operative relationships.

Overall, data analysis confirmed that Islamic work ethics has a strong influence on the performance of UIN Alauddin Makassar employees. The notion of work as worship, knowledge base, and an example of divine nature are the main factors that influence employee performance. This is in accordance with Surah Al-Mulk [67:15]: ‘He it is who made the earth for you, so walk all over the earth and eat from the sustenance given by Allah, and only to Him will you be resurrected.’ This attitude can encourage better performance, deeper understanding, and enrich the work environment with strong ethics.

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<sup>35</sup> Ikhsan Maksun, “Kepemimpinan Islami Dan Etika Kerja Islami: Pengaruhnya Terhadap Kinerja Karyawan,” *Li Falah: Jurnal Studi Ekonomi Dan Bisnis Islam* 5, no. 1 (2020), <https://doi.org/10.31332/lifalah.v5i1.1923>.

<sup>36</sup> Julianto Hutasuhut and Alkausar Saragih, “Pengaruh Etika Kerja Islami Terhadap Kinerja Dosen (Studi Kasus Pada Universitas Muslim Nusantara Al-Wasliyah Medan),” *Best Journal (Biology Education, Sains and Technology)* 2, no. 2 (2019), <https://doi.org/10.30743/best.v2i2.1976>.

<sup>37</sup> Muhammad Arif Rachman, “Pengaruh Etika Kerja Islam, Kompensasi, Terhadap Kinerja Karyawan: Peran Mediasi Kepuasan Kerja Pada Bank BTN Syariah Cabang Banjarmasin,” *Jurnal Publikasi* 1, no. 2 (2018).

<sup>38</sup> Siti Khotijah and Irfan Helmy, “Pengaruh Kepemimpinan Islami Dan Etika Kerja Islam Terhadap Kinerja Dengan Motivasi Kerja Sebagai Variabel Intervening,” *Jurnal Ilmiah Mahasiswa Manajemen, Bisnis Dan Akuntansi (JIMMBA)* 3, no. 3 (2021), <https://doi.org/10.32639/jimmba.v3i3.853>.

## 4. Conclusion

Based on the results of the research described in the previous section, the conclusion of this study is that there is a relationship between religious awareness and Islamic work ethics and the performance of UIN Alauddin Makassar is evidenced by a significant value of  $0.00 > 0.05$  and  $F_{\text{calculate}} = 17.048$  and  $F_{\text{tabel}} = 3.98$  so that  $H_1$  is accepted  $H_0$  is rejected, thus there is a relationship between Islamic work ethics and performance has a significant influence.

In the context of UIN Alauddin Makassar, the implementation of Islamic work ethics is proven to have a significant impact on employee performance. By understanding work as a form of worship, emphasising the importance of knowledge, and modelling divine traits, employees can achieve superior performance. These principles not only strengthen motivation and dedication but also improve the quality of work and relationships among colleagues, ultimately contributing to better achievement of academic and institutional goals.

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