

# **The Effects of Islamic Individuals' Ethics on Organizational Commitment of Employees in Libyan Public Banks**

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## **Abstract**

The main purpose of this paper is to review the relationship of Islamic individuals' ethics and organizational commitment among employees of Libyan public banks .This study due to the lack of previous study regarding the effects of Islamic individuals' ethics on commitment in Libyan environment. From this study, individuals' ethics measured to prove whether they can influence employees' commitment towards their organizations. Questionnaire contained of five sections which were demographic characteristic, Islamic individuals' ethics, affective commitment, continuance commitment and normative commitment. The data analyzed by using SPSS. The results confirmed that there is a positive relationship between Islamic individuals' ethics and three dimensions of commitment. Specifically, normative commitment correlates highly with Islamic individuals' ethics than either affective and continuance commitment

**Keywords:** Islamic work ethics, individuals' ethics, organizational commitment, public banks, Libya.

**Paper type:** Research paper

## Introduction

Studies about work ethics and ethical behaviour have gained significant interest in organizational behaviour and since 2001, we have witnessed a series of financial information frauds involving Enron Corporation, WorldCom, (Wahibur, 2010), auditing firm Arthur Andersen, Telecommunications Company Qwest and Sunbeam, among other well-known corporations. Other matters include the increasing proliferation of ethics scandals and corruption of management at the workplace (Asaar, 2005). Globalization and *the* complexity of business have led organizations to take into account the standards of work ethics besides the standards of profitability and efficiency in order to enhance the competitive advantage of organizations (Al Basher, 2008, Asaar, 2005). Al Basher (2008) argued that increasing corporate scandals and unethical behaviour at all organizational levels has increased the need for code of work ethics to help organizations solve the problem. These problems underlined the need to review the effectiveness of accounting standards, auditing regulations, code of work ethics and corporate governance principles.

Libya offers a unique place for the study of Islamic work ethics in the banking sector because it is a Muslim state. Apart from that the government aimed at developing the banking sector to improve the country's economy. Consistent with the vision, the Central Bank of Libya (CBL) has developed a strategy to strengthen and modernize the Libyan banking sector. To implement this strategy, CBL has already launched specific initiatives aimed at increasing transparency, supervision and governance within the Libyan financial sector (Mohamed, 2007).

In Islam, the activity of work is organized and regulated in a specific and systematic way. Throughout the Holy Qur'an (the book of God) revealed to Prophet Muhammad (SAW) and the Sunnah (the recorded sayings and behaviour of Muhammad (SAW)), Islam lays down the main principles of work. These principles constitute both the law and the ethics connected with work, and Muslims are required to work and conduct business in accordance with these principles (Obaid, 2005).

## Literature review

### Islamic Individuals' Ethics

Allah orders Muslims to follow and the obey Prophet Mohammed (Saw) as a model "in the messenger of Allah you have a fine example for he who hopes for Allah and the last day and remembers Allah abundantly" (Al-ahzab, verse: 21, Allah also describes people of the best nation as: "You are the best of peoples, evolved for mankind, enjoining what is right (Ma'ruf), forbidding what is wrong (Munkar), and believing in Allah" (Al-E-Imran,verse;110). The Qur'an and Sunnah use a set of ethical terms to describe the concept of goodness such as: Sidq (Truth), Khayr (Goodness), Birr (Righteousness), Qist (Equity), Adl (Equilibrium and Justice), Haqq (Truth and Right), Ma'ruf (Known and approved), Amanah (Honesty), Ikhlas (Sincerity), and Taqwa (Piety) (Majid, 1991). In fact, some of these values are repeated in tens (10s) of Qur'anic verses as well as Sunnah. A survey result (values based frequency) for sample of ethical related values used in the Qur'an is shown in Table(1), shows a survey result (verse and hadith based frequency) for a sample of ethical characteristics used in the Qur'an and authenticated resources of Sunna.

Table (1): Frequency of Good Ethical Characteristics Mentioned in the Qur'an and Sunnah

Good Ethical Characteristic	No of Verses	No of Hadith
Ihsan (beneficence)	66	29
Ikhlas (sincerity)	23	34
Istighfar & Tawba (forgiveness)	202	100
Amanah, Nazaha, Istiqama (honesty)	65	66
Iswa Hasana, Irshad Islah (good model & Guidance)	67	82
Wafaa Ahd, Ketman Ser (Keep promise and Secrecy)	31	50
Amr maarof Nahi munkar (order goodness, prohibiting badness)	13	33
Eman & Taqwa (Believe & piety)	595	145
Morality, Husn alkhulug walmuamalah (good ethics and dealing)	61	250
Hikman & hulum (wisdom)	129	31
Alhamd, Alshukr, Althanaa (Thankfulness)	235	142
Sabr, Musabara, Kathm ghaidh (patient)	108	64
Adl, Insaf (fairness)	23	62
Sidq (Truth)	92	44
Rahma, Raafa, Rifq (Mercyful)	227	124
Takrem Insan (Mankind priority)	96	34
Ilm , Amal (Science , Work)	530	139
Tafakr, Tadabr, Taaml (thinking)	83	48

Source:( Shihab, 2009)

These surveys show that Islam supports and rewards people for all goodness and warns, prohibits or punishes people for badness (Shihab2009). According to Zamir (1997), Islamic system sets equal emphasis on the ethical, moral, social, and religious dimensions, to enhance equality and fairness for the good of society as a whole. The system can be fully appreciated only in the context of Islamic teachings on work ethics, wealth supply, social and economic justice and the role of the state.

According to Abdulmalek (2010), the source of values in Islam varies. If we mean Islamic values, then the source would be Holy Quran and Noble Prophetic Sunnah and this means that values should be absolute and stable and most every Muslim follow it.

There have been long arguments about the relative importance of the person versus the situation in determining human behaviour. Some researchers have argued that it is the situation which is primarily responsible for an individual's behaviours and ethics (Mischel, 1996). While another group of researchers believe that the personal characteristics are mostly responsible for behaviour (Epstain, 1980, House, Shane, & Herold, 1996). Scholars have argued that there are some positive characteristics that all individuals as Muslims should abide by when performing their jobs to satisfy Allah firstly and secondly to be successful in his job and achieve personal and organizational goals. Abdurrahman (2007) explained that those personal characteristics are based on the following points;

firstly, strength and trustworthiness in which individuals should be strong in body and mind, possess skills to do his job as well. In this context Allah says: "O my (dear) father! engage him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty"... Al-Qasas: verse 26. Trustworthiness, one of the major characteristics required by Islam in work is truthfulness; that Muslims should perform his religious and social duties well. In this context Allah says: "O ye that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you" Al-Anfal:verse 27. Secondly, do the job well which means individuals should perform his job and avoid doing wrong as what prophet of Allah (Saw) refers to that "Allah likes people to achieve his work well". Thirdly, dedication to work; considered the most important element for an individual employee to be successful just as the relationship between employee and the organization. It is a contractual element that requires an employee to perform their job with the best possibilities available in fulfilment of this covenant with his organization. In this case Allah says: "Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfill (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning)". Al-Isra, verse: 34. Fourthly, keeping the working time; working time does not belong to the employee; it belongs to the customers and the organization. Fifthly, complying with organizational laws and regulations in which requires employees' commitments without misfeasance or negligence. Sixthly, keeping of public property safe. It is considered one of the most important duties a person should do because public property belongs to all in society and is important to achieve societal goals and economic growth. Finally, respect and obedience to managers. It means employees should respect and demonstrate obedience to his managers in the organization. In this case Allah says: "Believers, obey Allah and obey the messenger and those in authority among you. Should you dispute about anything refer it to Allah and the messenger, if you believe in Allah and the last day that is better and the best interpretation" Al-Nisa, verse: 59.

Abraham (2001) pointed out that there are some personal values that must be adhered to as Muslims when we do our jobs. This is based on the behaviour of the messenger of Allah as a good example. These values serve to improve the interaction environment between people. One important value is piety. In this case the messenger of Allah explained that "most enters Paradise are pious people and have good manners". Trustworthiness is considered the key to faith in Allah. In fact, there is no faith to those who do not have Trustworthiness. As for honesty, individuals should be honest with God and with others. In this case the messenger of Allah explains: "Man still honest even Allah counts him honesty". Joviality and good to deal with others is considered the first step to satisfy others and to make them happy.

Syed et al (2008) pointed out that, Islam requires employees to endeavor to perform their work in a professional manner to the best of their abilities. The Prophet said: "The worker, if employed, takes what is right and gives what is right, is like a mujahid (struggle in the cause of God) till he returns home".

The common denominator of almost all problems is to be found in the area of values that differ widely from person to person. The influence of values on people's thinking and behavior is underestimated. In fact, the influence of values on the individual is powerful because: (i) They principally determine what he/she regards as right, good, worthy and ethical. (ii) They provide the standards and norms by which he/she guides his/her day-to-day behavior. (iii) They chiefly determine his/her attitudes toward the causes and issues such as political, economic, social and industrial with which he/she comes into contact daily. (iv) They determine which ideas, principles and concepts he can accept, assimilate, remember and transmit without distortion (Drs Kishore et al, 2005).

### **Organizational commitment**

Based on various viewpoints, the definitions of organizational commitment differ. However, most scholars recognize that organizational commitment "is loyalty to the organization". Most of

Taiwan's researchers agree with the concept which said that organizational commitment "is the degree of one's identification and participation for a certain organization. Organizational commitment is regarded as a mental contract connecting the individual's identification and attribution with the organization and performing his duty. Organizational commitment also are able to facilitate voluntary cooperation within an organization, (Tain, Mei, Yeh and Robert (2006). Richard (2006), argued that organizational commitment "is the relative strength of an employee's attachment or involvement with the organization where he or she is employed", also organizational commitment is important because committed employees are less likely to leave for another job and are more likely to perform at higher levels.

Porter et al, (1974) defines organizational commitment as the sense of identification that an individual has to a specific organization and the relative intensity of identification that the individual has in comparison with other people. They also raise three characteristics of commitment: (1) Members of an organization believe in and accept the objective and value of the organization. (2) They are ready to make full efforts for the organization. (3) They are desirous of maintaining the membership of the organization.

According to Mowday et al (1979), organizational commitment differs from the concept of job satisfaction in several ways. Organizational commitment as a construct is more global, reflecting a general affective response to the organization as a whole. On the other hand, Job satisfaction reflects one's response either to one's job or to certain aspects of one's job. Hence, commitment emphasizes attachment to the employing organization, including its goals and values, while satisfaction emphasizes the specific task environment where an employee performs his or her duties.

Researchers will measure organizational commitment based on Meyer and Allen's (1990) dimensions of organizational commitment, because they were used to explain many phenomena of behaviour for employees in organizations. Meyer and Allen (1990) identified three types of organizational commitment: Affective Commitment: It is defined as employee's emotional attachment to identify and involvement in the organization and its goals. It results from and is induced by an individual and organizational value congruency. As a result, it becomes almost natural for the individual to become emotionally attached to and enjoy continuing membership in the organization. Continuance Commitment: It is defined as the willingness to remain in an organization because of personal investment in the form of non-transferable investments such as close working relationships with co-workers, retirement investments and career. Normative Commitment: It is induced by a feeling of obligation to remain with an organization. Such a feeling of obligation often results from what researchers have characterized as "generalized value of loyalty and duty." This is an almost natural predisposition to be loyal and committed to institutions such as family, marriage, country, religion and employment organization as a result of socialization in a culture that places a premium on loyalty and devotion to institutions. This view of commitment holds that an individual demonstrates commitment behaviour solely because she or he believes it is the moral and right thing to do.

### **Islamic Individuals' Ethics and Organizational Commitment**

Islam requires employees to endeavour and perform their work in a professional manner to the best of their abilities. The Prophet said: "The worker, if employed, and takes what is right and gives what is right, is like a mujahid (struggler in the cause of God) till he returns home" (Syed et al, 2008).

A number of previous studies have investigated the relationship between individual's ethic and organizational commitment. For example, Nik, et al, (2004) investigated the relationship between Islamic work ethics and organizational commitment. Organizational commitment is treated as comprising three dimensions, namely: affective, continuance and normative commitments. The study uses a sample of 227 employees from several branches of a local bank. The results of factor analysis confirm that organizational commitment is multidimensional and consisting of the above-mentioned dimensions. The findings also offer evidence of a direct, positive and significant relationship between

these dimensions of commitment and Islamic work ethics. Specifically, affective commitment correlates highly with the latter than either continuance or normative commitment.

More recently, Yousef (2001) investigated the moderating impacts of the Islamic work ethic on the relationships between organizational commitment and job satisfaction. It uses a sample of 425 Muslim employees in several organizations in the United Arab Emirates (UAE). The empirical results indicate that Islamic work ethic directly affects both organizational commitment and job satisfaction, and that it moderates the relationship between these two constructs. Results further reveal that national culture does not moderate the relationship between the Islamic work ethic and both organizational commitment and job satisfaction. Results also point out that support of the Islamic work ethic differs across age, education level, work experience, national culture, organization type (manufacturing or service) and ownership (private or public). Furthermore, empirical results suggest that there is a positive and significant relationship between job satisfaction and organizational commitment.

From an Islamic perspective, people are commanded to work. Throughout the Qur'an and the Sunnah, working is an obligation. Allah commands from the people. He says "Work (righteousness): soon will Allah observe your work, and His Messenger, and the believers" (9: 105). When God, His messenger, and the believers see one's work, this would imply honouring that work. Prophet Muhammad (SAW) emphasizes the importance of work by saying that "Nobody has ever eaten a better meal that which one has earned by working with one's own hands. The Prophet of Allah, Da'ud (David) used to eat from the earnings of his manual labour." By emphasizing the state of working, Islam protects society. Most of today's research on crime indicates that unemployment is a significant factor that facilitates crime and violence. Alcohol and drug addiction, robbery, embezzlement, murder, and other types of crime and deviance often occur due to the state of unemployment (Obaid, 2005).

According to Nik et al, (2004), Islamic work ethics constitutes Islam's expectations with respect to one's behaviour at work which includes his or her effort, dedication, cooperation, responsibility, social relationships and creativity. Essentially, when one has a close relationship with God, one's attitudes and behaviours would tend to be consistent with the rules and stipulations of the religion. Hence, on this basis, a person's commitment to his other work ethics would be expected to be significantly related to his or her psychological attachment and involvement to the organization.

Nor, (2010) has reviewed the relationship of Islamic Work Ethic, Organizational Culture and Organizational Commitment among staff in Majlis Amanah Rakyat Perlis and Kedah. From this study, Islamic work ethics and organizational culture were measured to prove whether they can influence employees' commitment towards their organization. Questionnaire contain of four sections which are demographic characteristic, Islamic work ethics, organizational culture and organizational commitment. The data analyzed by using SPSS 12 and Structural Equation Modeling (SEM) via AMOS version 4th. Degree of employee commitment relies on whether organizations continue to work towards their vision and also extent to which staff members are rewarded both financially and personally. IWE have a significant relationship with organizational commitment.

Wahibur (2010), in his study investigates the effect of Islamic work ethic on work outcomes (job satisfaction, organizational commitment and turnover intention). The study used a sample of 49 employees from 10 institutions of Islamic microfinance in Demak regency, Central Java Indonesia. The empirical testing indicates that Islamic work ethic has positive effects on both job satisfaction and organizational commitment.

Norshidah Mohamed , Nor Shahriza Abdul Karim and Ramlah Hussein (2010) in their study investigated whether Islamic work ethic is linked to individuals' attitudes towards computer use ethics, job satisfaction and organizational commitment. The study used a cross-sectional self-administered survey method in the International Islamic University Malaysia. A total of 310 survey questionnaires were distributed to academic staff in four faculties i.e. Engineering, Information and Communication Technology, Human Science and Islamic Revealed Knowledge and Economics and

Management Sciences faculties. Cluster sampling was used in the selection of academic staff from several randomly chosen class schedules. The research found that Islamic work ethic within a university environment is linked to individuals' attitudes towards computer use ethics, job satisfaction and organizational commitment.

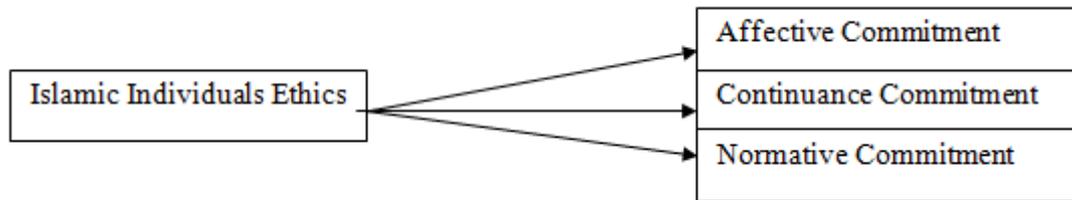


Figure 1: Theoretical Model

Source: Developed by researcher based on Yousef (2001).

### Research Hypotheses:

Based on the review of prior research, this study attempts to test the following hypotheses:

- 1-  $H_0$  .There is no relationship between Islamic Individuals' ethics and affective commitment.  
 $H_a$  .There is a relationship between Islamic Individuals' ethics and affective commitment.
- 2-  $H_0$  . There is no relationship between Islamic Individuals' ethics and continuance commitment.  
 $H_a$  . There is a relationship between Islamic Individuals' ethics and continuance commitment.
- 3-  $H_0$  . There is no relationship between Islamic Individuals' ethics and normative commitment.  
 $H_a$  . There is a relationship between Islamic Individuals' ethics and normative commitment.

### Methodology

From an Islamic perspective, research methodology is the study of principles and guidelines that regulate the acquisition of knowledge and it involves the acceptance or rejection of proposition as part of the body of knowledge in a particular field. Research design is the framework for controlling the collection of the required data accurately and economically. It is used for the purpose of obtaining data needed to test hypothesis or answer research questions ( Khaliq and Ogunsola, 2011).

### Research design

In this study, there were five sections of the questionnaire. Section (1) demographic characteristic such as age, gender, marital status, education level, and income and work experience, section (2) Islamic Individuals' ethics, section (3) affective commitment, section (4) continuance commitment and section (5) normative commitment and all questions in sections 2,3,4 and 5 were evaluated based on a five-point Likert scale.

### Data collection

Both primary and secondary data collection methods were employed. For secondary data: articles, journals, and information from various national and international publications on Islamic Individuals ethics and related topics were used. The primary data was gathered through a questionnaire-based survey to profile the Libyan public banks. The development of the research questionnaire was based on a review of literature. To measure Islamic Individuals' ethics the researcher has tried to develop an instrument based on Yousef ' (2001) instrument. Organizational commitment was measured based on Meyer and Allen (1990) instrument. Questionnaires were designed to fit electronic tabulation through the use of Statistical Package for the Social Sciences (SPSS) Version 17.0 software.

This research was carried out on employees of public banks in Libya. 430 questionnaires were distributed. 380 questionnaires were returned whereas and 50 unreturned. Sekaran (2003) argued that a researcher should plan on collecting at least 375 for 15000 cases of population that to avoid a problem such as improper solutions, lowered accuracy of parameter estimates and standard error. In fact, the number of employees who are working in Libyan public banking sector is 14800 employees. Therefore, it can be concluded that 380 employees (respondents) as a sample size is fit to examine the impact of Islamic Individuals ethics on organizational commitment among employees in Libyan public banks by using regression analysis.

### Data analysis

Respondents' demographics are tabulated as below. Table (2) gives details of the respondents participating in the administration of the questionnaire

Table (2) Respondents' demographics

	Frequency	Percent (%)
<b>Gender</b>		
Male	216	56.8
Female	164	43.2
<b>Marital Status</b>		
Single	176	46.3
Married	178	46.8
Others	26	6.8
<b>Age</b>		
Less Than 30 Years	87	22.9
Less Than 40 Years	161	42.4
Less Than 50 Years	83	21.8
50 Years and More	49	12.9
<b>work experience</b>		
Less Than 5 Years	63	16.6
Less Than 10 Years	130	34.2
Less Than 15 Years	123	32.4
15 Years and More	64	16.8
<b>Income(DL)</b>		
300 or less	49	12.9
301to 600	208	54.7
601 or more	123	32.4
<b>Education Level</b>		
SPM and lower	21	5.5
STPM or Diploma	152	40
Bachelor or Equivalent	207	54.5

### Means and Standard Deviations

Table (3) shows the background of 380 respondents in terms of dependent and independent variable which were obtained using mean and standard deviation. The mean for Islamic Individuals' Ethics are very high with an average score of 79.5% and it shows not very high variability in terms of standard deviation which are 3.8. It implies that the employees have no divergent opinion about the Islamic Individuals' Ethics variable. Affective commitment shows a mean of 38.8 and standard deviation of 1.2. Continuance and Normative Commitment are closely followed by the Affective

Commitment variable with a mean of 39.60% and a standard deviation value of 1.7 for Normative Commitment and 39.62 % and a standard deviation value of 1.6 for Continuance Commitment.

Table (3) Means and Standard Deviations

Main Variables	M(%)	SD
Islamic Individual' Ethics	79.5	3.8
Affective Commitment	38.8	1.2
Continuance Commitment	39.62	1.6
Normative Commitment	39.60	1.7

### Reliability Analysis

Cronbach's Alpha is used to measure squared correlation between observed scores and true scores. In other words reliability is measured in terms of the ratio of true score variance to observed score variance (Sad, 2003). Reynaldo (1999) has indicated 0.7 to be an acceptable reliability coefficient. The value of Cronbach's Alpha for the scales of Variables is calculated. Cranach's alpha value for Islamic Individual' ethics scale is 0.715. For affective commitment scale is 0.95, for continuance and normative commitment scales Cronbach's Alpha value is same and 0.96.

### Hypothesis Testing and Research Findings:

Correlation analysis and regression model was used to test the relationship between Islamic Individual' ethics and organizational commitment (affective, continuance and normative commitment) and the findings were as follow:

1-H<sub>0</sub>: There is no relationship between Islamic individuals' ethics and affective commitment.

H<sub>a</sub>: There is a relationship between Islamic individuals' ethics and affective commitment

Table (4) Pearson Correlation Coefficient (R) and Linear Regression Coefficient between (IIE)&(AC) and ANOVA.

	R	R Square	Std. Error of the Estimate	t	sig
	.206 <sup>a</sup>	.042	.14872	4.09	.000

### ANOVA

	Sum of Squares	df	Mean Square	F	Sig.
Regression	.371	1	.371	16.760	.000
Residual	8.361	378	.022		
Total	8.731	379			

a. Predictors: (Constant), IIE

The result of correlation analysis in table (4) above shows that there is a positive correlation coefficient of 20.6 % between Islamic individuals' ethics and affective commitment and it is significant at .01 level. In addition, a simple linear regression was performed on data to determine if there was a significant relationship between Islamic individual's ethics and affective commitment. The t-statistic for the slope was significant at the .05 alpha level, t=4.09, p=.00. The F value is also significant at p=.00. Thus, we reject the null hypothesis and conclude that there is a positive significant relationship between Islamic individuals' ethics and affective commitment. Furthermore,

4.2 % of the variability in affective commitment volume could be explained by Islamic individual' ethics.

2-H<sub>0</sub>. There is no relationship between Islamic Individuals' ethics and continuance commitment.

H<sub>a</sub>. There is a relationship between Islamic Individuals' ethics and continuance commitment.

Table (5): Pearson Correlation Coefficient (R) and Linear Regression Coefficient between (IIE) & (CC) and ANOVA.

	<b>R</b>	<b>R Square</b>	<b>Std. Error of the Estimate</b>	<b>t</b>	<b>sig</b>
	.260 <sup>a</sup>	.067	.20475	5.224	.000
<b>ANOVA</b>					
	<b>Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>
Regression	1.144	1	1.144	27.295	.000
Residual	15.847	378	.042		
Total	16.991	379			

a. Predictors: (Constant), IIE

The result of the correlation analysis in table (5) above shows that there is a positive correlation coefficient of 26% between Islamic individuals' ethics and continuous commitment and it is significant at .01 level . In addition, a simple linear regression was performed on the data to determine if there is a significant relationship between Islamic individual ethics and continuous commitment. The t-statistic for the slope was significant at the .05 alpha level, t=5.224, p=.00. The F value is also significant p=.00. Thus, we reject the null hypothesis and conclude that there is a positive significant relationship between Islamic individuals' ethics and continuous commitment. Furthermore, 6.7% of the variability in continuous commitment volume could be explained by Islamic individual ethics.

3-H<sub>0</sub>. There is no relationship between Islamic Individuals ethics and normative commitment.

H<sub>a</sub>. There is a relationship between Islamic Individuals ethics and normative commitment.

Table (6): Pearson Correlation Coefficient (R) and Linear Regression Coefficient between (IIE) & (NC) and ANOVA.

	<b>R</b>	<b>R Square</b>	<b>Std. Error of the Estimate</b>	<b>t</b>	<b>sig</b>
	.269 <sup>a</sup>	.073	.20862	5.441	.000
<b>ANOVA</b>					
	<b>Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>
Regression	1.288	1	1.288	29.603	.000
Residual	16.452	378	.044		
Total	17.741	379			

a. Predictors: (Constant), IIE

The result of a correlation analysis in table (6) above shows that there is positive correlation coefficient of 26.9% between Islamic individuals' ethics and normative commitment and it is

significant at .01 level. In addition, a simple linear regression was performed on the data to determine if there is a significant relationship between Islamic individuals' ethics and normative commitment. The t-statistic for the slope was significant at the .05 alpha level,  $t=5.441$ ,  $p=.00$ . The F value is also significant  $p=.00$ . Thus, we reject the null hypothesis and conclude that there is a positive significant relationship between Islamic individuals' ethics and normative commitment. Furthermore, 7.3% of the variability in normative commitment volume could be explained by Islamic individual's ethics.

### **Discussion on the Research Findings**

This present study measured the relationship between Islamic individuals' ethics and organizational commitment among employees in Libyan public banks. The research instrumentation was 42 items of questionnaire. It was designed to collect the following information: personal characteristics, Islamic individuals' ethics, and employees' commitment towards their organization.

In organizations especially Libyan public banks as a government sector, commitment from employees is very crucial. It can be seen in three dimensions of organizational commitment. Affective commitment can be defined as an employee's emotional attachment to the organization. It means that employees with strong affective commitment remain with the organization because they want to do so. For continuance commitment, it is more related to financial agenda where employees prefer to remain with the company because leaving will be costly for them. It is different from normative commitment where an employee's feelings of obligatory is everything and staying in the same organization is the right thing and they ought to do so (Nor, 2010).

This research found that there is a positive relationship between Islamic individuals' ethics and three dimensions of commitment among employees in Libyan public banks. Specifically, normative commitment correlates highly with Islamic individuals' ethics than either affective and continuance commitment. The result proves that Islamic individuals' ethics is accepted and dominant among employees in Libyan public banks. In other words, employees who strongly support Islamic work ethics would be more committed, as they believe in hard work, dedication to work, cooperation and competitiveness in the work place, meeting deadlines at work, justice and generosity in the work place and therefore might be more committed to his work. This finding is consistent with the findings of other researchers (e.g Nor; 2010, Wahibur; 2010, Nik, at el; 2004, Norshidah at el; 2010) who found that there is a positive relationship between Islamic individuals' ethics and organizational commitment.

### **Conclusion/ Recommendations:**

The results of the Regression Analysis show the main effects of Islamic individuals' ethics, is significant at 0.05 level of significance. The result leads to the rejection of all the three null hypotheses and the research proposes the following conclusions:

- There is a positive effect of Islamic individuals' ethics on affective commitment that is employees who strongly support Islamic individuals' ethics in the organization will have an affective commitment to organization.
- There is a positive effect of Islamic individuals' ethics on continuance commitment that is employees who strongly support Islamic individuals' ethics in organization will have a continuance commitment to organization.
- There is a positive effect of Islamic individuals' ethics on normative commitment, that is, employees who strongly support Islamic individuals' ethics in organization will have a normative commitment to organization

A part from the theoretical implications, the results of this study can offer some guidelines to Libyan public banks in promoting the policies and strategies in human resource. Moreover researchers recommended that managers who aim to improve employees' commitment should engage in more

serious approach in establishing a higher degree of Islamic work ethic in their organization. It could be a better way with introduce formal Islamic ethical codes.

Based on prior studies the researchers also suggest that Libyan public banks should develop an ethics training program for their employees. According to Linda et al, (2007) ethics training programs are very important in preventing unethical behaviour in the organization especially for new employees. Moreover, it must derive its main characteristics from the ethics infrastructure of Libya, i.e., the laws and codes that are enforced in Libyan public banks to promote ethical behaviour. It should also highlight the importance of adopting ethical practices in order to enhance transparency and improving governance.

It is also recommended that the government's policies to develop our nation's reputation for integrity in public banking sector should support the code of work ethics for public banks and ensure that government policies do not conflict with the code of work ethics in the banks. The researcher also recommends that academic institutions in Libya should introduce courses on ethics for undergraduate and postgraduate students that to provide them by correct work ethics before they work in organizations.

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