

The Effects of Islamic Management 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 management ethics and organizational commitment among employees of Libyan public banks .This study due to the lack of previous study regarding the effects of Islamic management ethics on commitment in Libyan environment. From this study, management ethics measured to prove whether they can influence employees' commitment towards their organizations. Questionnaire contained of five sections which were demographic characteristic, Islamic management 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 management ethics and three dimensions of commitment. Specifically, affective commitment correlates highly with Islamic management ethics compared to continuance and normative commitment.

Key words Islamic work ethics, management ethics, leadership, organizational commitment, public banks, Libya.

INTRODUCTION

Studies about work ethics and ethical behavior have gained significant interest in organizational behavior 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 behavior 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.

Leadership in Islam is not about exercising power and authority but rather emphasizes the service of mankind and encourages the leader to look after his followers with greatest sincerity and humility. As the Prophet (Saw) said: "All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. In fact, a servant is the guardian of his master's belongings and is responsible for them" (Shams, 2008). Islamic leadership also assists the individual in attaining happiness in both worlds (Khaliq & Ogunsola , 2011).

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 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 behavior 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 Management Ethics:

The management of people at work is an integral part of the management process. To understand the critical significance of people in the organization is to recognize that the human element and the organization are synonymous. A well-managed organization usually sees an average employee as the root source of quality and productivity gains. Such organizations do not look to capital investment, but to employees, as the fundamental source of improvement. An organization is effective to the degree to which it achieves its goals. In addition an effective organization will make sure that there is a spirit of cooperation and sense of commitment and satisfaction within the area of its influence in order to make employees satisfied and committed to their jobs. There is a need for strong and effective motivation at various levels (Adeyinka, 2007).

Khaliq, (1993) argued that leadership today is more than just management. Leadership nowadays is seen more as an attribute—the leader must not only be competent but must be a source of inspiration. It has to do with the sharing of common values, so that employees are inspired, empowered and committed to the organization's vision and mission. There is a moving away from "controlling" employees in an attempt to obtain their commitment and contribution towards the goals of the organization.

Managers in organizations face ethical issues every day in their workplace .there is seldom a decision they face that does not have an ethical dimension or facet to it. While engaging to diverse management roles, they face the fact about matters of right or wrong, fairness or unfairness, justice or lack of justice creep into their decisions, behaviors or actions (WanNasir,2005).

From the Islamic perspective, Saeed (2007) has argued that Islam is often thought to be a religion that is misunderstood. Islamic leaders need to understand Islam in its true sense. In fact the Shariah should be understood first as an ethical framework and only then it can be helpful for business leadership to make amazing achievements. Business people from all over the Muslim world and their organizations need to be reminded about the teachings of their great religion and benefits of making them applicable in day to day business.

Based on the description of the fundamentals of Islam, which are applicable to all Muslims, this section presents the concept of leadership from an Islamic perspective. In fact, it is argued that both Muslim leaders and followers work in a group under a common set of beliefs, perform similar practices, and have similar sets of guidelines about everyday life. Whatever, this whole system creates a common platform for everyone to operate within his own circle efficiently and effectively. In addition, this whole system guides Muslim leaders to perform their leadership role and Muslim followers to operate under the leadership of their leaders. Moreover, due to the common platform available to both sides, conflict of interest is less likely. Actually, leadership in Islam is a responsibility entrusted by Allah to the chosen individuals. Therefore, it becomes a great responsibility and demands immense conscientiousness from the person in the leadership role. The Qur'an says: "...Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is informed of what ye do" (al-Qur'an, 58:11). At another occasion in the Qur'an, Allah says: "and We made them chiefs who guide by Our command, and We inspired in them the doing of good deeds and the right establishment of worship and the giving of alms and they were worshippers of Us (alone)" (al Qur'an, 21:73) (Shams, 2008).

Khaliq, (2009) agrees with Shams above and he argued that leadership in Islam is a trust (amanah). It is a psychological contract between a leader and employees that they will try their best to guide, protect, and to treat the latter with justice. The focus of leadership in Islam is on doing good deeds. Based on Islam, every individual is the "shepherd" of a flock and occupies a position of leadership. Muslims are required to appoint a leader during a trip, select a leader to lead the prayer, and choose a leader for group activities. Allah (SWT) says: "Is it they who would portion out the Mercy of your Lord? It is We Who portions out between them their livelihood in the life of this world: and We raise some of them above others in ranks so that some may command work from others. But the Mercy of your Lord is better than the (wealth) which they amass" (Al-Qur'an, 43:32).

Allah (Swt) says "And by the mercy of Allah, you dealt with them gently. And had you been severe or harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult with them in affairs. Then when you have made a decision, put your trust in Allah." (Surah Al-Imran, Verse-159). This Verse includes all Islamic leadership distinctive principles. Based on that Ather *et al* (2007) have pointed out that, an Islamic managerial leader will serve his followers under some principles mentioned below:

1. Shura: leaders in Islam must discuss with their people before making any decision. Allah (Swt) directed his Prophet to consult with his companions. Allah says "And those who have answered the call of their lord and establish prayer and who conduct their affairs by consultation and spend out what we bestow on them for sustenance." (Surah Al Shura, Verse 38).
2. Justice: The Qur'an orders Muslims to be fair and just in any situation even if the verdict goes against their parents or themselves. Allah says "O you, who believe! Stand out firmly for justice, as witness to Allah, even as against yourselves or your parents or your kin and whether it be against rich or poor, for Allah protects both". (Surah An-Nisa, Verse-135).

3. Dependence on Allah: The managerial leaders in Islam must depend on Almighty Allah (Swt) for the outcome of any action.
4. Accountability: Islam teaches accountability as a vital component of management. The managers must be accountable for their duties and responsibilities and Allah say "...whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it." (Surah: Az-Zilzal, Verse: 7-8) .
5. Sincerity: An Islamic managerial leader must be sincere enough to achieve the objectives of an organization. The Qur'anic terminology of sincerity is *Khulusiat*. The Holy Quran urges people to be utmost sincere in his praying, meditations, and good deeds.
6. Dignity of Labour: Islamic leaders must recognize the dignity of labour. Prophet Muhammad (SAW) says, "Pay the wages to the labour before his sweat dries up" (Al Hadith).
7. Esprit de corps: The managerial leaders must try to achieve organizational goals and objectives with the team rather than individual endeavors. Prophet Muhammad (SAW) says "The Hand of Allah is with the Jama'ah (team)" .

In addition Khaliq and Ogunsola, (2011) developed the following Islamic leadership principles, he faith and belief in God, knowledge and wisdom, courage and determination, mutual consultation, morality and piety, patience, express gratitude, and endurance. They were considered the principles through which the Prophet of Islam (SAW) gained success and they have been recognized by scholars of Islam as the true principles to achieve Falah – true success. Leaders are enjoined to embrace these principles as their application will not only earn them the blessings of Allah but will also offer them an opportunity to fulfill their duties towards their followers and the society at large.

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.

Researcher 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.

Management Ethics and Organizational Commitment:

Islamic management ethics can positively influence the attitudes of followers and bring higher levels of satisfaction, motivation, performance, positive energy, and organizational loyalty. It will also result in increased fulfillment, commitment, and positive energy on the part of leaders (Shams, 2008). In this sense, Nik, *et al*, (2004) argued that managers who aspire to develop employees with characteristics of affective and normative commitment, would, obviously, have to engage in a more serious approach in establishing a higher degree of Islamic work ethics among their employees. Formal Islamic ethical codes, for that matter, would have to be introduced.

William (2000) examined the relationship between leadership practices and organizational commitment in the fire service. The results indicate a positive relationship between the leadership practices of challenging the process, inspiring a shared vision, enabling others to act, modeling the way and encouraging the heart and the organizational commitment levels of fire service personnel. In this range Naser (2007) in his study “Exploring Organizational Commitment and Leadership Frames within Indian and Iranian Higher Education Institutions” found significant and positive relationships between all the three components of organizational commitment (affective, normative and continuance) and three out of four frames of leadership (structural, political and symbolic).

Nair *et al* (2010) referred to some scholars who have examined the extent to which leader behavior (transactional or transformational style) relate to work alienation. Results showed that transformational leadership was associated with lower work alienation.

Shacklock *et al*, (2006) have pointed out that leaders at all levels, who can drive organizational direction create and sustain an ethical climate and provide major incentives or disincentives for organizational and employee ethical behavior.

The leader influences the employees through empowerment rather than control strategies. In such strategies, the leader inculcates self-efficacy beliefs by seeking employees participation in goal-setting, problem solving and decision making, providing helpful feedback on task performance, and taking steps to remove deficiencies through coaching, counselling, training, guidance and monitoring the assigned tasks. Gradually employees develop and function as autonomous persons (Khuntia *et al*, 2004).

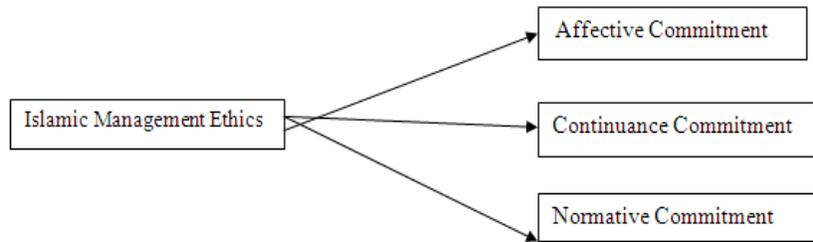


Fig. 1: Theoretical Model.

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- H₀. There is no relationship between Islamic management ethics and affective commitment.
H_a. There is a relationship between Islamic management ethics and affective commitment.
- 2- H₀. There is no relationship between Islamic management ethics and continuance commitment.
H_a. There is a relationship between Islamic management ethics and continuance commitment.
- 3- H₀. There is no relationship between Islamic management ethics and normative commitment.
H_a. There is a relationship between Islamic management 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 management ethics, section (3) affective commitment, section (4) continuance commitment and section (5) normative commitment and all questions in sections 2,3,4 and5 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 management 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 management ethics the researcher has tried to develop an instrument based on Khuntia and Suar' (2004) 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 management ethics on organizational commitment among employees in Libyan public banks by using regression analysis.

Data Analysis:

Respondents' demographics are tabulated as below. Table (1) gives details of the respondents participating in the administration of the questionnaire.

Table 1: Respondents' demographics.

	Frequency	Percent (%)
Gender		
Male	216	56.8
Female	164	43.2
Marital Status		
Single	176	46.3
Married	178	46.8
Others	26	6.8
Age		
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
work experience		
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
Income(DL)		
300 or less	49	12.9
301to 600	208	54.7
601 or more	123	32.4
Education Level		
SPM and lower	21	5.5
STPM or Diploma	152	40
Bachelor or Equivalent	207	54.5

Means and Standard Deviations:

Table (2) shows the background of 380 respondents in terms of dependent and independent variables which were obtained using mean and standard deviation. The mean for Islamic Management' Ethics are very high with an average score of 121.39% and it shows not very high variability in terms of standard deviation which are 3.5. It implies that the employees have no divergent opinion about the Islamic Management 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 2: Means and Standard Deviations.

Main Variables	M(%)	SD
Islamic Management' Ethics	121.4	3.5
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. Cronach’s alpha value for Islamic management ethics scale is 0. 98. 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 management ethics and organizational commitment (affective, continuance and normative commitment) and the findings were as follow:

1- H₀: There is no relationship between Islamic management ethics and affective commitment.

H_a .There is a relationship between Islamic management ethics and affective commitment.

Table 3: Pearson Correlation Coefficient (R) and Linear Regression Coefficient between (IME) & (AC) and ANOVA.

	R	R Square	Std. Error of the Estimate	t	sig
	.955 ^a	.913	.04489	62.862	.000
ANOVA					
	Sum of Squares	df	Mean Square	F	Sig.
Regression	7.970	1	7.970	3955.442	.000
Residual	.762	378	.002		
Total	8.731	379			

a. Predictors: (Constant), IME

The result of correlation analysis in table (3) above shows that there is a positive correlation coefficient of 95.5% between Islamic management 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 is a significant relationship between Islamic management ethics and affective commitment. The t-statistic for the slope was significant at the .05 alpha level, t=62.862, 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 management ethics and affective commitment. Furthermore, 91.3% of the variability in affective commitment volume could be explained by Islamic management ethics

2-H₀: There is no relationship between Islamic management ethics and continuous commitment.

H_a: There is a relationship between Islamic management ethics and continuous commitment

Table 4: Pearson Correlation Coefficient (R) and Linear Regression Coefficient between (IME)&(CC)and ANOVA.

	R	R Square	Std. Error of the Estimate	t	Sig
	.826 ^a	.681	.11965	28.439	.000
ANOVA					
	Sum of Squares	df	Mean Square	F	Sig.
Regression	11.579	1	11.579	808.792	.000
Residual	5.412	378	.014		
Total	16.991	379			

a. Predictors: (Constant), IME

The result of correlation analysis in table (4) above shows that there is positive correlation coefficient of 82.6% between Islamic management 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 was a significant relationship between Islamic management ethics and continuous commitment. The t-statistic for the slope was significant at the .05 alpha level, t=28.439, 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 management ethics and continuous commitment. Furthermore, 68.1% of the variability in continuous commitment volume could be explained by Islamic management ethics.

3- H₀: There is no relationship between Islamic management ethics and normative commitment.

H_a: There is a relationship between Islamic management ethics and normative commitment.

The result of the correlation analysis in table (5) above shows that there is a positive correlation coefficient of 82.3% between Islamic management 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 management ethics and normative commitment. The t-statistic for the slope was significant at the .05 alpha level, t=28.190, 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 management ethics and normative commitment. Furthermore, 67.8 % of the variability in normative commitment volume could be explained by Islamic management ethics.

Table 5: Pearson Correlation Coefficient (r) and Linear Regression Coefficient between (IME)&(NC) and ANOVA.

	R	R Square	Std. Error of the Estimate	t	sig
	.823 ^a	.678	.12300	28.190	.000
ANOVA					
	Sum of Squares	df	Mean Square	F	Sig.
Regression	12.022	1	12.022	794.661	.000
Residual	5.719	378	.015		
Total	17.741	379			

a. Predictors: (Constant), IME

Discussion on the Research Findings:

This present study measured the relationship between Islamic management ethics and organizational commitment among employees in Libyan public banks. The research instrumentation was 55 items of questionnaire. It was designed to collect the following information: personal characteristics, Islamic management 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 management ethics and three dimensions of commitment. Specifically, affective commitment correlates highly with Islamic management ethics compared to continuance and normative commitment. The results also prove that Islamic management ethics is accepted and dominant among employees in Libyan public banks. In other words, managers who strongly support Islamic management ethics will have more effect on employees’ commitment. This is because the employees will have more trust on managers, and managers are more likely to protect employees from external criticism, involve employees in goal setting and decision making, work with employees in a satisfactory way, give all employees equal chance to make a contribution to the bank and therefore might not worry about employees’ commitment. This finding is consistent with the findings of other researchers (e.g Perryer; 2005, Hooijberg *et al*; 2005, Jordan; 2005, Abbas *et al*; 2007) who found that there is a positive relationship between leader ethics and organizational commitment.

Conclusion/ Recommendations:

The results of the Regression Analysis show the main effects of Islamic management 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 management ethics on affective commitment that is employees who strongly support Islamic management ethics in the organization will have an affective commitment to organization.
- There is a positive effect of Islamic management ethics on continuance commitment that is employees who strongly support Islamic management ethics in organization will have a continuance commitment to organization.
- There is a positive effect of Islamic management ethics on normative commitment, that is, employees who strongly support Islamic management 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 researcher 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.

Findings of the study agree with Rafik (1996) who confirmed that organization can affect or influence employees’ behavior and commitment. One of the key sources of organizational influence is the degree of commitment of the organization’s managers to Islamic ethical behavior in the organization .Therefore, the researcher suggests that managers should adopt Islamic ethics when they deal with employees and follow

Islamic principles in organization which are derived from the Quran and the Sunnah. Allah (Swt) says “And by the mercy of Allah, you dealt with them gently. And had you been severe or harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask for (Allah’s) forgiveness for them; and consult with them in affairs. Then when you have made a decision, put your trust in Allah.” (Surah Al-Imran, Verse-159). In addition, managers must be sincere enough because the Holy Quran urges people to be utmost sincere in his mediation, and good deeds. That will directly lead employees to trust organization's leadership, be more satisfied with them, more committed to the organization and will work hard to achieve the organization’s goal.

Prior studies mentioned that organizational commitment is a necessary factor that drives individual action such as organizational citizenship behavior, performance, controllable absenteeism and job satisfaction. Based on the results of the study, it was found that Islamic management ethics is the most important factor that can affect employee’s commitment in Libyan banks. Therefore, the researcher suggests that managers should not just set formal Islamic ethical codes for employees in organizations. They should also create a work environment that supports Islamic work ethics and behavior because this function is the manager’s responsibility in the organization and he/she should follow up on employee’s behavior to make sure they act ethically in the organization.

Results of this research also agree with David, et al, (2000) who argued that managers’ ethics is important because an organization acts through the actions and ethics of its managers. Therefore, the researcher would like to recommend that managers should take Prophet Mohammad (s.a.w) and his ethics as a fine example when they deal with employees in the organization. Allah orders Muslims to follow and the obey Prophet Mohammed as a model. Allah (swt) says “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”. Because the Prophet Mohammad (Saw) and his followers lived their lives on ethical behavior and he (s.a.w) said that the leader of a Jamaah (organization) is their servant.

The researcher also recommends that managers adopt Islamic values in their decision making process such as the shura system. Based on Abdul Rahim (2003), there are three primary objectives of the shura namely, to educate the individual, to establish justice, and to realize the benefit to the employees, so when managers follow the shura system and discuss with their people before making any decision in the organization, they will make employees more satisfied and it will also motivate employees to be more active to do their jobs well. Allah (swt) directed his Prophet to consult with his companions. Allah says “And those who have answered the call of their lord and establish prayer and who conduct their affairs by consultation and spend out what we bestow on them for sustenance.” (Al Shura, Verse-38).

The researcher also recommends that an organization’s policies and procedures be clear, because it can be a great source of frustration for employees if the policies and the procedures are unclear or they will feel they are unnecessary if not everyone is required to follow them. Although employees may not feel a great sense of motivation or satisfaction due to an organization's policies, and procedures, managers can reduce dissatisfaction in this area by making sure the policies and the procedures are fair and apply equally to all.

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Appendix 1:

Table I: Reliability score for Islamic Management Ethics Scale

Islamic Management Ethics Scale	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Protects employees from external criticisms.	116.43	10.968	.902	.979
Involves employees in goal setting and decision making.	116.41	11.672	.900	.979
Gladly guides and directs those employees	116.42	11.168	.905	.979
Coaches and counsels the employee whenever required.	116.41	11.615	.901	.979
Works with employees in a satisfactory way.	116.45	11.283	.656	.982
Appreciates those employees who want to perform better.	116.41	11.615	.901	.979
Is affectionate to hard working employees	116.42	11.195	.861	.979
Encourages employees to take greate. responsibility .	116.41	11.488	.875	.979
Identifies the deficiency of each employee and provides opportunity to remove the deficiency.	116.43	11.031	.904	.979
Gives employees the opportunity to try out	116.41	11.594	.923	.979
Communicates and specifies in simple ways what the bank aims to achieve in future	116.42	11.294	.896	.979
Suggests new ways of looking at how we do	116.41	11.704	.864	.979
Goes out of his way to help employees	116.42	11.405	.874	.979
Moves ahead with determination amidst	116.41	11.594	.923	.979
Coordinates the activities of different departments to achieve organizational goals	116.42	11.420	.897	.979
Provides rewards and sanctions for worthwhile contribution of employees.	116.41	11.462	.900	.979
Goes beyond self interest for the good of the	116.42	11.420	.897	.979
Encourages to take risk to achieve goals.	116.41	11.594	.923	.979
Does what he/she says	116.41	11.483	.880	.979
Is open to criticisms and disagreements.	117.39	12.418	.268	.982
Heightens employees desire to succeed	116.41	11.599	.864	.979
Pursues the organizational goals with	116.42	11.404	.911	.979
Gives all employees equal chance to make a contribution to the bank .	116.42	11.420	.897	.979
Is a generous .	117.39	12.518	.000	.982
Forgive employee s in case of inadvertent error	117.39	12.287	.445	.981

Table II: Reliability Score for Affective Commitment Scale.

Affective Commitment Scale	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
I would be very happy to spend the rest of my career in this organization .	33.83	1.104	.917	.943
I enjoy discussing my organization with people outside it .	33.83	1.041	.914	.944
I really feel as if this organization's problems are my own .	33.83	1.071	.895	.945
I don't think I could easily become as attached to another organization as I am to	33.83	1.152	.863	.947
I feel like "a member of the family" at this organization.	33.83	1.094	.865	.947
I feel "emotionally attached" to this organization .	34.80	1.425	.379	.970
This organization has a great deal of personal meaning for me .	33.83	1.087	.929	.942
I feel a strong sense of belonging to this organization .	33.83	1.115	.884	.945

Table III: Reliability Score for Normative Commitment Scale.

Normative Commitment Scale	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
I think people these days move from organization to organization too often	34.63	2.482	.739	.972
I believe that a person must always be loyal to his/her organization .	34.63	2.541	.663	.975
Jumping from organization to organization seems unethical to me.	34.65	2.254	.950	.960
I believe that loyalty is important and therefore I feel a strong sense of moral obligation to remain..	34.65	2.297	.903	.963
If I got another offer for a better job elsewhere I would not feel it was right to leave my organization..	34.66	2.205	.956	.960
I was thought to believe in the value of remaining loyal to one organization	34.66	2.248	.892	.964
Things were better in the days when people stayed with one organization for most of their careers.	34.66	2.205	.956	.960
I think that wanting to be a company man or company women is sensible.	34.66	2.199	.945	.961

Table IV: Reliability Score for Continuance Commitment Scale.

Continuance Commitment Scale	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
I am afraid of what might happen if I quit my job at this organization without having another one lined up .	34.65	2.401	.735	.970
It would be very hard for me to leave my job at this organization right now even if I wanted to .	34.65	2.381	.740	.970
Too much of life would be disrupted if I decided to leave my job at this organization right now .	34.68	2.114	.949	.958
It would not be too costly for me to leave my job at this organization in the near future .	34.67	2.222	.890	.962
Right now, staying with my job at this organization is a matter of necessity as much as desire .	34.67	2.205	.894	.962
I believe I have too few options to consider should I decide to leave my job at this organization.	34.67	2.173	.876	.963
One of the few negative consequences of leaving my job at this organization, would be the scarcity of available alternative elsewhere .	34.68	2.114	.949	.958
One of the major reasons I continue to work for this organization is that leaving would require considerable personal sacrifice; another place may not match the overall benefits I have here .	34.68	2.044	.951	.959