

Relationship Between Professional Values, Moral Competence, Integrity and Implementation of Teachers Islamic Work Ethics

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Abstract

Islamic work ethics is a concept of ethics that is based on Islamic teaching and principles which rely on faith. Muslims believe that ethics are revealed from Allah and are mentioned in the holy Quran, and thus they aim to Allah. Meanwhile, a great organization is related to the employees' attachment and their behavior towards the organization. A structural model was constructed to test the effects of Professional values (NP), Moral competence (KM) and Integrity (INT) on Islamic work ethics (EK). 400 schoolteachers as respondents randomly selected in Perlis, Kedah and Penang were involved in this research. They were given a five-point Likert scale questionnaire. The study found that the structural model is acceptable in terms of validity and reliability and thus can be used to measure the relationship between four variables. The study also found that most of the relationships proposed in the structural model were statistically significant. Only Moral competence has no significant relationship with teachers' Islamic work ethics. The Professional value variable shows a partially complementary mediation on the relationship between Moral competence and Islamic work ethics, while full mediation has a positive relationship between the appreciation of Integrity and Islamic work ethics.

Keywords: professional values; moral competence; integrity; Islamic work ethics

1. Introduction

Most of the organizations including the education sector collapsed because of the ethical problem involving teachers, their ethical issues and the effectiveness of the ethics. Defining and modeling the basic values in the face of increased individualism and consumerism is one of the numerous issues that secondary school teachers face today (Ngang et al., 2015). The complicated nature of teaching, in both practice and preparation, encourages teachers to explore the complexity of teachers' experiences and identify the concerns they faced. Teachers must respond diligently to the forces such as the application of soft skills to prepare the teachers for today's classroom. By understanding the teachers' concerns, teachers will be prepared to meet and surmount the challenges posed by those concerns.

The purpose of this research is to investigate the link between professional values, moral competence, integrity and the execution of Islamic work ethics among teachers. According to Mockler (2011), there is a severe detachment between professional values, moral competence, and the execution of Islamic work ethics among teachers which causes one of the major deficiencies of contemporary ethical theory. Teachers in Malaysia are expected to model and uphold the highest professional standards as part of a role that is vital, unique and far-reaching. According to Endedijk et al. (2016), teachers acquire a cluster of values, which through their professional career, regardless of circumstance, are drivers of commitment.

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Islamic work ethics are classified under the divine command theory that uses religion as the foundation for identifying ethics. In Islamic study, right and wrong are advocated through the word of Allah. The Islamic perspective is more suitable for explaining ethics as it is comprehensive, moderate and realistic (al-Aidaros et al., 2013). One of the main rules in teaching Islam is honesty and fairness in pedagogy must be a person with strong ethical principles (Kaliffa, 2003). Accordingly, the following research questions have been formed as below:

RQ1. What is the effect of professional values on the Islamic work ethics of teachers?

RQ2. What is the effect of moral competence on Islamic work ethics teachers?

RQ3. What is the effect of integrity on the Islamic work ethics of teachers?

2. Theoretical framework

2.1 The professional values of teachers

Considering the change in our society towards the disintegration of traditional values such as various authors argue, the orientation towards the dimension of having rather than being, to the orientation on pseudo-values of consumer society, young people living in here and now without, however, design your future (Brunetti, 2012). The acquisition and preservation of moral virtues depend on the consensus that the community gives to these ideals and values. Sunley and Locke (2012) argue that personal values and professional teachers play an important role in the relationship with the students because teachers become role models. Thornberg and Thornberg (2008) in the lack of professional knowledge in values education, argues that, according to teachers, values, ideas, and concepts that guide their education in the values are personal, relating to learning in their childhood, their experiences as children and the relationships and interactions with others, such as informal and continuous process. The professional values of the teaching profession have been gathered under the headings of general knowledge and field knowledge (Karabacak & Korkmaz, 2021). Different competencies are required for general knowledge. Student development and learning, differences between students, teaching strategies, learning environments, communication science and skills, teaching planning, assessment science and skills, developing by learning from their experiences, social relationships, cooperation with the community, and professional ethics, idealism, industriousness, and self-sacrifice, democracy culture and human rights, critical thinking, and environmental awareness and values are some of these. Teachers may build an excellent classroom culture to guarantee that students are always interested and enjoy learning. This can only be accomplished by teachers who are concerned about the needs of their pupils in the classroom. Physical, social, and emotional variables all have an impact on a conducive classroom environment. Meanwhile, a nice and effective learning environment can be produced if the instructor takes the initiative (Yusof et al., 2017).

2.2 Moral competence

Moral behavior is very different: diversified and specific problems (as well as pluralism and difference) challenge the ability to make choices and decisions. Repeating the same patterns could imply bad routines for moral decisionism, i.e., a thoughtless multiplication of the same solutions. In contrast, moral competence is demonstrated by showing proficiency and virtuosity in making demanding and new context-related decisions (Valor et al., 2020). Moral competence has to shuffle and reshuffle a myriad of normative criteria, the future consequences of actions, etc. for each morally engaging situation (not only for types and categories of situations). It does not always occur in a conscious and deliberative way. Trained and retrained moral competence deals with decision-making easily, 'automatically'.

How does moral cognition function? It can function both subconsciously and consciously. "Unconscious" does not always imply illogical, while "conscious" does not always imply rational (Kasa et al., 2020). Instincts, emotions, and intuitions, for example, could represent an evolutionary inheritance of "unconscious" character in human minds. Humans, on the other hand, learn and create conscious tools to understand and navigate their innate urges. The statements of Lind and Wakenhut (1985), share certain similarities: Humans have evolved with moral feelings (including empathy), but they require more refined tools to deal with the challenging social situations in which decisions must be made. In the social environment, following instincts and emotions is insufficient.

2.3 Integrity

Being trustworthy, honest and real are crucial characteristics of true professional integrity, but recognising your own mistakes without blaming others takes courage in and of itself. Accepting responsibility for events that occur is not always easy, but it is the correct thing to do. A person of high integrity must be of good character and well-disciplined. An honest employee will always refer to the manual procedures to ensure that the activity conducted is consistent with the company's standard operating procedures. "The human most anguish (as punishment) on the Day of Judgment is a person who wants to find riches which is not 'halal,' then the property will carry him to Hell," says our Prophet Muhammad (Narrated by Al-Bukhari and Moslem). The 'hadith' alludes to a violation of individual rights, and believability denotes a lack of integrity. Pelan Integriti Nasional describes integrity as a high quality that exists as a whole and as a unified entity. It is founded on ethics and the ethical reflection on daily acts. A person claims to have a high personal integrity value if he has all the features mentioned. Conversely, if he does not have these characteristics, he will be considered a low-integrity person. The integrity of an organization is reflected in the formulation and implementation of the code of ethics, charter, systems and work processes, and compliance with best practices. According to Ta'a et al. (2014) code of ethics for the organization is repeated and internalized by members of the organization to become a habit and culture of the organization. Someone who commits to the code of ethics is considered a high-integrity member of the organization. Integrity can be characterized as a description of the nature of individual and perfect organization noble values like honesty, truthfulness, trustworthiness, fairness, responsibility, transparency, efficiency and wisdom.

2.4 Islamic work ethics teachers

Islamic ethics is a principle of right and wrong which designate to demonstrate what humans ought to do taught in Quran and shown in the great life of Prophet Muhammad (Hashi, 2011). Islamic work ethics includes the concept of worship which is geared towards pleasing one's Lord and Creator. It views work as a way to promote self-interest economically, socially and psychologically to sustain social prestige, increase societal welfare and reaffirm faith. Islam is a way of life that never takes apart every human activity from religion. Islamic law is based on four sources, which two primary sources are the Quran and the Sunnah (examples set by Prophet Muhammad) while the other two are the consensus of scholars (Ijmaa') and analogy (Qiyaas). The analogy is a derivation of a ruling of a new situation based on the analogy with a similar situation dealt with in the Quran and/or hadith. Sunnah, on the other hand, is the way of life shown by Prophet Muhammad that can be used as a model and icon for human beings and a well-known business. Ali and Al-Kazemi (2007) list down four issues that the Prophet had emphasized before; work as the highest form of worshiping Allah, work that is not performed to the best ability is not sanctioned, work must be for the benefit of others too as part of the social dimension, and society can gain wealth and reasonable living standards by doing trade and business.

According to Al-Aidaros et al. (2013), Islamic work ethics is comprehensive, realistic and moderate. Ethics in Islam is not only religious morality in certain acts but covers all facets of life either in physical, spiritual, moral or even a worldly form such as intellectual, emotional, individual and collective. It is also realistic as it considers the capabilities of humans as Allah knows the strength and weaknesses of humans. Finally, moderation in Islamic work ethics means a moderate approach to ethics compared to ultra-idealist who view human beings as an angel and the ultra-realist that see human beings as an animal.

3. Methodology

This study uses a quantitative method by using Smart PLS 3. Sources of data in this study are primary data conducted by using a questionnaire. The questionnaire was randomly distributed to teachers from Perlis, Kedah and Penang. The questionnaire was adopted and adapted from the authors. The items were translated using the back translation approach developed by Brislin (1986). Through this method, the original instrument (in the English language) was translated into the national language, Bahasa Malaysia, and back into the English language. Then, some of the sub constructs and related items were modified, rephrased, and reworded without amending the meaning for better understanding and adaptability to the research context culture. It was then validated by four experts in the field of school leadership and quantitative research methods. The questionnaire was pilot tested with 40 teachers from selected schools in Perlis. The Cronbach's alpha value for the questionnaire was 0.966. The internal consistency of the questionnaires was promising to be used for the actual study.

4. Results And Discussion

A measurement model is a model element that comprises variables-related indicators. In PLS-SEM, it is also known as the external model (Hair et al., 2017). The measurement model was examined to determine the appropriateness of the items on the variables utilised, validate that all of the items are measuring the variables, and demonstrate the instrument's reliability. Furthermore, the goal of model testing is to determine the link between items and variables. To examine the reliability and construct validity, measurement model analysis was performed in this study using the PLS Algorithm process in SmartPLS 3.2.8 software (Ringle et al., 2015). The study model has two multidimensional latent variables, and it employs a second-order measurement model analysis with a second-level method. The second level method is a technique for determining the validity of SmartPLS's higher-order variables (HOC) (Hair et al., 2017; Becker et al., 2012). Although this technique was developed for reflective-formative or formative-formative measurement models, it is also applicable in reflective-reflective measurement models such as the one used in this study (Sarstedt et al., 2019). To assess the model, a two-level technique is used.

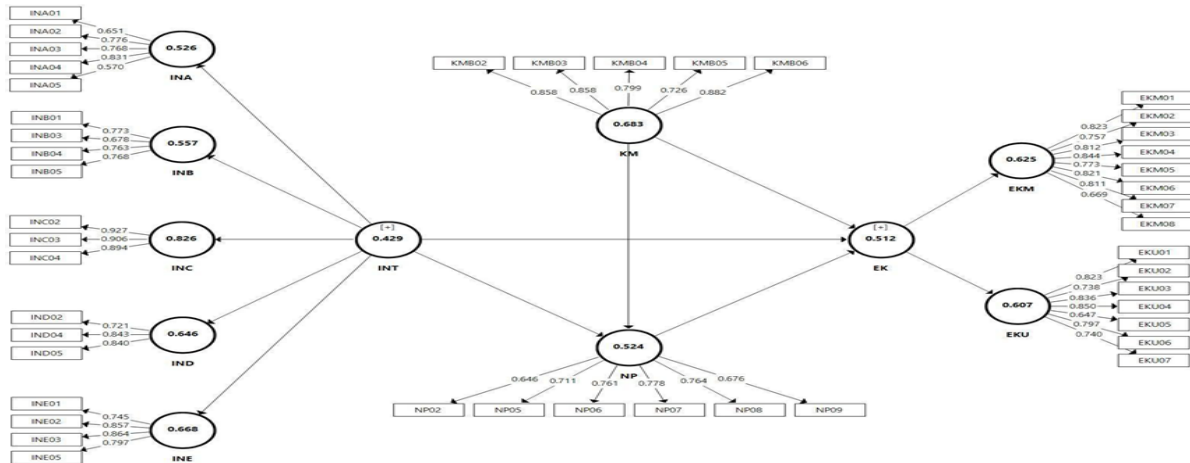


Figure 1. Two-Level Measuring Model

The measurement of this study attempts to overcome the constraints of the usual approach to analysing HOC known as recurring indications. Because the average variance extracted (AVE) and composite reliability (C) does not appear in the model output when using the repeated indicators technique, the researcher must complete additional calculations manually (Sarstedt et al., 2019) or use the MS Excel template. Ringle et al. (2012) define two levels of approach: Level One: Using the repeated indicators approach (Becker et al., 2012) to obtain latent variable scores for lower order constructs (LOC) and Level Two: Using the LOC latent variable score as an indicator of establishing a higher order construct (HOC). Figure 1 depicts the level one and level two measuring models, respectively.

The internal reliability and convergent validity results for the multidimensional variables are in Table 1. A variable must have at least AVE 0.50 to be considered convergent (Fornell & Larcker, 1981; Gefen et al., 2000; Hair et al., 2014), whereas Coefficient C must be greater than 0.70. (Gefen et al., 2000). As a consequence, all variables produced AVE values ranging from 0.52 to 0.83, with C coefficients ranging from 0.83 to 0.93.

Table 1. Internal Reliability and Convergent Validity Results for the Multidimensional Variables

LOC	Variables	HOC	Items	Loadings	A	pc	AVE
Integrity (INA)			INA01	.651	.768	.845	.526
			INA02	.776			
			INA03	.768			
			INA04	.831			
			INA05	.570			
Integrity (INB)			INB01	.773	.736	.834	.557
			INB03	.678			
			INB04	.763			
			INB05	.768			
			INC02	.927			
Integrity (INC)			INC03	.906	.894	.934	.826
			INC04	.894			
			IND02	.721			
			IND04	.843			
Integrity (IND)			IND05	.840	.722	.845	.646
			INE01	.745			
			INE02	.857			
Integrity (INE)			INE03	.864	.833	.889	.668
			INE05	.797			
			INA	.751			
			INB	.726			
			INC	.887			
		Integrity (INT)	IND	.852	.883	.913	.678
		INE	.888				

Islamic Work Ethics (EKM)	EKM01	.823	.913	.930	.625
	EKM02	.757			
	EKM03	.812			
	EKM04	.844			
	EKM05	.773			
	EKM06	.821			
	EKM07	.811			
	EKM08	.669			
Islamic Work Ethics (EKU)	EKU01	.823	.891	.915	.607
	EKU02	.738			
	EKU03	.836			
	EKU04	.850			
	EKU05	.647			
	EKU06	.797			
	EKU07	.740			
Islamic Work Ethics (EK)	EKM	.932	.798	.907	.830
	EKU	.890			

The results of internal consistency reliability and convergent validity for multidimensional dimensions are presented in Table 2. As a consequence, all constructs produced AVE values ranging from 0.52 to 0.67, with C coefficients ranging from 0.868 to 0.932. Items such as INA01, INA05, INB03, EKM08, EKU05, NP02, and NP09 have factor loadings that are smaller than the $r = 0.70$ proposed by Hair et al. (2017); however, this item is preserved based on the opinions of other researchers. According to Byrne (2016), researchers can preserve items with factor loadings as low as 0.50 as long as a particular construct has reached the validity requirement where the value converges ($AVE = 0.50$). As a result, only KMB01, NP01, NP03, and NP04 were allowed to pass.

Table 2. Results of Internal Consistency Reliability and Convergent Validity for Multidimensional Dimensions

Variables	Item	Loadings	α	ρ_c	AVE
KM	KMB02	.815	.918	.932	.697
	KMB03	.844			
	KMB04	.807			
	KMB05	.741			
	KMB06	.892			
	KMB07	.900			
	NP	NP02			
NP05		.711			
NP06		.761			
NP07		.778			
NP08		.763			
NP09		.676			

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Furthermore, several items were removed to ensure discriminant validity in the Heterotrait-Monotrait (HTMT) ratio evaluation. The HTMT ratio is the ratio of the mean correlation of all variable items measuring distinct variables to the average item correlation measuring the same variable (Henseler et al., 2015). A HTMT ratio larger than 0.90 implies

that discriminant validity is a concern (Gold et al., 2001). Sarstedt et al. (2019) provided several criteria for evaluating discriminant validity in second-order measurement models.

The recommendations are as follows: LOC should demonstrate discriminant validity of all other variables in the model except their own HOC, and HOC should demonstrate discriminant validity of all other variables in the model except their own HOC. The preliminary HTMT ratio results suggest that there are some discriminant validity issues involving: I INC and IND (ii) The relationship between INC and INE (iii) Between the letters IND and INE.

As a result of the discriminant validity issue, some items that are substantially linked with items in other variables, such as INC01, INC05, IND01, and IND03, were eliminated. However, after elimination, the HTMT ratio results show that the problem of discriminant validity remains, i.e. INC and IND. According to the rules of practice, at least three items per construct are required to provide minimum coverage of the theoretical domain of the construct (Hair et al., 2019; Statistical Solutions, 2013), and (ii) no more than 20% of the total number of items in the model can be removed (Hair et al., 2017; Ramayah et al., 2018), this study tries another alternative to deal with. The technique of determining whether a particular relationship between two or more components occurs by chance or not is known as structural model analysis (Hair et al., 2017; Saunders et al., 2016). To address the research questions and further satisfy the study's aims, the structural model was analysed using the bootstrapping approach (Hair et al., 2014). Figure 2 depicts the structural model for this study, which illustrates the constructs of moral competence (KM), integrity appreciation (INT), professional values (NP), and Islamic work ethics (EK), as well as the interaction between the variables (hypothesis). Moral competence (KM) and respect for integrity are endogenous variables (dependent variables), whereas Islamic work is exogenous.

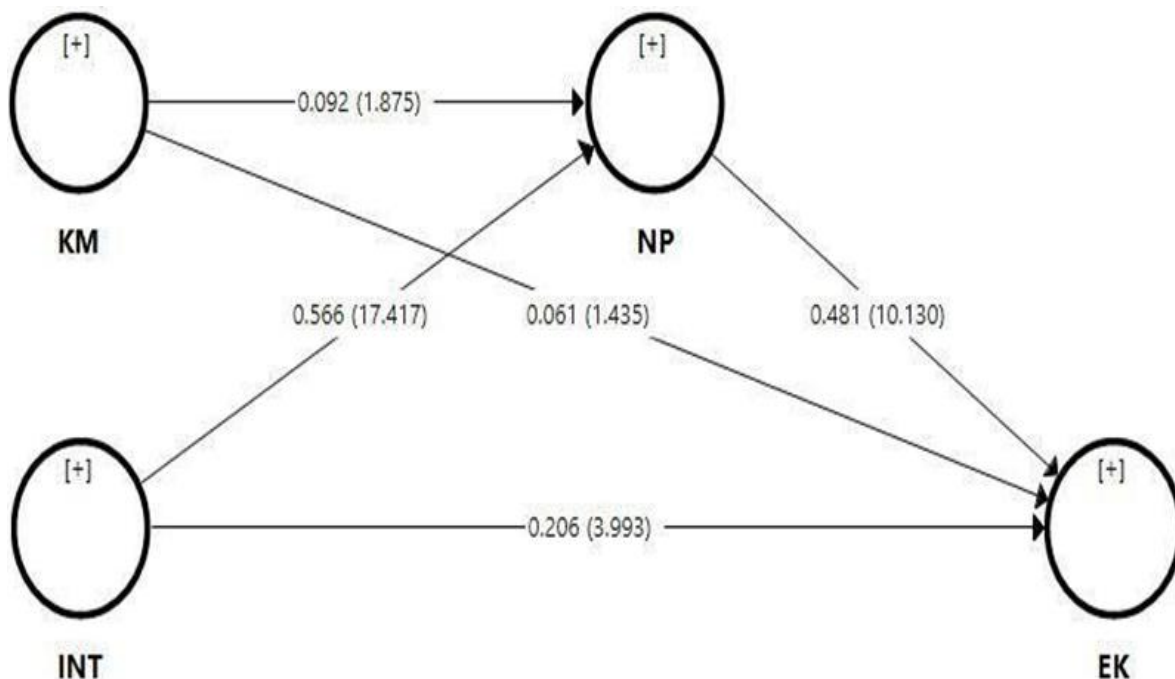


Figure 2. *The Structural Model for This Study*

According to the most recent standards provided by Sarstedt et al. (2019), structural model analysis entails five evaluation sequences, which include evaluation of the following: I collinearity problem ii) model exploratory power (R²) and prediction effect measurement (f²) iii) Predictive power (Q²) iv) PLSpredict (Q²predict) and v) structural model relationship

important As a result, the results of the structural model analysis are presented in the following order in this study: the direct relationship between the components under consideration. Based on the five arrows in this structural model, there are five direct linkages. Three of these show a direct association between KM, NP, INT and EK, while the other two show a direct relationship between KM and INT and NP. The arrows represent the route coefficient. c. The number of integrated polling stations has not increased, there are only 12 polling stations spread over several locations.

5. Conclusion

This finding is understood to mean that teachers' professional values are positively related to their appraisal of integrity and moral competence. This demonstrates that when the value of integrity and moral competence improves, so will the teacher's professional value. Following that, appreciation for integrity and professional values has a good impact on the relationship with the teacher's Islamic work ethics. The interaction with the teacher's Islamic work ethics will improve as awareness of integrity and professional values grow. Moral competence, on the other hand, describes a good influence on Islamic work ethics but has no bearing on it.

There are also various techniques to testing the impacts of mediation or indirect linkages, including the i) Baron and Kenny causal process method, ii) Sobel test and iii) indirect effect bootstrapping (Ramayah et al., 2018). This study employs the indirect impact technique proposed by Preacher and Hayes (2004) and supported by Preacher and Hayes (2008) for the following reasons: i) Baron and Kenny's causal procedure technique has been criticised for having relatively poor statistical power and for the several steps involved, which can lead to misleading conclusions that there is a mediated effect when there is none (Rungtusanatham et al., 2014).

6. Recommendations

All hypotheses are accepted, thus consistent with previous research by Yousef (2000) and research by Othman et al. (2004). It proved that high Islamic work ethics resulted as high in organizational commitment and indicates that the implementation of Islamic work ethics can help achieve great commitment among employees towards the organization. Jaros (2007) stated that affective commitment is an emotional bond between employees and the organization while from an Islamic work ethics perspective, emotional bonds are not only developed towards the organization but also towards the society and mainly towards Allah, the Creator. The result also suggested that people with great Islamic work ethics are also high in continuance commitment. Based on the theory, employees keep working with the organization because they need to, due to limited alternative employment and the cost incurred. From the Islamic work ethics viewpoint, work fulfills the needs of man for self-respect, satisfaction and realization and helps man to be independent. Many people choose to stay in employment rather than be unemployed so that they can be independent and able to contribute to society. According to Cho and Huang (2012), normative commitment is an employee's moral obligation to maintain the organization. It parallels the meaning of commitment in Islamic work ethics in which staying with the organization is part of the obligation and the obligation to contribute to society drives the commitment to work. Based on the result, employees with high Islamic work ethics show greater loyalty to the organization.

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