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## Improving job performance in Islamic Universities through Islamic work ethics, spiritual values, and organisational commitment

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### Abstract

*According to organisational equilibrium theory, this research examines the role of organisational commitments in mediating Islamic work ethics and spiritual values on job performance in Islamic universities. This research used a sample frame of 93 lecturers from Islamic universities in Banjarmasin. Furthermore, the hypotheses were examined using SmartPLS version 3. The findings showed that organisational commitment successfully mediates the relationship between Islamic work ethic and spiritual values toward job performance. This result provides a better understanding of how the human resources department can explore motivation techniques to improve organisational outcomes, particularly organisational commitment. This research offers a significant advancement for organisational commitment research. This finding also attempts to make Islamic universities that encourage and manage their lecturers' performance becomes competitive universities in managing organisational culture.*

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### Introduction

An organisation's employee performance is a multidimensional construct and a decisive criterion for sustainability and success. Organisational members are an asset that could determine an organisation's reputation (Sendawula et al., 2018). The employee has a vital role

in organisational management (Harlie et al., 2020). Organisations with skilled and highly motivated employees will benefit the organisation internally and externally (Froese, 2017).

According to the common organisational theory, an organisation's accomplishment is part of its ability to bring a successful and controlled state of balance. The explanation was based on the premise that an organisational equilibrium was more successful, crucial, efficient, and sustainable. Otherwise, to the mainstream economic paradigm, sustainability management mentions that organisations will gain from pursuing social and economic goals concurrently (Lozano, 2008), primarily for ethical reasons (Froese, 2017).

The researcher conceded that competition between organisations requires each entity to provide good and quality services for the community, especially in higher education. In the context of higher education, universities must pursue the goal of accommodating quality, inexpensive, and accessible services to stakeholders (Fanggidae et al., 2016). Increasing globalisation means universities must compete to enhance their reputation and ranking (Othman & Othman, 2014). Universities must be innovative and responsive in their marketing and organisational strategies (Aminbeidokhti et al., 2014). This argument emphasises the role of institutions in increasing the mechanism of the development of human resources.

Efforts to build competitive resources to increase productivity are significant for organisations or institutions today (Azeem et al., 2021). Technical problems related to the teaching and learning process and funding are essential aspects of higher education that demand the professionalism of a lecturer. Lecturers are an essential component in realising the quality of a university. For that, the lecturer's performance is challenged to grow (Anwar & Abdullah, 2021).

Among the factors that can improve organisational performance are spiritual values and Islamic work ethics (C. Y. Chen & Yang, 2012; Yang et al., 2021). Islamic spiritual values and work ethics are essential in influencing organisational behaviour variables. Spiritual values receive universal recognition and are assimilated into organisational etiquette and psychology. The integration process is unique and varies based on the culture and values of the organisation's management (Ahmed et al., 2019).

Based on existing research, the number of studies on spiritual values and Islamic work ethics still needs to be increased. Further, the researcher proposes an organisational commitment as a mediation on the performance of lecturers. Several studies have shown that organisational commitment can improve employee performance (Hendri, 2019). On the other hand, commitment is also influenced by spiritual values and Islamic work ethics (Fanggidae et al., 2016; Saralita & Ardiyanti, 2020; Wainaina et al., 2014; Wartini & Harjiyanti, 2014).

This study examines the hypothesis that spiritual values and Islamic work ethics mediated by organisational commitment can improve employee performance. For the organisation, this can develop a sustainable competitive advantage in achieving its goals. In addition, institutions need to build strong organisational commitment as a top priority in employee self-development policies.

## Literature Review

### *Organisational equilibrium theory*

Classical organisational theory establishes a systematic relationship between managerial functions and the general structure of organisations, which are defined as legal entities. Various oscillating balance points exist between opposing forces of public and private interests. Organisational balancing processes operate under dynamic macroeconomic structures (Nasrallah & Cheaib, 2016).

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oscillating balance points exist between opposing forces of public and private interests. Organisational balancing processes operate under dynamic macroeconomic structures (Hacıoğlu et al., 2021).

The Organisational Equilibrium Theory demands that organisational staff and human resource management be balanced. This concept of balance is related to the organisational culture and climate in which the right innovation ecosystem can thrive. This environmental balance can be established and maintained by qualified personnel who can learn for life. According to this theory, organisational performance is feasible to measure based on the spiritual condition and commitment of the organisation (Raz et al., 2016).

### *Job performance*

The concept of job performance is part of managerial and organisational psychology. Job performance is vital for human resource management and organisational outcomes (Nafidzi, 2020). According to Zeb (2020), every organisation's primary goal is to provide goods and services with the best approach. Therefore, organisations need good performance.

Ud Din et al. (2019) and Artiningsih et al. (2021) argue that job performance is how an individual can achieve his job. Job performance can be defined by all the behaviours that employees perform in their work. According to Sonnentag and Frese (2005), job performance is dynamic and multidimensional. There are three different performance perspectives: employee differences perspective, situational perspective, and performance regulation perspective. The employee differences perspective related to individual characteristics as a source of variation in job performance, such as general mental abilities and personality. From this perspective, the main questions to be answered are: Which employees perform well? It is easy to know that individual differences in ability, personality, and motivation can explain employee performance differences.

The situational perspective is associated with the situational aspect as a barrier and facilitator of work performance. The main questions that must be answered are: Under what circumstances did the employee perform well? The situational perspective is interrelated with work motivation theories such as Organisational Equilibrium Theory, Expectancy Theory, Social Exchange Theory, and Equity Theory. All these theories aim to improve performance through an appropriate system of rewards and social exchanges (Zeb, 2020).

From a regulatory standpoint, evaluating work performance involves examining employees' duties. This entails determining what constitutes effective performance and the consequences of inadequate performance. It is worth noting that these perspectives are not mutually exclusive, as they offer unique insights into job performance from different angles. Meanwhile, the situational perspective concentrates on the organisational factors that support or impede job performance (Zeb, 2020). This research advocates for a situational perspective that examines the interplay between organisational and performance factors to achieve its objective.

### *Islamic work ethics*

Ethics is the result of beliefs that are reflected in all areas of life. Then, generally, work ethics are identical to religious values in the workplace (Hulaify & Syahrani, 2018). However, Javed et al. (2016) mention differences between ethics and Islamic work ethics. This difference is expressed in an empirical study whose results show that people will tend to cheat when the ethical component, namely opportunity, is increased. Meanwhile, in Islamic work ethics, there is an awareness that he is always under the supervision of God.

As a result, Islamic work ethics are associated with ethics derived from Islam (Yousef, 2001). Islamic work ethic is part of individual faith (Iman). Therefore, the perspective comes

from the Qur'an and the hadith of the Prophet, which has given honour and virtue to people who work and worship (Gheitani et al., 2019).

The principles of Islamic ethics cover the aspects of psychology, economics, management, and social aspects and declare as universal that work should be meaningful to individuals and society. Moreover, Islam acknowledges that work is an obligatory activity. It is a powerful authority of individual ability that promotes personal experience, pride, achievement, confidence, and self-actualisation. Generally, the Islamic work ethic entails a lot of behaviours and techniques, virtues, and moral principles that benefit in differentiating between legal and illegal related to work and applying a spiritual concept to getting the job done more completely (Gheitani et al., 2019).

### *Spiritual values*

Spiritual values are gaining global attention to be assimilated into the construction of psychology and organisational behaviour (Milliman et al., 2003). Integrating ethical and spiritual values into economic considerations becomes challenging (Mackenzie, 1923). Due to the integration of economic and ethical values, an employee is expected to be more productive and ethical (Do, 2018a). Organisations need a comprehensive view to improve their employees on the intellectual, emotional, and spiritual sides. Therefore, Ahmed et al. (2019) suggest that organisations strive to equip their employees with optimal intellectual, emotional, and spiritual competencies to carry out their duties efficiently.

According to a study by Ahmed et al. (2019) spiritual values constitute an integral part of an individual's belief system and can enhance their well-being and quality of life by positively influencing their behaviour. The study analysed three spiritual values—a sense of unity, purpose, and wisdom—and discovered that they favourably impact employee behaviour. Ahmed et al. (2019) employed this variable in their research, and the findings confirmed the constructive influence of spiritual values on employee behaviour.

### *Organisation commitment*

Organisational commitment has attracted substantial attention in the organisational behaviour literature over the last few decades (Afshari et al., 2020; Benkarim & Imbeau, 2021). Chen & Francesco (2003) mentioned that organisational commitment had been used to predict various important work and non-work behaviours. While some have questioned its relevance in the downsizing era, others believe that organisational commitment is still an important concept to study. Research has shown that a significant majority of employees, approximately 80%, report heightened stress levels and challenges with balancing work and family obligations. These difficulties are often attributed to organisational changes, extended work tenure, and elevated job demands. Such issues may arise from a company's prioritising financial gains over employee well-being, ultimately contributing to unorthodox and unethical behaviour (Bharadwaj & Tariq, 2020).

Wartini & Harjiyanti (2014) stated that employees with high organisational commitment can provide strength and are more responsible for the success of the organisations in their workplaces. Chen & Francesco (2003) stated that there are three components in organisational commitment: affective commitment, continuance commitment, and normative commitment. Each component has strong characteristics. The first component refers to employees' emotional attachment and organisational involvement. Meanwhile, the second component refers to considering costs if he leaves the organisation, such as perceiving loss or other calculations if he is inactive. The third component refers to the obligation to remain with the organisation. For example, family rules or culture can affect a person's work organisation.

### *Islamic work ethics, organisation commitment and job performance*

The study proposed that improving Islamic work ethics could encourage organisational commitment, which leads to enhanced job performance. Hence, previous literature did not have any model that appropriated this study. Organisational commitment was used as a mediating variable to explain the relationship between Islamic work ethics and job performance, and this study adopted the organisational equilibrium theory by [March & Simon \(1993\)](#).

In organisational equilibrium theory, the main analytical level is set broadly, where an organisation is said to be in organisational equilibrium if it can generate inducements to allocate to its participants equal to or greater than its contribution ([Takatsu, 1984](#)). According to [Gazendam \(1997\)](#), equilibrium must be maintained by the management function in the organisation. Based on the organisational equilibrium theory, job performance mainly depends on inducement, reflected in Islamic work ethics and organisational commitment. Islamic work ethics and organisational commitment are described as two factors that could improve the motivation of lecturers to accomplish any duties.

Existing literature shows a positive relationship between Islamic work ethics, work performance, organisational commitment, and job satisfaction ([Febriani et al., 2017](#); [Haroon et al., 2012](#); [Ud Din et al., 2019](#); [Wartini & Harjiyanti, 2014](#)). Empirical research conducted by [Yousef \(2001\)](#) proves that Islamic work ethics directly affect organisational commitment and job satisfaction. Meanwhile, a theoretical study by [Febriani et al. \(2017\)](#) shows that Islamic work ethics can influence job satisfaction and employee performance (Islamic employee performance). Concurrently, [Hayati & Caniago \(2012\)](#) have shown that Islamic work ethics are more effective in intrinsic motivation and organisational commitment than job satisfaction and performance. Thus, this hypothesis is stated as follows:

- H1 : Islamic work ethic has a direct and positive influence on job performance.*
- H2 : Islamic work ethic has a direct and positive influence on organisational commitment.*
- H3 : Organisational commitment has a direct and positive influence on job performance.*
- H4 : Organisational commitment has a mediating effect on the relationship between Islamic work ethics and job performance.*

### *Spiritual values, organisational commitment, and job performance*

Previous studies have shown that spiritual values affect organisational commitment, job performance, organisational behaviour, and innovation behaviour ([Chen & Yang, 2012](#); [Wainaina et al., 2014](#); [Yang et al., 2021](#)). Empirical research conducted by [Ahmed et al. \(2019\)](#) proves that spiritual values positively influence the behaviour of helping workers. This means that spiritual values have positively contributed to improving job performance. Another study conducted by [Do \(2018\)](#) also shows how spiritual values have a strong positive relationship to job performance. The theoretical model study conducted by [Dehaghi et al. \(2012\)](#) revealed that the spiritual value in the workplace is one of the most critical factors that create employee organisational commitment. The relationship between the two is significantly positive. The findings also suggest that when employees experience spirituality at work, they feel more effectively closed to their organisation, experience a sense of responsibility and loyalty to them, and feel less materially committed.

Finally, the study proposed that improving spiritual value could enhance organisational commitment that guides boosted job performance. In line with prior hypotheses, the researcher applies the organisational equilibrium theory, where organisational commitment is a mediating variable to explain the relationship between spiritual value and job performance. This theory

assumes that perceived togetherness, meaning, and wisdom affect loyalty and willingness to work better, and the perceived loyalty to the organisation affects job performance. According to this theory, job performance depends on the participant's motivation. Hence, this theory was mentioned as a theory of motivation (Takatsu, 1984).

Thus, this study proposes the following hypothesis:

- H5 : Spiritual value has a direct and positive influence on job performance.*
- H6 : Spiritual value has a direct and positive influence on organisational commitment.*
- H7 : Organisational commitment has a mediating effect on the relationship between spiritual values and job performance.*

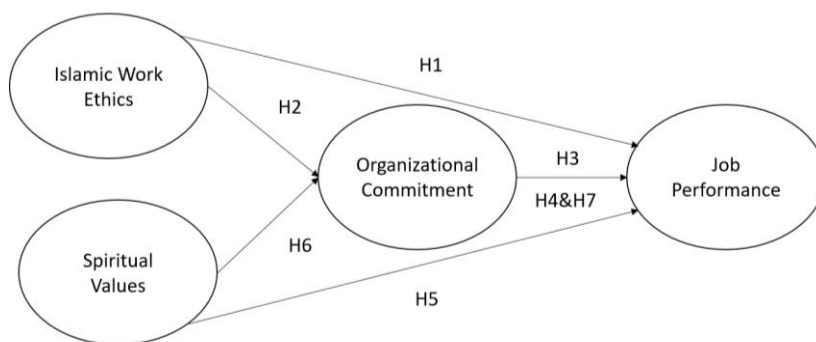


Figure 1. Model Research

## Methodology

### Research design

A research design is a framework for any project in which the researchers plan carefully to answer the objective of the study and draw a set of conclusions about the question (Yin, 2018). This research adopted a quantitative design. It will examine events in their natural state and elucidate phenomena by collecting numerical data and analysing them using scientifically grounded procedures.

### Population and sampling

In order to test a hypothesis, we chose to focus on Islamic Universities in Banjarmasin. These institutions have demonstrated a strong interest in elevating their status to world-class establishments and producing high-quality graduates. The population we selected for this study consisted of 704 lecturers in the SINTA - Indonesian Science and Technology Index. We chose this group due to the diverse population of Banjarmasin and the evident growth of universities in terms of faculty size and facilities. The universities' ultimate goal is to become globally competitive regional institutions. The technique used to determine an appropriate sample size for this research was Slovin's, which proved effective given the large population and clear subgroups. According to this formula, a minimum of 88 participants was required for our study.

$$\begin{aligned}
 \text{Slovin} &= \frac{N}{1+(N*0.01)} \\
 &= \frac{704}{1+(704*0.01)} \\
 &= \mathbf{87.56}
 \end{aligned}$$

### Data collection

The data were collected under research that sought to investigate the role of commitment organisation in mediating the relationship between Islamic work ethics and spiritual value toward job performance in Banjarmasin Islamic Universities. Studies suggest that lecturers at Islamic Universities engage in a spirit of religiosity in their work due to their commitment to Islamic principles in the organisation. The study involves an online survey method with Google Forms and approaches various WhatsApp groups of lecturers.

### Measurement

As part of a research study, lecturers were invited to complete a five-item questionnaire. These constructs included profiling respondents, Islamic work ethics (Wartini & Harjiyanti, 2014), spiritual values (Ahmed et al., 2019), organisational commitment (Chen & Francesco, 2003), and job performance (Do, 2018). The questionnaire employed a Likert scale with five response choices, ranging from 1 to 5, with 1 representing "strongly disagree" and 5 indicating "strongly agree."

### Data analysis

The data were analysed using partial least squares path modelling (SmartPLS version 3). A SmartPLS is appropriate for our research because it can examine the complex relationship that combines mediating effects. It can also efficiently process both small and large samples.

## Results and Discussion

The research received 124 responses, of which 31 were unsuitable for the sample. Finally, a total sample of 93 fulfilled the minimum size of Slovin's formula. Table 1 shows the demographic data. Of the respondents, 47 were male (50.57%), while 46 were female (49.46%). In terms of age, 2 were 17-26 years old (2.15%), 51 were 27-36 years old (54.84%), 21 were 37-46 years old (22.58%) and 19 were above 46 years old (20.43%). Most respondents were 27-36 years old, which means they were productive ages and had confidence, creativity, and connection. According to their universities, the respondents were divided into three Islamic universities they are Universitas Islam Kalimantan Muhammad Arsyad Al Banjari (UNISKA MAB) were 52 (55.91%), Universitas Islam Negeri (UIN) Antasari were 26 (27.96%) and Universitas Muhammadiyah Banjarmasin (UMB) were 15 (16.13%). Most of the samples come from UNISKA MAB, the most prominent Islamic University in Banjarmasin, as seen in the number of its students and lecturers. In terms of education level, 1 (1.06%) has graduated with a bachelor's degree, 85 (91.4%) have graduated with a master's degree, and 7 (7.53%) have a doctoral degree. Based on years of work tenure, 4 (4.3%) have less than 2 years of experience, 12 (12.9%) have 2-4 years of experience, 24 (25.8%) have 4-6 years of experience. The remaining 53 (56.99%) have more than 6 years of experience, meaning most respondents have adequate knowledge and maturity in the organisation.

Table 1. Demographic data

Category	Sample N = 93	Percentage (%)
Gender		
Male	47	50.57
Female	46	49.46
Age		
17-26	2	2.15
27-36	51	54.84
37-46	21	22.58
> 46	19	20.43

Category	Sample N = 93	Percentage (%)
University		
UNISKA MAB	52	55.91
UIN Antasari	26	27.96
UMB	15	16.13
Level of Education		
S1	1	1.06
S2	85	91.4
S3	7	7.53
Work Tenure		
< 2 Years	4	4.3
2-4 Years	12	12.9
4-6 Years	24	25.8
> 6 Years	53	56.99

Measurement of validity and reliability has been carried out. The sizing is carried out through a stepwise procedure based on substantial cross-loading. The results are shown in Table 2, where no items were removed as all had a loading factor above 0.50 as a threshold (Hair et al., 2010). The table also shows that Cronbach's alpha value and composite reliability are more significant than the general limit value of 0.70. Meanwhile, the Average Variance Extracted (AVE) for all constructs is above the threshold of 0.50, which means that there is sufficient convergence validity. Support for convergent reliability and validity, however, is provided by composite reliability. The values are all above 0.80, exceeding the 0.70 threshold, which is shown in Table 2.

Furthermore, another critical validity test was performed by correlating the AVE of every construct with the squared correlation between all combinations of constructs (Fornell & Larcker, 1981) and constructing a 95 per cent confidence interval. Table 3 shows the correlation values and the squared correlation between constructs. In every respect, AVE is higher than the squared correlation. This means the findings showed that discriminant validity was settled.

Table 2. The measurement model's result

Constructs/ variables	Items	Factor Loadings	Cronbach's Alpha	rho_A	Composite Reliability	AVE
Islamic Work Ethics	Religion teaches me to work professionally	0.744	0.848	0.855	0.885	0.525
	For me, work is an obligation	0.697				
	I feel persistence is part of the work ethic.	0.763				
	I am motivated to work spiritually	0.597				
	Work can develop my ability continuously	0.771				
	By working I can provide services to others fairly	0.764				
	By working I feel happy	0.719				
Spiritual Values	I feel comfortable at work	0.795	0.882	0.888	0.911	0.630
	By working, I feel more empowered	0.770				



Constructs/ variables	Items	Factor Loadings	Cronbach's Alpha	rho_A	Composite Reliability	AVE
Organisation Commitment	At work I feel a good relationship with co-workers	0.845				
	Co-workers in the office help each other	0.728				
	The purpose of the organisation/institution is to unify the relationship between colleagues	0.854				
	The organisation/institution where I work cares about its employees	0.764				
	I believe that I can accept the goals of the organisation/institution where I work	0.878				
	I believe I can accept the values adopted by the organisation/institution where I work	0.880	0.795	0.813	0.869	0.626
	I want to work even harder	0.661				
	I want to keep working in this organisation/institution.	0.724				
	I have an underlying concern for doing things better.	0.807				
	I show passion and energy towards work	0.895				
Job Performance	I indicate my willingness to accept work and offer it before being asked.	0.621	0.789	0.814	0.865	0.620
	I try to see the job as a whole so I can set priorities and make plans	0.801				

Cut of Values: FL > 0.5; CA > 0.7; CR > 0.6; AVE > 0.5;  
 AVE: Average Variance Extracted

Table 3. Discriminant validity

	IWE	JP	OC	SV
IWE	<b>0.724</b>			
JP	0.618	<b>0.787</b>		
OC	0.704	0.701	<b>0.791</b>	
SV	0.684	0.642	0.791	<b>0.794</b>

Following the assessment of validity and reliability, the preconceived hypotheses were examined next. The structured model was then evaluated, and the results of the hypothesis tests are presented in Table 4.

Table 4. The hypothesis test result

Hypotheses	Structural Relation	Mean (M)	SD	T Statistics	P Values	Results
H1	IWE_ -> JP	0.210	0.141	1.451	0.074	Insignificant
H2	IWE_ -> OC	0.308	0.104	2.944	0.002	Significant
H3	OC -> JP	0.425	0.155	2.754	0.003	Significant
H4	OC*IWE_ -> JP	0.130	0.065	2.020	0.022	Significant
H5	SV -> JP	0.172	0.131	1.254	0.105	Insignificant
H6	SV -> OC	0.581	0.094	6.145	0.000	Significant
H7	OC*SV -> JP	0.249	0.104	2.376	0.009	Significant

Based on Table 4, the hypotheses test was executed through SmartPLS. Hypotheses H1: The relationship between Islamic work ethics and job performance was found to be statistically positive but insignificant because Islamic work ethics do not increase job performance ( $P > 0.05$ ) with a t value of 1.451. Hypotheses H2: Islamic work ethics has a direct effect and positive influence on organisational commitment, is accepted with a significance value greater than 0.05 and has a t value of 2.944. Hypotheses H3: Organisational commitment has a direct effect and positive influence on job performance, is accepted with a significance value greater than 0.05 and has a t value of 2.754. Hypotheses H4: Organisational commitment mediates the relationship between Islamic work ethics and job performance, is accepted with a significance value greater than 0.05 and has a t value of 2.020. H5: Spiritual value directly and positively influences job performance, but it is rejected as the analysis shows a direct positive and insignificant. H6: Spiritual value directly affects and positively influences organisational commitment, is accepted with a significance value greater than 0.05 and has a t value of 6.145. H7: Organisational commitment mediates the relationship between spiritual value and job performance, is accepted with a significance value greater than 0.05 and has a t value of 2.376.

The research aims to examine the role of organisational commitment as a mediating variable on Islamic work ethics and spiritual value toward job performance. The role of organisational commitment was correctly worked to mediate the two prior variables to increase job performance. This finding contributed to organisational equilibrium theory by building an empirical model that fits Islamic work ethics and spiritual value in encouraging organisational commitment to improving job performance in Banjarmasin Islamic universities.

The first analysis examined the relationship between Islamic work ethics and job performance. Although numerous studies have discovered that Islamic work ethics have a significant relationship with job performance, this study identified no significant link between Islamic work ethics and job performance. Therefore, the results of this study are different from studies by [Al-Douri et al. \(2020\)](#), [Hayati & Caniogo \(2012\)](#), [Ud Din et al., \(2019\)](#), and [Zahrah et al. \(2016\)](#). This result suggests that Islamic work ethics could not significantly impact job performance at Islamic universities in Banjarmasin. The result is in line with [Nurfaizi & Muafi \(2022\)](#), which states that Islamic work ethics do not have any significant positive impact on job performance.

The second analysis attempted to test the relationship between Islamic work ethics and organisational commitment. The test result was consistent with previous studies by [Hayati & Caniogo \(2012\)](#), [Syakur & Kunci \(2019\)](#), and [Wartini & Harjiyanti \(2014\)](#). The result shows that the Islamic work ethic has an essential impact on organisational commitment at Islamic universities in Banjarmasin. The more ethical a lecturer is in his behaviour, the more likely he is to encourage his commitment to accomplishing the obligations. It becomes a sign that the human resource department of Islamic universities in Banjarmasin should create habituated

self-actualisation based on the Quran and Sunnah. The condition must contribute to the concern of religion.

The third analysis evaluated the relationship between organisational commitment and job performance. The evaluation result was consistent with preceding studies by [Dharmanegara et al. \(2016\)](#) and [Hendri \(2019\)](#). This finding is essential in reflecting the organisational commitment on the level of the lecturer's confidence and loyalty in receiving the value of an organisation. It will shape the integrity of lecturers in completing their duties. In other words, the incorporation of values adopted by lecturers within an organisation can affect the lecturer's performance in their work based on the culture of the organisation.

The fourth analysis sought to explore the role of organisational commitment in mediating the relationship between Islamic work ethics and job performance. The finding discovered that organisational commitment could play an essential role in strengthening the impact of Islamic work ethics and job performance at Islamic universities in Banjarmasin. An organisational commitment plays a vital role because the lecturer who commits to the organisation is willing to provide energy and more responsibility. This result reinforced the theory of organisational equilibrium, which argues that a motivated lecturer benefits the organisation in achieving its goals ([Froese, 2017](#)). This finding is also in line with the studies of [Syakur & Kunci \(2019\)](#), which espoused that more ethics would increase the organisational commitment of employees. Meanwhile, this result is also supported by studies by [Dharmanegara et al. \(2016\)](#), which embraced an organisation's commitment to internalising the institution's value that tends to encourage job performance.

The fifth analysis investigated the relationship between spiritual values and job performance. The finding was different from previous studies by [Bharadwaj & Tariq \(2020\)](#), [Do \(2018\)](#), and [Faheem et al. \(2017\)](#). Statistically, there is a lack of significant correlation between spiritual values and job performance. In Islamic universities, it was seen that the lecturer perceived comfort in his workplace as too abstract, and the idea was obscure, so he could not engage in the surrounding workplace. Moreover, the statement about the organisational concern for lecturers might be perceived randomly. Hence, perceived organisational concern and comfort in the workplace bear no relationship to the performance of the lecturer. Universities could seek better treatment and strategies to appreciate lecturers and make them more comfortable.

The sixth analysis explored the relationship between spiritual values and organisational commitment. The result was advocated by [Fanggidae et al. \(2016\)](#), [Saralita and Ardiyanti \(2020\)](#), and [Wainaina et al. \(2014\)](#). They confirmed that spiritual values have a positive significant impact on organisational commitment. Spiritual value has a substantial effect on organisational commitment. When the lecturer perceived more comfort in his colleagues and could involve them to collaborate, it would indicate that he would boost his performance. The more spiritual values a lecturer perceives, the more possibility to achieve the commitment.

The seventh analysis was conducted to discover the role of organisational commitment in the relationship between spiritual values and job performance. This finding relates to the previous hypothesis. The result demonstrates that improving job performance requires enhancing spiritual values and organisational commitment. Our finding was consistent with some previous studies, for instance, the research of [Fanggidae et al. \(2016\)](#), that the spiritual workplace correlates with organisational commitment based on the awareness that not only material but awards will encourage itself internally for the organisational commitment. Meanwhile, [Hendri \(2019\)](#) mentioned that organisational commitment has a positive significant impact on job performance.

## Conclusion

The role of education is vital in social development and economic growth, and the recent cultural shift is forcing teachers and scientists to reflect on their purpose and impact on society. Competition between universities requires every university to provide the best service. Therefore, increased attention is required towards novel measures to improve organisational outcomes. In a nutshell, job performance is crucial for an organisation to stay competitive. Based on this study, the result highlights organisational commitment's important role in mediating the relationship between Islamic work ethic and spiritual values to encourage job performance. Very few studies or almost no research provide the mediating role of organisational commitment in interpreting the relationship between Islamic work ethics and job performance. In the context of Islamic universities in Banjarmasin, this result provides better insights into the relevance and implication of human resources at the organisations for predicting positive outcomes.

The limitation of this study is identified in the selected sampling from limited lecturers at Islamic universities. On the other side, we know that the role of academic staff in the success of higher education cannot be ruled out. Engaging academic staff as part of sampling is vital to accomplish the following research. Therefore, another sampling method is needed to hinder the bias, especially in the generalisability of results to other Islamic universities. Secondly, this study still needs to compare private and public Islamic universities. Understand that many differences in the organisation's circumstances can improve job performance. Future research could use a large sample to gain a deep understanding of job performance based on social expectations. Additional research could consider quantitative and qualitative methods to expand the study to other cultures, especially for private and public universities.

## Author Contribution

Akhmad Hulaify, M. Qoshid Al Hadi: Writing the draft, Literature review, data collection and analysis, result discussion, and transleter.

Muchammad Taufik Affandi: Data collection and analysis, result discussion, and transleter.

All authors have read and agreed to the published version of the manuscript.

## Declaration of Competing Interest

We declare that we have no conflict of interest.

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