

National Culture and Islamic Work Ethic: A Comparative Study

Esmail Ebrahimi ^a, Abdul Hossein Rezvani ^b, Akbar Ali ^c

^a Management Department, Parsabad Branch, Islamic Azad University, Parsabad, Iran

^b Accounting Department, Parsabad Branch, Islamic Azad University, Parsabad, Iran

^c Department of Middle School, Ministry of Education, Parsabad, Iran

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Abstract

The aim of this study was to compare the relationship between national culture and Islamic work ethic among private and public banks in Parsabad City. The sample size was estimated to be 155 using the Cochran method. The sampling method is stratified randomly. The questionnaire was distributed and collected and analyzed. The validity of the questionnaire was strengthened by consulting in this field and its reliability was confirmed by Cronbach's alpha coefficient and retesting. Descriptive statistics were used to analyze the data for classification, preparation of graphs and frequency. The research hypotheses were analyzed using inferential statistics. Pearson's correlational method, independent t-test, and correlation between two independent communities have been used to analyze the hypotheses. The results show that there is a significant relationship between national culture and Islamic work ethic in Parsabad banks and a comparative study of the relationship between national culture and Islamic work ethic between private and public banks in Parsabad City has no significant difference.

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1-Introduction

Culture is a very broad concept that forms the foundation of societies. This concept is one of the broadest and at the same time the most imprecise concepts used in social sciences. It is difficult to define and agree on the meanings of this word, and perhaps it can be claimed that there is more uniformity in the misinterpretations of this word. Culture includes all the different aspects of human life, and from the beginning of creation, man learns social norms and values through family and society, and thus adapts to society. This category, as the driving engine of human societies, reflects the inner secrets and human thoughts. Freeman (1997) human life exists in culture and time, and the study of people is in the fact that they live (Jones, 2014). Culture offers a wide range of meaning in living well (living better). (Church, 2015).

Undoubtedly, the highest and highest element that has a fundamental involvement in the existence of any society is the culture of that society. Basically, the culture of every society forms the identity and existence of that society, and with the deviation of culture, even though the society in the economic, political, industrial and military dimensions is valued and be strong but it is empty and empty. If the culture of a society is dependent and mercenary of the opposing culture, other

dimensions of that society inevitably tend to the opposite side. Finally, it is consumed in it and loses its existence in all dimensions (Masudi, 2019). Hofstede defines national culture as the collective planning of the mind that distinguishes members of a group or group of people from other groups (classes) (Hofstede, 1980; 1997; 2001; 2004). According to Hofstede, culture [mental culture] It consists of two main parts: actions 3 and values 4: (Hofstede, 1997:8-9) and the core of culture is formed by values. The use of the plan, which is defined between 1 and 110, has reported high ambiguity avoidance (59), high power distance (58), high collectivism (individualism score 41) and medium masculinity (43).

On the other hand, with the increasing complexity of organizations and the increase in the amount of unethical, illegal and irresponsible work in work environments, managers and experts have turned their attention to the discussion of work ethics and ethics management. Ethics management is the identification and prioritization of values to guide behaviors by creating an ethics management program, organizations can manage ethics in the work environment. Ethics programs help organizations to maintain their ethical performance in chaotic conditions. Today, ethics management is one of the practical aspects of management. It is said that it has a programmatic approach and several practical tools. These tools include codes of ethics, codes of conduct, policies and procedures, methods of solving ethical problems and training (Soltani, 2004). Work ethics is a cultural norm that gives a positive spiritual value to doing appropriate and good work in society and believes that work has an inherent value in the soul (Cherrington; 1980). And he has given honor and considered it as worship. In Islamic work ethics, life without work becomes meaningless and those who work hard are more successful in life. Ethics is defined as a system of values, beliefs, principles, foundations, dos and don'ts based on which good and bad the organization is defined and bad action is distinguished from good (Alvani & Rahimi, 2007).

The most dangerous human event is moral degeneration and the breaking of moral boundaries, because when a person leaves the individual boundaries and is connected with other human beings and this connection takes an organizational form, if good morals do not govern human relationships, catastrophic events will occur. It multiplies (Alavi, 2013). This is the reason why the highest standard in any organization is that people are human beings. Commitment to ethics in the organization creates a kind of trust that is valuable social capital and guarantees the long-term success of the respective organizations (Yusof, 2001). The main research question is whether there is a relationship between national culture and Islamic ethics? According to the above question, this research pursues the following goals:

- 1 -Examining and determining the relationship between national culture and Islamic work ethics in state banks.
- 2 -Examining the relationship between national culture and Islamic work ethics in private banks
- 3 -Investigating and determining the significant difference between private and state banks in terms of national culture.
- 4- A comparative study of the relationship between national culture and Islamic work ethics in private and public banks.

2-Research background

Imam Jumazadeh et al. (2012) in an article titled, Religious components of independence in Iran's national culture and its influence in relation to America, concluded that the religious components of independence in Iran's national culture led to the republican system. Islamic Iran should stand up for its rights, especially in the field of peaceful nuclear activity, considering strategic issues for future generations, and turn the bad effects of sanctions into more self-reliance and more influence at the level of the international system.

Hosni et al. (2013) in an article entitled "Evaluation of the role and influence of Islamic work ethics and organizational culture on job satisfaction and organizational commitment of Shahid Chamran University of Ahvaz" reached the conclusion that there is a positive and significant

correlation between these variables, as well. In this research, the mediating role of organizational commitment in the relationship between Islamic work ethics and job satisfaction and in the relationship between organizational culture and job satisfaction was confirmed.

Rajabipour Meybodi and Dehghani Firouzabadi (2013) in a research entitled the relationship between Islamic work ethics and organizational commitment and job satisfaction in nurses, which aimed to investigate the relationship between Islamic work ethics and organizational commitment and job satisfaction in nurses in Yazd province, and reached the conclusion that ; There is a significant relationship between Islamic work ethics and nurses' organizational commitment, but there is no significant relationship between Islamic work ethics and job satisfaction. In addition, the role of organizational commitment in predicting the variance of Islamic work ethics is higher.

Rahman et al. (2006) in a case study investigated the relationship between Islamic work ethics and organizational commitment among 227 employees in Malaysian local banks; Also, in Kuwait, Ali and Al-Kazemi (2007) investigated the relationship between Islamic work ethics and loyalty and found a significant and strong correlation between these variables (Mohamad, 2010).

Based on the studies conducted and research objectives, hypotheses were proposed as follows:

- 1- There is a significant relationship between national culture and Islamic working ethics in state banks.
- 2- There is a significant relationship between national culture and Islamic work ethics in private banks.
- 3- There is a significant difference between private and state banks in terms of national culture.
- 4- In a comparative study, there is a significant relationship between national culture and Islamic working ethics in private and state banks.

Based on the above hypotheses, the conceptual model of the research is as follows:

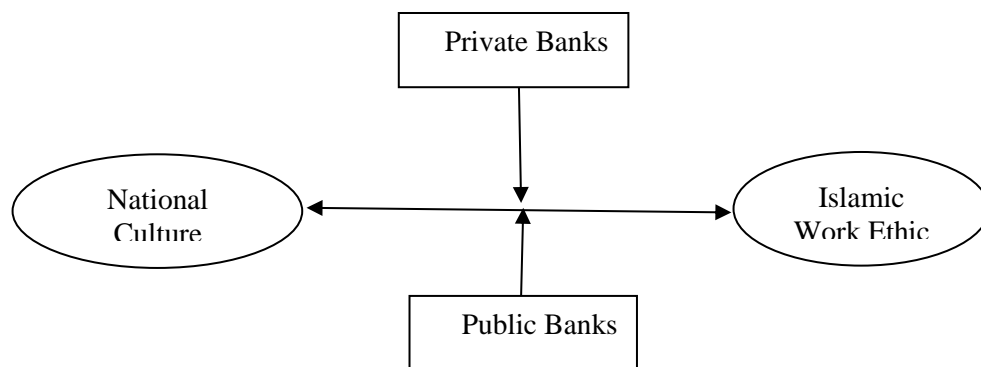


Fig 1: conceptual model

3-Methodology

The current research is a descriptive-survey and, according to the purpose, it was of an applied type, and the method of collecting information is done in the form of a questionnaire. Their number was 129 in private banks and 131 in public banks, totaling 260 people. The size of the statistical sample was determined based on Cochran's sampling formula, equal to 155 people, considering that the statistical population of this research has two classes, private and public. The number of samples in private banks was 77 samples and in public banks 78 samples were determined. A stratified random sampling method was used for sampling. The number of 175 questionnaires, which is more than the statistical sample size, was distributed among the employees and 160 questionnaires were collected, of which 155 questionnaires were analyzed.

The data collection method was done in the form of a questionnaire which used the content validity method for validation and the Cronbach's alpha test for reliability measurement, and the alpha

coefficient of national culture is 0.783 and Islamic work ethic is 0.774, which shows the reliability of the questionnaire. Also, the questionnaires used are as follows:

In this research to measure national culture, Lin and Myler's (2003) 21st-question National Culture Questionnaire with 5 options (completely agree, agree, neither disagree, disagree, and completely disagree) is used.

To measure Islamic ethics, the 17-question Islamic ethics questionnaire of Yusuf (2000) with 5 options (completely agree, agree, neither disagree, disagree, and completely disagree) is used. In this realization, the library method is used to prepare and compile the theoretical foundations and records of the research conducted, and the field method is used to collect information to test the hypotheses. Data analysis was done through SPSS software. The collected data were analyzed inferentially using the correlation coefficient test and the t-test of two independent populations and the correlation test of two independent populations.

4-Findings

In this section, the researcher uses different methods of analysis to answer the formulated problem or to make a decision about rejecting or confirming the hypothesis or hypotheses that he has considered for the research. The information obtained in the SPSS software environment was analyzed by applying appropriate statistical tests according to the research hypotheses. Also, the Kolmogorov-Smirnov test was used to measure the normality, and the results indicate the normality of the data (Table-1).

Table 1- Kolmogorov-Smirnov test of research variables

<i>Variable</i>	<i>Statistics</i>	<i>Significance Level</i>	<i>Result</i>
National Culture	1.180	0.124	Normal
Islamic Ethics of Work	2.208	0.061	Normal

H 1: There is a significant relationship between national culture and Islamic work ethics in state banks and private banks.

Pearson's correlation test was used to analyze the first and second hypothesis of the research according to the results of the Kolmogorov Smirnov test. For this purpose, the research hypothesis was expressed in the form of two statistical hypotheses, the zero hypothesis as negative and the researcher's hypothesis as positive.

Table 2- Significance test of the correlation coefficient of the first and second hypothesis

		<i>Correlation coefficient variable in state banks</i>	<i>correlation coefficient in private banks</i>
Commitment	to	0.302	0.320
communication		0.000	0.000
Relative strength		0.434	0.427
		0.000	0.000
National culture		0.450	0.504
		0.000	0.000
Confirmation	Result	Confirm	Confirm
Confirmation			

*Dependent variable: Islamic work ethic - ** significant at 0.01 level*

According to table (2), it can be seen that the significance level of all dimensions of national culture and Islamic work ethic is less than 0.01 ($Sig = 0.000 > 0.01$). For this reason, with 99% certainty, the null hypothesis is rejected and the researcher's hypothesis is confirmed in both the first and second hypotheses, and there is a significant relationship between the independent and dependent variables.

H 2: There is a significant difference between private and public banks in terms of national culture.

To analyze the third hypothesis, independent two-tailed t-test was used and two statistical hypotheses, the null hypothesis and the researcher's hypothesis were expressed as positive. Table number (3) shows the results.

Table No. 3- T-test of two independent societies for national culture

T Test						Levin Test			
Confidence Level		Stand ard Line	Signif icance Differ ence	Sig	Df	T	Sig.	F,	
Up	Down								
0.41	1.35	0.44	-0.47	0.290	153	1.06	0.003	4.67	
0.41	1.35	0.44	-0.47	0.290	146	1.06			

As can be seen in Table No. (3), the significant values observed for the equality of variance test of the two communities are equal to 0.936 and are greater than the significance level of 5%, as a result, the variances are rejected. In the following table, the second level of significance shows the differences between the averages of the two communities. Since the significance level of the mean equality test is less than 5 (.000) percent assuming the inequality of variances. With a confidence level of 95%, it can be claimed that there is a significant difference in the average national culture among employees between private and public banks.

H 3: In a comparative study, there is a significant relationship between national culture and Islamic work ethics in private and state banks.

To analyze the fourth hypothesis, the correlation test of two independent populations based on Fisher's opinion was used; two statistical hypotheses; the null hypothesis was expressed negatively and the researcher's hypothesis was expressed positively. Table number (4) shows the results.

Table No. 4- Correlation test of two independent societies

RI	0.504	77	NI	First Hypothesis Correlation	
R2	0.450	78	N2	Second Hypothesis Correlation	
				Z	Two-sided p
				0.426936	0.669425877

The result of the Pearson correlation obtained in the relationship between the national culture and Islamic ethics of work in state banks (0.450 with an error level of 0.01) and the national culture and Islamic ethics of work in private banks (0.504 with an error level of 0.01).

According to the results of table number (4), the p obtained is equal to 0.67 and also the obtained z is equal to 0.43, since the obtained z is smaller than the critical point of the z table at the error level of 0.01. Therefore, the test is balanced and both correlations are the same. In other words, there is no significant difference in the relationship between national culture and Islamic work ethics in private and state banks.

5-Discussion and conclusion

In the present research, the relationship between national culture and Islamic work ethics in private and public banks of Parsabad has been investigated. National culture is measured by dimensions (commitment to communication and relative power) and Islamic work ethic on a 5-item Likert scale.

The sample size was estimated to be 155 people using Cochran's method. The sampling method is stratified randomly. The questionnaire was distributed and collected and analyzed. Also, research hypotheses were analyzed using inferential statistics. Pearson's correlation method, t-test of two independent populations and correlation of two independent populations were used to analyze the hypotheses, and the results are as follows. Since no direct research has been done, it is not possible to compare the results.

The level of all aspects of national culture and Islamic work ethic is less than 01/. The research findings show that there is a significant relationship between national culture and Islamic work ethics in state banks. Also, the aspects of the national culture of commitment to communication and the relative strength and Islamic ethics of work in state banks have a significant relationship.

The level of all aspects of national culture and Islamic work ethic is less than 01/. The research findings show that there is a significant relationship between national culture and Islamic work ethics in private banks. And also, the aspects of the national culture of commitment to communication and relative strength and Islamic ethics of work in private banks have a significant relationship.

Since the significance level of the mean equality test is less than 5%, assuming the variances are not equal. With a confidence level of 95%, it can be claimed that there is a significant difference between the employees of private and public banks in terms of the average national culture.

According to the results of the hypothesis, the obtained p is equal to 0.67 and also the obtained z is equal to 0.43, since the obtained z is smaller than the critical point of the z table at the error level of 0.01. Therefore, the test is balanced and both correlations are the same. In other words, there is no significant difference in the relationship between national culture and Islamic working ethics in private and state banks.

Suggestions for research:

Considering the existence of a relationship among the studied variables in order to strengthen this relationship in line with organizational goals, the following suggestions are presented:

- 1- To strengthen the spirit of commitment to communication between employees and the organization.
- 2- The organization should do its best for the relationship between the employees and the organization.
- 3- Changing to have more power than partners in having a relationship with other organizations.
- 4- Playing a central role in making partners depends on the organization itself.
- 5- Self-sacrifice and self-sacrifice at work are a virtue and the employees should believe in it.
- 6- Justice and chivalry in the organization are necessary conditions for the welfare of society, and the organization moves in its own direction.
- 7- Creating an environment for people to do their work with the best possible ability.
- 8- To emphasize and support human relations organization.

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