THE INFLUENCES OF ISLAMIC WORK ETHICS TOWARD ORGANIZATIONAL COMMITMENT IN HIDAYATULLAH ISLAMIC BOARDING SCHOOL BATAM, INDONESIA

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To my father, Amansyah Manulang who showed me the true meaning of life dedication. Thank you for always believed in me, even when I didn't believe in myself. Wherever you are right now, I always pray to Allah SWT to embrace you with tenderness, love and peace in Jannah.

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ABSTRACT

The study was conducted to examine the influences of Islamic work ethics toward organizational commitment among educators and educational personnel in 8 work units under Hidayatullah Islamic Boarding School Batam, Indonesia. The objectives of the study is to examine the level of Islamic work ethics and organizational commitment, to analyze the relationships and the influences of Islamic work ethics toward organizational commitment and to analyze the dominant influences of Islamic work ethics dimensions toward organizational commitment. Sampling procedure of the study is stratified random sampling and total sample obtained is 192 respsondents. The findings of the study indicated that the level of Islamic work ethics and organizational commitment is in high level, relationship between Islamic work ethics and organizational commitment showed positive direction on high association, Islamic work ethics bring significance influence toward organizational commitment and the dominant influences of Islamic work ethics dimensions toward organizational commitment is work with sincerity and upholding the trust, whereas the dominant influences of Islamic work ethics dimensions toward affective commitment, continuance commitment and normative commitment is work with sincerity and upholding the trust, work diligently and capably and work with sincerity and upholding the trust respectively. The findings indicated that if Islamic work ethics among respondents increases, the level of organizational commitment also increased, while if the level of Islamic work ethics among respondents decreases, the level of organizational commitment also decreased. Further, the study is expected to give contributions to the development of human resources and the implementation of religion values in school environment in particular and workplaces in general.

ABSTRAK

Kajian ini dijalankan untuk mengkaji pengaruh etika kerja Islam terhadap komitmen organisasi di kalangan pendidik dan kakitangan pendidikan di 8 unit kerja di bawah Hidayatullah Islamic Boarding School Batam, Indonesia. Objektif kajian ini adalah untuk mengenalpasti tahap etika kerja Islam dan tahap komitmen organisasi; untuk menganalisis hubungan dan pengaruh etika kerja Islam terhadap komitmen organisasi; dan untuk menganalisis pengaruh dominan dimensi etika kerja Islam ke arah komitmen. Kaedah persampelan kajian ini adalah persampelan rawak berstrata dan jumlah sampel yang diperolehi adalah 192 responden. Dapatan kajian menunjukkan bahawa tahap etika kerja Islam dan komitmen organisasi berada pada tahap yang tinggi, hubungan antara etika kerja Islam dan komitmen organisasi menunjukkan arah positif kepada hubungan yang tinggi, etika kerja Islam membawa pengaruh yang signifikan ke arah komitmen organisasi dan pengaruh dominan dimensi etika kerja Islam terhadap komitmen organisasi adalah kerja dengan ikhlas dan menegakkan amanah, manakala pengaruh dominan dimensi etika kerja Islam terhadap komitmen afektif, komitmen berterusan dan komitmen normatif masing-masing yakni kerja dengan ikhlas dan menegakkan amanah, bekerja dengan tekun dan cakap dan bekerja dengan keikhlasan dan menegakkan amanah. Dapatan kajian menunjukkan bahawa jika etika kerja Islam di kalangan responden meningkat, tahap komitmen organisasi juga meningkat, manakala jika tahap etika kerja Islam di kalangan responden menurun, tahap komitmen organisasi juga menurun. Kajian ini dijangka dapat memberi sumbangan kepada pembangunan sumber manusia dan pelaksanaan nilai-nilai agama dalam persekitaran sekolah khususnya dan tempat kerja secara umum.

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CHAPTER 1

INTRODUCTION

1.1 Introduction

This chapter discuss about the background of the study, problem statement, research questions, research objectives, scope of the study, importance of the study, limitations of the study, conceptual and operational definitions of Islamic work ethics and organizational commitment.

Through this chapter, the researcher explains and describes the aims of study and the rationale of study. The researcher also provides the issues to be investigated related on previous researches and variables under the study.

1.2 Background of the Study

The world has entered and experienced the ethical chaos in every aspect of human life. Some might question if ethical system has anything to do with religion. Some will

argue that religion provides normative guidance and inspiration to man to be true and honest in all respects, to be good to others and to do justice in all of his dealings. However, the need and awareness to translate the ethics as proclaimed by religion in all level of human life has gradually emerged, specifically in school institutions.

In educational perspective, schools as formal institution provide educational services, teaching and training to acquire the knowledge, and develop skills and affective (values and attitudes) for learners. In this context, educators and educational personnel play a pivotal role as front liners for character and moral development. Teachers must serve to cultivate an environment for human rationality and the attainment of knowledge (Corsaro, 2008). Educators and educational personnel in this context must be both knowledgeable of the course material and skilled in the art and science instruction (Corsaro, 2008).

Schools is not merely focus on strengthening and rewarding "the intellect" such as knowledge, cognitive understanding of information, skills, rules or methods but also on strengthening and rewarding "the good character" such as moral virtue or practical wisdom (Perkins, 2006). Lickona, Schapps, & Lewis (1995) identified and developed eleven principles of effective character education in school institutions as follows:

i. Promotes core ethical values as the basis of good character;
ii. Defines "character" comprehensively to include thinking, feeling, and behavior;
iii. Uses a comprehensive, intentional, proactive, and effective approach to character development;
iv. Creates a caring school community;
v. Provides students with opportunities for moral action;
vi. Includes a meaningful and challenging academic curriculum that respects all learners, develops their character, and helps them to succeed;

vii.   Strives to foster student self-motivation;

viii.   Engages the school staff as a learning and moral community that shares responsibility for character education and attempts to adhere to the same core values that guide the education of students;

ix.   Fosters shared moral leadership and long range support of the character education initiative;

x.   Engages families and community members as partners in the character-building effort;

xi.   Evaluates the character of the school, the school staff's functioning as character educators and the extent to which students' manifest good character.

The eleven principles of effective character education above emphasizes the responsibility both educators and educational personnel in the school to promote and expresses the ethical values. Curriculum as key to the educational process should have the essence of character education which embedded in the total curriculum (Anderson, 2000). Lickona (1999) stated that to make a difference to the learning process, character education must be part of comprehensive schema where in this context; religion may play an important role.

Everything that goes on in a school and classroom has moral dimensions and delivers a message; morals are taught in every aspect of schooling, both directly and indirectly (Starr, 2005). Moral development was ultimately the responsibility of all teachers, a priority learning objectives of all subjects throughout the curriculum, and the ultimate expression of the entire school's educational mission (Grace, 2002). In line with this, Anderson (2000) revealed that effective teachers and schools must extend the incorporation of character education beyond the classroom and into the community.

As stated by Lickona, Schapps & Lewis (1995) in eleven principles of effective character education above, the role of both educators and educational personnel is to adhere to the same core values that guide the education of students. Lickona, Schapps & Lewis (1995) further indicated that the responsibility to have good ethics is not only the responsibility for the student, but also become an obligation for educators and educational personnel to implement ethics in their workplace as a manifestation of good character or as character educators (Lickona, Schapps, & Lewis, Eleven principles of effective character education, 1995).

Ethics, either it is written or unwritten, is a system of moral values which provides a standard for attitudes, actions, and help individuals and groups to identify what is right and wrong. According to Keraf (in Beekun, 1997), ethics means good customs and further transformed into system of values that serve as guidance and instruments in assessment of good and bad behaviors. Shaw (2008) stated that rationally, human learns to adapt ethics and moral principles through their upbringing, socialization, experience and critical reflections on those experiences and the explicit and implicit standards of culture.

Every culture has unique history and set of conditions that influence the meanings given to work in human life (Porter, 2010). Culture along with religious background has an impact on the people's ethical thought and behaviors (Yesil, Sekkeli, & Dogan, 2012). In this context, Shaw (2008) claimed that ethics is also acquired from religious teachings. Each religion can be considered a source for the comprehensive expression and evaluation of personal values (Corsaro, 2008). Religious background and beliefs affect ethics and ethical understanding of people (Quddus, Bailey, & White, 2009).

Islam, as a complete and integrated religion, prescribed from Allah through Prophet Muhammad, has set the relationship between man and God, man and himself and man with others. The sources of Islamic teachings are based on Al-Quran and Sunnah and

thus it is an obligation for every Muslims to adhere all the commandments and avoids prohibition as what is written in it (Haneef, 1979; An Nabani, 2002; Zohery, 2004; Omar, 2010). Al-Quran contains the words of Allah delivered to Prophet Muhammad whereas Sunnah is the words and behaviors of Prophet Muhammad in His daily life. The Sunnah may confirm what is mentioned in Al-Qur'an, interpret and explain it, specify what is meant by some general verses, limit and restrict the meaning of some verse in it, or may explain something that has been revealed in Al-Qur'an. The Sunnah has a high authority in Islam; and Allah in many places in the Al-Qur'an orders the Muslims to follow the teachings of Prophet Muhammad (Zohery, 2004).

Based on the Islamic laws, Muslims are ordered to do certain deeds which have to be accordance with the values that exist in the commandments of Allah (Abdurrahman, 2010). These values are material, humanity, moral and spiritual. Thus, all of human deeds are bound by the rules of Allah (An Nabani, 2002).

In the Islamic perspective, the dimensions of ethics are numerous, far-reaching and comprehensive. The concept of Islamic work ethic is related to the system or the beliefs contained in the Al-Qur'an and Sunnah and further transformed into the aspects of work (Shukri & Razali, 2001). Hashi (2011) stated that the features of Islamic ethics consist of 8 foundations:

i.   Islamic ethics is transcendental which means all comes from Allah;

ii.   Man is born with good natural disposition; evil traits are acquired and additional to the human nature;

iii.   Islamic moral standards teach universal justice and human equality;

iv.   Human conducts depends on the intention of the individual and in accordance with Al-Qur'an and Hadith;

v.   Islam allow to all human to enjoy their natural rights such as freedom and liberty;

    vi.   Islamic ethics transcend ego and personal gains and it aims to serve the needs of both the individual and the society;

    vii.   In the Islamic conception, ethics is not depend on the number of majority or minority;

    viii.   Human conducts have to be in accordance with the sharia rules and accredited and unrestricted interests are moral.

Islam emphasizes the importance of human beings to work as part of their practice in good deeds (Omar, Falsafah Etika: Perbandingan Pendekatan Islam dan Barat, 1986). Islam views humanity as free from primordial guilt and have more positive orientation toward work. Human should contribute positively to the earth, thereby; they should work to make use of what is created for their benefit. The aim of ethics in school institutions is not only to shape the character of the students but also to prevent the educators and educational personnel to commit things that give a negative effect for school environment in particular and the profession in general.

In Islam, the term corresponding to the concept of ethics is *ilm al-akhlaq* (Ali, Salleh, & Sabdin, 2010). According to Ibn Taymiyyah, Islamic ethics or *ilm al-akhlaq* is a science that seeks to know which actions should be done and which should be avoided (Adibah, 2013). The word *Al-Akhlaq* has a very close relationship with the word *khaliq* (the Creator) and *makhluq* (the creature). *Al-Akhlaq* assumes a good relationship between *khaliq* (the Creator) and *makhluq* (the creature), and between *makhluq* (the creature) and *makhluq* (the creature) themselves (Adibah, 2013).

Al-Akhlaq is derived from the root word *khulq* (plural: *akhlaq*), which means to create, to shape and to give form (Ali, Salleh, & Sabdin, 2010). The term of *khulq* (character) is internal qualities that individuals possess to themselves, demonstrated by their behavior and developed into a habit where its values is based on the teachings of

Islam (Izfanna & Hisyam, 2012). In line with this, Omar (2010) in Ethics in Islam: A Critical Survey, defined *khulq* as a state of the soul which determines human actions. Omar (2010) philosophically explained that the soul is an ontological structure of human existence and character is the internal state of human soul that reflected on their actions. Good character produces good actions, whereas bad character yields bad actions (Adibah, 2013). The soul is innate, whereas character (*khulq*) can be acquired through training and practice (Omar, Falsafah Etika: Perbandingan Pendekatan Islam dan Barat, 1986).

Bruhn (2009) stated that organization has to develop work ethics for controlling the behavior of employees, which, eventurally, will improve the loyalty of employees. As stated in Al-Qur'an (Bruhn, 2009):

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ

الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ الْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم

مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَٰسِقُونَ ۝

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient". (Ali-Imran: 110)

The organizations that are concerned with work ethics will practice human resource management professionally, such as paying attention to job satisfaction, thereby creating a policy that will lead to organizational commitment among employees and motivate employees to have high job performance (Yousef, 2001).

Turkey, although known as a secular state, the work ethics in Turkey reflected the Islamic principles. According to research conducted by Uygur (2009) toward 280 employees in SME, there are three influential of Islamic values in Turkey. First, good will or intention and hard work. Employees stressed the importance of work hard for the benefit of the world without forgetting the hereafter. In this case, the employees always took time to pray and even hold the meetings with another pious. Second, responsibility and bounty. The concept of responsibility appears at two levels, individual and institutional. At the individual level, the Muslims in Turkey find themselves responsible to demonstrate Islamic moral values and virtues as much as possible in their lives including business. At the institutional level, the concept is more close to the concept of Corporate Social Responsibility (CSR). Whereas, bounty or generosity reflected in the number of religious business people in Turkey who provide bursaries, establishing charity organizations, building schools and other educational institutions, including universities. They believe that God will give them back even more if they spend money for the sake of God. The third influences of Islamic values is balance in one's life. Although they appreciates the importance of hard work, the employees believed that they have to live a balanced life, namely it is avoiding lavishness and capitalist greed.

Malaysia, as a country that adopts Islam as the official religion, has implemented the Islamic values which emphasized through the government regulations. The government believes about the importance of religion values as an identity, a symbol of prosperity, and moral development. In this context, Malaysia government encourage the implementation of Islamic values through The Basic Application of Islamic Values in Administration (known as *Dasar Penerapan Nilai-nilai Islam dalam Pentadbiran*) in all aspects of social life (Jabatan Penerangan Malaysia, 1985). Although Islam is the official religion in Malaysia, the constitution also acceptable and can be implemented for all parties, particularly for those who have different beliefs. The objective of the constitution divided into four elements:

i.   To form the dignity of Malaysian society with strong identity and respected by other country;

ii.   To establish a prosperous nation;

iii.   To eliminate negative attitudes in carrying out the tasks entrusted;

iv.   To produce a good quality services.

Furthermore, based on four objectives above, The Basic Application of Islamic Values in Administration divided into eleven bases of Islamic values. These values are;

i.   Trust (*amanah*)

ii.   Responsible

iii.   Sincere

iv.   Dedicated

v.   Modest

vi.   Diligent

vii.   Cleanly outward and inward

viii.   Disciplined

ix.   Cooperation

x.   Virtuous

xi.   Gratefulness

In contrast with Turkey and Malaysia, Indonesia is neither an Islamic country nor a secular state. Mahmud M.D, the head of The Constitutional Court, stated that Indonesia is a religious nation that based on Pancasila (Hardianto, 2012). Pancasila, which consist of five principles, is the philosophical basis and the ideology of the country. The principles of Pancasila which governs the religious life are contained in the first principles, Belief in the One and Only God. This principle of Pancasila reaffirms the Indonesian people

believed that God does exist and the Indonesian Constitution honors all the religious and guarantees the freedom of religion (Hardianto, 2012).

Related on formulation of work ethics, Indonesian government have not established the regulation of Islamic work ethics as the ethics foundation for society as practiced by Malaysian government. However, the Indonesian government recognizes the vital roles and the influences of religious values in development of ethics and morals. Therefore, in order to empower the work ethics for teachers, Ministry of Education and Culture has set the Code of Ethics for Teachers through The XXI Congress of the Indonesian Teachers Association, which was held on 21 until 25 November 1973 in Jakarta. The sources of ethics for educators derived from three sources; religion and Five Principles (Pancasila) values; pedagogical competence, personal competence, social competence and professional competence values; and identity and human dignity values which includes the development of physical health, emotional, intellectual, social and spiritual. Indonesian Teachers Code of Ethics is consisting of 6 sections and 11 articles that regulate the roles and the responsibilities of educator in carrying out the educational programs.

Based on section 1 about the definition, purpose and function in article 1 paragraph 1, Code of Ethics for Teachers was defined as norms and principles approved and accepted by teachers in Indonesia. The code of ethics aims as attitudes and behavior guidelines in performing the profession duties as an educator, member of society and citizen. Article 1 paragraphs 2 defined attitudes and behavior guidelines is moral values that distinguish the teachers behaviors from what is good and bad or allowed and not allowed in carrying out their professional duties which is to educate, teach, guide, direct, train, assess and evaluate students, as well as the attitude of daily life inside and outside of the school environment.

Although work ethics for educators and educational personnel has been set by the government, the development of education in Indonesia confronted by a lot of ethical issues. The two major issues that became the public spotlight recently is violence and corruption cases in educational field.

Violence cases which occurred in school environment indicated the ethical degradation in educational field. According to data from National Commission for Child Protection, during 2011 there are 2.508 violence cases among and against students in urban city of Indonesia (Jakarta, Bogor, Depok, Tangerang, and Bekasi). The violence cases among students have increased 62.7% compared to 2010, where there were only 2.413 violence cases. National Commission for Child Protection stated that the biggest cause of violence among and against students is lack of spiritual values in school environments (Komisi Nasional Perlindungan Anak, 2011).

According to Arist Merdeka Sirait, the Chairman of National Commission for Child Protection, during the first three months of 2014, National Commission for Child Protection has received 252 reports of sexual abuses. From 2010 until 2014, the range of sexual abuses ranging from 42% until 62% which generally occurred in home and school environment (Auliani, 2014). The average forms of violence experienced by children are sexual violence in the form of sodomy, rape, molestation and incest, and physical and psychological violence.

In order to overcome these obstacles, educators and educational personnel indeed have a major responsibility to improve the qualities of education in Indonesia. Educators and educational personnel become as character educators as well as manifestation of good characters and attitudes for the student (Lickona, et al., 1995). Unfortunately, there are many cases of physical and sexual abuses against students that in fact involved the educators and educational personnel as the perpetrator. For instance, on April 2013, the

headmaster of SMPN 28, a junior high school in Batam was accused committed sexual harassment against 14 students (Batam Today, 2013). The headmaster himself threatened the victim to be expelled from school if they reported the incident. Furthermore, on August 2013, the headmaster of Madrasah Tsanawiyah Al-Jabar in Batam was reported committed physical violence against 2 students because they did not wear school uniform (Haluan Kepri, 2013). This incident was occurred right in a school that supposedly adhere the Islamic values.

Further, on April 2014, the janitor of Charitas Kindergarten Batam was committed sexual abuses in the form of sodomy toward one of kindergarten student (Ramadhan, 2014). Another terrible fact of this case is more than one student is suspected to be a victim. On August 2014, a primary school teacher in Bengkong Sadai, Batam hit his student because wearing a hat which he thinks illustrates an inappropriate image (Tribun Network, 2014). Whereas, on September 2014, a teacher in one of Islamic boarding school institutions in Batam was reported committed sexual abuses against some of his students by asking them to stay in Mosque dormitory (Antara News, 2014). This case is still under police investigation and allegedly more than one student has been the victims.

Another ethical issue in the development of education in Indonesia is the high number of corruption cases. Based on data from Indonesian Corruption Watch (ICW) during the period of 2003 until 2013, there are 296 corruption cases in education field, dragged 479 suspects and caused the State's loss over the whole of these cases is around 619 billion rupiah ((Hendri, 2013). Further, the corruption practices in education field were getting severe in 2007 where law enforcement action against 84 corruption cases with State's loss is 151.0 billion rupiah. Almost all forms of education funds was corrupted, ranging from education funds for infrastructure, operational, teachers' salaries, scholarship, to funds which collected from the public. Department of Education is the most corrupt institution for education funds. In the last decade, the institution has been

accused committing corruption practices with at least 151 cases and the State's loss around 356.5 billion rupiah (Hendri, 2013).

Based on interview with Khoirul Amri, the secretary of Hidayatullah Islamic Boarding School Batam, on 21 September 2014, related to ethical issues that occurred in education field is due to lack of commitment among educators and educational personnel toward their roles and functions as the agent of change. Furthermore, in this case, Amri stated the importance of Islamic work ethics in schools environment in carrying out their duties. According to Amri, Islamic work ethics is a universal value that can be implemented in every education system in Indonesia. By implementing the Islamic work ethics, educators or educational personnel are not viewed their duties only from economic standpoint, but also as their worship to God. Commitment toward work will increasingly be strong when a job has been viewed from two sides namely for the benefit of the world and the reward of the hereafter.

Related on the function of Islamic work ethics to educators and educational personnel, Shukri & Razali (2001) perceive that Islamic work ethics are the values for educators and educational personnel in performing their jobs which considered as form of worship obeying the principles of Islam and the aim is to achieve the pleasure of Allah. Previous research have been found positive influences of Islamic work ethics toward organizational commitment (Hassan & Wright, 2014; Komari & Djafar, 2013; Marri, Sadozai, Zaman, Yousufzai, & Ramay, 2013; Ali, Khan, Mushtaq, Khan, & Naqvi, 2013; Yunus, Mazlan, Rahim, & Shabudin, 2012; Hakim, 2012; Moayedi, 2010; Hashim, 2010); Ali A. J., 2005; Yousef, 2000). Educators and educational personnel who showed high level in Islamic work ethics also relatively showed high level in their commitment toward their school institution (Kurniadi, 2013).

Educators and educational personnel, who performed their obligations with submissive and obedient towards Islamic work ethics, will commit to organization because they perceived their work as part of worship to Allah SWT. While at the same time, their level of commitment will directly affect to the quality of education for their students (Jusuf, 1994; Kembaren, 2002; Hutapea, 2012; Emmywati, 2012). The more they are committed to implement the Islamic work ethics, the stronger they built the commitment to their workplace. If employees support Islamic work ethic in their workplace, the level of employess desirable behaviors (for instance better performance in the job, employees satisfaction with the job, less absenteeism and low intentions to quit and turnover) will be achieved (Yousef D. , 2000). Work ethics in Islam principles brings material gains and has its own spiritual dimension and connection to the Divine whose pleasure Muslims seek to earn in everything that they do (Ahmad & Owoyemi, 2012).

Research about the influences of Islamic work ethics toward organizational commitment in Islamic school institutions is suitable in Indonesia. It is not only because Indonesia is considered as country with the largest Muslim population but researcher also consider the rapid growth of Islamic school institutions in Indonesia. According to data released by Statistics Indonesia, in 2011 to 2012 the number of Islamic school institution under the Ministry of Religious Affairs is 6.664 Islamic school institutions (Statistics Indonesia, 2013). The number is continuously increasing where in 2012 to 2013, there are 23.939 Islamic school institution under the Ministry of Religious Affairs (Statistics Indonesia, 2013). The increasing number of Islamic school institutions also followed by the increasing number of educators and educational personnel. According to data released by Statistics Indonesia (2013), in 2011 to 2012, there are 144.988 educators and educational personnel in Islamic boarding school institutions. The numbers also continuously increasing in 2012 to 2013 where there are 336.843 educators and educational personnel that scattered throughout the Islamic boarding school institutions in Indonesia (Statistics Indonesia, 2013). Moreover, the study is also motivated by looking the fact that ethical issues often occurred in educational field. Therefore, based on the importance of Islamic work ethics implementation and its influences toward

organizational commitment among educators and educational personnel, the researcher conduct the study with the aim is to examine the influences of Islamic work ethics toward organizational commitment among educators and educational personnel in Hidayatullah Islamic Boarding School Batam, Indonesia.

1.3   Problem Statement

Ethics is a system of moral values which provides a knowledge that investigate good and bad of human behaviours (Williams, 2001; Alahamad, 2010; Ya'qub, 1983; Reynolds, Sambrook, & Stewart, 1993). Work ethics is belief that work is a moral obligation and should occupy a central position in a person's life (Bennet, 1992). Work ethic means an attitude and outlook towards work, work habits, and characteristics of a person belonging to the workplace (Asifudin, 2006). In Islamic perspective, the term that is most closely related to ethics in the Al-Quran is *akhlaq* (Al-Aidaros, Shamsudin, & Idris, 2013). *Akhlaq* or *khulq* is internal qualities that individuals possess to themselves, demonstrated by their behavior and developed into a habit where its values is based on the teachings of Islam (Al-Qur'an and Sunnah) (Izfanna & Hisyam, 2012). Therefore, in the context of work ethics, Islam perceive work ethics is goes beyond hard work as it includes the concept of worship which is geared towards pleasing one's Lord and Creator (Ahmad & Owoyemi, 2012). Work ethics in Islam is not merely brings material gains but also has its own spiritual dimension and connection to the Divine whose pleasure Muslims seek to earn in everything that they do (Ahmad & Owoyemi, 2012).

Hidayatullah Islamic Boarding School Batam have the vision to develop the Islamic civilization as manifestation of faith in all aspects of human life. As one of the Islamic school institution in Indonesia, the mission of Hidayatullah Islamic Boarding School Batam is to spread *Rahmatan Lil'Alamin* (the blessing for all mankind) which done

through Da'wah. The work ethics in Hidayatullah Islamic Boarding School Batam contains of three major responsibilities, namely responsibility toward religion, foundation and profession. In order to encourage the implementation of Islamic work ethics among educators and educational personnel, Hidayatullah Islamic Boarding School Batam provide four core training and development for their educators and educational personnel which based on Islamic values. The training and development ranging from specialized training to strengthen the vision and mission as a Muslim, interpretation of Al-Qur'an, training and development on how to be a member of organization who based on Islamic values, up to training and development for incidental training. The types of training and development in Hidayatullah Islamic Boarding School Batam will be described in detail in chapter 2.

Educators and educational personnel hold the responsibility to promote core ethical values as the basis in development of good character for the students. It is an obligation for educators and educational personnel to adhere to the same core values that guide the education for the students (Lickona, et al., 1995). In this context, educators and educational personnel become as character educators as well as manifestation of good characters and attitudes for the student (Lickona, et al., 1995).

Shukri & Razali (2001) stated that Islamic work ethics are the values for teachers in performing their jobs which considered as form of worship obeying the principles of Islam and the aim is to achieve the pleasure of Allah. Educators and educational personnel who showed high level in Islamic work ethics also relatively showed high level in their commitment toward their school institution (Kurniadi, 2013). Organizational commitment explains the psychological attachement of an individual to an organization (Mahdavi, 2003) which showed by the level of congruence between the organization's values and the personal values of employee (Lines & Selart, 2013). The more educators and educational personnel committed to implement the Islamic work ethics, the stronger they built the commitment to their workplace.

Previous study has been perceived that higher work ethics will increase organizational commitment while lower work ethics will reduce organizational commitment (Hassan & Wright, 2014; Komari & Djafar, 2013; Marri, Sadozai, Zaman, Yousufzai, & Ramay, 2013; Ali, Khan, Mushtaq, Khan, & Naqvi, 2013; Yunus, Mazlan, Rahim, & Shabudin, 2012; Hakim, 2012; Moayedi, 2010; Hashim, 2010; Ali A. J., 2005; Yousef, 2000). Previous study also found that the implementation of Islamic work ethics in workplace is influenced by several factors such as individual belief, the role of leadership and human resource management.

Ali, Khan, Mushtaq, Khan, & Naqvi (2013), Yunus, Mazlan, Rahim, & Shabudin (2012) and Komari & Djafar (2013) found that individual belief is the factor that affect the implementation of Islamic work ethics in workplace. Employees who have strong belief and faith in Islamic work ethics are more satisfied with their job and show higher commitment towards the job and the organization (Ali, Khan, Mushtaq, Khan, & Naqvi, 2013; Yunus, Mazlan, Rahim, & Shabudin, 2012; Komari & Djafar, 2013). Hakim (2012), Hassan & Wright (2014), Moayedi (2010) and Ali A. J., (2005) found that leadership play pivotal role in implementation of Islamic work ethics in workplace. Ethical leadership can increase organizational commitment and reduce unethical behaviors of subordinates to assist in the growth and development of organization and employees by implementing faith-based values in workplaces on a regular basis such as trust, hard work, social relation, dedication, justice and generosity, transparancy and good intention toward work (Hakim, 2012; Hassan & Wright, 2014; Moayedi, 2010; Ali A. J., 2005). Whereas, Marri, Sadozai, Zaman, Yousufzai, & Ramay (2013), Hashim (2010) and Yousef (2000) found that human resource management brings significance influences toward the implementation of Islamic work ethics in workplace. The key factors in recruitment process is that human resource management need to take into account is to hire employees who strongly support the Islamic work ethic and such the expected behaviour of employees is honesty,

trustworthiness and determination to continuously strive for the best (Marri, Sadozai, Zaman, Yousufzai, & Ramay, 2013; Hashim, 2010; Yousef, 2000).

In the context of Indonesia, there are very less study about Islamic work ethics and its influences toward organizational commitment, particularly study which involved educators and educational personnel in Islamic school institutions as respondents. As far as can found in scientific publications, the research conducted either has been used the variables separately or only focus on work ethics in general. Respondents of research also limited either on teachers in public school or employees in banking sectors. Previous research conducted in Indonesia has not examine the influence of Islamic work ethics toward organizational commitment among educators and educational personnel in Islamic school institutions.

As far as can be found in scientific publications, the research which have been conducted in educational institution to measure the organizational commitment has been carried out by Jusuf (1994), Kembaren (2002) and Hutapea (2002). Whereas the research which focus on work ethics has been conducted by Emmywati (2012) toward Islamic religious teacher. However, the objective of the study conducted by Emmywati (2012) is to measure the influences of work ethics toward student learning achievement. Another research which truly measures the influences of Islamic work ethics toward organizational commitment has been conducted by Kurniadi (2013) toward 165 employees in Nurul Fikri Learning Guidance and Consultation across Indonesia. Objective of the study is to analyze the impact of corporate culture and Islamic work ethic through organizational commitment as mediator toward employee turnover intention. The findings indicated that corporate culture and Islamic work ethics is positively and significantly affect employee organizational commitment and reduce turnover intention.

However, the respondents in research which has been conducted by Jusuf (1994), Kembaren (2002), Hutapea (2002), Emmywati (2012) and Kurniadi (2013) did not involve the educators and educational personnel in Islamic boarding school. These conditions further encourage the researcher to conduct the study in examining the influences of Islamic work ethics toward organizational commitment by involving educators and educational personnel in Hidayatullah Islamic Boarding School Batam, Indonesia. The study about Islamic work ethics is suitable in Indonesia especially in the midst of the growth of Islamic boarding school institutions and the issues about ethical degradation which often occurred in education fields. This further indicated the need for Islamic work ethic to be promoted in school environments. Therefore, the researcher conducted the study to examine the influences of Islamic work ethics toward organizational commitment in Hidayatullah Islamic Boarding School Batam, Indonesia. This study is expected to give contributions to others disciplines, particularly toward the development of human resources and religion values.

1.4   Research Question

Based on problem statement above, there are several issues which will be analyzed:

i.   What is the level of Islamic work ethics among educators and educational personnel in Hidayatullah Islamic Boarding School Batam, Indonesia?

ii.   What is the level of organizational commitment among educators and educational personnel in Hidayatullah Islamic Boarding School Batam, Indonesia?

iii.   Is there any relationship between the adherence of Islamic work ethics and organizational commitment in Hidayatullah Islamic Boarding School Batam, Indonesia?

iv.   Is there any influences between the adherences of Islamic work ethics toward organizational commitment in Hidayatullah Islamic Boarding School Batam, Indonesia?

v.   Which of Islamic work ethics dimensions that give dominant influence toward organizational commitment among educators and educational personnel in Hidayatullah Islamic Boarding School, Batam, Indonesia?

1.5   Research Objective

Following the research questions, the objectives of the study are:

i.   To examine the level of Islamic work ethics in Hidayatullah Islamic Boarding School, Batam, Indonesia.

ii.   To examine the level of organizational commitment in Hidayatullah Islamic Boarding School, Batam, Indonesia.

iii.   To analyze the relationships between Islamic work ethics and organizational commitment.

iv.   To analyze the influences of Islamic work ethics toward organizational commitment.

v.   To analyze the dominant influences of Islamic work ethics dimensions toward organizational commitment.

1.6   Scope of Study

The scope of this study is to examine the influences of Islamic work ethics toward organizational commitment in Hidayatullah Islamic Boarding School Batam, Indonesia. To achieve the research objectives, the study focus on the roles of educators and educational personnel in implementation of Islamic work ethics. A total of 192 educators and educational personnel were selected as respondents for the study.

The study examines the Islamic work ethics on four dimensions; work as devotion to Allah SWT, work with sincerity and upholding the trust, work diligently and capably, and work with the spirit of cooperation and collaboration (Omar, Falsafah Etika: Perbandingan Pendekatan Islam dan Barat, 1986) and its influences toward organizational commitment which assessed on three dimensions; affective commitment, continuance commitment and normative commitment (Allen & Meyer, 1990).

1.7   Significance of the Study

The importance of the study divided into three aspects; for Ministry of Education and Culture of Republic Indonesia; for organization; and for academic field.

The importance of the study for Ministry of Education and Culture of Republic Indonesia, particularly on examine the causes of ethical degradation in educational field, the level of implementation Islamic work ethics in school environment and on examine the level of educators and educational personnel's commitment in implementation of Islamic work ethics. Furthermore, this study can assist The Ministry of Education and

Culture of Republic Indonesia in development of learning programs which in accordance to the mandate of 1945 Constitution of the Republic of Indonesia.

The importance of the study for organization is to examine the level of Islamic work ethics among educators and educational personnel in Islamic Boarding School. In addition, this study can help the organizations to examine the level of commitment and provide the analysis about the influences of Islamic work ethics toward organizational commitment among educators and educational personnel in Islamic Boarding School. The study also aimed to analyze the major influences factors of Islamic work ethics which affected to organizational commitment among educators and educational personnel in Hidayatullah Islamic Boarding School, Batam, Indonesia.

For academic field, the importance of the study is to give the contribution for further research associated with this research field. Further, this study also expands the scope of study in Islamic work ethics and organizational commitment.

1.8   Limitations of Study

The limitations of the study divided into three aspects. First, the research conducted is case study which focus on educators and educational personnel under 8 work units of Hidayatullah Islamic Boarding School Batam, Indonesia. The findings of this study should not be generalized to others organizations.

Second, the study was conducted in 2015. As for the future, the research related to variables on the study could possibly change at any time and the findings might be different on research in later period.

Third, limitations of this study lies on the respondent. The respondent of the study only represent the educators and educational personnel in Hidayatullah Islamic Boarding School Batam, Indonesia.

1.9   Conceptual Definitions

1.9.1   Islamic Work Ethics

Islamic Work Ethics could be defined as a set of values or system of beliefs derived from the Al-Qur'an and Sunnah concerning work and hard work (Hashi, 2011). Work is given special importance to the extent that it is considered as an act of worship to Allah (Ahmad & Owoyemi, 2012).

According to Ali (2008), Islamic work ethics captured the essence of work in Islam. It highlights that work is an obligatory activity and a virtue in light of the needs of human being and the necessity to establish equilibrium in one's individual and social life. Work enables a person to be independent and as a source of self-respect, satisfaction and fulfillment.

1.9.2   Organizational Commitment

According to Thamhain (2014), commitment was defined as psychological contract between individuals or groups to reach an agreed-on goal or objective. In the strongest sense, individuals or groups will try their utmost to reach the goal regardless of any obstacles, personal hardship, or cost.

According to Valentine, et al. (2011), organizational commitment among employees will affect their job performance. Further, it is important for organization to create a condition that will lead to organizational commitment among the employees. Organizational commitment as the attachment that is formed between employees and their employing organization (Mahdavi, 2003).

1.10   Operational Definitions

1.10.1   Islamic Work Ethics

The islamic work ethics will be assessed based on four dimensions, namely, work as devotion to Allah SWT, work with sincerity and upholding the trust, work diligently and capably, and work with the spirit of cooperation and collaboration (Omar, Falsafah Etika: Perbandingan Pendekatan Islam dan Barat, 1986).

1.10.2   Organizational Commitment

Organizational commitment will be assessed based on three dimension; affective commitment, continuance commitment and normative commitment (Allen & Meyer, 1990).

1.11   Summary

Background of the study and problem statement has stated the importance of Islamic work ethics to be promoted in workplace. Islam emphasized human beings to work as part of their practice in good deeds. In this context, work is seen as part of undergoes the God's command. Therefore, commitment among educators and educational personnel should be developed under the spiritual dimension where work is not merely about to meet the daily needs, but also valued as worship to Allah SWT.

The implementation of Islamic work ethics in workplace is suitable to tackle the ethical issues in school institution such as corruption and violence practices which involve educators and educational personnel. Organizational commitment among educators and educational personnel will increasingly be strong when a job has been viewed from two sides namely for the benefit of the world and the reward of the hereafter. Unfortunately, there are very less study about Islamic work ethics and its influences toward organizational commitment, specifically in Islamic boarding school institutions in Indonesia. Therefore, this study is expected to give contributions to others disciplines, particularly on the development of human resources and religion values.

The research questions and research objectives has been stated in this chapter. The scope of the study is to examine the influences of Islamic work ethics toward organizational commitment in Hidayatullah Islamic Boarding School Batam, Indonesia. The study examines the Islamic work ethics on four dimensions; work as devotion to Allah SWT, work with sincerity and upholding the trust, work diligently and capably, and work with the spirit of cooperation and collaboration and its influences toward organizational commitment which assessed on three dimensions; affective commitment, continuance commitment and normative commitment.

The introduction is an important part because it states the issues that need to be investigated which have to be explained clearly. It is necessary to give direction for the research which further will carried out by the researcher.

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UNIVERSITI TEKNOLOGI MALAYSIA

QUESTIONNAIRE

RESEARCH TOPIC:
THE INFLUENCES OF ISLAMIC WORK ETHICS TOWARD

ORGANIZATIONAL COMMITMENT IN HIDAYATULLAH ISLAMIC

BOARDING SCHOOL, BATAM, INDONESIA

Assalamualaikum Warahmatullahi Wabarakatuh,

Dear Mr/ Mrs,

You were chosen as respondents for this study. The aim of the study is to analyze the influences of Islamic work ethics toward organizational commitment in Hidayatullah Islamic Boarding School, Batam Indonesia. Your responses will remain CONFIDENTIAL and will not be identified by individual. All responses will be compiled together and analyzed as a group.

Please read all questions carefully and answer honestly and sincerely without being influenced by any party. All feedback provided and time spent in answering the questions is greatly appreciated and preceded by gratitude.

Sincerely,

Muammar Rosyadi Manulang

PART A : DEMOGRAPHIC OF THE RESPONDENT

Instruction   :   The purpose of the following questions is to obtain the demographic of the respondent.

Please answer **ALL** questions by tick (√) at space provided.

1. Gender

    ☐ Male   ☐ Female

2. Age

    ☐ 20 – 29 years old   ☐ 30 – 39 years old
    ☐ 40 – 49 years old   ☐ > 50 years old

3. Marital status

    ☐ Single   ☐ Married   ☐ Divorce

4. Educational Level

    ☐ Senior High School   ☐ Diploma   ☐ Bachelor's Degree
    ☐ Master's Degree   ☐ Doctoral Degree

5. Work experience in Hidayatullah Islamic Boarding School, Batam.

    ☐ Less than 2 years   ☐ 2 – 4 years
    ☐ 5 – 7 years   ☐ More than 8 years

PART B : ISLAMIC WORK ETHICS

Instruction : The following statements describe the level of awareness about Islamic work ethics.

In part B, you will be asked to tick (√) on the space provided related to statement that has been stated. If you are strongly agree with the statement, you need to tick (√) on the STRONGLY AGREE space and so on for each statement. Please answer ALL statements based on your personal perspectives.

Part I: Work as devotion to Allah Swt.	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
6. I am working with the aim to worship to Allah Swt.	☐	☐	☐	☐	☐
7. When performing the job, I do not care whether it's in accordance with the Islamic principles or not.	☐	☐	☐	☐	☐
8. Although the supervisor did not notice me when I am working, but I am sure that Allah Swt is always watching on me.	☐	☐	☐	☐	☐
9. I will skip Dhuhr to finish my work first.	☐	☐	☐	☐	☐
10. I always try to improve the quality of work while performing my job.	☐	☐	☐	☐	☐
11. I do not commit crimes such as corruption, solely because that is the rules in my organization.	☐	☐	☐	☐	☐

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
12. To get the pleasure of Allah Swt is the most important thing to me in performing the daily work.	☐	☐	☐	☐	☐
13. I am frequently attend the religious classes organized by my organization to enhance my awareness in order to become the virtuous employee who fear the punishment of Allah Swt.	☐	☐	☐	☐	☐

Part II: Work with sincerity and upholding the trust.	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
14. I feel uncomfortable when my supervisor adds my workload.	☐	☐	☐	☐	☐
15. I do not care whether I will get the additional salary or not for the extra job I did.	☐	☐	☐	☐	☐
16. Giving the praise is required to produce job satisfaction among employees.	☐	☐	☐	☐	☐
17. I tell about organization secret to another party who are technically not working in my organization.	☐	☐	☐	☐	☐
18. I perform the work given as a mandate which must be completed.	☐	☐	☐	☐	☐
19. A lot of what I do is for greater purposes than my self-interest.	☐	☐	☐	☐	☐

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
20. I am willing to sacrifice for the public interest.	☐	☐	☐	☐	☐
21. I ensure the work I did is following the religion rules.	☐	☐	☐	☐	☐

Part III: Work diligently and capably.	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
22. I will ensure that the work given will be completed by the required time.	☐	☐	☐	☐	☐
23. If there is a job that I cannot accomplish, I will leave it to my colleagues.	☐	☐	☐	☐	☐
24. In performing the job, I do not care whether my performance meet the quality required or not.	☐	☐	☐	☐	☐
25. I will come early to the office and come back home late to ensure that the work given is finished.	☐	☐	☐	☐	☐
26. I need more knowledge to accomplish the work given.	☐	☐	☐	☐	☐
27. I believe in my ability to overcome the situation related to work.	☐	☐	☐	☐	☐
28. I have obtained training and education about ethics to make a decision related to ethical principles at workplace.	☐	☐	☐	☐	☐
29. Laziness is a vice.	☐	☐	☐	☐	☐

Part IV: Work with the spirit of cooperation and collaboration.	**Strongly Disagree**	**Disagree**	**Neutral**	**Agree**	**Strongly Agree**
30. I am more comfortable to perform the job by myself.	☐	☐	☐	☐	☐
31. In your opinion, to accomplish the work must begin with a discussion.	☐	☐	☐	☐	☐
32. I am actively involved in group work discussion by giving my opinions.	☐	☐	☐	☐	☐
33. I feel uncomfortable when my opinions are not acceptable in the workplace discussions.	☐	☐	☐	☐	☐
34. I got feedback from my leader about the work I done.	☐	☐	☐	☐	☐
35. Cooperation is a noble deed in a job.	☐	☐	☐	☐	☐
36. Human relationship should be emphasized and promoted within the organization.	☐	☐	☐	☐	☐
37. My colleagues often give me guidance, advice or warning related to my job performance or personal life.	☐	☐	☐	☐	☐

PART C : ORGANIZATIONAL COMMITMENT

Instruction : The following statements describe the level of organizational commitment.

In part C, you will be asked to tick (√) on the space provided related to statement that has been stated. If you are strongly agree with the statement, you need to tick (√) on the STRONGLY AGREE space and so on for each statement. Please answer **ALL** statements based on your personal perspectives.

Part V: Affective Commitment	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
38. I would be very happy to spend the rest of my career with this organization.	☐	☐	☐	☐	☐
39. I enjoy discussing my organization with people outside it.	☐	☐	☐	☐	☐
40. I really feel as if this organization problem is my own.	☐	☐	☐	☐	☐
41. I think that I could not easily become as attached to another organization as I am to this one.	☐	☐	☐	☐	☐
42. I feel like "part of the family" at my organization.	☐	☐	☐	☐	☐
43. I feel "emotionally attached" to this organization.	☐	☐	☐	☐	☐
44. This organization has a great deal of personal meaning for me.	☐	☐	☐	☐	☐

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
45. I feel a strong sense of belonging to my organization.	☐	☐	☐	☐	☐

Part VI: Continuance Commitment	**Strongly Disagree**	**Disagree**	**Neutral**	**Agree**	**Strongly Agree**
46. I am afraid of what might happen if I quit my job without having another one lined up.	☐	☐	☐	☐	☐
47. It would be very hard for me to leave my organization right now, even if I wanted to.	☐	☐	☐	☐	☐
48. Too much in my life would be disrupted if I decided I wanted to leave my organization now.	☐	☐	☐	☐	☐
49. It would be too costly for me to leave my organization now.	☐	☐	☐	☐	☐
50. Right now, staying with my organization is a matter of necessity as much as desire.	☐	☐	☐	☐	☐
51. I feel that I have too few options to consider leaving this organization.	☐	☐	☐	☐	☐
52. One of the few serious consequences of leaving this organization would be the scarcity of available alternatives.	☐	☐	☐	☐	☐
53. One of the major reasons I continue to work for this organization is that	☐	☐	☐	☐	☐

leaving would require considerable personal sacrifice; another organization may not match the overall benefits I have here.

Part VII: Normative Commitment	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
54. I think that people these days move from company to company too often.	☐	☐	☐	☐	☐
55. I believe that a person must always be loyal to his or her organization.	☐	☐	☐	☐	☐
56. Jumping from organization to organization seems unethical to me.	☐	☐	☐	☐	☐
57. One of the major reasons I continue to work for this organization is that I believe that loyalty is important and therefore feel a sense of moral obligation to remain.	☐	☐	☐	☐	☐
58. If I got another offer for a better job elsewhere, I would not feel it was right to leave my organization.	☐	☐	☐	☐	☐

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
59. I was taught to believe in the value of remaining loyal to one organization.	☐	☐	☐	☐	☐

60. Things were better in days when people stayed with one organization for most of their careers.	☐	☐	☐	☐	☐
61. I think that wanting to be a 'company man' or 'company woman' is sensible.	☐	☐	☐	☐	☐

YAYASAN PONDOK PESANTREN
HIDAYATULLAH
BATAM KEPULAUAN RIAU

SK. MENTERI HUKUM & HAM RI No. AHU – 5211.AH.01.04 Tahun 2011 Tanggal 29 Juli 2011

❑ **Alamat :**
Kampus Hidayatullah
RT. 02 RW.XI Kel.Kibing
Batu Aji Kota Batam 29422
Telp. (0778) 6040260, 7375810

❑ **AKTA NOTARIS :**
No. 01 Tanggal 04 Juli 2011,
Akta Perubahan
No. 10 Tanggal 26 Januari 2012,
Notaris Indah Khaerunnisa, SH, M.Kn

❑ **PUSAT :**
Jl. Sultan Alauddin Po Box 346
Balikpapan Telp. (0542) 23808

❑ **REKENING :**
BNI Syariah Batam
No. 0606050501, 0606040402
Bank Syariah Mandiri
No. 3680004263
Bank Muamalat Indonesia
No. 451.00085.22
Bank Rakyat Indonesia
No. 5516-01-000168-50-5

❑ **PENDIDIKAN :**
TPA - TPQ Hidayatullah
TKIT Yaa Bunayya, SDI Integral
Luqman Al-Hakim, SMPI Integral
Luqman Al-Hakim, SMA Integral
Hidayatullah, KMM dan Program
Kepesantrenan,

❑ **SOSIAL :**
Panti Hidayatullah 'Pusat Pendidikan
Anak Sholeh,
Pembinaan Anak Yatim-Piatu, Janda,
Kaum Mustadha'afin,
Konsultasi Keluarga Sakinah

❑ **DAKWAH :**
Dakwah, Kajian Intensif Malam Jum'at,
Layanan da'i dan Khotib, Qiroah
Metode Grand MBA, Majalah
Hidayatullah, Buletin
Al-Qalam

❑ **KETERAMPILAN :**
Program Bahasa Arab, Bahasa Inggris,
Komputer, Kaligrafi, Seni Rupa,
Perkebunan, Perbengkelan, dan
Keterampilan Menjahit

❑ **SARANA PENDIDIKAN
DAN PEMBINAAN :**
Masjid Agung Hidayatullah,
Gedung Belajar
Refresentatif, Laboratorium
Komputer, Audio Visual,
Perpustakaan Terpadu,
Asrama Boarding Hasan
Maricar, Kantor Yayasan
dan Mini Market
Hidayatullah Mart.

❑ **STATUS LAHAN :**
Kampus I Batu Aji SK OB
No. 638/KPTS/KD-
AT/L/IV/2007 Luas
15.001,48 M2,
IP No.021/IP-UM/I/1999,
PL No.99040061
Kampus II Tanjung Uncang
IP No. 78/ IP/KA/L/3/2010

❑ **RENCANA
PENGEMBANGAN
PENDIDIKAN DAN
PEMBINAAN :**
Kampus II Fanindo
Sagulung 25.000 M2,
Pulau Setokok 35.000 M2

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ

Nomor : 047/A1/YPPH-BKR/IV-2014
Lamp. : 1 (satu) bundel
H a l : **Persetujuan Penelitian**

Kepada Yth.
Sdra. Muammar Rosyadi Manulang
di -
Johor Bahru Malasyia

Assalamu'alaikum Wrh. Wbr

Alhamdulillah, puji syukur hanya kepada Allah SWT Rabb semesta alam. Sholawat dan salam semoga tetap tercurahkan kepada junjungan kita nabi besar Muhammad Saw, para sahabat serta para pengikutnya yang setia sampai yaumil qiyamah. Teriring do'a semoga Allah SWT senantiasa melimpahkan kebaikan kepada kita semua. Aamiin Yaa Robbal 'Alaamiin.

Sehubungan dengan surat pengantar dari Academic Manager (Postgraduate) Faculty of Management UTM Johor Bahru Malaysia tanggal 20 Maret 2014 tentang rencana penelitian di sekolah yang kami kelola. Maka pada prinsipnya kami menyetujui penelitian tersebut dengan ketentuan sebagai berikut:

1. Setiap tulisan dan penelitian senantiasa harus di koordinasikan dan di informasikan kepada Dewan Pengurus Yayasan.
2. Data dan informasi yang berkaitan denganYayasan dan sekolah yang di ambil dan diminta tetap harus mendapat persetujuan Yayasan.
3. Penelitian tidak bertentangan dengan program, visi dan misi Hidayatullah serta peraturan yang diberlakukan di lingkungan pendidikan Hidayatullah Batam.

Demikian surat persetujuan ini disampaikan, atas perhatian dan kerjasamanya kami ucapkan terima kasih. Semoga Allah SWT senantiasa meridhoi program kita semua. Aamiin Yaa Robbal 'Aalamiin.

Wassalamu'alaikum Wrh. Wbr

Batam, 14 April 2014

**Dewan Pengurus
Yayasan Pondok Pesantren Hidayatullah
Batam Kepulauan Riau,**

H. Jamaluddin

Ka