THE CONCEPTUAL FRAMEWORK OF WORKERS' JOB SATISFACTION AND COMMITMENT IN LIBYAN UNIVERSITIES IN THE LIGHT OF THE ISLAMIC VALUES

Sami Ali Mohamed Akrom[1]; Asmuliadi Lubis[2], Mohd Rizal Bin Muwazir[3]

[1]University of Malaya, Academy of Islamic Studies, Kuala lumpur Malaysia, samaakrom@gmail.com
[2]University of Malaya, Academy of Islamic Studies, Kuala lumpur Malaysia, asmuliadilubis@um.edu.my
[3]University of Malaya, Academy of Islamic Studies, Kuala lumpur Malaysia, mrmkl@um.edu.my

Crossref

Information of Article	ABSTRACT
	This paper aims at constructing a conceptual framework that explains the influence of commitment on job satisfaction based on Islamic values. Previous related explanatory theories on job satisfaction were tackled. Those theories relate job satisfaction with the internal milieu of work depending on what an employee gets now and later. However, assumptions of these theories neglect several external factors inherent to the lives of officers. A part of these factors is the Islamic values which are considered to be an essential factor in interpreting contentment and relating it to the teachings of Islamic Shari'ah law which is the leading guide of contentment beside internal factors. The study proposed, based on an intensive discussion of the previous theories and the conception of Islamic values and the bases on which it lies to establish a conceptual framework in the light of the factor of Islamic values and how it affects job commitment.

1. Introduction

Job contentment contributes to commitment and loyalty at work and the positive response to organizational practices without complaining, as the organization cannot function efficiently and effectively without employee satisfaction where employees are considered one of the most critical determinants of success in competitive work environments. If it is appropriately managed, it will no doubt lead to an increase in efficiency, performance and productivity and reduce absenteeism and its turnover. For this reason, institutions seek to develop a career commitment to achieve their stability. The reason for this is that these institutions believe that committed employees work more to achieve the goals of their organization and positive work values, which are: higher levels of motivation and lower levels of absenteeism or leave work of employees (Maher, 2018).

The values in general and the Islamic values, in particular, are the basis of relationships within any educational organization because they have an active role and a positive impact on the job satisfaction of employees which in turn guarantees job commitment. Although the values play a fundamental role in educational institutions, including universities, the Libyan universities policy towards workers must be reviewed. Such policy reviewed results, in terms of concessions that workers can obtain for themselves or their family members, such as health insurance, rehabilitation, and guidance to provide facilities for workers in a way that achieves the development of organizational commitment.

Likewise, it is necessary to adopt the principles of justice in the distribution of work and incentives that are based on competencies to contribute to the sense of employees. Such a principle of justice increases his affiliation with the university and his aspiration for career development. The report of LOPS (2018) affirmed that Libyan universities face a real crisis reflected in several challenges and obstacles embedding development efforts. The author reported that the crisis prevented those universities from achieving their goals, alongside the unclear strategic vision of the role of these universities.

As a blueprint for knowledge to society, Libyan universities do not play a role in the production of sciences and expertise to serve development. Since educational sectors express the growth of international cultures and booming of societies, the job satisfaction and commitment of workers at Libyan universities has been addressed in the light of Islamic values. Given the role of Islamic values in promoting job commitment, it may affect the improvement of the performance of educational institutions. The contribution of universities to establishing a rising generation is considered one of the pillars of society. Khairia Mohammed Hassan (2019) demonstrated that there is a deficiency in the development of organizational commitment in light of the standards of total quality management at the University of Tripoli.

The Libyan universities ignore inherent values for the commitment of workers and do not observe the scientific foundations and standards when selecting employees in the administration. This appears in the weak sense of job security for workers in university management and that they are threatened to quit their work at any time. In his

investigation, Hussein, (2017) showed that the implementation of participatory decisions was positively linked to job satisfaction of employees; in which the study recommended the need to conduct research more in organizational contexts and to shed light on job satisfaction of employees. Other studies have also shown the main feature of participatory decision-making that have impacts on job satisfaction. And that with increased job satisfaction, employee turnover and absenteeism rates have decreased. Libyan universities face a deficiency of shortage of works characterized by the freedom of creative thinking through new tasks, duties and knowledge, as well as the lack of powers granted to university employees, and weak participation in decision-making regarding work prior its implementation by workers in Libyan universities.

Organizational performance is essential in providing senior management with concepts, ideas and opinions related to the satisfaction of employees. To improve their direction, seeking to enhance financial dues and increase training requirements, as an essential input to improve and develop the individual and collective skills of the employees is necessary. It is equally vital striving to improve the capabilities to achieve the objectives of the organization and give the workers great importance in different areas of work. The Contemporary intellectual premises with a great deal of attention has been paid to the great interest in the performance of individuals. They are considered the most critical investment in the organization and the most capable of creating the so-called Knowledge Organization, which is regarded as an input to achieve the goals of improving production and service performance (Hussein, 2014). Therefore, achieving a high level of quality is due to the collaborative efforts of the departments of an organization. For example, the significant successes in the Japanese industries are due to the application of excellence. Based on this, Japan began to provide high-quality goods at lower prices. In each organization, there is a set of factors that affect quality, that the senior management must be able to identify. Then the top management must engage in research on the ways that affect the quality of the product, as most companies that do not apply the philosophy of overall quality closer to the edge of the abyss because there are competitors in the markets (Assi: 2015: 59).

The lack of sufficient attention from senior management and the refusal of individuals to overall quality management processes may be contrary to their interests. The lack of clarity of the goals of overall quality, the lack of policies on product quality, and the erroneous assumption that quality rings mean quality control are all the most critical problems facing companies. In the adoption of TQM, it is also worth noting the lack of proper understanding of the concept of quality seminars in terms of achieving cooperation and understanding (Mohammad, 2011). There are lacks awareness of their association with the management of the continuous improvement of the organization, the weakness of market research, the lack of specification of market requirements and the absence of market statistics. There is also the lack of training programs and not to focus on the role of individuals in the possibility of the success of comprehensive quality management processes (Mohammad, 2011). The world is witnessing a radical transformation in the fields of life with its knowledge, scientific and human resources. It has made the world a cosmopolitan village whose parts are interwoven with the Internet. As a response to this great revolution and rapid dynamic changes, this has transformed competition from local reality to global reality. To obtain the satisfaction of customers and make the quality moves from the examination and inspection to the emergence of a new management philosophy based on teamwork and raising the slogan of quality responsibility of everyone. Thus, the philosophy of quality management has become a strategic salient to meet its administrative, technical, and practical requirements (Hareeg, 2012).

To achieve quality and assurance, the World Organization for Standards and Quality Control, issued in 1987, featured a series of quality assurance standards series which is the basic building block for achieving overall quality. If it is adopted by any industrial organization that will determine the factors influencing the quality and work to overcome those factors to obtain ISO certification and gain global status in production. If the organizational performance is expressed by the achievement achieved as a result of the work of the individual in his work of mental and physical effort to reflect the extent of the success or failure of individuals to achieve the objectives related to the function, a group of studies indicated the requirements to improve organizational performance as confirmed by many theories such as position theory, on the idea that subordinates are moving forward and backwards through a continuum that reaches the commitment and efficiency of subordinates (Ghamdi, 2014: 87). The position theory emphasizes that changes within the organization corresponding must match changes in the external environment with them. The management plans of the situation consider alternative management strategies when sudden environmental variables occur and assume that non-changeable administrative standards are not appropriate to address all the developments ideal for dividing roles and responsibilities. No leadership style can be used effectively in all situations, but it is attitudes that recognize the best methods and patterns. The theory identifies three main factors or variables that can determine the choice of alternative management strategies that can be applied: the type of leader, the kinds of group, and finally the nature of the situation. These factors interact with one another to determine the most successful leadership style (Tawil, 2013: 266). The theory mainly assumes that the effectiveness of leadership is determined by the extent to which the leadership style used in a particular position. That is suited to the requirements of the situation and its identification by a precise diagnosis of the administrative position exercised by the commander and his subordinates by determining the relationship between them. It requires determination of the organizational structure of the work, the identification of authority, as well as knowledge of organizational culture, organizational structure, and strategy of the organization.

A stable democracy characterizes the position theory. The theory contains 38 elements and will be addressed the most important, which we include within the variables of this study, including organizational culture and organizational

2

structure. Criticism is focused on the sum of it depending on the positions since the person who succeeds in meeting the needs of a group at some time or position is considered by this theory as a leader (Ghamdi, 2014: 25). The main problem of this paper is to find out the impact of organizational culture and structure on the performance of the Water and Sewerage Company of Libya. For that purpose, this paper proposes to use two independent variables, which are organizational culture and organizational structure, while the dependent variable is organizational performance.

2. Theoretical Framework

There are a variety of standards and theoretical models that explain situations leading to job satisfaction; however, for this study, only the most essential theories are mentioned; the ones that contribute somewhat to maintaining understanding and knowledge of this type of stands. This theoretical part follows Frederick Taylor (1889), who was the godfather of scientific management and the first theoretician of rationalization in organizations.

Taylor instituted modern principles of scientific management; these principles were followed by many theories explaining job satisfaction. In 1954, Maslow revealed, that not only social needs that are responsible for job satisfaction, but there are many others that must be compensated. Those range from the most basic needs such as food, clothing, and housing, to those of self-fulfilment and recognition. Maslow instituted a hierarchy of five levels, putting self-realization at the top; when a lower need is met; other needs arise at the top and should be met.

In 1959, after asking several workers to describe events or events to increase or decrease their satisfaction, Herzberg, Mauzner and Sneiderman (2005) concluded that the factors involved in creating job satisfaction differ from those produce dissatisfactions. Considering the separate elements, it becomes evident that these two feelings are not in contradiction, i.e., the opposite of job satisfaction is not in job satisfaction, but the dissatisfaction, and likewise, the opposite of dissatisfaction is not satisfaction, but preferably none job satisfaction.

According to the results obtained, Herzberg, Mauzner and Schneiderman explained the theory of satisfaction and dissatisfaction, where they discovered that satisfactory cases included aspects related to the work content, such as promotions or completion, work sense, appreciation, recognition. At the same time, unsatisfactory circumstances included issues such as company standards, supervisory method, salaries and working conditions.

The results obtained from 12 investigations backed by the original study of Herzberg showed that self-motivation drives (achievement, recognition, self-action, responsibility, progress, growth) were the main cause of job satisfaction. At the same time, other factors (company policies, Supervision, relationship with supervisor, working conditions, salary, relationship with employees, personal life, relationship with subordinates, status, and safety) were the leading causes of unhappiness at work.

The theory drawbacks were that the experimental results obtained were not precise, even for Herzberg himself; however, one of Herzberg's main legacies was to stimulate research based on work content, which is an essential factor in satisfaction. Porter and Lawler (1967) devised a stimulus model at work, where they affirmed that job satisfaction depends on the rewards received by the worker and partly on the level of the achieved performance. When there is conformity between what is received and what is expected, then satisfaction shows itself. But when there is conformity, dissatisfaction will stand out. The theory works in two dimensions: internal and external motives. The internal motivation is compatible with people engaging in an activity that they find enjoyable and feel spontaneous satisfaction when performing that activity. At the same time, the external one relies on other aspects, such as verbal or actual rewards.

When the worker realizes or believes that he can obtain a reward, he makes an effort that is reflected in his performance or achievement. But for a worker who may or may not receive a substantial or external rewarding, the matter depends on his cognition; if it is positive, then he is satisfied, but if he realizes any unfairness, then will be dissatisfied. The study of job satisfaction was of great importance for years to management and social scientists who analyzed theoretical construction from different attitudes, and many of job contentment factors have been associated with productivity and the satisfaction of private life.

Since the 1980s, the concepts of job satisfaction began to match the quality of life and its impact on workers' mental health and relationships with their families. One of these analyzes confirmed that people satisfied with their lives also satisfied with work. A study conducted by (Steel, Schmidt, Bosco, & Uggerslev, 2019) stated that participants with high levels of life satisfaction provided high levels of job satisfaction, i.e. job satisfaction extends from work to other aspects, such as people's lives. This is very important since it is believed that the business owner must always meet all the needs of his collaborators; But studies indicate the employee lives can affect job satisfaction, a situation employers must take into account when making decisions, because their actions can focus on directing employees to perform activities outside of the workplace, such as meetings, hobbies, and games Associations and volunteer work.**3.**

3. The Conceptual Framework

Islamic values are defined as principles and judgments springing from the perception of man, life, deity, and the universe in general; and Islam represents all. These values cover various social groups through interactions with the many everyday situations in a manner that everyone in the society can decide goals and methods for himself that are

3

compatible with his abilities and capabilities through the needs or practical behaviour he has. This is done in two ways: Direct and indirect (Mustafa, 1980). Viewpoints of several researchers varied and diversified regarding the meaning of the concept of Islamic value. This difference is to further extent due to the expansion of the scope of these values and their multiple interactions with many other different sciences. Jalad (2010) views them as a set of lofty ideals, different goals, beliefs and legislation as a whole. There are many methods, standards, and restrictions controlling individual behaviour in particular and the group in general (Zaki, 2010). The primary source of these values is Allah - the Almighty.

All of these varied values demonstrate and determine man relationship with Allah Almighty, and direct his behaviour in a comprehensive and detailed manner within himself and Allah first, and with humanity and the universe as well. Some researchers see the Islamic value as a variety of orders and prohibitions that make human behaviour compatible with Islamic law. They (rules and prohibitions) guide belief, worshipping behaviour, treating others within the society of a person, his relationship, and the way he interacts in the environment in which he resides, which relate the Holy Qur'an and the Prophetic Hadith "(Othman, Ahmed, 1982)

Masa'ad Al-Mahya (1414) defines the Islamic values as various rulings emanate from the person about anything around him, guided many basics, rules and principles originated in Qur'an and the Sunnah of the Prophet, as well as various sources Islamic legislation based on them, or contained in and covered by these sources. They should be provident and delivered to all so that people adopt them as principles of governing themselves and that these principles have strength and influence on them (Abdullah, 1993). Despite the various definitions mentioned the concept of Islamic values in multiple and comprehensive forms, they agree on many points. The most crucial among them is of Al-Athatawi's. He says that: Given the importance of high values for both the individual and society, the goal of Islamic education as a whole is to build a society managed and dominated by a wide range of high principles and exemplary ideals, such as the benign morals that have been established and defined by true Islam, which care for and strive to educate a person who has high moral behaviour, principles and values incorporate in great Islam (Ahmad, 1992) Khadija Mqeibel (1415), views Islamic values as all of the laws, rules and regulations and legal rulings, which in sum came to guide the human being and modify his behaviour towards incorruptibility at all levels: a level of an individual, of a family, of a society, and the whole world (Hassan, 1994).

As for Faiz Al-Harithi (1428), Islamic values are: "All of these comprehensive principles that are mentioned The Qur'an and the Sunnah of the Prophet. Islam urges for these values as well as the need to adhere to them and prove them strongly. These have become the subject of great belief, agreement, and broad interest among all Muslims as they are considered to be guidance and a general comprehensive reference to their rulings. They also determine what is recommended, or disapproved; acceptable, or unacceptable; desirable or undesirable, of the different sayings, different deeds and different aspects of human behaviour" (Abudallah, 2007). Still, some experts and specialists look at the Islamic values as a judgment issued by a person on something committed to several principles, standards and rulings stated by the law explaining the desirable and undesirable of human conducts in everyday life (Mustafa, 2012).

Man, factor is vital in the success of institutions and has an essential contribution to achieving the desired goals in contrary to what was believed in some cases. In some cases, it was believed that an individual is merely a worker working in an organisation, regardless of his or her satisfaction or dissatisfaction of position that he occupies. As a result, the human factor was neglected, which led to a decrease in his performance. Nevertheless, the Islamic religion covers all different aspects of life. In this context, Islamic jurisprudence touched on a variety of issues, which included motivation and incentives towards work as well as job satisfaction; this is because of the high degree Allah Almighty has bestowed man by when Allah Almighty says: *"And indeed we have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibaat {lawful good things), and have preferred them above many of those whom We have created with a marked preferment." Al-Isra' the Journey by Night:70)*[1].

According to the Shari'ah of Islam, satisfaction is one of the most significant goals of life of the human, which is indicated by the Holy Quran and prophetic Hadith and later by the textbooks of Muslims. The term of satisfaction in Islamic traditions stands for the sum of effort in life and its goals. It is the highest position of the close ones and the best benevolence of deed where the full satisfaction between Allah and man is the greatest success. The relationship between job satisfaction and success is based on that each necessitates the other. Allah says: *"This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allah is pleased with them and they with Him. That is a great success (Paradise). Al-Ma'idah (The Table Spread with Food:119)*[2]

For that reason, Islam urges for proper care for wages as it is seen as a strong incentive. The Quran has linked between satisfaction and reward when Allah says: "*And of them are some who accuse you (O Muhammad) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged! At-Taubah (the Repentence:58)*"[3]. Islam also urges for the necessity to improve the relationship between employer and employee and employees among themselves as this has a vital role in achieving man's happiness as well as job satisfaction.

In Islam, job satisfaction refers to the psychological state of a worker about his job, which in turn, the job satisfaction of a worker is only his psychological state towards the position he occupies. That is because it reflects the extent of

4

contentment that a job brings to an individual. So Islam focused on that satisfaction, and also stressed the need to provide satisfactory conditions for employees. Concerning management and administration, several studies and research dealt with Islam trending towards job satisfaction. In this respect, Ashraida mentioned job satisfaction and its limits within Islam framework. He explained that the Islamic thought stressed defensiveness and stimulation in various aspects that are exemplified in believing in Allah and the psychological composition of an individual, satisfaction and productivity, and also job factors cover the job itself, and offered incentives (Tayseer, 2008)

There is a single variance between contemporary theories explaining the behaviour of satisfaction, functional motivation, and the Islamic model. The contrast lies in the element of faith in Allah, which accompanies the psychological composition of the individual. Because if the employee possesses belief features towards his work, it will be the most substantial influencing factor that controls his motivations as well as his defensiveness towards providing his best performance. Islam also views work as a moral responsibility that Allah imposes on a worker that represents an excellent motivation for an individual to accomplish a specific task. That is mentioned in the Holy Quran when Allah says: "*Truly, We did offer Al-Amanah (the trust and moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results) Al-Ahzab: The Confederates: 72) Confederates: 72)*[1]
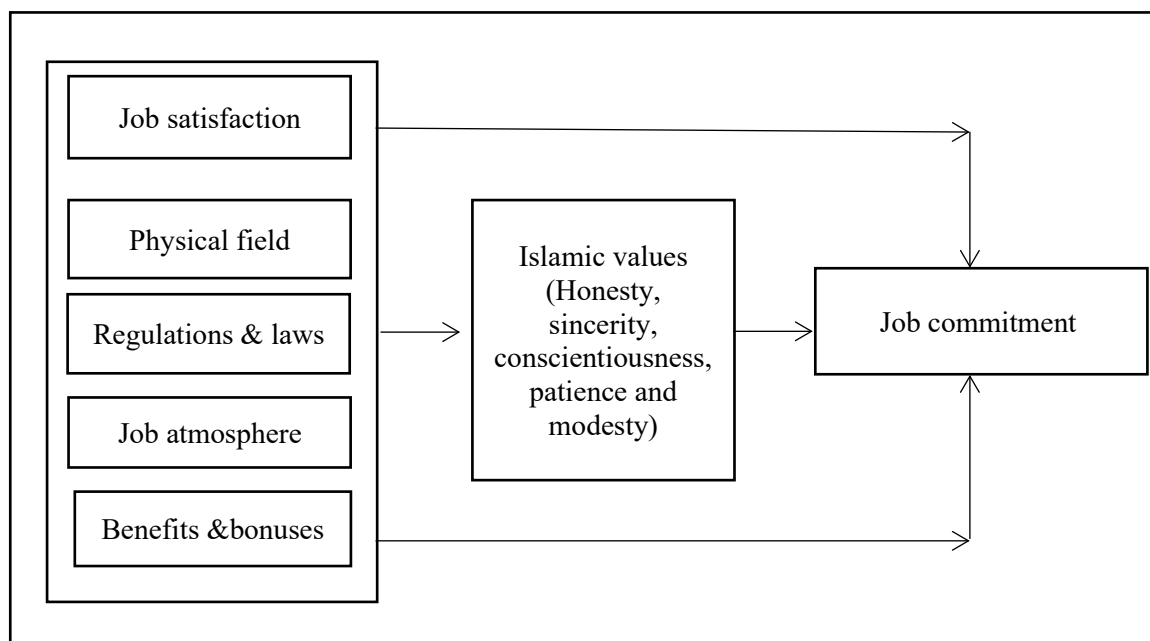

Figure 1: Proposed Conceptual Framework

4. Discussion

The literature review indicates that several studies, such as those of Khan & et al., (2013) and Hayati & Caniago, (2012), have been conducted to investigate the mediating role of Islamic values between satisfaction and job commitment among university employees. Further, most of these studies were mainly carried out to understand the role of values in job satisfaction, such as those of Atta and Al-Azzawi (2014), and Abu-Ghazaleh (2016). Looking at the relationship between job commitment and job satisfaction, Markovits & et al. (2010), Sušanj & Jakope (2012), Yousef, (2017), Abouraia & Othman (2017), found that there is a strong correlation between job satisfaction and job commitment. Other studies by Nath Gangai & Agrawal (2015), Dirani & Kuchinke (2011) also confirmed significant moral associations between job satisfaction and organisational commitment.

This necessitated research on the effect of job satisfaction on the job commitment of university employees. Most studies were limited to school principals, as most of them were applied to schools such as the studies of Abu Al-Amreen (2017), Bouazza and Bejaoui (2018), including what was applied to universities like those of Al-Siddiq and Al-Tokabri (2018), and Awad & Alhashemi (2012). The studies applied to organisations and companies were of Al-Katheeri (2018), Merhej and Alauddin (2018), Islam & et al. (2014), and El-Kot & Burke (2014). Islamic values like honesty, sincerity, conscientiousness, patience, and modesty, affect the behaviour of employees and practically contribute to

---

[1]The Holy Quran, *Al-Isra' Surah (the Journey by Night:70*
[2]*The Holy Quran, Al-Ma'idah Surah (the Table Spread with Food:119*
[3]*The Holy Quran, At-Taubah Surah (the Repentence:58*
[4]*The Holy Quran Al-Ahzab Surah; The Confederates:72*

5

devising the rules of administrative organisation and determining it. This leads to organisational success within the universities, improving managerial effectiveness, and to increasing productivity and job satisfaction for workers. Consequently, this enhances employees' commitment and increases their loyalty to the university.

The current study aims at filling the research shortage in Libyan universities. It begins with Islamic values and their impact on job satisfaction to uncover the latter implications for the job commitment of university employees in the light of Islamic values.

References

Abdullah. A. F.(2007). Islamic Pedagogical Values Incorporated in Some Youth Programs on Al-Majd Satellite Channel (MA.) University of Um Al-Qura', Mecca.

Abdullah.A.M.B.(1993). Values on TV Drama. Ar-Riyadh. Daar Al-A'sima

Ahmed T.S.(1992). The Pedagogical Values in Quranic Tales. Cairo : The House of Educational Thought

Hassan,M.K.(1994). The Educational Values in the Educational Traditions (MA.), Um Al-Qura' University, Mecca

Husein, A. M. H. (2017). The Impact of Vagueness of Job Role in Decision Making: Practical Study in Government Centre of the Primary Care in Gaza Strip (PhD). Gaza Islamic University

Khairia. B. A. (2019) Developing Organizational Commitment in the Light of Total Quality Management Standards, Field work, Tripoli University (PhD.) Banha University. Egypt.

Mahir. A.B. W.(2018). The Impact of Job Satisfaction of the Teaching Staff and Employees on Their Organizational Commitment: A Case Study of University of North Frontiers. Magazine of Al-Quds Open University for Economic and Administrative Research,3(9)

Mustafa, A. K.(1980). Islamic Values and Pedagogy. Beirut: Daar Taybah.

Mustafa, A.M.(2012). The Impact of Work Atmospeher on the Organizational Commitment, Field Work about the Workers of Psychological Institutes, University of Aleppo. Aleppo University Magazine of Economic and Law Sciences , Damascus

Othman, Ahmed. (1982). Cultural Values in the Message of the Islam

Tayseer, A.S (2008). Theoretical Framework and Scientific Applications. Jordan: Asafa House for Publication and Distribution

Zaki.J.M. (2010).Values Learning and Teaching (Vol.3). Jordan. Daar Al-Maseera.