

Understanding Islamic Work Value and Generation Gap in Malaysia: A Qualitative Approach

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To Link this Article: <http://dx.doi.org/10.6007/IJAREMS/v13-i4/23140> DOI:10.6007/IJAREMS/v13-i4/23140

Published Online: 06 November 2024

Abstract

This study attempts to address the gap in qualitative research on Islamic work values (I WV), which is a topic of increasing importance in organizational management. Though it seems like work values have been extensively studied quantitatively, particularly in relation to generational differences in the workplace, qualitative investigations of I WV remain scarce. This research aims to identify the significance of I WV and validate the internal and external factors influencing these values. Using a qualitative approach, six participants from different generations and genders were interviewed. Thematic analysis of the transcribed interviews revealed two main themes: internal factors (understanding of Islamic concepts, faith, education, and self-motivation) and external factors (work environment, organizational leadership support, government policies, and reward systems). The findings contribute to a deeper understanding of I WV and its potential impact on managing generational diversity in the workplace. The study concludes by recommending mixed-method approaches for future research in this area.

Keywords: Islamic Work Values, Generational Differences, Qualitative Research, Organizational Management

Introduction

Values, in general, have produced substantial interest among scholars in the previous years (Egri & Ralston, 2004; Lyons et al., 2005; Chen & Lian, 2015; Dogan & Buyruk, 2024). Work value and generation gap also attract a lot of researchers to study it (Dogan & Buyruk, 2024; Kim et al., 2024; Chen & Lian, 2015). Nowadays, it is common to see individuals from distinctive generations working next to each other with people who are as young as their children and as old as their parents (Gursoy et al, 2013). Gursoy et al (2008), explained that since each generation has its own special qualities, set of abilities, and trademark, having representatives from distinctive generations has made its own challenges and opportunities for managers. Work values are the source of most substantial differences and conflict among generations in the workplace, but studies show that if differences among generations are being managed well, it can be a great source of strengths and opportunities for organizations (Lancaster & Stillman, 2002).

Thus, in order to create and sustain a work environment that fosters leadership, motivation, communication, and generational synergy, it is crucial for managers to comprehend the underlying value structure and differences in values among those generations (Smola & Sutton, 2002). Studies have reliably demonstrated that understanding the work value of diverse generations may empower organizations and commercial industries to develop motivational or strategies, enhance working conditions and job structure, change or enhance the social environment, include or uproot benefits, redesign remuneration packages, and develop human resource procedures that may fulfil the desires of employees from distinctive generations (Egri & Ralston, 2004; Lyons et al., 2005).

Studies on work values and generational differences among employees are constrained and many of them are generally new (Gursoy et al., 2008; Walsh & Taylor, 2007; Miller, 2006). On the other hand, it was found that most of those studies reported that generational contrast is prone to impact employee's work values. Generation X and Millennials have a tendency to search for challenging jobs that offer them growth opportunities, continuous skill advancement, and dynamic support in the decision-making process, as stated by Walsh and Taylor (2007), in their research in identifying what hospitality professionals want from their jobs.

Gursoy et al (2008), analysed the work values and generational gaps in the hospitality workforce using a focus group methodology, and this study uncovered the attributes that characterize every generation and the differences among generations. It has been reported that there are significant differences between generations towards authority and the importance of work in their lives. One of the components that is prone to altogether impact employees' job satisfaction and their dedication to work is their work values.

Chu (2007), comments that understanding employees' values is important because employees value their employment impact in deciding their actions toward work. Gursoy et al. (2008) findings indicated significant generational differences in world views, attitudes towards authority and perspective of work since representative from the same generations are prone to have comparative standards. However, there is a limitation of literature pertaining to religious factors in work values especially on Islamic work values because most values are universal in nature, it is difficult to identify values that are associated with a

particular religion or group. Past literature has showed that even though studies on Islamic work ethics or work values had been done by previous researchers but most of the studies had been done quantitatively either in private or public sector. Very few research on Islamic work ethics or work values had been done qualitatively. Past literature showed that there is a gap in Islamic work values done qualitatively (Noh et al., 2015; Wahab et al., 2016; Widyastuti & Budiharto, 2023).

In order to address this gap, this study aims to identify the importance of the concept of Islamic work values (IWW) and to validate the internal and external factors connected to Islamic work values. Specifically, the research objectives are

- To identify and understand the concept of Islamic work values from different generations.
- To examine internal factors contributing to Islamic work values among different generations.
- To analyze the external factors contributing to Islamic work values between different generations.

Additionally, a previous study demonstrated that work values vary across different generations due to cohort effects (Kim et al., 2024). While many previous research has explored generational variances and resemblances in work values (Dogan & Buyruk, 2024) and each generation's insight toward job, the majority of such studies have struggled to separate variances arising from generational cohorts and those attributed to it.

As for Islamic values, even though values have been the subject of wide study globally, work on Islamic values remains relatively uncharted in the literature. The significance of religion as an element of work values has fascinated some consideration among researchers. Religious values, in general, are founded on the principles outlined in religious books (e.g., the Qur'an and Hadith (Prophet Muhammad's words and practised for Islam). The value of any individual sometimes comes from his or her devotion to their religion and how far they totally believe in their faith (Noh et al., 2015)

A qualitative approach in Islamic value research gives significant contribution on development of Islamic values because it explained the phenomenon behind the Islamic work values and Islamic work ethics. This research also can give practical implication to the top management in an organization on how to understand workers thinking on Islamic values and implement t.

Literature Review

Work Value

Work value is a personal variable and exists with individual personalities (Chen & Lian, 2015). The work value construct is defined as a part of total values like the quality of the individual, satisfaction, or reward from the work itself (Dogan & Buyruk, 2024). Some refer to work value as an individual attitude towards their job as a whole and the feeling of satisfaction when one can do their tasks well or more than their boss's expectation (Dogan & Buyruk, 2024; Kim et al., 2024).

Work value refers to value levels, the importance and the desire to do the job well in their organization. Work value also referred to perception of the workers at their workplace and directly could influence their attitude and behavior, like fairness, discipline, good decision making and problem solving skills (Prihastuty et al., 2020). Based on previous literature, it can be concluded that work value is the attitude and behavior of an individual towards work in general and it is also about the work ethics, quality, job satisfaction, and reward from their work or the outcomes of the work based on what values that seem to be important to the workers (Prihastuty et al., 2020).

There are four dimensions of value, firstly, power distance, uncertainty avoidance, individualism and masculinity (Prihastuty et al., 2020; Kim et al., 2024).

Factors Affecting Work Value

There are many factors that influenced the work values but for this study, we focus on three critical aspects. Firstly, surroundings like education, workers' experience, family background, culture, and religion will influence work values. Surroundings can influence the work values of a worker, for example, the environment surrounding the workers or a situation that had been experienced by the workers that influenced their work value. This is also true in terms of the worker's relationship with his subordinates, superiors or peers; all will impact his or her work values (Prihastuty et al., 2020; Kim et al., 2024; Dogan & Buyruk, 2024).

Secondly, satisfaction is deemed as an important factor in doing their job well when the workers are satisfied, their work values will increase positively and vice versa. Workers who perform their job well often feel satisfied with their current workload and satisfied with what their organization can offer to them and contribute to positive work values. Similarly, if the workers feel unsatisfied with their job and working conditions, it will contribute to negative work values and the workers work half-heartedly (Prihastuty et al., 2020; Kim et al., 2024; Dogan & Buyruk, 2024).

Lastly, personal purposes. The personal purpose or target the workers want to achieve will transform the workers into maximizing their effort and determining their work values. If the workers have a purpose in their work, for example, they use their salary into buying things they want or buying things that their families need, the workers will work harder and enjoy positive traits of work value (Prihastuty et al., 2020; Kim et al., 2024; Dogan & Buyruk, 2024).

Generation Gap

According to Kupperschmidt (2000), scholars and researchers who have studied the impact of population in society, utilize the expression "generation" to allude the individuals who were brought up in the same general time span. This can be recognized by identifying people or groups that shares the same birth years, age, location and significant life events. The purpose of the study done by Kupperschmidt (2000), is to see the leadership styles in the health care workforce, where an effective managers must understand the times and generational characteristics of the employees and they must assure that employees understand and respect one another's differences. The results of the study shows that managers must use leadership practices to encourage the hearts of dispirited employees. Researchers asserts that values during the generation are influenced by their historical background and their life experience they share during the era where they were born and

raised (Smola & Sutton, 2002). Beldona et al (2008), who have studied on the “Online Travel Purchase Behaviour of generational Cohorts: A Longitudinal Study” defined that generation as a significant number of individuals whom experienced childhood in the same period of time who tend to have a strong identification with their own particular time history and may feel, think and act in similar ways. While, dissimilarities between generations are due to ageing, knowledge, life stage and profession stage.

Conceived somewhere around 1965 and 1980, generation X was otherwise called the new generation. They were conceived after the Boomers into a quickly changing social atmosphere and monetary retreat. Gursoy et al (2008), who have done research in identifying generational differences and similarities among hospitality employees and managers in order to develop leadership strategies and management styles states that generation X experienced childhood in two-vocation families with rising separation rates, downsizing, the dawning of the innovative age and the information system.

Their findings found that members of Gen X have higher needs for authenticity and balance. In spite, of the fact that they need to be independent at a very young age, it helped them become individualistic, freedom-minded as well as self-consumed (Dogan & Buyruk, 2024).

According to Hira (2007), that generation Y or otherwise called Millennials, were born somewhere around 1980 and 1999. They were born of Boomer parents and early Xers into the current high-tech, neo-optimistic times (Gursoy et al., 2008). An exploration of general values in life and at work done by Lyons (2004), and Lyons et al (2005), with the purpose to empirically investigate inter-generational differences in general and work values was administered to 1,196 Canadian knowledge-worker. The findings found that, Millennials look altogether different with electronic advancement, for example, iPods, smart phones and laptops where the most significant knowledge of this group is the development of the Internet and technology. Spiro (2006), stated that Millennials are more comfortable with changes because they grasp technology on the grounds that they were raised around it.

On top of that, they are more affluent, technologically savvy, educated, and ethnically diverse compared to any other generation. Although they were the youngest employees, they speak to the most technologically adaptable. Generation Y are quick learners and have the tendency to be impatient. Besides that, Gursoy et al (2008), stated that generation Y tends to believe “the more the merrier” as well as they have confidence in collective action, are idealistic about the future and trust centralized authority. Despite the fact that Millennials have faith in collective action, they tend to scrutinize each guideline on the grounds that they believe rules are made to be broken. On top of that, the Millennials are prone to challenge workplace norms such as dress codes, rigidity of the standard workday and employer-employee relations.

Generation Z, a new ascending generation, has entered the labor force, replacing baby boomers or the early generation of Xers. The concept of a generation refers to a cohort that shares the same birth years and important societal events, such as global events and technological, economic, and social shifts together. Due to these formative experiences, cohorts develop distinctive characteristics that distinguish them from other generations. Generation Z (born between 1997 and 2012) shares many commonalities with generation Y

(born between 1980 and 1994), but this generation holds separate features. For example, generation Z tends to rank work-life balance and pleasant work, whereas generation Y assigns higher importance to careers and success and focuses more on the work. Moreover, generation Z has a greater fondness for working independently than working in a team and prefers to receive continuous feedback on their performance compared with previous generations (Chen & Lian, 2015).

In a nutshell, each generation has different views, attitudes, and work-related expectations; accordingly. This implies that if managers fail to clench the differences among generations in terms of how they achieve job-related needs and choices, it can lead to a decline in both job satisfaction and productivity (Kim et al., 2024).

Studies on Generations and Work Values

Kapoor & Solomon's (2011), research on understanding and managing generational differences in the workplace states that each generation has been heavily influenced by the events of their time, which creates a new challenge for employers. Their findings show that employer must identify the separate characteristics of each generation present in their workplace. Employer must foster a work environment that aids productivity for every generation and they must give their employees the information and skills needed to understand the generational characteristics of their co-workers. As per Gen X, they had a particular desire where they want a fun and easy-going working environment as well as they prefer toward a more uninvolved supervisory approach, preferring to be given an assignment and left alone to figure out the procedure of finishing it. Expectation for a prompt delight makes generation X perform their tasks more quickly. Generation X seeks a sense of belonging, eager and have the ability to learn new things, entrepreneurship, flexibility, feedback and short-term rewards. However, they expect their manager to earn respect rather than gain respect by virtue of title as per indicated by Tulgan (2004) in the trends point to a dramatic generational shift in the future workplace.

Spiro (2006), discovered that generation Y wants to have an imperative effect quickly on activities they are involved with and are searching for prompt delight and a chance to exceed expectations. Spiro (2006, p. 16) found that, although there are likenesses between generation X and Y, generation Y have dependably felt looked for after, required, and imperative as well as have higher desires and expectations than some other previous generation. Haserot (2009), who have done research on generational workplace behaviour among law firms explained that millennials have been secured by their parents, educators and mentors, instead of Gen Xers who needed to fight for themselves. Millennials need continuous feedback from their managers or supervisors, despite the fact that this can be through email or text messaging, as stated in Herbison & Boseman (2009), study.

Generation Z as those born between 1997 to 2012. This evaluation was meant to discover relatively close generational groups in the context of swift social variations during recent decades (Kim et al., 2024) and to contribute to the delicate version of administrations for evolving generations.

Islamic Work Value*Islamic Value Concept*

The Islamic value concept in Islam not only being debated by Western intellectuals but also Muslim scholars. The importance of systematic working procedures and collaboration between the employers and employees is important to produce quality work. Some people cite values as an ethical attitude or values that referred to attitude that shows the personality of a person or a community. Some also referred values as moral philosophy that could be divided into good and bad morale. Some also referred value as the normal practise by certain community or tradition. From Islamic perspective, moral being referred as behavior that being accepted as practise norm and not opposite syariah law (Noh et al., 2015; Wahab et al., 2016; Widyastuti & Budiharto, 2023).

Some of the values in Islam, first, it can educate every single individual either the employees or employers to be responsible with good attitude. This can prevent them from despicable act like cheating and taking bribe. Secondly, to differentiate between good and bad attitude, people need to refer to al-Quran and as Sunnah. Thirdly, the principle and Islamic value on work is universal and can be accepted by all. Fourthly, Islam as the religion that stressed on peace, so the value in Islam is built to suit the human factors and lastly, to achieve the goals at work, Islam stressed that the work need to be done with good moral values (Noh et al., 2015; Wahab et al., 2016; Widyastuti & Budiharto, 2023).

Good behavior comes naturally with good upbringing and sometimes through training and normal practise that becomes a habit. In the context of an organization, the feeling of fear of God punishment will prevent the bad attitude like taking bribe, power abuse, absenteeism, and etc. People who fear God also could cultivate positive values in themselves like hard work, being truthful, efficient, accountable and creative in doing the tasks given to them (Wahab et al., 2016; Widyastuti & Budiharto, 2023).

Islamic ethics stressed on the development of value in human attitude especially the sincere feeling who doing the job rightfully not only because they want to earn the salary but also have good deeds in the hereafter. The importance of good internal value for every individual had been debated by Noh et al (2015), when they wrote about work ethics. They referred to value as behavior built from whatever internal feeling the person has. However, the behavior resulted from two aspect, the first one, building naturally, like feeling angry, fear and etc. Second, the behavior is the outcomes from family tradition and as a results of socialization process. The process of good behavior could be developed and implement since young age through education either formal or informal. Good behavior and attitude also came from Islamic faith, how far a person believes truthfully in their own religion. Through strong believe in their own faith, Muslims will develop good personality and shows good attitude and behavior at workplace. Some of the good values in Islam including being honest, fair when doing the job especially in trading (Wahab et al., 2016; Widyastuti & Budiharto, 2023).

In an organization, Islamic work values stress relationships with other people. The attitude and behavior, like the way we speak to others and the way we do our work, is in accordance with Islamic law when we have strong faith in Islam. Workers who have good attitudes and do the job effectively proved to be an asset to the organization because they played a significant role in designing a systematic work that was built based on Islamic principles and

strong faith. The value in Islam can make a person have a discerning eye that could differentiate between good and bad things and knows how to inculcate good morale values and prevent bad morale values if the person has a strong faith and believes in getting punishment in the hereafter when they are doing bad deeds and be rewarded when they are doing good things sincerely (Noh et al., 2015).

Islamic Values

In Al-Quran, many words describe Islamic values like being fair or *adl*, trustworthy or *amanah*, believe in Tauhid or believe in One God that would make a Muslim fear of doing sins. Islamic work values also not believe in personal self-interest but they encourage *syura* or discussion among workers to reach consensus (Kamaludin et al., 2014).

Past research discovered there is empirical research on the implementation of Islamic work ethics or work values, like quantitative research by Yousef (2001). His study took 425 Muslim workers as respondents in the United Arab Emirates (UAE) on Islamic work ethics or values that directly influenced commitment to the organization and job satisfaction. His study showed that support towards Islamic work ethics or values differ between age, education level, working experience, culture, types of organization and ownership of the business. On the other hand, research by Khalil & Abu Saad (2009), showed that collaboration, dedication, hardworking, fairness, independent, punctual and generous are the value that being implemented by Muslim students in higher education institutions in oversea places.

A study done by Ali & Al-Kazemi (2007), on 762 managers in public and private sectors in Kuwait discovered that hardwork, dedication, fairness, generosity, focus on excellent and punctual were the Islamic work ethics or values that being practised. Another study done by Rose & Kumar in 2012 on Diplomatic and Administrative Officers (PTD) in Malaysia shows that they have six Islamic work ethics or values that they focus on, first, being helpful, second, trustworthy, third, attractive image, fourth, knowledge sharing, fifth, being independent, and lastly being rewarded.

A study by Nor Azzah & Siti Arni (2013), in public sector agency that had been conducted quantitatively found that there are internal and external factors contributed to Islamic work ethics and work value among staff at that organization. When the practiced the Islamic values, they will be committed to do their work, have innovative ideas, effective and efficient in doing their tasks, be highly disciplined, have high integrity, and being respectful to their co-workers. Their study also showed that there are three approaches in implemented work ethics and values in Islam, first through education approach, second, through reminder and lastly through monitoring. Ali & Al-Owaihian (2008), found that Islamic work ethics and Islamic values can only be achieved by a business if the owner has a strong faith, as Islam has shown all the good behavior that needs to be inculcated and bad behavior that needs to be abolished. A study by Widyastuti & Budiharto (2023), shows that Islamic work ethics correlate with organizational commitment, and hence, when the workers implement Islamic work ethics and work values, the workers will be committed to doing their jobs efficiently.

Methodology

This study used qualitative approach as a strategic study as suggested by (Yin 2014; and Idris et al., 2023). This qualitative approach being used because it could help in understanding the

phenomena effectively and deeper (Idris et al., 2023). The respondents were selected based on a voluntary basis consisting of each generation and gender. A total of six respondents were selected based on different generations and different gender. All the respondents had been working with the organization for at least two years so that they could familiarize with the working culture in the organization as shown in Table 1. This research was conducted between January and August 2024, and interviews were conducted either through telephone or face-to-face interviews.

Findings from this interview were transcribed and processed using thematic analysis. This theme is coded using the suitable coding according to the right category and is analyzed manually since the respondents are just small numbers. Each interview session lasted around 40 to 50 minutes, and the interview session was conducted between March and April 2024. All the interviews had been recorded and with the agreement of the said respondents. All the relevant and important information was also written during the interview session to smoothen the analysis process. A transcribe is then formatted into MS Word and a coding process is conducted to produce the thematic analysis research.

The interview with the respondents begins with an introduction session, and then the respondents are asked about their understanding of work value, Islamic work value, internal factors that contribute to Islamic work value, and external factors that could contribute to Islamic work value. The questions being asked to respondents are developed from past authors' literature (Noh et al., 2015; Wahab et al., 2016; Widyastuti & Budiharto, 2023). To understand the statement made by respondents precisely, information that had been recorded and transcribed in words, then given back to respondents for verification through WhatsApp, and any questions derived after that could have a thorough (detailed) explanation. The data then being transcribed back manually with a thematic analysis technique.

Table 1

Information on Respondents

Information on Respondents						
Respondent	Year Born	Gender	Generation	Location	Years Working with Current Organization	Working Current Organization
Res -01	1972	Male	Gen X	Dungun	26 years	
Res-02	1972	Female	Gen X	Dungun	23 years	
Res-03	1981	Female	Gen Y	Dungun	16 years	
Res-04	1996	Male	Gen Y	Dungun	5 years	
Res-05	2002	Male	Gen Z	Dungun	3 years	
Res-06	2000	Female	Gen Z	Dungun	2 years	

Findings and Analysis

There are issues that prevent workers from having Islamic values in doing their job. However, there are many factors that could encourage and nurture Islamic values, such as internal and external factors. Figure 1 shows the summary of factors that could encourage the Islamic values among workers based on the interviews to different generations and gender and it can be itemised as below. Internal factors consist of factors that could influence Islamic values

based on individuals values and beliefs whereas external factors are something beyond the workers' control.

Figure 1 shows factors contributing to Islamic work value based on interviews with selected respondents from one organization. Based on the findings from the interviews that have been recorded and transcribed, there are two factors – internal and external factors affecting Islamic work value.

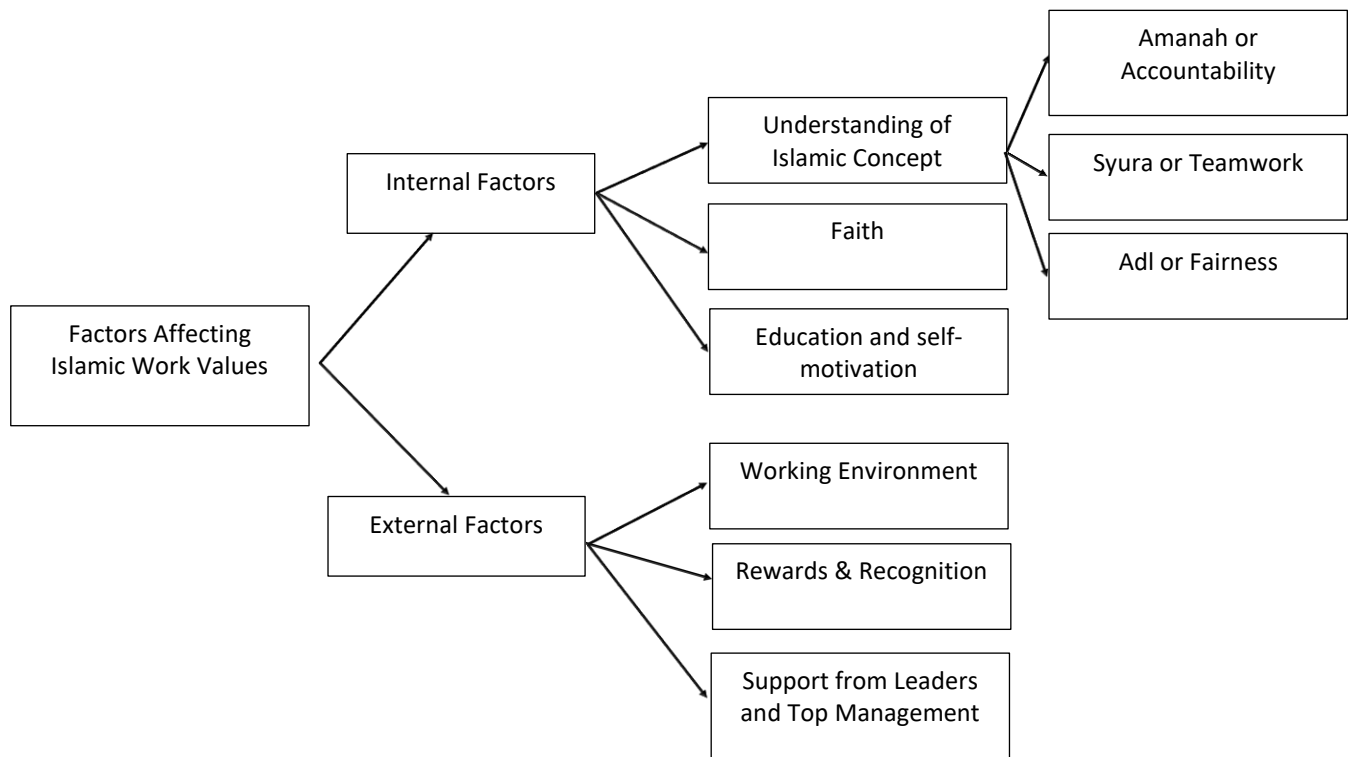


Figure 1: Factors that Contribute to Islamic Values

Internal factors – Understanding of Islamic Concept

Factors that contribute to inculcate Islamic values in their job internally, such as understanding the Islamic concept, especially work value, as mentioned by respondent 02.

“To know what are the internal factors that could contribute in adopting Islamic work value is the concept of *ilm* (knowledge). To be able to do this, a person needs to understand the Islamic concept, especially on work value or work ethics such as being accountable for every decision that you made, do not make decision alone but do it with your teammate or Islam we call it as *syura* and whether you love or hate a person, always make decision based on fair judgment and facts, not cloud by your emotions ”.

Her statement is supported by respondent 03 that said;

“What is Islamic work value? Islamic work value, basis is on Syariah law, doing something according to Islamic law, doing what God asks us for, and preventing ourselves from doing something that is forbidden in Islam. The internal factors that could contribute to Islamic work value is understanding the concept of *ikhlas* (sincerity) and based on understanding the whole concept in Islam, because God always seen what we did”.

Another respondent, Respondent 04, also mentioned that a person needs to place work as *ibadah* and understand the concept of sincerity and accountability and make decisions based on syura or consensus decisions made by all team members.

Understanding the Islamic concept not only vital to the workers but also to employers so that each and everyone could work harmoniously and make the best decision not only for reward in this world but also reward in the hereafter.

Internal Factor – Faith

Another important internal factor that will make the workers implement Islamic work values is faith. Faith is a strong belief of a worker in Islamic theories and practice as the workers know that if they commit a bad deed, there will be a punishment for them in the hereafter. It is what Respondent 01 stated in his interview:

“I think one of the factors that could influence the implementation of Islamic work value is how strong is the person faith to Islam. If the person strongly believes that every single thing that he did in this world are being accountable, he will do their job well and in accordance with syariah law, therefore he will implement Islamic work value naturally”

His response is supported by respondent 06 mentioned that faith can make a person feels wary in committing sins and always want to perform good deeds as his goal is to enter jannah or heaven and not wanting to rot in hell. With faith, the workers will subconsciously inculcate Islamic work values in handling their job.

Respondent 05 also mentioned faith as one of the important points in the internal factors that could move the workers to implement Islamic work values.

Internal Factor – Education and Self-motivation

Education and self-motivation seem to be internal factors in inculcating Islamic work values among employees. This had been discussed by one of the respondents, respondent 06.

“I think one of the factors that could contribute internally is education. The knowledge that they gained through education will encourage the workers to instill Islamic values when they are working. Of course, to do so, they also need to have a lot of self-motivation”. Another respondent, respondent 05 also discussed on similar factors;

“Internal factors that could contribute in influencing the Islamic work value culture is education. With proper education on Islam, the workers will bring the value of Islam into their work”.

External Factors – Working Environment

External factors that could contribute to Islamic working values vary, but one of them is a conducive working environment. As mentioned by one of the respondents, respondent 03;

“There are many external factors that could influence Islamic work value in an organization and one of them is the good eco-system. What I meant by a good eco-system is good working environment, an environment that encourages workers to practise Islamic work value. Not

only that, they also have good financial and economic stability as the workers are easy to instill good value when they have an abundance of resources continuously". Her opinion is being supported by another respondent, respondent 05;

"Factors that could contribute to Islamic work value is an environment that strengthened the Islamic work value, organizational work ethic that had been stressed on and opportunity to practise Islamic work value in work context".

The conducive working environment in a workplace will ease the workers to implement Islamic work value.

External Factor- Support from Top Management or Government

Another external factors that seem to be important in implementing Islamic work value at workplace is support from top management or support from the government. This had been emphasized by respondent 02;

"I think for an organization to implement something like Islamic work value, support from the top management in the organization is necessary as top managers usually have conceptual skills and can easily make rules and policy to facilitate the Islamic work value or Islamic work ethic culture. Sometimes support by the government is also relevant as we could see in the early 80s when Malaysia have initiated programs like "Look East Policy" (Dasar Pandang ke Timur) and many organizations are moving towards adopting this policy when they sent their workers to further studies in Japan or South Korea or having trainings in both countries". Her statement is being supported by Respondent 04 who said;

"Support from the government sometimes is unavoidable when we want to encourage our workers to implement something. Like when the organization want to inculcate Islamic work values, support from the government with the right policies and support from family members or top management in the organization will be a positive factor in incorporating Islamic work value culture".

External Factors - Rewards and Recognition

A third factor that could classified as external factor but of paramount important in implementing Islamic work value is rewards and recognition as mentioned by respondent 02;

"As human beings, sometimes in order to do something, we need to know what are the benefits in doing it or in other words, what are our rewards, do we get enough recognition, if this two things, reward and recognition are being acknowledged, then the workers will never hesitate in inculcate Islamic work value in doing their tasks."

This point was also strongly agreed by respondent 06 by said;

"Rewards and recognition usually act as catalysts when we want to achieve something. If the organization seriously wants the workers to have Islamic work values, then the top management should reward the workers who commit their work by instilling Islamic work values, or if they can't guarantee either monetary and non-monetary rewards, the top management should recognize the worker's effort in implementing Islamic work value.

Discussion

For the discussion, the study successfully achieved all its objectives, providing valuable insights into Islamic work values (I WV) and their influencing factors. In order to understand Islamic Work Values, it is discovered that all respondents agreed that I WV encompasses positive values demonstrated by workers that align with Islamic principles. This understanding shows a consensus on the basic concept of I WV in the workplace.

As for the internal factors contributing to I WV, our study identified several internal factors that influence I WV which we break down into;

- a) Understanding of Islamic concepts, including concepts of Adl (fairness), Amanah (trustworthiness and accountability) and Syura (consensual decision-making);
- b) Education
- c) Self-motivation

These factors highlight the importance of personal knowledge, beliefs, and drive in fostering I WV.

In addition, there are also external factors contributing to I WV which are;

- a) Work environment
- b) Top management support in organizations
- c) Government support
- d) Rewards and recognition

These external factors emphasize the role of organizational and societal structures in promoting I WV.

In conclusion, the study provides a comprehensive view of both internal and external factors shaping Islamic work values, offering valuable insights for organizations aiming to foster these values in diverse workplace settings.

Conclusion and Recommendation

Different generations have varying work values, making managing a workforce challenging. It is crucial for leaders and organizations to understand and adapt to these differences, especially when it comes to newer generations like Gen Z. This study shows that focusing on Islamic work values can help bridge generational gaps in the workplace. When all generations prioritize these values over personal interests, it can strengthen the organization as a whole. Our findings suggest that understanding Islamic work values across different age groups can benefit organizations. For future research, we recommend using larger sample sizes and combining both qualitative and quantitative methods to get more comprehensive results.

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