

The Effect of Islamic Attributes On The Organization To Affective Commitments With Job Satisfaction Dimediation By The Employees of Syariah Hotel In Lampung Province

By Habibullah Jimad

The Effect of Islamic Attributes On The Organization To Affective Commitments With Job Satisfaction Dimediation By The Employees of Syariah Hotel In Lampung Province

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19

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ABSTRACT: Business development with a background of syariah is growing and mushrooming along with the growing Muslim population. Apart from banking, education, insurance, and others, the concept of Syariah was also born in the world of hospitality. The presence of halal tourism in Syariah hotels must show its distinctive (unique) character, which distinguishes it from conventional hotels. This uniqueness by itself can be observed by how the management system and its various attractions illustrate the nuances of religiosity so that employees with high spirituality will show higher job satisfaction and performance. This study aims to determine (1) the effect of Islamic attributes on affective commitment, (2) the effect of Islamic attributes on job satisfaction, (3) the effect of job satisfaction on affective commitment, and (4) the effect of Islamic attributes on employee affective commitment mediated by job satisfaction. This research was conducted on 21 employees of Syariah Hotels in Lampung Province. The sampling technique used was stratified random sampling with a sample of 122 employees. The analytical tool used is path Analysis with SPSS version 25.0 program. The results showed that (1) Islamic attributes has a positive and significant effect on affective commitment, (2) Islamic attributes has a positive and significant effect on job satisfaction, (3) job satisfaction has a positif and significant effect on affective commitment, and (4) job satisfaction has no significant effect in mediating Islamic attributes on employee affective commitment.

Keyword: Islamic Attributes, Job Satisfaction, Affective Commitment.

I. INTRODUCTION

Indonesia is the largest archipelagic country with an 88% Muslim population, more than 17,000 Islands, 300 ethnic groups, 746 languages, and dialects, as well as mega biodiversity and more than 800,000 mosques. Indonesia is a country that has enormous potential in the development of halal tourism because, basically, Indonesian culture already has a halal lifestyle DNA (Dzakfar, 2017). Every region of Indonesia, from Sabang to Merauke, has different natural resources. This natural wealth creates tourist attractions that invite tourists to visit these tourist

attractions, thus causing the development of lodging development.

There are many tourism industries, especially hotels, that are labeled syariah. The presence of a syariah hotel halal tourist destination must show its unique character, which distinguishes it from conventional hotels that have developed for so long. This uniqueness of itself can be seen from how the management system and its various attractions illustrate the nuances of its religiosity. The Islamic attribute represents the availability of Islamic norms, values, and practices that are relevant to tourism and business practices. The Islamic attribute is very important to consider.

The tourism industry is selling services. Human resources (HR) as syariah tourism guides, however, are required to understand and implement syariah values in their duties, among others; professional, understand and able to carry out tourism jurisprudence, have a noble character, communicative, friendly, honest, interesting and responsible (Suganda et al. (2015) conducted research related to the influence of the spiritual workplace on organization commitment and job satisfaction. The study found that there is a significant relationship between spiritual workplaces with affective commitment and job satisfaction. The results of studies conducted by previous research can be predicted that the effect of Islamic attributes on affective commitment, which is mediated by job satisfaction.

II. LITERATURE REVIEW AND HYPOTHESIS

Halal tourism is tourism in accordance with syariah principles. Halal tourism is a geographical area that is in one or more administrative areas in which there are tourist attractions, religious and public facilities, tourism facilities, accessibility, and communities. These are interrelated and complement the realization of tourism in accordance with syariah principles (Dzakfar, 2017).

The tourism and hospitality industry has a very close relationship. Hotels are the main means of tourism (main tourism superstructures), which means that their lives and lives depend a lot on the number of tourists who come. If the tourism industry is a building, the hotel sector is the pillar. Hospitality is a business sector that develops along



with the advancement of the tourism sector. The growth of halal tourism needs to be followed by the availability of hotels that are also certified as halal.

Hotels can be said to be syariah hotels if the provision, procurement, and use of products and facilities as well as in business operations do not violate syariah rules. All components of the hotel operational, technical criteria, starting from small things such as what information should be available at the front office, equipment for stools in public toilets, to the presentation of the types of food and beverages available, must be ensured that all meet the criteria of syariah.

Given that the tourism and hospitality industry is an interdependent and fundamental component, Islamic attributes represent the availability of Islamic norms, values, and practices, which are relevant to tourism and business practices. The availability of this attribute is very important to consider in the development of Islamic hotels (Shafina, 2017). According to Battour (2013) in religious facilities / Islamic attributes that must be obeyed in the order of sharia tourism include; worship facilities, halal food, Islamic entertainment, the prohibition of alcohol and gambling, Islamic dress code, and Islamic morality.

Johnson and Nieva (1995) say that individual religious devotion is also related to the quality of life. Several social surveys show that followers of active religions are more satisfied with their life as a whole than followers of inactive religions. Locke (1976) defines job satisfaction as a pleasant or positive or negative feeling that workers have about their job. This job satisfaction will appear in the positive attitude of employees towards work and everything they face in their work environment (Handoko, 1996).

There are two components related to job satisfaction. First, intrinsic satisfaction, including; a variety of tasks, opportunities for development, opportunities to use abilities and skills, autonomy, trust, challenging and meaningful work. Second, extrinsic satisfaction, including; salary (wages) earned, supervision, job security, status, and achievement (Mas'ud, 2004).

Organizational commitment is defined as the extent to which a person identifies and is involved in an organization. Organizational commitment is also conceptual as acceptance and internationalization of organizational goals, a willingness to work hard to achieve these goals, and a desire to remain with the organization (Alniacik, 2013). Meyer & Allen (1991) stated that there are three types of organizational commitment, namely, affective commitment, continuous commitment, and normative commitment. The most common approach to organizational commitment in the literature is the commitment approach, which is considered to be effective, or there is an emotional attachment to the organization. Meyer & Allen (1984) states that affective commitment is an emotional attachment felt by employees, identification, and involvement in the organization. Robbins and Judge (2009) describe affective commitment as emotional feelings for the organization and belief in its values. The causative factor for affective commitment is more dominated by a person's experience at work that can

satisfy their psychological needs so that they feel comfortable and competent to do their job (Sutrisno, 2000). A high level of affective commitment is characterized by a feeling of belonging, pride, and loyalty. Employees who have high commitment tend to identify with their organization and are actively involved in the workplace (Allen & Meyer, 1990).

HYPOTHESIS

1. The effect of Islamic attributes to affective commitment

Nizam et al. (2016) found that there is a significant and positive relationship between Islamic work ethics to affective commitment. Strong affective commitment signifies that the reason employees choose to stay with an organization because they want to do so. Based on the discussion, the first hypothesis can be proposed as follows:

H1 : Islamic attributes have an effect on affective commitment

2. The effect of Islamic attributes on job satisfaction

Nizami, in Ancok (1995), found that religious values affect not only work results but also the quality of life of an individual. An individual who has a balanced life both materially, immaterial, and spiritually. The effect of these conditions is that employees will work more productively, and the results will be more satisfying at work. A study conducted by Fangggida et al. (2015) found that workplace spirituality has a significant effect on job satisfaction. Based on the discussion, the second hypothesis can be proposed as follows:

H2: Islamic attributes have an effect to job satisfaction

3. The effect of job satisfaction to affective commitment

Ineson et al. (2013) found a statistically significant relationship between employee job satisfaction and organizational commitment. Research shows that both extrinsic and intrinsic job satisfaction have a significant relationship to affective commitment. Based on the discussion, the third hypothesis can be proposed as follows:

H3 : Job satisfaction has an effect to affective commitment

4. The effect of job satisfaction mediation on Islamic attributes to affective commitment

Islamic attributes affect affective commitment through various mechanisms, including mediation mechanisms. Based on previous research that has been reviewed, the mediating variable in this study is job satisfaction. Fangggida et al. (2015) conducted research related to the influence of the spiritual workplace on organizational commitment and job satisfaction. The study found that there was a significant relationship between spiritual workplaces and affective commitment and job satisfaction.

Based on the discussion, the fourth hypothesis can be proposed as follows:

H4 : Job satisfaction mediation has an effect on Islamic attributes to affective commitment.

Based on this hypothesis, the framework in this study is as follows:

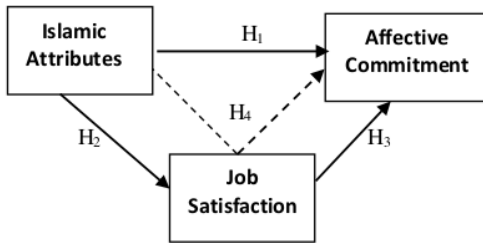


Fig. 2.1 Framework

III. RESEARCH METHOD

This research was conducted at the Syariah Hotel in Lampung Province, with the research respondents being employees who work at the Syariah Hotel. The technique of determining the number of samples used in this study is the stratified random sampling with a total of 122 employees. The analytical tool in this study is path Analysis with SPSS 25.0 program. The analytical tool in this study was used to determine the alleged influence of Islamic attributes (independent variables) on affective commitment (dependent variable) through job satisfaction (mediator variable). The data analysis used in this research is quantitative data analysis. Quantitative data analysis is a mathematical calculation using a certain formula that is used to determine the results under study. This study, using a research instrument test, namely the validity and reliability test.

This study, to test the first hypothesis to the third hypothesis, can be seen from the coefficient value and the Sig. Testing the third hypothesis can be done by testing the mediating variable. According to Baron and Kenny (1986), there are steps to testing the mediating variable, namely the independent variable must have a significant effect on the mediating variable, the independent variable must have a significant effect on the dependent variable, and the mediating variable must have a significant effect on the dependent variable if those steps show significant results (sig. < 0.05) means has a significant effect. The next step is to calculate the effect of the mediation with the Sobel test.

IV. RESULTS AND DISCUSSION

According to Baron and Kenny (1986), a variable is called a mediator if the variable influences the relationship between the predictor variable (independent) and the criterion (dependent). The mediation model has a hypothesis that the independent variable affects the mediator variable, which in turn affects the dependent variable. The analysis in this study is to answer the research problem formulation, namely knowing the effect

of Islamic Attributes on Employee Affective Commitment with Job Satisfaction as a mediating variable. It can be identified by conducting path analysis.

A. Model regression test 1

Performed a regression test on the Islamic Attribute variable (X) on the Job Satisfaction variable (M).

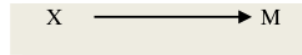


Table 4.1 Results of Model 1 Regression Test

Variable	Kofisien	R2	Sig.
Islamic Attributes to Job satisfaction	0.289	0.84	0.001

Based on this table, it is known that the significant value of the Islamic attribute variable on job satisfaction is 0.001 < 0.05. These results conclude that regression model 1, namely the variable Islamic attributes, has a significant effect on job satisfaction.

B. Regression test model 2

Performed a regression test for the variable Islamic attributes (X) and job satisfaction (M) on affective commitment (Y).

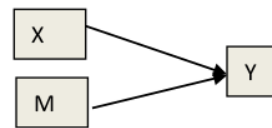


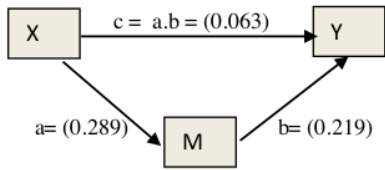
Table 4.2 Results of Model 2 Regression Test

Variable test	Kofisien	R2	Sig.
Islamic Attributes to Affective commitment	0.200	0.40	0.027
Job Satisfaction to Affective Commitment	0.219	0.48	0.015

Based on this table, it is known that the significant value of the Islamic attributes variable to affective commitment is 0.027 < 0.05. These results conclude that regression model 2, namely the variable Islamic attributes, has a significant effect on affective commitment. It is known that the significant value of the job satisfaction variable on affective commitment is 0.015 < 0.05. These results conclude that regression model 2, namely the variable job satisfaction has a significant effect on affective commitment.

C. Sobel Test

The indirect effect or mediating variable can be obtained from multiplying the coefficient of an x b. it is known that a = 0.289 and b = 0.219, then the value of the mediation effect is 0.063.



Based on these calculations, it can be concluded that the coefficient value of the influence of Islamic attributes on affective commitment mediated by job satisfaction is 0.063. To test the significance of the indirect effect, it is necessary to calculate the t value from the unstandardized table of ab coefficients with the following formula:

Table 4.3 Indirect Effect Sab

Unstandardized		
Model	B	Standard error
a (H ₂)	0.131	0.039
b (H ₃)	0.358	0.145

It is known that $a = 0.131$, $b = 0.358$, $Sa = 0.039$ and $Sb = 0.145$, so the results of the sobel test calculation can be seen in Figure 4.1, as follows:

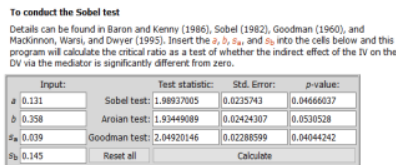


Fig. 4.1 Calculator Sobel Test

Figure 4.1 shows the value of t count is $1.93449 < 1.96$, and it can be concluded that the mediation coefficient of 0.063 is not significant, which means it has no mediating effect.

V. CONCLUSION

1. Hypothesis H1 in this study, which states that Islamic attributes affect affective commitment to Syariah Hotel in Lampung Province, is accepted.
2. Hypothesis H2 in this study, which states that Islamic attributes affect job satisfaction at Syariah Hotel in Lampung Province, is accepted.
3. Hypothesis H3 in this study, which states that job satisfaction affects the affective commitment of Syariah Hotel in Lampung Province, is accepted.
4. Hypothesis H4, which states that Islamic attributes affect affective commitment mediated by job satisfaction on Syariah Hotel in Lampung Province, is rejected.

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