THE ROLE OF INTEGRITY AS A MEDIATOR BETWEEN WORK SATISFACTION AND WORK PERFORMANCE IN THE PERSPECTIVE OF ISLAM: AN EMPIRICAL APPROACH USING SEM/AMOS MODEL

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ABSTRACT

This survey research aimed to identify the influence of work satisfaction in the perspective of Islam (WSI) through the dimensions of Spiritual WSI, Intellectual WSI, Social WSI, and Material WSI towards work integrity and performance. Apart from that, this study was also conducted to measure the role of integrity as a mediator variable in the relation between work satisfaction in the perspective of Islam (WSI) through the dimensions of Spiritual WSI, Intellectual WSI, Social WSI, and Material WSI, and work performance. Data were collected using questionnaires given to 390 respondents, whom consisted of Islamic Education Teachers (IETs) in primary schools in the state of Sabah. The questionnaire was adapted from InNI integrity instrument (Amini Abdullah et.al, 2005) and work performance instrument (Zakaria Mat Khazani, 2005). The questionnaire for work satisfaction in the perspective of Islam, on the other hand, was constructed by the researchers themselves based on the interpretations of elements of human creation by Imam al-Ghazali (1980 and 1976).

The data were analysed using the AMOS software version 18. The results of the Structural Equation Modelling (SEM) analysis showed that Spiritual WSI(β=0.425, p<0.01), Intellectual WSI (β=0.207, p<0.01), and Social WSI (β=0.128, p<0.05) gave a significant effect to integrity by explaining 33% variance. Furthermore, the relation of Integrity (β=0.622, p<0.01), Material(β=0.111, p<0.05), and Social WSI (β=0.102, p<0.05) gave a direct significant effect to work performance by contributing 49% variance. On the other hand, study findings also showed that integrity acted as a full mediator in the study model between Spiritual WSI and Intellectual WSI with work performance, while only acted as partial mediator between Social WSI and work performance. As a whole, this research provided an alternative answer on how the integrity of IETs managed based on work satisfaction in the perspective of Islam can determine work performance. It is hoped that the findings of this research will have a significant and positive impact in planning human capitals, especially in the field of education to produce more high-performance IETs.

KEYWORDS: Work Satisfaction in the Perspective of Islam (WSI), Integrity, Work Performance

INTRODUCTION

This study is to find out how to produce a high-performance human capital. It is due to the fact that human beings are the most important asset compared to other assets such as financial capital, land, building etc. (Abdul Shukor Abdullah, 2004). Good work performance is the outcome when an organisation pays due attention to the aspects of work satisfaction, i.e., social interactions in the organisation, salary, recognition, etc. (Narita Ramdzam, 2010). Nevertheless, the acquired satisfaction does not bear any significance if it is not imbued with an ethical value, namely integrity.

This is because, instilling values of integrity will catalyse a more ethical behaviour in the organisation and will have a huge impact to shaping a skilful and pious (*muttaqin*) generation—a generation that is also well in mind and character (Sapie Sabilan et al., 2011).

Thus, in the education sector, Islamic Educations teachersare the ones at the core of shaping the identity and values of the society in general, and the students in particular. Their credibility needs to be strengthened by giving more emphasis toward their work satisfaction, integrity, and work performance. This is because, the three variables used in this study have a very close relationship with the two main roles of Islamic Educations teachers (IETs). The first one being an educator who gives formal education to the pupils, establishes social ideologies, and as an agent who forms integrity (Khadijah Abdul Razak et al., 2011); second, as a civil servant who serves in all aspects of administration including financial and management efficiency and who portrays the image of civil policies (Abdul Rahim Abdul Rashid, 2007).

OBJECTIVE OF STUDY

Theaims of this study are as follows:

- To clarify whether there is any appropriate modification, significant to the direct and indirect contribution models of work satisfaction models according to Islamic perspective (through spiritual, material, social, and intellectual dimensions), integrity, and work performance towards Islamic Educations teachers (IETs).

- To determine whether integrity holds any influence as a mediator variable towards relations between WSI (through spiritual, material, social, and intellectual dimensions) and work performance among Islamic Educations teachers (IETs).

PROBLEM STATEMENT

The drop in corruption perception index (CPI) ranking by Transparency International presents a picture on the reduced integrity of the society in this country (Syed Omar Sharifuddin, 2010). From the research done by Transparency International on the level of perception of bribe reception in 85 countries, it was found that the top 10 countries with the lowest bribe-taking rate are among the developed countries. On the other hand, the 10 countries with the highest bribe-taking rate are among the developing and poor nations (Kurata, 1998). In this research, in 1998, Malaysia stood at the 29th on the scale of 5.30 (Kurata, 1998), at the 32nd on the scale of 5.1 from 99 countries in 1999 (Transparency International, 1999), at the 36th on the scale of 4.8 from 90 countries (Eigen, 2000). It went down further to 36th on the scale of 5.0 from 91 countries (Eigen, 2001), at the 33rd on the scale of 4.9 from 102 countries in 2002 (Eigen, 2002) and at the 37th on the scale of 5.2 from 133 countries in 2003 (Eigen, 2003). Following that, in 2007, the country was at the 43rd from 179 countries of the world on the scale of 5.1 (Malaysian Institute of Integrity, Institut Integriti Malaysia, IIM, 2008). (Scale 0 is the worst tainted by corruption and 10 being the most corruption-free).

Apart from that, the fast-paced development of organisational management makes the term 'integrity' become important and frequently makes a correlation study to solve many of the complexities in professionalisms management (Pattison, S. and Edgar, A., 2011). These professionals need a number of 'personal values' to guide the management strategy so that it is coherent with the organisation's mind and action. Therefore, the term 'integrity' is a 'value' term that is most appropriate to be used (Pattison, S. and Edgar, A., 2011). This particular matter is proven in a number of studies done regarding integrity and productivity (Ones et al., 1998, Mikulay and Goffin, 1998), integrity and work performance (Ones and Viswevaran, 1993), and integrity and work environment (Mehrabian, 2000). Mikulay and Goffin (1998) state that many employers tend to use integrity as a tool to anticipate the attitude of their future employees. From the analysis of

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the measuring tool, the employers are able to filter their employees or determine the steps they should take to overcome the variety of integrity-related problems caused by their employees.

The success of a particular school as an education-themed social institution also needs to be based on a system with integrity (Abdul Rahim Abdul Rashid, 2007). In the context of Islamic Educations, some arrangement, comprehension, and coordination of the IET trainings are also needed so that noble and religious values can be instilled seamlessly and effectively. This issue is supported by Abdul Rahim Abdul Rashid (2007), who states that the role of social institution in the 21st century needs to be thoroughly examined particularly from the aspect of integrity. The integrity weakness in the education sector—as one of the social institutions—is found to have a negative effect, which eventually gives rise to many social problems (Abdul Rahim Abdul Rashid, 2007). Mohamad Yusoff Akope (2000) concurs by saying that the education sector is not exclusive from experiencing the problems relating to integrity issues.

The result from a survey conducted by a local university in 2003 shows that 30.5 percent of university students are willing to accept bribes if they have the chance to do it (Ku Seman Ku Hussain, 2008). The attitudes of these students in this survey most certainly have some relation to the attitude of the society towards integrity. Thus this research brings out a question for us to ponder: What is wrong with the society? Why there is such seemingly never-ending integrity issue among the society despite the fact that they are exposed to the subjects of Islamic Education and Moral Education since the primary school to shape their character and identity to shield them from doing any misconducts? According to Ku Seman Ku Hussain (2008), all the problems should be tackled from the very core factors leading to the problems. Therefore, the requirements to increase the level of integrity of Islamic Educations Teachers (IETs)—who are supposed to be the role models themselves in understanding, living, and practising the values of integrity to the students—should be examined and given due specific attention.

Work performance is the ability of a worker to achieve a certain level of productivity, either in terms of quality or quantity (Mohamad Zakaria, 2005). There is an issue on the work performance among IETs; theyare said to be lacking in their leadership and dedication qualities (Syed Najmuddin et al, 2009). Thus, enhancing the human resources management, which is one of the key things contributing to uplift the performance of the works of civil services (Syed Omar Sharifuddin, 2010), is very much needed. All the rules and procedures of this resource management are highly helpful for the civil servantsto make them more mindful inexecutingeach of their tasks. Abdul Rahim Abdul Rashid (2007) states that integrity also depends on the human qualitiesthemselves. High-performance human resources have the qualities including educated, skilled, flexible to transformation and innovation, hardworking, dedicated, and able to execute their tasks and responsibilities to ensure the success of the organisation's vision. In contrast, low integrity is one of the main reasons for the country beingunproductive.

LITERATURE REVIEW

The literature review revolves around the main variable used in this research, i.e., integrity, work satisfaction in the perspective of Islam, and work performance.

Integrity

Integrity in the context of this study is defined as:

"The knowledge, awareness, enliving and tight grasp to pure values, consistently, together with a full commitment to those values in every spoken word and action to achieve self and organisation excellence." (Jamiah Manap *etal*., 2005)

This definition is used due to its conformity with local elements. According to Pattison and Edgar (2011), integrity is the utmost compliance to the values of local community.

In accordance to that, individuals are said to have a high integrity when their actions are aligned with the pure values they hold (Jamiah Manap etal., 2005). As the respondents in this study were among Islamic Educations teachers (IETs), those considered having high integrity were teacherswith characteristics in line with Islamic values.

The local community values embedded in this definition are also the pure values common to the whole people of Malaysia including in the education sector. These values are stated in the Twelve Pillars, namely. The Value of Time, The Success of Perseverance, The Pleasure of Working, The Dignity of Simplicity, The Worth of Character, The Power of Kindness, The Influence of Examples, The Obligation of Duty, The Wisdom of Economy, The Virtue of Patience, The Improvement of Talent, The Joy of Originating (Institut Tadbiran Awam Negara, 1992). All those values are then classified into three categories, i.e., purity of the heart, trustworthiness, and wisdom in thought and action. Even though there arethe three categories, the researcher will only consider one main variable, that is integrity, as the measure in this research.

Work Satisfaction in the Perspective of Islam (WSI)

The definition of work satisfaction in the perspective of Islam (WSI) is the blissful feeling acquired before, during and after doing some work, based on the faith that doing the work is an act of piety, done to obtain Allah's pleasure (Sharifah Hayaati, 2010, Halimatus Saadiah, 2008). What is meant by blissfulness before doing some work is the sole intention of committing oneself to serve Allah, while blissfulness during work is when the course of the said work is upright and does not breach the limits of Sharia determined by Allah S.W.T., and blissfulness after work is expressed indirectly when the objective of making the work as an act of piety is achieved. In this study, the WSI variablesweres founded on the elements of the human creation according to the Quran by refering to the interpretation of creations by al-Ghazalibased on the four dimensions of WSI namely, the spiritual, intellectual, social, and material dimensions.

- **Spiritual Work Satisfaction**

According to al-Ghazali (1980), there are two understandings that lead to the spiritual (*ruhiyyah*) element or one which is also known as the *rabbaniyyah* element. The first one is known as the 'divine heart' and is also known as the intrinsic body (*jism lathif*). The second bears the meaning 'life', which Allah and only He knows regarding it. He reveals in the Quran:

And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."

(Surah al-Isra' (17): 85)

The term "spiritual" in this research refers to the first meaning, i.e., the heart. This element was described by al-Ghazali as the monarch in a kingdom. The spirit's most important function is to see the truth because it is from whence it obtains happiness. In spiritual satisfaction, when a worker works for his God, with a clear and upright objective, only then the worker obtains satisfaction in his work.

The spiritual work satisfaction in this research refers to the satisfaction based on the intrinsic satisfaction of a Muslim when a task is done to seek pleasure and closeness (*taqarrub*) to Allah, sincerity in performing good deeds, and fear of sins if the tasks are done not in the right way.

- **Intellectual Work Satisfaction (*'aqliyyah*)**

The intellect element (*'aqliyyah*) is likened by al-Ghazali to be the Prime Minister (al-Ghazali, 1976). He stated that as the knowledge of a person increases, so does his joy. Al-Ghazali also stressed that a spirit with intellect and knowledge is able to be fluent in each and every branch of science and can give an implication to the behaviour, up to the point that with the intellect, man can differentiate between the primal instinct of desiring goodness in contrast with undesiring the bad.

In this research, intellectual work satisfaction refers to the acknowledgment to the workers intellect and knowledge capacity expressed through concensus (syura), discussion, and decision making.

- **Social Work Satisfaction (*nafsiyyah*)**

The social element (*nafsiyyah*) means the element of want and desire, which is the collection of the whole human feelings. Included in the element of want and desire, as stated by al-Ghazali (1976), is the element of social interaction. According to him, the feeling of joy will increase if one has a good relation with the king. In the context of the workplace, the employer can be assigned as the 'king'. In this research, an IET is considered to have achieved a social work satisfaction in his job when he attains satisfaction in his relationship with the individuals around him, including the clients dealing with the school and his employer. In the same time, he is also comfortable with his work surroundings and has no desire to leave the job, having the same goals as the school, and is able to gain experience.

- **Material Work Satisfaction (*jasadiyyah*)**

The material element (*jasadiyyah*) is also named by al-Ghazali as the *nafs*, which bears the meaning of 'matter' or the physical substance of the human self, created from earth. He further stated that what he meant by the element of *jasadiyyah* is the physical body and the tangible self. Al-Ghazali even went on to relate the material element with titles by saying "Someone is very delighted bestowed with the title of Prime Minister" (Title as an element of *jasadiyyah* or material element) (al-Ghazali, 1976:71).

Apart from titles, the salary aspect is also classified as material work satisfaction because of its nature to fulfill the requirements of the physical body. In this instance, Haron Din etal. (1989) elaborate further by saying the Quran has clarified that human beings are created from two elements, physical and spiritual elements. Since the physical element is made of earth, thus every physical demand and requirement of human life also came from the earth, which can be grouped into three collectives, namely food and water; clothings and beautifications;and dwellings and security (Haron Din etal., 1989). As revealed by Allah S.W.T in the following verse:

"So We said, 'O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer. Indeed, it is [promised] for you not to be hungry therein or be unclothed. And indeed, you will not be thirsty therein or be hot from the sun'."

(Surah Taha (20): 117-119)

The material element is the instrument or means to conduct activites for self fulfilment. Thus, in this research, the material (*jasadiyyah*) satisfaction is the satisfaction from the aspect of salary and titles.

Work Performance

Work performance in this study is defined as the ability of a worker to achieve a certain level of productivity in the aspects of quantity or quality (Mohamad Zakaria, 2005). There are seven dimensions of work performance, which are

knowledge about work, attitude, decision making, delegation, personal efficiency, planning, and leadership capability. In this study, the researchers consider only one main variable as a dependant variable, work performance.

There are a few theories that can contribute to deeper understanding of work performance. Even so, there is no one theory that can completely explain work performance (Rusli and Shamsiyati, 2011). Thus, a number of theories and understanding need to be combined to contribute to the discussion on work performance in this study. Most of these theories are usually related to the theory of motivation. There arethree roles played by motivation. First, to motivate; second, to alter behaviour; and third, to maintain the effort to achieve the objective. All the three roles can be related directly or indirectly with work performance (Rusli and Shamsiyati, 2011).

In this research, the theories of work performance with the nature of individual capacity or capability in achieving productivity is made as a support to fulfill the aims of the research, with emphasis on the theory of hope by Victor H. Vroom (1964) to refer to the work performance dimension. This is due to the fact the theory of hope, as proposed by Victor H. Vroom (1964), is a theory that identifies the factors that make human beings want to work harder and want to succeed in an organisation. This theory states that humans will do what they can at any time they want to do it. Vroom's approach is seen to be suitable with the study on integrity, work satisfaction, and work performance. As integrity refers to behaviour, product of behaviour will produce an output that in turn will be an indicator to one's work performance, while work satisfaction will generate a higher work performance. This theory also relates three factors namely work spirit, work performance, and work satisfaction (Mohamad Zakaria, 2005).

RESEARCH METHODOLOGY

This research was performed using survey method. Samples were 390 teachers from national primary schools in the state of Sabah. The samples were selected using simple random method. The data in this study were obtained from questionnaires that were adapted from InNI integrity instrument (Amini Abdullah et.al, 2005) and work performance instrument (Zakaria Mat Khazani, 2005). For the questionnaire on work satisfaction according to Islamic perspective, it was wholly developed by the researchers based on interpretation of elements in creation of human beings by Imam Al-Ghazali (1980 and 1976). The questionnaires were divided into four sections as follows:

The questionnaires were divided into four sections, which are questions about demographic information of respondents, Instrument of Integrity Value (InNI), Instrument of Work Satisfaction According to Islamic Perspective, and work performance as indicated in the following table:

Table 1: Questionnaire Instruments

Section	Item No.	No. of Items
I	Demography	8
II	Integrity	48
III	Work Satisfaction According to Islamic Perspective	18
IV	Work Performance	22
Total Items		**96**

Respondents selected in this study were Islamic Education teachers in Sabah. A total of 450 questionnaires were distributed to the respondents and 390 (86.6%) forms were completely filled in and analysable.

RESEARCH FRAMEWORK

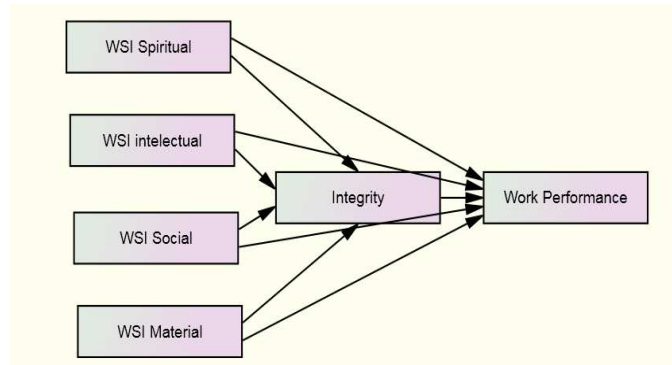Based on previous discussion, the research framework is illustrated below:

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Figure 1: Research Framework

RESEARCH RESULTS

Respondents' Profiles

Statistical analysis in the form of frequency and percentage was used to describe respondents' profiles. The data are shown in the following table.

Table 2: Respondent Demographic Profiles (N-390)

Gender	Frequency	Percentage (%)
Male	111	28.5
Female	279	71.5
Total	**390**	**100.0**

Highest Academic Qualification	Frequency	Percentage (%)
SRP/PMR	1	0.3
SPM/MCE	17	4.4
STPM	7	1.8
Diploma	80	20.5
Bachelor's degree	272	69.7
Master's degree	23	3.3
Total	**390**	**100**

Salary (Including Allowances)	Frequency	Percentage (%)
RM1000-RM2000	60	15.4
RM2000-RM3000	120	30.8
RM3001-RM4000	182	46.7
RM4001 and above	28	7.2
Total	**390**	**100**

Working Place	Frequency	Percentage (%)
City/Town	137	35.1
Rural/Inland	253	64.9
Total	**390**	**100.0**

Data Analysis

AMOS 18.0 software was used to test the hypothesis that there was no significant possible fitting for direct and indirect contribution model of variables, i.e., work satisfaction according to Islamic perspective (in terms of spiritual, material, social, and intellectual), integrity, and work performance on Islamic Education teachers; and to determine if Integrity has an influence as a mediator variable on the relationship between WSI (in terms of spiritual, material, social,

and intellectual) and work performance among Islamic Education teachers. Researchers used SEM AMOS (Analysis of Moment Structure) path analysis version 18.0. The program was capable to identify direct and indirect effects between exogenous variable (independent), mediator, and endogenous variable (dependent).

The difference and strength of SEM path analysis compared to other analyses, for example multiple regression analysis, are that SEM analysis gives suggestions to improve model fitting with data by yielding Modification Indices (MI) value. By having the value, researchers were able to identify redundant items and to make a correlation between those items (covariance). At the same time, the strength of relationship between latent/unobserved variable and observed variable can also be determined.

Hair et al. (2010) suggest two ways of analysing data that use SEM (Structural Equation Modelling) statistical analysis, which evaluates measurement model and structural model. There are three valid criteria to be met to analyse SEM path structure, which are unidimensionality, validity, and reliability. Those criteria can be simplified in the following table:

Table 3: Criteria of SEM Path Structure

Criteria	Characteristics
Unidimensionality	When factor loadings is more than 0.5.
Validity	Convergent validity • AVE value is more than 0.5 Construct validity • Fitness index Chisq p$\geq$0.05 RMSEA$\leq$0.80 GFI$\geq$0.90 AGFI$\geq$ 0.90 CFI$\geq$0.90 TLI$\leq$0.90 Chisq/df $\leq$5.0 Discriminant validity • Correlation between variables
Reliability	Internal reliability • Cronbach's alpha $\geq$0.7 Construct reliability • CR value $\geq$ 0.6 Average Variance Extracted • AVE $\geq$ 0.5

Source: Zainudin Awang. 2012. *A Handbook on SEM (Structural Equation Modeling), Using AMOS Graphic*. Kota Baharu: Universiti Teknologi Mara Kelantan

Measurement Model

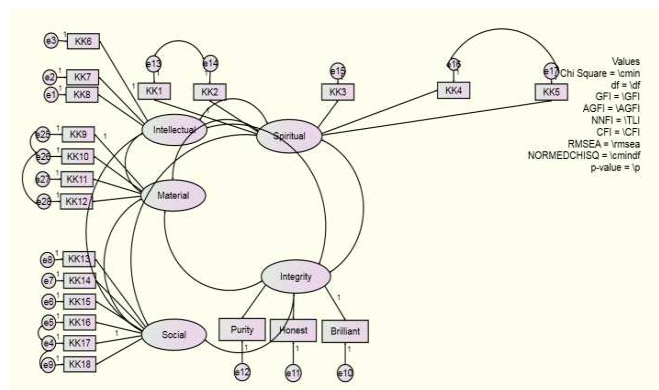The following figure shows SEM measurement that could be constructed:

Figure 2: Figure of SEM Measurement

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Table 4: Reliability and Factor Loadings

Construct	Item	Factor Loadings	Cronbach's Alpha (> 0.70)	CR (>0.60)	AVE (>0.50)	Results
CSpiritual	KK1	0.735	0.826	0.834	0.503	Achieved
	KK2	0.635				
	KK3	0.682				
	KK4	0.780				
	KK5	0.705				
CIntellect	KK6	0.668	0.758	0.760	0.514	Achieved
	KK7	0.764				
	KK8	0.715				
CMaterial	KK9	0.818	0.715	0.781	0.484	Marginal
	KK10	0.836				
	KK11	0.520				
	KK12	0.544				
CSocial	KK13	0.838	0.871	0.865	0.520	Achieved
	KK14	0.748				
	KK15	0.801				
	KK16	0.681				
	KK17	0.615				
	KK18	0.614				
Integrity	brilliant	0.936	0.928	0.928	0.812	Achieved
	honest	0.890				
	purity	0.877				

Table 5: Discriminant Validity Correlation between Variables

	CSpiritual	CIntellect	CMaterial	CSocial	Work Performance	Integrity
CSpiritual	**0.709**					
CIntellect	0.272	**0.716**				
CMaterial	0.137	0.273	**0.711**			
CSocial	0.177	0.174	0.045	**0.720**		
Work Performance	0.348	0.228	0.000	0.204	**0.708**	
Integrity	0.509	0.334	0.141	0.199	0.641	**0.888**

Table 6: Fitness Index Measurement

Fit Indices	Benchmark	Value	Results
Chisq	$p \geq 0.05$	322.817	Achieved
RMSEA	≤ 0.80	.047	Achieved
GFI	≥ 0.90	.926	Achieved
AGFI	≥ 0.90	.901	Achieved
CFI	≥ 0.90	.957	Achieved
TLI	≥ 0.90	.948	Achieved
Chisq/df	≤ 5.0	1.866	Achieved

Based on the measurement model and fitness index measurement table obtained, H1 hypothesis stating that there was significant possible fitting for direct and indirect contribution model of variables, i.e., work satisfaction according to Islamic perspective (in terms of spiritual, material, social, and intellectual), integrity, and work performance on Islamic Education teachers, is accepted.

Structural Model

Structural model was estimated using maximum likelihood estimation (MLE) technique. The following figure indicates the results of fitness index produced. It was found that all fitness measured in this research achieved the suggested values for it to be a good model. This model contributed 33% on integrity and 49% variance on teachers' work performance.

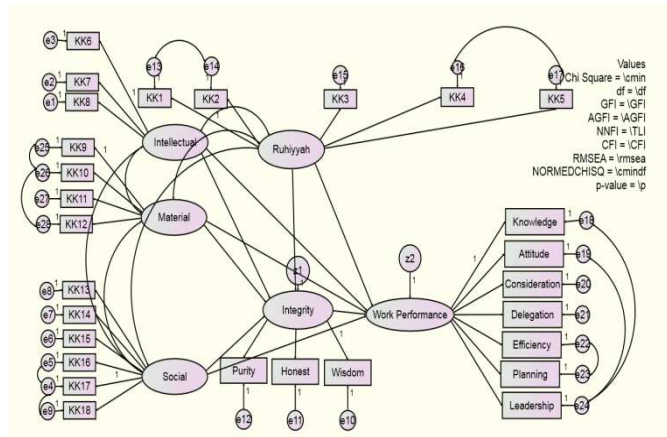As a whole, SEM analysis was based on the model illustrated below:

Figure 3: Model of Direct and Indirect Contribution of Work Satisfaction According to Islamic Perspective (in Terms of Spiritual, Material, Social, and Intellectual), Integrity, and Work Performance on Islamic Education Teachers

Significant correlation between variables can be observed in the following table:

Table 7: Parameter Estimation (Regression Weight) for Modified Model

Path			Beta Estimate	Estimate	S.E.	C.R.	P	Results
Integrity	<---	Material	0.011	0.024	0.022	0.495	0.621	Not Significant
Integrity	<---	Social	0.077	0.128	0.031	2.492	0.013	Significant
Integrity	<---	Intellectual	0.14	0.207	0.042	3.364	***	Significant
Integrity	<---	Spiritual	0.413	0.425	0.057	7.290	***	Significant
Performance	<---	Integrity	0.559	0.622	0.065	8.543	***	Significant
Performance	<---	Spiritual	0.055	0.062	0.048	1.137	0.255	Not Significant
Performance	<---	Intellectual	0.025	0.041	0.034	0.726	0.468	Not Significant
Performance	<---	Material	0.044	0.111	0.019	2.335	0.020	Significant
Performance	<---	Social	0.055	0.102	0.025	2.163	0.031	Significant

Note: C.R. = Critical Ratio   * significant at 0.05
S.E. = Standard Error

Based on the acquired results, it was found that there were significant contribution models between the three dimensions of WSI namely spiritual, intellectual, and social on work performance through integrity. Table below summarises the results of research hypotheses.

Table 8: Summary of Research Hypotheses Results

Research Hypothesis	Results
H2(a) Integrity acts as a mediator in the correlation between WSI spiritual and work performance among Islamic Education teachers.	Supported
H2(b) Integrity acts as a mediator in the correlation between WSI intellectual and work performance among Islamic Education teachers.	Supported
H2(c) Integrity acts as a mediator in the correlation between WSI social and work performance among Islamic Education teachers.	Partially supported
H2(d) Integrity acts as a mediator in the correlation between WSI material and work performance among Islamic Education teachers.	Not supported

Guideline from Baron and Kenny (1986) was used for H2 hypothesis stating that integrity has influence as a mediator variable on the relationship between WSI (in terms of spiritual, material, social, and intellectual) and work performance among Islamic Education teachers.

Table 9: Results of Integrity Mediator Influence on WSI Spiritual,
WSI Intellectual, WSI Social, WSI Material, and Work Performance

Free Variable	Mediator Variable	Model 1 (IV & DV) Beta Std.	Model 2 (IV & DV With MV) Beta Std.	Results
WSI Spiritual	Integrity	.401*	.070	Full mediation
WSI Intellectual	Integrity	.271*	.024	Full mediation
WSI Social	Integrity	.282*	.106*	Partial mediation

Previous table shows that WSI spiritual does not give significant effect on IET's work performance without the presence of integrity (β=.070, p>0.01); however, WSI spiritual gives significant effect in the presence of integrity (β =.401, p<0.01). Therefore, integrity acts as a full mediator in the relationship between WSI spiritual and work performance of IETs. Hence, H2(a) is fully supported. The same results are also observed between WSI intellectual and work performance where WSI intellectual does not give significant effect on work performance in the absence of integrity mediator (β=.024, p>0.01), but gives significant effect with its presence (β=.271, p<0.01). Therefore, WSI intellectual also acts as a full mediator in the relationship between WSI intellectual and work performance. Hence, H2(b) is fully supported. Meanwhile, WSI social gives significant effect on work performance regardless in the absence (β=.282, p<0.01) or presence (β =.106, p<0.01) of integrity and coefficient beta value (β) decreases. Therefore, integrity acts as partial mediator in the relationship between WSI social and work performance. Hence, H(c) is partially supported.

DISCUSSIONS

The research results suggested that without integrity, WSI material and WSI social influences the work performance of IET, or simply interpreted as one who does not practise integrity is influenced by material and social satisfaction for him/her to enhance work performance. WSI with integrity as the mediator showed that IETs need WSI spiritual, WSI intellectual, and WSI social, but WSI material does not influence IETs' work performance. In other words, one who has integrity only needs spiritual, intellectual, and social satisfaction while material satisfaction is out of concern. It was also found that WSI spiritual gives a stronger influence on the integrity of IET compared to other aspects of satisfaction. Therefore, the discovery is in parallel with view of Imam al-Ghazali (1988) who mentioned that to change a person's attitude is to change internal elements of him/her, which include good reasoning, perfect spirit (*ruhiyyah*), and decent desire (Khairani Zakariya, 2012). From those three elements, the purity of one's moral is when the ultimate goal of his/her life is set to be because of Allah. His explanation can be understood from following quote (al-Ghazali, 1988):

"The purity of moral depends on capacity of strong mind and perfect spirit, and capacity of anger and desire management". Imam al-Ghazali also discussed this matter further and stated that noble moral is achieved by two means; first is bestowal from Allah and second is effort and practise. He added that a person who owns pure moral through the first way is born with a perfect reasoning, excellent moral, and desire satisfaction, which actually happens among prophets. The second way means that pure moral can only be achieved by practising good deeds. For instance, to be a generous person, one has to imitate what a generous person does.

Imam al-Ghazali's explanation is in continuation from change aspects that have been revealed by Allah S.W.T:

"Indeed, Allah will not change the condition of a people until they change what is in themselves."

(Surah ar-Ra'd (13):11)

This verse was described by Sayyid Qutb (Allah have mercy upon him) (Sayyid Qutb, 2001) who explained that there is a relationship between human's actions and the will (*masyi'ah*) of Allah in which Allah will not change blessing or

suffering of a person unless the person changes his/her feeling, action, and reality of life by him/herself. The will (*masyi'ah*) of Allah's ordainment takes place depending on how human behaves towards this ordainment with his/her actions. In explaining this verse, Abu Bakar al-Jazairi (2007) also justified that one of ordainments in the creation of human beings is Allah will not change the fate of people until they change it by themselves by purifying and cleansing self from forbidden things. In this context, researchers emphasised that the study supported what has been revealed by Allah S.W.T and it is also a proof of agreement between what has been explained by al-Quran and the elements of his creations. This is because al-Quran is solid and cannot be changed. Therefore, a combination of human reasoning and statistic software can synergistically enhance human's faith and righteousness in believing al-Quran. Indeed, the way (*manhaj*)outlined by al-Quran and as-Sunnah can change a believer's actions successfully through belief and Islamic values, because the elements of human beings creatoin itself are in parallel with it.

CONCLUSIONS

This research identified which element is important to improve integrity of an individual as a mediator or link to improve work performance. The study justified that the element of spiritual, social, and intellectual are those elements that should be developed and practised so that the ultimate goal of cultivating personal values in an organisation, especially school, can be realised. Thus, the idea of secularism, which promotes materialistic and becomes a barrier in satisfying Islamic Education Philosophy, should be avoided. The role of Islamic Education teachers is not limited to conveying knowledge and becoming civil servants only; more importantly, they should encompass the responsibility of nurturing individuals to have a good personality. Hence, it is essential that Islamic Education teachers should have wisdom and professionalism in translating their knowledge into actions with integrity.

In short, this study gave an alternative answer on how IETs' integrity managed based on work satisfaction according to Islamic perspective is able to determine work performance. That is, the integrity of IETs is formed through spiritual satisfaction, reasoning, and social relationship. This human capital in Islamic education management, which covers intellectual, emotional, spiritual, and physical aspects, should be developed entirely to be in agreement with Shariah requirement, thereby portraying the paradigm of oneness in education organisation. With human mind and spirit, they can control their desire and physical demands to increase the quality of life compared to other creatures.

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