

BUKTI KORESPONDENSI

Artikel Jurnal
Internasional
Bereputasi

Author : **Muhammad Ramadhan**
Journal Name : HTS Theological Studies
Index : Scopus dan Wos
Tittle : Islamic ethics and commitment among Muslim Nurses in
Indonesia

No	Description	Date
1	Confirmation and acknowledgement of receipt	January, 5 2022
2	Manuscript at desk review	January, 10 2022
3	Suitable for Review	January, 10 2022
4	Revision required	February 1, 2022
5	Affiliation change request	April 22, 2022
6	Confirmation Galley	April 29, 2022
7	confirm approval of galley proofs	June 24, 2022
8	approval of final proofs	June 28, 2022
9	Article published	July 4, 2022



Muhammad Ramadhan <muhammadramadhan@uinsu.ac.id>

HTS Submission 7339 - Confirmation and acknowledgement of receipt

1 pesan

aosis@hts.org.za <aosis@hts.org.za>

5 Januari 2022 10.12

Balas Ke: Ms Lara Antonopoulos <6ts.fpsupport@hts.org.za>

Kepada: Dr Muhammad Ramadhan <zahidulislam897@yahoo.com>

Cc: muhammadramadhan@uinsu.ac.id

Ref. No.: 7339

Manuscript title: Islamic ethics and commitment among Muslim Nurses in Indonesia

Journal: HTS Teologiese Studies / Theological Studies

Dear Dr Ramadhan

Your submission has been received by the journal and will now be processed in accordance with published timelines.

Processing time guidelines are available under the journal's 'About' section, however, please note that each submission is assessed on its individual merit and in certain circumstances processing times may differ.

You can check the status of your submission in three ways:

- Journal Website: login to your account at

<https://hts.org.za/index.php/hts/author/submission/7339>.

- Publisher Enquiry Service: telephone numbers are +27(0)219752602 and/or 0861000381.

- Publisher FAQ and Email Service: visit the Publisher FAQ and Email service at <https://publishingsupport.aosis.co.za/index.php>

You will receive additional emails from the journal as your submission passes through the phases of the editorial process.

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Muhammad Ramadhan <muhammadramadhan@uinsu.ac.id>

HTS Submission 7339 - Manuscript at Desk Review

aosis@hts.org.za <aosis@hts.org.za>
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Kepada: Dr Muhammad Ramadhan <zahidulislam897@yahoo.com>
Cc: muhammadramadhan@uinsu.ac.id

10 Januari 2022 17.23

Ref. No.: 7339

Manuscript title: Islamic ethics and commitment among Muslim Nurses in Indonesia

Journal: HTS Teologiese Studies / Theological Studies

Dear Dr Ramadhan

Thank you for working with our Editorial Office to ensure that we have a complete record of your manuscript and all submission's compulsory forms at HTS Teleological Studies / Theological Studies.

All new manuscripts are presented to our Handling Editor for a preliminary Desk Review to assess whether the subject matter and general content are appropriate for this journal.

We have requested our Handling Editor to commence with this preliminary Desk Review in the upcoming week. We trust you will be receiving an outcome of this assessment before 2022-02-01.

If you do not receive the required feedback, we invite you to contact our Editorial Office to enquire the reason for the delay.

Thank you for your continued patience and support.

Kind regards,
Ms De Bod
AOSIS colleague

Give us feedback: Please help us to improve your experience as an author by taking a few minutes to tell us about the service that you have received. We appreciate your participation and want to make sure we meet your expectations, which will give us the opportunity to better serve the community.

Form:

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Scholarly Journals Department

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Tel: +270219752602

URL: website url of journal

reviewing interest: AOSIS colleague

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Muhammad Ramadhan <muhammadramadhan@uinsu.ac.id>

HTS Submission 7339 – Suitable for Review

1 pesan

aosis@hts.org.za <aosis@hts.org.za>

10 Januari 2022 22.22

Balas Ke: Ms Lara Antonopoulos <6ts.fpsupport@hts.org.za>

Kepada: Dr Muhammad Ramadhan <zahidulislam897@yahoo.com>

Cc: muhammadramadhan@uinsu.ac.id

Ref. No.: 7339

Manuscript title: Islamic ethics and commitment among Muslim Nurses in Indonesia

Journal: HTS Teologiese Studies / Theological Studies

Dear Dr Ramadhan

Thank you for submitting your manuscript to the journal. All new manuscripts are given a preliminary inspection by the editorial office to assess whether the submission is complete. We are grateful for your efforts to adhere to the author guidelines of HTS Teologiese Studies / Theological Studies.

Your manuscript will now proceed to our blinded peer review process to undergo an assessment by our expert independent reviewers. Read our peer review process https://aosis.co.za/policies#peer_review.

Editor remarks:

Ensure to keep us informed if any of your credentials have changed during this time, to ease communication with you as your manuscript progresses through the different publication phases. If you need any assistance, kindly contact the Editorial Office at submissions@hts.org.za with any questions or concerns.

We remind our authors that our publisher is a member of CrossChecks plagiarism detection initiative and endorses and applies the standards of the Committee on Publication Ethics which promotes integrity in peer-reviewed research publications. This journal also conforms to the accreditation requirements by both the Department of Higher Education and Training of South Africa and Scielo SA.

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Kind regards,
Ms De Bod
AOSIS colleague

Give us feedback: Please help us to improve your experience as an author by taking a few minutes to tell us about the service that you have received. We appreciate your participation and want to make sure we meet your expectations, which will give us the opportunity to better serve the community.

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Special Issues Unit

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URL: website url of journal

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Muhammad Ramadhan <muhammadramadhan@uinsu.ac.id>

HTS External Review Decision 7339 - Revisions required

1 pesan

aosis@hts.org.za <aosis@hts.org.za>

1 Februari 2022 19.55

Balas Ke: Ms Lara Antonopoulos <6ts.fpsupport@hts.org.za>

Kepada: Dr Muhammad Ramadhan <zahidulislam897@yahoo.com>

Cc: muhammadramadhan@uinsu.ac.id

Ref. No.: 7339

Manuscript title: :Islamic ethics and commitment among Muslim Nurses in Indonesia

Journal: HTS Theologiese Studies / Theological Studies

Dear Dr Ramadhan

We thank you for the submission of your manuscript. The peer review process of your manuscript has now been completed and we have reached a decision regarding your submission.

At present, your manuscript requires minor revisions to address the concerns of the reviewers. Their comments are visible on the platform and/or to the bottom of this letter. If not, for your convenience log onto your profile to view the reviewers' comments.

Please include with your revised submission an itemised, point-by-point response to the reviewers which details the changes made. The revised manuscript should be submitted by 18-Feb-22; if you anticipate that you will be unable to meet this deadline, please notify the Editorial Office.

As a member of the Committee on Publication Ethics, we encourage your participation in assessing your Similarity Check Report in your journals' personalised manuscript section. Proceed to rewrite the paraphrased text or to introduce citations and acknowledgements as needed. Our assessment revealed:

Below my signature, you will find steps to resubmit your revised manuscript. If you need any assistance, kindly contact the Editorial Office at submissions@hts.org.za with any questions or concerns.

We look forward to receiving the revised manuscript.

Yours sincerely,
Ms De Bod
AOSIS colleague

Frequently Asked Question

How do I view the reviewer comments, after the formal peer review, if the Editor-in-Chief provided feedback regarding my article?

The editor should send you an email stating all the revisions suggested during the formal peer review process. If you are advised to download the

comments via your personalised journal section, follow these steps:

- Log into your personalised journal section in the journal.
- Under your 'User Home' click on the 'Author' or 'Active' link that will direct you to your 'Active Submissions Table'.
- Under the 'Status Column', click on 'In Review: Revisions Required'. This link takes you to the overview of the peer review process.
- The review page of your article provides information and documentation under the heading 'Peer Review', and will identify files by reviewers, e.g. Reviewer B 19-123-1-RV.docx 2011-08-10. Download these documents to view the reviewer files.

Frequently Asked Question: The Editor-in-Chief has requested revisions to my article. How do I submit my revised version?

When the editor dealing with your submission chooses to ask for a revision, you will be notified by email. In the journal's personalised section your submission will move in the active table from the status 'In Review' to 'In Review: Revisions Required'.

When you prepare a revised version of your manuscript, it is essential that you carefully follow the instructions given in the editor's letter. Use the standard uploading format (as described for original submissions), but include both a clean copy of your manuscript and an annotated copy describing the changes you have made. Failure to do so will cause a delay in the review of your revision.

If references, tables, or figures are moved, added, or deleted during the revision process, renumber them to reflect such changes so that all tables, references (Vancouver Style) and figures are cited in numeric order. Images need only be uploaded if changes have been made to the figures since the previous version.

The annotated copy should have highlights on the changes (either by using the 'Track Changes' function in Word or by highlighting or underlining text) with comments in the text referring to the editor or reviewer query. Be sure when you upload your annotated version that the changes are clearly visible on the Word (.doc) file prior to resubmission.

You should create a point-by-point response letter specifying how you have addressed each of the editor's and reviewer's comments.

Using the review version of your manuscript, edit and revise your submission according to the reviewers' and editor's comments, and follow the steps:

- When you have addressed the comments and completed your revisions, log into your journals' personalised section and click on 'In Review: Revisions Required'.
- Under the 'Editor Decision', click on the bubble icon to view the editor's decision letter. If needed, you may view the original editor and reviewer comments by clicking files linked under the 'Review Round'.
- Once your revisions are correctly formatted and prepared, click on 'Browse' to begin uploading your revised manuscript from your desktop. Ensure to upload a clean, annotated and point-by-point version as part of your revised manuscript submission.

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muhammad ramadhan <muhammadramadhan@uinsu.ac.id>

HTS 7339 - Affiliation change request

1 pesan

HTS Manuscripts <submissions@hts.org.za>

22 April 2022 20.38

Kepada: "muhammadramadhan@uinsu.ac.id" <muhammadramadhan@uinsu.ac.id>

Cc: Zahidul Islam <zahidulislam897@yahoo.com>

Dear Dr Ramadhan,

I have noted your request to change two affiliations on your manuscript #7339. In order for me to process these changes, I require that you please fill in the attached form, and have every author sign next to their names.

If you have any questions, please do not hesitate to contact me.

Kind regards / Vriendelijke groete

Lara Antonopoulos

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53K



muhammad ramadhan <muhammadramadhan@uinsu.ac.id>

HTS Approval 7339 - Your galley is available to be checked prior to publication

1 pesan

aosis@hts.org.za <aosis@hts.org.za>

29 April 2022 16.51

Balas Ke: Ms Lara Antonopoulos <6ts.fpsupport@hts.org.za>

Kepada: Dr Muhammad Ramadhan <zahidulislam897@yahoo.com>

Cc: muhammadramadhan@uinsu.ac.id

Ref. No.: 7339

Manuscript title: Islamic ethics and commitment among Muslim Nurses in Indonesia

Journal: HTS Teologiese Studies / Theological Studies

Dear Dr Ramadhan,

The previous round of corrections have been implemented on your paper. I kindly ask that you please check your paper a final time to ensure you and your co-authors are completely satisfied before publication.

Please let me know if you approve of the galley proofs and/or if any improvements are needed.

Kind regards,
Lara Antonopoulos
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Production Coordinator
Scholarly Journals Department
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muhammad ramadhan <muhammadramadhan@uinsu.ac.id>

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HTS Manuscripts <submissions@hts.org.za>

24 Juni 2022 20.19

Kepada: "muhammadramadhan@uinsu.ac.id" <muhammadramadhan@uinsu.ac.id>

Dear Dr Ramadhan,

Could you please check the attached galley proofs and confirm that everything is in order before it is published? (I will still change the published date accordingly).

Looking forward to hearing from you by Tuesday, if possible.

Kind regards,

Lara Antonopoulos

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muhammad ramadhan <muhammadramadhan@uinsu.ac.id>

HTS 7339 - approval of final proofs (affiliations)

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HTS Manuscripts <submissions@hts.org.za>

28 Juni 2022 15.30

Kepada: "muhammadramadhan@uinsu.ac.id" <muhammadramadhan@uinsu.ac.id>, Zahidul Islam <zahidulislam897@yahoo.com>

Dear Dr Islam,

Could you please check if the affiliations are correct as they are currently? The affiliations on the manuscript are displayed to match the change request form (also attached). If you require any changes to the affiliations, please indicate it in the change form.

Thank you in anticipation of your response.

Kind regards,
Lara Antonopoulos

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**HTS-7339-Change of Authorship Form-signed.docx**

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muhammad ramadhan <muhammadramadhan@uinsu.ac.id>

HTS Online first publication 7339 – your article has been published

1 pesan

aosis@hts.org.za <aosis@hts.org.za>

4 Juli 2022 21.45

Balas Ke: AOSIS Publishing <submissions@hts.org.za>

Kepada: Muhammad Ramadhan <muhammadramadhan@uinsu.ac.id>

Dear Muhammad Ramadhan, Fouad Jameel Ibrahim Alazzawi, Md. Zahidul Islam, Kosasih Kosasih, Supat Chupradit, Nurdin K., Denok Sunarsi, Najim Z. Alshahrani, A. Heri Iswanto,

Congratulations!

Your article Islamic ethics and commitment among Muslim nurses in Indonesia has just been published and is available at the following link:

<https://hts.org.za/index.php/hts/article/view/7339>

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Thank you again for publishing with the HTS Teologiese Studies / Theological Studies. We look forward to your future contributions.

Kind regards,
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Pre-editor	003
Copy-editor	104
Proofreader	205
Layout	310
Quality	401

AUTHOR'S QUERY SHEET

Author(s): Muhammad Ramadhan et al.
Article title: Islamic ethics and commitment among Muslim nurses in Indonesias
Article id: HTS7339

Dear Author










The following queries have arisen during the editing of your manuscript and are identified on the proofs. Unless advised otherwise, please submit all corrections using the online Proofreading correction feature.

- AQ1 Please check the change made to the word Understanding to 'determining' in sentence 'Meanwhile, nurses' commitment plays a vital role ...'? Please suggest.
- AQ2 Please check whether the author names are correct as set.
- AQ3 Please check whether the head levels are okay as identified.
- AQ4 The meaning of the sentence 'Nowadays, we live at a time of' is not clear. Please check and amend as necessary.
- AQ5 Please check the edit made to the sentence 'Islamic ethics is one of the variables...' for intended meaning and amend if necessary.
- AQ6 Please provide clarity of the sentence 'Morality refers to the inner traits'
- AQ7 Please check the edit made to the sentence 'In addition, the holy Quran has expressed ethical ...' for intended meaning and amend if necessary.
- AQ8 Please check the edit made to the sentence 'In addition, managing the social and individual ...' for intended meaning and amend if necessary.
- AQ9 The meaning of the sentence 'Therefore, it could be expressed without' is not clear. Please check and amend as necessary.
- AQ10 Please check the edit made to the sentence 'In this case, the goal of objectives ...' for intended meaning and amend if necessary.
- AQ11 Please check the edit made to the sentence 'By doing so, human beings can recognise ...' for intended meaning and amend if necessary.
- AQ12 Please check the edit made to the sentence 'Many ethical crises faced by the west ...' for intended meaning and amend if necessary.
- AQ13 Please check the edit made to the sentence 'The ethical system of Islam is full ...' for intended meaning and amend if necessary.
- AQ14 Please provide clarity of the sentence 'Ethical systems devoid of Islamic values ...'
- AQ15 Please check the edit made to the sentence 'According to Suliman and Isles (2000a, 2000b), there are ...' for intended meaning and amend if necessary.
- AQ16 Please check the edit made to the sentence 'Overall, the similarity of all these definitions ...' for intended meaning and amend if necessary.
- AQ17 Please define RMSEA, GFI and AGFI.
- AQ18 Kindly indicate whether this creative is your own creation/data compilation, or whether it is being re-used from another published source. It is important that you give credit and endorsement to all third-party sources.
- AQ19 Please check the edit made to the sentence 'Organisational commitment involves a dynamic ...' for intended meaning and amend if necessary.
- AQ20 Please check whether the Authors' contributions statement is okay as set.
- AQ21 Please provide date for the reference Abdi et al. 2014.
- AQ22 Please provide page range for the reference Kettani 1984.
- AQ23 Please provide in-text citation for the references The Holy Quran, *Surah Al Imran*, Ayat 159; The Holy Quran, *Surah Al Imran*, Ayat 79; The Holy Quran, *Surah Al-A'la*, Ayat 14; The Holy Quran, *Surah Al-A'la*, Ayat 15; The Holy Quran, *Surah Al-Baqarah*, Ayat 129; The Holy Quran, *Surah Al-An'am*, Ayat 84; The Holy Quran, *Surah Al-An'am*, Ayat 85; The Holy Quran, *Surah Al-Baqarah*, Ayat 129; The Holy Quran, *Surah Al-Baqarah*, Ayat 2; The Holy Quran, *Surah An-Nahl*, Ayat 90; The Holy Quran, *Surah An-Naml*, Ayat 19; The Holy Quran, *Surah An-Naml*, Ayat 48; The Holy Quran, *Surah Ash-Shams*, Ayat 10; The Holy Quran, *Surah Ash-Shams*, Ayat 9; The Holy Quran, *Surah Luqman*, Ayat 12; The Holy Quran, *Surah Yusuf*, Ayat 101.

Islamic ethics and commitment among Muslim nurses in Indonesia



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Ethical principles are among the topics that are widely emphasised in the Islamic society. Ethics is a set of values, do's and don'ts that can play an important role in the effective management of organisations. If employees of organisations, especially medical staff, are working in the atmosphere of Islamic ethics, they show functional behaviours in line with the goals and missions of organisation. Due to the direct relationship and treatment of nurses with recipients of medical services, nurses' behaviours have significant impact on the quality of services provided by medical centres. Therefore, the purpose of this study is to explore the relationship between Islamic ethics and commitment of 1100 Muslim nurses in Indonesia in 2021. This study was performed by descriptive-analytical correlational method. Data were collected using Islamic ethics and organisational commitment questionnaires and measured by Pearson correlation coefficient in Statistical Package for the Social Sciences (SPSS) and structural equation modelling analysis (SEM) in linear structural relationships (LISREL). The results indicate that Islamic ethics have significant and positive relationship with nurses' commitment as $p = 0.542$ and $t = 5.63$.

Contribution: According to the research findings, it can be concluded that commitment of nurses can be improved by applying Islamic ethics in medical centres.

Keywords: Islamic ethics; Islam; religion; nurses; commitment.

Introduction

Similar to any other society, Islamic society needs management. In general, an Islamic society focuses on the divine, religious and moral values of Islam and observes them in official and unofficial relations. The Islamic management approach in the Islamic community is integrated with Islamic values, behaviours and attitudes, which affect Islamic management. Therefore, no appropriate planning can be made without having a proper understanding of the values and one cannot direct other sections, social organisations and tasks. The Islamic community needs a type of management that has human and religious values based on ethical principles and focuses on Islamic ideals (Aldulaimi 2016). Today, managers of organisations attempt to increase the productivity of their organisations by using the resources at their disposal. It is notable that human resources are one of the most important resources of an organisation. Accordingly, it is best to focus on issues that improve the performance of human resources in organisations (Anwar, Gani & Rahman 2020). Therefore, multiple studies have evaluated factors affecting human resources' performance in the workplace. Meanwhile, nurses' commitment plays a vital role in determining the quality of services provided to clients. Similar to other concepts of organisational behaviour, organisational commitment is defined by various techniques. Most commonly, organisational commitment is regarded as a type of emotional dependence on the organisation. According to this method, a person who is strongly committed to the organisation receives their identity from the organisation, becomes engaged in the organisation's activities, blends with it and enjoys being one of its members (Athar et al. 2016). However, this sense of commitment to the organisation depends on various factors. Nowadays, we live at a time of intermittent technological advancement and unprecedented increases in social facilities across the world. Unfortunately, these achievements have decreased the role of values and spirituality in the work and family life

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of individuals (Wan Husin et al. 2020). This briefly explains the decline in commitment to the organisation and Islamic ethics in the workplace. Therefore, it is best to utilise Islamic teachings for individual and organisational benefits, which ultimately leads to community excellence. Islamic ethics is a

[AQ5] set of principles that has been approved by Islamic teachings. Morality refers to the inner traits of human beings that are

[AQ6] institutionalised within them. This term includes both positive traits, such as chivalry and bravery, and negative traits, including obscurity and cowardice. It also involves traits such as tolerance, courage and social ethics such as humility and self-sacrifice. In fact, Islamic ethics refers to the parts of the Islamic teachings that are related to the virtues and vices of human deeds (Nasution, Sembiring & Harahap 2021). Islam highly values ethics and morality. In addition, the holy Quran speaks on ethical concepts such as good and

[AQ7] evil, justice and oppression, patience and kindness. According to the holy Quran, the important mission of the prophet is to correct the morality of human beings (Surah Al-Baqarah, Ayat 151; Surah Al Imran, Ayat 164; Surah Al-Jumu'ah, Ayat 2). In a narrative, the prophet of Islam introduced the purpose of his prophecy as completing moral virtues (Majlesi 1403AH; Nouri 1408AH). In addition, managing the social and individual life of human beings, which is one of the objectives of this religion, is only possible by adhering to a certain set of ethical principles. Therefore, it could be

[AQ8] expressed without ethics, religion is unable to achieve its goals and reward human beings in the hereafter (Mesbah Yazdi 2011). Uncertainty and sudden occurrence of disasters and diseases require special attention and nurses, as the largest human resource, have a serious role in maintaining and promoting the health of patients. In the event of accidents and illnesses, the use of nursing care in order to provide quality care services is of particular importance. Given the importance of nursing services in the community, and with regard to the significance of Islamic ethics and commitment, the present study aimed to evaluate Islamic ethics and commitment among Muslim nurses of Indonesia in 2021.

Islamic ethics

As a branch of the humanities, ethics focus on the recognition of examples of values and shows ways to achieve virtues and avoid vices. In the philosophy of ethics, there are various views of the goodness or badness of a subject. In religious ethics, these consequences may also occur in the other world, which is spiritual, whereas in non-religious ethics, the occurrence of desired results for human society, for example, is considered only in the material world. In this type of ethics, ethical micro-patterns and affairs with desirable results for human society might be determined based on the consensus of prominent psychologists and sociologists and not necessarily by custodians of the religion (Abdi, Nor & Radzi 2014). In individual ethics, there is a 'personal should', and the person himself makes decisions and rules that obligate him to do or not do the task. In this case, the purpose of

[AQ10] righteousness is to improve the life status in the community (Tufail et al. 2016; Widyarini & Muafi 2021). Here, we refer to

the writings of teachers such as Motahari to present a simple definition of the science of ethics. From Motahari's perspective, the science of ethics includes the science of living or how to live (Motahari 1980).

According to Tabatabai, ethics can be defined as an area that discusses human habits related to human beings' animal, human and plant grades in order to distinguish virtues from vices and determine which soulful habits are good and lead to human excellence and which ones are bad and result in failure. By doing so, human beings can recognise their virtues and avoid their vices and perform good deeds so that they could attain public praise, as well as scientific and practical bliss (Tabatabai 1984). Motahari (1980) explains the definition of the science of ethics mentioned above by expressing that in fact, there are two branches of 'how to live': the branch of how to behave and the branch of how to be. How to behave is related to human actions (which also includes speech), whereas how to be is related to human habits and temperaments.

[AQ11]

From the point of view of many Western thinkers, ethics is an informal social regulation because if a rule is passed by the assembly and implemented by competent judicial authorities, it is recognised as a law and is discussed as a legal issue. Meanwhile, non-codified principles accepted or rejected by the community gain an ethical perspective. According to this view, ethics is a set of unofficial laws. General ethical principles are nothing but accepted rules of social behaviour, and special ethical rules are nothing but the application of those rules in special cases (Faruqi 2007). Western theorists have eliminated God and ethics from the daily life of human beings by using various methods. In addition, they have changed values and induced definitions into society to achieve their goals. Many ethical crises faced by the developed countries are due to the lack of attention to divine values (Gorsuch & Smith 1983; Kettani 1984). From the perspective of Islam, ethics is a set of principles and values that regulate human behaviour. In addition, they have been determined based on revelation teachings and have developed principles and regulations to realise the goals of the existence of humans on earth. The ethical system of Islam is full of moral virtues and practical advices that helps a Muslim to observe their religion and take a step towards reforming the affairs of this world and the hereafter.

[AQ12]

[AQ13]

Ethical systems devoid of Islamic values, which are mostly defined to ensure human happiness and enjoyment of his life, do not think about their fruit by challenging the ultimate reasoning and only consider conscientiousness as their motto. Meanwhile, the divine guidelines and objectives in Islam play a constructive role in the training and cultivating of the human soul. In general, a Muslim is obligated to adhere to these guidelines and is considered a sinful person in case of violation of divine rights (Abdul Halim 1410AH). The religion of Islam is a set of ideas, teachings and practical instructions revealed to the Prophet by God in the form of guiding teachings. In addition, Islam has developed an

[AQ14]

ethical system in the form of a set of teachings that show the proper way of living and determine the do's and don'ts of values that govern human behaviour. Therefore, it is obvious that there is a close relationship between religion and ethics. In other words, ethics is an inseparable part of religion. Without a doubt, the fundamental origin of ethical precepts in Islam is not hedonism, nor is it wisdom, conscience, custom, society, modernity, and other things that other ethical schools have proposed. In fact, divine revelation is the source of commands and criteria of action and ethical order. Accordingly, 'good' is what has been ordered by God to be done by human beings while 'bad and evil' is what has been forbidden by God. In other words, Islamic law is a law that is in harmony with healthy nature and agrees with mature thought. It is no surprise that the Quran describes pious and virtuous people as 'owners of wisdom'. In this regard, some commands and prohibitions mention this point; for instance, in Surah Al-An'am, Ayat 151, we read: '...this is what He has enjoined upon you so that you may exercise your reason'. Therefore, ethics in Islam does not rely only on decisive command and devotional duty. In fact, it relies on addressing thoughts and stimulating consciences about an understandable and rational moral system with definite worldly and other-worldly consequences. Regarding Luqman's orders to his child, we read in Surah Luqman, Ayats :

O my son! keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls you; surely these acts require courage; and do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster; and pursue the right course in your going about and lower your voice; surely the most hateful of voices is braying of the asses. (vv. 17-19)

In addition, several ayats have mentioned ethics, such as Al-Baqarah, ayats 1, 129 and 151; Al-Iman, ayats 79, 159 and 164; An-Naml, ayats 19 and 48; An-Nahl, ayat 90; Ash-Shams, ayats 9 and 10; Al-A'la, ayats 14 and 15; Luqman, ayat 12; Yusuf, ayat 101; and Al-An'am, ayats 84 and 85.

The concept of commitment

Organisational researchers have mentioned about a lack of consensus on the definition of organisational commitment (Benkhoff 1997; Mowday 1998; Scholl 1981; Suliman & Isles 2000a, 2000b; Zangaro 2001). Scholl (1981) indicates that the way organisational commitment is defined depends on the approach to the commitment that one is adhering to. Therefore, organisational commitment is defined as a force that commits the person to the organisation (Gheitani et al. 2019). According to Suliman and Isles (2000a, 2000b), there are four approaches to organisational commitment, namely, attitudinal, behavioural, normative and multidimensional approaches. The attitudinal approach mostly refers to commitment as a set of behavioural intentions of employees towards their organisation. The most accepted conceptualisation of an attitude of organisational commitment explains this concept as the relative power of identifying an individual with a particular organisation and his participation in a particular organisation (Mowday et al. 1979). The second

approach is referred to as organisational commitment behaviour (Zagaro 2001). The focus of research according to the behavioural approach is on the obvious manifestation of commitment. The behavioural approach emphasises the belief that an employee continues his work in the organisation because investments such as time spent in the organisation, friendships made with the organisation and pension benefits tie the employee to the organisation. Therefore, an employee commits to the organisation because of 'marginal costs', which are extremely expensive. The basis of this approach is made based on the Becker (1960) theory of lateral advantages, according to which the employees' commitment to the organisation continues due to the decision of the person, which occurs following estimating the costs of quitting. According to this scholar, this type of commitment occurs only when the employee understands the costs related to the lack of continuation of a relationship with the organisation. The third approach is the normative approach which argues that the consistency between employee values and goals and organisational goals force the employee to feel committed to the organisation (Becker, Randall & Reigel 1995). From this perspective, organisational commitment can be defined as 'a set of internal normative pressures to act in a way, which meets organizational goals and interest' (Weiner 1982). The multidimensional approach is the last and relatively new approach, which assumes that organisational commitment is much more complex, compared to emotional dependence, perceptual costs or moral obligation. Based on this approach, organisational commitment develops as a result of the interaction of all three components. Various studies have been conducted in the area of the new concept of organisational commitment (Suliman & Isles 2000b). Nonetheless, the concept of organisational commitment has been assessed by various researchers. In addition, various definitions have been provided in this regard. For instance, O'Reilly and Chatman (1986) define organisational commitment as the basis of an individual's psychological attachment to the organisation, which is distinct from either the antecedents of commitment or from its consequences. Moorhead and Griffin (1995) have considered organisational commitment as a sense of identity and an individual's dependence on the organisation. From their perspective, commitment affects important behaviours such as shifts and absences, and can have many positive results. In addition, more committed employees have more order in their work, stay longer in the organisation, and work harder. Moreover, organisational commitment is an attitude that shows the level of interest, attachment and loyalty of employees to the organisation and their desire to stay in the organisation (Asutay, Buana & Avdukic 2021). This attitude can involve the desire, obligation or need of the individual and include three affective, continuance and normative dimensions (Allen & Meyer 1991). According to Derry and Iverson (1998), organisational commitment is the degree of an individual's loyalty to the organisation. In addition, Miller and Lee (2001) believe that organisational commitment is a structure in which the members of the organisation are obliged and committed to the beliefs and actions that are the continuation

of their activities and obligations to the organisation of their workplace. On the other hand, Cohen (2003) defines organisational commitment as a force and ability that require individuals to perform related behaviours and actions towards one or more goals. Chang, Chi and Miao (2007) regard organisational commitment as an inner state that provides a kind of desire, need and obligation to work in an organisation. Overall, the similarity of all these definitions is in that everyone considers organisational commitment as a person's quality of being loyal to an organisation that is manifested in their participation in organisational decisions and their interests in the success and well-being of the organisation.

[AQ16]

Components of commitment

Since the introduction of the concept of organisational commitment, various dimensions have been defined for the concept and have been mentioned in different models, including the two-dimensional model by Angle and Perry (1981) (value commitment and commitment to stay), the three-dimensional model by O'Reilly and Chatman (1986) (commitment of obedience, commitment to assimilation and commitment to internalization), the three-dimensional model by Penley and Gould (1988) (moral, calculative and alienative commitment), the three-dimensional model by Allen and Meyer (1991) (affective commitment, continuance commitment and normative commitment), the two-dimensional model by Mayer and Schoorman (1992) (value commitment and continuance commitment), and the three-dimensional model by Jaros et al. (1993) (affective, continuance and moral commitment). However, the most common model was proposed by Allen and Meyer (1991), which includes three components:

- **Affective commitment:** This commitment refers to identification with, involvement in, and emotional attachment to the organisation. This leads to stronger commitment due to the willingness to perform tasks in the organisation.
- **Continuance commitment:** This commitment refers to the necessity and desire to remain in the organisation due to the costs incurred by the person as a result of leaving the organisation.
- **Normative commitment:** This type of commitment denotes a type of feeling of obligation to stay in the organisation as a member. In this type of commitment, employees remain in the organisation because they feel they have to do their job in it.

Methodology and data analysis

This study aimed to examine Islamic ethics and commitment among Muslim nurses in Jakarta, Indonesia in 2021. The statistical population included 1100 nurses, and data were collected using standard questionnaires. The data collection process continued for 3 months. In addition, Allen and Meyer's (1991) organisational commitment scale was applied to assess

the subjects' organisational commitment. In this three-scales instrument, items 1–5 are related to affective commitment, whereas items 6–10 and 11–15 are related to the continuance and normative commitment, respectively. Moreover, the 17-items questionnaire by Darwish (2000) was applied to assess Islamic ethics. In total, 1084 completed questionnaires were returned. Regarding gender, 54% of the participants were female and 46% were male. In terms of marital status, 36% of the participants were single and the rest (64%) were married. In addition, 32% of the nurses were aged below 30 years, whereas 53% and 15% of the participants were aged 30–40 years and above 40 years, respectively. Data analysis was performed in Statistical Package for the Social Sciences (SPSS). In addition, the reliability of the Islamic ethics and commitment questionnaires was approved at a Cronbach's alpha of 0.78 and 0.81, respectively. In addition, the validity of the questionnaires was approved by using construct validity in linear structural relationships (LISREL) software. The fitness indices of the model approved the appropriate validity of the research tools, such that $\chi^2/df = 2.1213$, $RMSEA = 0.073$, $GFI = 0.90$ and $AGFI = 0.90$ were obtained. Pearson's correlation was used to determine the bilateral relationship between research variables (Table 1).

[AQ17]

In addition, Figure 1 shows the structural model of the research, where decisions were made about how Islamic values affect commitment based on p -value and t -value statistics. In addition, Table 2 shows the effect of the independent variable on the dependent variable. Given the fact that p -value was above zero, the relationship was positive, and because the t -value was more than 1.96, the independent variable (Islamic Ethics) had a significant effect on the dependent variable (Commitment) (Table 2).

Discussion

Ethical principles can be described and determined by a perspective based on values. In other words, this view sees moral codes as the development of values or their interpretations of behaviour. Values are explained and operationalised by a set of ethical-behavioural standards. In this perspective, ethics is a

TABLE 1: Pearson's correlation between research variables.

Commitment	Islamic ethics
0.573	1
1	0.573

Source:

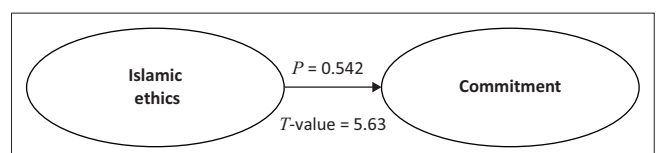
[AQ18]

TABLE 2: Evaluation of the effect of the independent variable on the dependent variable.

Variables	p	t	Results
Islamic ethics → Commitment	0.542	5.63	Significant and positive

Source:

[AQ18]



Source:

[AQ18]

FIGURE 1: Research structural model.

social system in which values are operationalised. In other words, ethics reflects the standards or behaviours that a person is expected to adhere to. Ethical principles show how to decide between competing moral rules, customs, and values. On the other hand, while values are enduring and change in the long run, ethical principles cannot be changed. They are universal ethical principles that differ from one organisation to another, not in the titles of these principles but in the degree to which they are accepted or practised. In addition, it can be argued that a value-oriented society is not necessarily morally oriented, whereas an ethical society adheres to its values. In other words, ethics can be one of society's values, but it is not necessarily so. Adherence to values, on the other hand, is a characteristic of an ethical society. In the current turbulent era, when organisations are moving towards specialisation and continue to operate in close competition, they need committed human resources as the main and most necessary factor in addition to tools and equipment in order to survive.

Organisational commitment involves a dynamic interaction between a person and his or her environment and is a multidimensional feature that can be considered as a mental state that motivates individuals to remain committed to the organisation.

As organisations and institutions grow and the volume of their activities increases, the need for committed human resources increases. As a result, the better and more quality this capital is, the more likely it is that the organisation will succeed, survive, and improve. Conversely, if organisations are unable to employ quality and committed human resources, they will not be able to access other resources such as equipment and raw materials and will face many problems such as reduced efficiency and productivity, which will eventually lead to the organisation's failure. Commitment can be considered as an important professional and organisational attitude that has become the focus of attention for the field and the managers of organisations due to its obvious importance in the functioning of organisations. This attitude has undergone many changes in recent decades, especially with recent developments in the field of business such as mergers. Commitment experts have paid special attention to commitment and have given it great importance as one of the basic attitudes related to work and organisation and have conducted numerous researches on it. Given the significant role of nurses in healthcare environments, the current research was performed among 1100 Muslim nurses in Indonesia. According to the results, there was a significant and positive relationship between Islamic values and the commitment of nurses (Tables 1 and 2, Figure 1). Therefore, organisational managers must pay special attention to Islamic teachings, especially Islamic values in the workplace so that community members, as well as themselves could benefit from its advantages.

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Competing interests

The authors declare that they have no financial or personal relationships that may have inappropriately influenced them in writing this article.

Authors' contributions

The authors contributed to the design and implementation of the research, to the analysis of the results and to the writing of the manuscript.

[AQ20]

Ethical consideration

This article followed all ethical standards for research without direct contact with human or animal subjects.

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Data availability

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Disclaimer

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