



**DEVELOPMENT AND STANDARDIZATION OF THE ISLAMIC WORK ETHICS
SCALE FOR MUSLIM PROFESSIONALS
IN DAVAO REGION**

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Abstract

This study is aimed at developing the Islamic Work Ethic Scale (IWES) that is culturally responsive to the Muslim professionals in the Philippines. The proposed scale consist of five dimensions; (a) Effectiveness/Efficiency, (b) Sincerity, (c) Honesty, (d) Just/Fairness, and (e) Trustworthiness, were finalized with a total of 33 items. The psychometric properties of the scale were established using the standard procedure in arriving the appropriate reliability and validity of the instrument. This procedure includes test conceptualization, test construction, test tryout, Analysis, Revision, and Final form of the scale. The test-retest reliability of all dimensions of IWES ranges from .57 (Honesty) to .86 (Sincerity), and yielded a high Cronbach's Alpha of .960. Moreover, confirmatory factor analyses were also carried out to deconstruct the factors of Islamic Work Ethic Scale. The CFA result also implied that the five dimensions of IWES were interrelated and homogenous which is also supported by High Correlation of Dimensions score (.759** to .881**) to the total score of IWES. Thereafter the IWES was used to determine the socio-demographic profile and the level of work ethics of 298 Muslim Professional in Davao Region; that shows they scored mostly high. The results also revealed that there are no significant differences between Age, Gender, Ethnicity and level of Work Ethics when the researcher performed the t-test and Anova, therefore accepting the Null Hypothesis. This also means that IWES can be used across all ages, gender and ethnicity of Muslim Professionals.

Chapter I

INTRODUCTION

Background of the Study

The study of work ethics has gained significant attention in recent years following the failures of major corporations (Rokhman, 2010). Cases of corporate scandals and collapses provide evidence that moral misconducts among employees have contributed to the financial disasters of many corporations and institutions (Kamaluddin & Puteh Salin, 2013). With these failures, work ethics must be taken into consideration as it influences job satisfaction and organizational commitment (Weeks et al., 2004; Schwepker, 2001). However, most of the studies in this field have been based on the experiences of the Americans and Europeans (Lim & Say, 2003; Rizk, 2008). More importantly, these studies (Furnham, 1981, 1990; Furnham & Rajamanickam, 1992) were anchored on the Protestant Work Ethics (PWE) as pioneered by Max Weber (Yousef, 2001). Notwithstanding the impact of Protestantism and PWE on economic development in the West, the applicability of models that are based on these elements may be limited in non-Western societies. This may be particularly so in societies which are dominated by the non-Islamic religion.

While the evolution of work ethics and the meaning of work in the western world may correspond to the nature of the American and European societies and their held values and beliefs, one should not overlook the fact that other societies and civilizations have their own work ethics and beliefs. Their experiences may not reflect those of the West. More likely, these societies have had developed

conceptualization and views of work that manifest their cultural realities. This is especially true for Confucian and Islamic civilizations. Over centuries, both civilizations have accumulated a wealth of knowledge and experience pertaining to work and economic enterprises. Their achievements were a testimony to the existence of thriving cultures.

Islam, for example, has its own concept of ethics that are derived from the Qur'an and Sunnah, and this is referred to as Islamic Work Ethics [IWE]. Islamic Work Ethics may be defined as the set of moral principles that distinguish what is right from wrong (Beekun, 1997) in the Islamic context. Rizk (2008) added that IWE is an orientation towards work and approaches work as a virtue in human's lives. IWE is originally based on the Qur'an, the teachings of the Prophet, and the legacy of the four Caliphs of Islam. Islam provides the ideological foundation for a variety of personal attributes that promote economic development (Ali, 1992). Indeed, Ali (2005) noted that the application of Islamic ethics brought the Muslims to the golden ages in the eighth until the fourteenth century.

Ali (1988; 1992) has two studies on IWE, while Yousef (2000, 2001) and Rahman et al. (2006) have also contributed towards the debate on stress level and improving job satisfaction in workplace. Furnham and Muhideen (1984) in agreement with Rahman et al. (2006) and Yousef (2001) have suggested that there is a greater work commitment and job satisfaction resulting in a more satisfied employee in a study on Islamic Work Ethics [IWE]. Another study by Abbas et al. (1989) on IWE reported that managers in United Arab Emirates are more committed to their work and as the level of their responsibility increases, the

level of commitment also increases. Randall and Cote (1991) reported that employees who are committed to work are more loyal to their organization.

In the southern part of the Philippines, there is a significant number of Muslims, and it is also particularly true in Davao Region. Davao, as one of the thriving economic hubs in Mindanao, was also considered to be a melting pot of different cultures and beliefs. In the recent years, a number of Muslims coming from Lanao, Sulu and mainland Mindanao settled to Davao searching for economic opportunity and other reasons, living alongside with the Kaagan (Dabawnon Muslims), the native Muslim tribes of Davao Region. And that a growing number of these Muslim professionals have been employed in various public and private institutions but, as to how they behave and perform in the workplace has gained less attention.

This researcher therefore thought of the necessity to study the level of their work ethics. To measure the level of their work ethics, an instrument is needed, and other tools in measuring work ethics are simply not appropriate for them. To the best of researcher's knowledge, there has been no scale to measure the Islamic Work Ethics specifically designed for Muslims in the Philippines. It is for this reason that the researcher finds it necessary to develop an Islamic Work Ethics Scale particularly for the Muslim professionals in Davao Region. This is also to shed light to the employers as to how these Muslim professionals carry out their professions.

Review of Related Literature

Work Ethics. Working is both a right and a duty. Working is the legitimate use of our mental and bodily powers for economic gain or profit. Agapay (2008) explained that work is the use or application of our physical powers to accomplish a task. It is "use" because nobody can own another person's body, nor can anyone sell his body, any part or function of it. Furthermore, work is for the purpose of obtaining an economic gain for the worker. It belongs to the essence of work that it is compensated. Such compensation is based on justice, and takes the form of a wage or salary. Any form of slavery or forced labor is immoral.

Articulo and Florendo (2003) mentioned also that work basically entails conscious and sustained physical or mental efforts to do. Usually, it is performed for remuneration, that is, as a means of livelihood. As such, work is sometimes understood as employment, occupation or profession.

The word "ethics" is derived from the Greek "ethos", which means "characteristic way of activity", "habit", or "custom". The Latin equivalent is "mos, mores", from which come the word moral and morality. Ethics studies the characteristics behavior of man as endowed with reason and freewill (Agapay, 2008).

Ethics has been defined in many ways. It is sometimes synonymous to morality and what is good, and often times associated with values and virtues encourage in religion. Articulo and Florendo (2003) mentioned that some books define it as the theory of right conduct or the Philosophy of Morals. Some consider

the social implication of ethics, thus defining it as the standard of character set by a particular society of men.

Work ethics then are a set of values on moral virtues of work and diligence. It promotes a moral benefit of work to make a person happy and satisfied. It can enhance one's character, like working honestly and diligently in a company with all rules of the workplace, respect other people, not to cheat or steal, and not to waste time. Workers who practice good work tend to be more responsible and will eventually have a better future.

These largely unwritten rules of conduct of the workplace also known as "Ethical Standard", concern about behavior generally perceived to be in adherence to customary practice. Following this rule is considered to be ethical while violation of the same is regarded as unethical. However, ethical standard is not necessarily the same as the common practices or tacit rules of conduct observation by an organization. This implies that not all common practices observed among workers or by the company are necessarily ethical (Articulo & Florendo, 2003), thus blindly following instructions or lying to protect the organization to show loyalty are considered not that ethical in universal standard.

Protestant Work Ethics. The Protestant Work Ethic, also known as Puritan work ethic, was initially coined in 1904–1905 by Max Weber in his book, *The Protestant Ethic and the Spirit of Capitalism*. It is referred to as concept in theology, sociology, economics and history which emphasizes hard work, frugality and diligence as a constant display of a person's salvation in the Christian faith, in

summing-up of all that has gone before was revealed to the Prophet Muhammad (S.A.W.) through Gabriel.

These five tenets compose the framework of obedience for Muslims:

1. The testimony of faith (*shahada*): "*la ilaha illa allah. Muhammad rasul Allah.*" This means, "There is no God but Allah. Muhammad (S.A.W.) is the messenger of Allah." A person can convert to Islam by stating this creed. The *shahada* shows that a Muslim believes in Allah alone as God and believes that Muhammad (S.A.W.) is messenger of Allah.
2. Prayer (*salat*): Five ritual prayers must be performed every day.
3. Giving (*zakat*): This almsgiving is a certain percentage given once a year.
4. Fasting (*sawm*): Muslims fast during Ramadan in the ninth month of the Islamic calendar. They must not eat or drink from dawn until sunset.
5. Pilgrimage (*hajj*): If physically and financially possible, a Muslim must make the pilgrimage to Mecca in Saudi Arabia at least once. The *hajj* is performed in the twelfth month of the Islamic calendar.

Islamic Work Ethics. In their quest for economic and social progress, the underdeveloped nations are confronted with a wide range of management and economic problems. These problems need to be clarified and identified in order to generate the strategies necessary to encode the roots of Backwardness. Among the developing nations, the Arab States are endowed with both financial and human resources but have been unable to make significant stride forward. This has been attributed to the lack of sound management and economic institutions (Abed, 1983; Barakat, 1983; El-Fathaly & Chakerian, 1983, Ali, 1988).

Work is an obligatory activity and a virtue in the light of the needs of man and the necessity to establish equilibrium in one's individual and social life. Work enables man to be independent and is source of self-respect, satisfaction, and fulfilment. Success and progress on the job depend on hard work and commitment to one's job. Commitment to work also involves a desire to improve the community and social welfare. Society would have fewer problems if each person was committed to his work and avoided unethical methods of wealth accumulation. Creative work and cooperation are not only a source of happiness but are also considered noble deeds (Ali, 1988).

The Islamic Work Ethic, as defined by Nasr (1984), is an orientation that shapes and influences the involvement and participation of believers in the workplace. It implies that work is a virtue in light of a person's needs, and is a necessity for establishing equilibrium in one's individual and social life. Ahmad (1976) added that Islamic Work Ethic stands not for life denial, but for life fulfilment and holds business motives in the highest regard. IWE views work as a means to further self-interest, economically, socially and psychologically, to sustain social prestige, to advance societal welfare and reaffirm faith. The concept has its origin in the Qur'an and the sayings and practice of the Prophet Mohammed (S.A.W). The centrality of work and deed in Islamic thinking is succinctly addressed in the Qur'an. As such, it is work and commitment that enable people to realize their designed goal (Qur'an 53:39); *"Human being can have nothing but what they strive for"*. The Qur'an, specifically and clearly prohibits dishonesty in business dealings (27:9; 2:188; 9:34; respectively): *"Give a full measure when you measure out and*

weigh with a fair balance"; "So establish weight with justice and fall not short in the balance"; and "do not swallow up your property among yourselves by wrongful means, neither seek to gain access thereby to the authorities that ye may swallow up a portion of property of people wrongfully while ye know". Furthermore, the Qur'an clearly promotes commerce and responsible behaviour of all engaged in the marketplace (2:275; 25:67; respectively): "Those who, when spending, are not extravagant and not niggardly, but hold a just (balance) between Islamic work ethic those (extremes)", and "Those who hoard gold and silver and spend not in the way of God: announce unto them a most grievous chastisement".

The Prophet Mohammad (S.A.W.), both deliberately and extensively, addressed issues related to work and business set out the above instructions. His directives were numerous and innovatively challenged the existing practices. Ali (2005, pp. 53-5) categorized the work related sayings of Prophet Mohammad (S.A.W). These are grouped as follows:

(1) Pursuing legitimate business. Prophet Mohammad (S.A.W) explicitly instructed followers that useful work is that which benefits others and society. Subsequently, those who work hard are acknowledged and are rewarded. He stated "Worshipping has seventy avenues; the best of them is the involvement in an honestly earned living". That is, work is the best form of worshipping. He elevated people and their work to the highest rank if their deeds benefited people: "The best work is the one that results in benefit" and "The best of people are those who benefit others".

(2) Wealth must be earned. In Islamic faith, it is acknowledged that people have different capacities. It is these capacities and existing opportunities that enable them to acquire wealth. Pursuing economic activities, however, must be based on moral and legitimate foundations. The Qur'an states (4:29-32):

"Oh ye believers! Devour not each other's property among yourselves unlawfully save that by trading by mutual consent; and kill not your (own) selves; Verily, God is Merciful unto you. And whoever shall do this in aggression and injustice, soon shall We cast him into the (Hell) fire; for this is (very) easy for God. If ye avoid the great sins which ye are forbidden, We will expiate from your (smaller) misdeeds, and We will admit you (to Paradise) an honorable (place of) entry (it is indeed). And covet not that by which God hath raised some of you above others; for men shall have of what they earn; and for women shall have of what they earn; and ask God of His Grace; Verily, God is in the Know of all things".

(3) Quality of work. The pre-Islam Arabs lacked discipline and their commitment mostly revolved around a primary group. Prophet Mohammad understood this fact as a statesman and reformer and he attempted to transform the Arab communities into a functional society. His emphasis on discipline and commitment intended not only to highlight the essence of work, but also to draw a link between faith and work and to eventually steer the Muslim community towards becoming an economically and politically viable entity. In this context, he reiterated, *"God blesses a person who perfects his craft (does the job right)"* and *"God loves a person who learns precisely how to perform his work and does it right"*.

(4) Wages. Prophet Mohammad (S.A.W.) *instructed Muslims to be fair and just and prompt in compensating workers. He declared, "One must give a worker his wage before his sweat dries (should be given on time)"* and *"your wage should be based on your effort and spending"*. That is, payment for wages should be

timely, fair and adequate. In fact, the Prophet considered denying a worker his/her full wage to be an immoral act. He was quoted saying that he would personally *plead against, "He who received work from a laborer and did not pay him in full"*.

(5) Reliance on self. One of the most important functions of work is that it sustains confidence and self-reliance. Mohammad (S.A.W.) stated, *"No one eats better food than that which he eats out of the work of his hand"* and *"No earnings are better than that of one's own effort"*.

(6) Monopoly. In Islam, monopoly is considered a great fault that produces suffering, unlawful profit and ensures inequality. Prophet Mohammad (S.A.W.), therefore, forbade it stating, *"The supplier is blessed and the monopolist is cursed"* and *"whoever withholds commodities, is a sinner"*.

(7) Bribery. Like monopoly and cheating, bribery is strongly condemned in Islam. Mohammad (S.A.W.) declared, *"God cursed the one who gives and the one who receives bribery"*.

(8) Deeds and intentions. These constitute significant pillars in the IWE. They clearly differentiate the IWE from the work ethics of other faiths. One of the fundamental assumptions in Islam is that intention rather than result is the criterion upon which work is evaluated in terms of benefit to community. Any activity that is perceived to do harm, even though it results in significant wealth to those who undertake it, is considered unlawful. Prophet Mohammad (S.A.W.) stated, *"God does not look at your matters [shapes or forms] and wealth, rather God examines your intentions and actions"*.

(9) Transparency. Business and work in general have to rest on ethical and moral foundations. The precondition for propagating and realizing this goal is transparency. It was reported that Prophet Mohammad (S.A.W.) once inspected a bin for dates and found that those that were not good were hidden underneath the fresh dates. The prophet ordered the merchant to differentiate between the quality of the dates saying, *“He who cheated us is not one of us”* and if buyers and sellers *“conceal and tell lies, the blessing of their transaction shall be obliterated”*. His saying *“Those who declare things frankly, will not lead to each other destruction”* underlies the significant of transparency in any business transaction, and the necessity for enhancing trust and reducing problems in the marketplace.

(10) Greed. In Islam, greed is considered a threat to social and economic justice. The Prophet Mohammad (S.A.W.) in his struggle against the elite of Mecca consistently and tirelessly criticized their greediness. He stated, *“Be aware of greediness; it is the living poverty”* and *“Two qualities are not found in a believer: greediness and immorality”*.

(11) Generosity. Generosity is a virtue in Islam. The Prophet Mohammad (S.A.W.) stated that *“There is nothing worse than avariciousness”*. He declared, *“The generous person is closest to God, heaven, people and far from hell”* and *“He who removes a distress, God blesses in this world and the hereafter”*. Ali (2005, pp. 53-5).

Work Values and Ethics in the Philippines. A renowned Filipino sociologist Vicentita M. Cervera (1988) provided the concepts below to better understand the work values of Filipinos work and how to maximize their skills and talents. (Flat Planet ,2014).

1. **Environmental (ENV).** This is associated with work which is carried out under pleasant physical conditions – not too hot nor too cold, noisy, dirty, crowded, not far from where one lives. Filipinos are used to working hard in a country where so many are unemployed or underemployed, but this does not mean that they do not take notice of their work environment. Filipinos can be relied on to ensure that their work areas are clean and safe.
2. **Familial (FAM).** Related to the family – family cohesion, family unity, emotional closeness and security in the family, firm loyalty to the family ties in activities, family-oriented achievement motivation, respect for parents. For Filipinos, the family is a sacred institution, and many adult Filipinos continue to either live with their parents even after marriage, or insist on having their parents stay with them. It's not unusual for family members to pitch in to look after their elderly mothers and fathers, and in many families, the employed members schedule their days off or leaves to ensure that they are able to spend time to take care of ill relatives.
3. **Intellectual-Achievement Oriented (INTACT).** This is associated with work which: 3.1) provides for opportunity for independent thinking and for learning how and why things work; and 3.2) gives one feeling of accomplishment in doing a job well. Filipinos take pride in their work and

always want to improve it. Education levels in the country continue to improve, and so do employment levels.

4. **Interpersonal (INTER).** This is related to persons – “*amor propio*” (personal sense of honor), “*hiya*” (shyness or bashfulness) “*utang na loob*” (acknowledging favors received and the need to return such favors) use of intermediaries, or go between, the value of loyalty, hospitality, “*pakikisama*” (working well with others) emotional closeness, respect for authority. Filipinos make it a point to live and work in harmony with others. While they can be competitive, working in unity with others is more important. This can be both good and bad, because sometimes Filipinos can be too understanding or tolerant even of bad work habits among their peers. What should be emphasized, however, is when Filipinos get fed up, they take action, and they also believe in pushing for remedies to bad situations.
5. **Material (MAT).** This is associated with work which enables one to gain prestige, security and economic returns. Many Filipinos are breadwinners not only for their immediate families, but for their own extended families as well. In many rural provinces of the Philippines, families that have among them members who work as OFWs (overseas Filipino workers) regardless of whether they work as domestic helpers, engineers or cultural workers are often seen as a cut above the rest. Filipinos consider having a good paying and steady employment not just a means to survive, but as a badge of honor. This is why Filipinos also make it a point to work as professionally as possible regardless of how much they make.

6. **Occupational (OCC).** This is related to the exercise of one's occupation. Subsumed in this are the following: fairness, competence, altruism, self-regulation / occupational autonomy and public service. As earlier mentioned, Filipinos have very deep reserves of patience, but in the workplace, Filipinos exert professionalism and will not tolerate slacking. They appreciate being given correct instructions and guidance, but they are also well capable of taking the initiative and exerting great creativity.
7. **Religious (REL).** This is associated with work, which enables one to exercise one's faith or with work which does not contradict one's religious convictions. Filipinos are religious. Again, this is a two-sided coin. The Philippines is the only country in the entire world where there is no divorce law, and the law on reproductive health was only passed in the last two years after decades of intense public debate. Both issues – among so many others in Philippine society – are influenced by the Roman Catholic Church. In the eyes of many western cultures, this influence of religious dogma (and religious offices) over Filipinos is a drawback, and in many instances it is because it prevents the implementation of many social measures and prevents genuine political, economic and cultural reforms to be implemented. (Flat Planet, 2014).

On the other hand, Filipinos heavily rely on their faith to carry them through immense hardship, whether personal difficulties or catastrophies brought about natural calamities or the breakdown of social infrastructure.

Work Values and Ethics Instrument. According to Boatwright and Slate (2002), there are several work Ethics scale or scale similar in nature were developed. These instruments are insufficiently distinct from one another and newer version should be made.

Survey of Work Values. The instrument on survey of work values developed by Wollack et al. (1971) was designed to reflect an index of person's general attitude toward work. It measures areas of values closely related on limited to the dimension of Protestant work Ethics.

The Protestant Ethic Scale. The Protestant Ethic scale was developed by Milton Blood (1960). The instrument focused on measuring individual difference in work values. According to Blood (1960), job satisfaction was directly related to Protestant Ethic ideals. Furham et al. (1993) reported that the Spearman Brown reliability and validity coefficient for this instrument was .70, and had both concurrent and predictive validity.

Another version of the Protestant Ethic Scale was developed by Mirels and Garrett (1971), this Protestant Ethic scale became very popular. It had 19 questions scaled on a six-point likert-type format with no neutrals. The reliability coefficients of this instrument were as follows; Spearman-Brown reliability,.67., Kuder-Richardson reliability, .79, and Crobach's alpha of .67. Furthermore, it has both concurrent and predictive validity. (Furham et.al., 1993).

Occupational Work Ethic Inventory. This instrument was developed by Gregory C. Petty (1991). It was comprised of 50 one-word descriptions relating to

work ethic, value of work, and work competencies to provide a sufficient and accurate measure of the vocational aspect of the work ethic. The instrument had been reported with sufficiently high reliabilities, with coefficient alphas ranging from .90 (Hatcher, 1995a) to .95 (Hill, 1992) (Boatwright, J.R. & Slate, J.R. (2002).

Filipino Work Values Scale. The **Filipino Work Values Scale** or FWVS, Authored by sociologist Vicentita M. Cervera, Ed.D.,RGC, (1988) is a tool that reflects Filipino culture and cultural values. It can be used to provide human resources (HR) specialists with a framework to understand the behavior of Filipinos at work. According to Anti Essays (2016) the scale is comprised of 80 items and it takes some 20 minutes to finish it. In the FWVS, value is measured in terms of the scores that the student gets in the different subscales. The value subscales were derived from a review of foreign and local literature and from a survey of work values of Metro Manila workers. The review focused on concepts, ideas, and developments important to Filipinos.

Islamic Work Ethic and Individualism. Ali developed the Islamic work Ethics and Individualism. This instrument was composed of 53 Statements or Items (46 on the Islamic work ethics and 7 on individualism). Out of 250 questionnaires sent to Arab Students attending in five major Universities in the United State, 150 questionnaires were returned. Cronbach's reliability coefficient for Islamic work ethic and individualism were 89 and 79, respectively.

Ali (1992) developed an IWE scale consisted of 17 items (short version). Example for these items include: laziness is a vice, dedication to work is a virtue, and justice and generosity in the work place are a necessary condition for the

societal welfare, etc. This short version has been applied in several Muslim countries, such as, Saudi Arabia, UAE, Kuwait, and the result was relatively high. A five-point scale is employed ranging from 1 (strongly disagree) to 5 (strongly agree). The Cronbach's alpha of this scale was 0.85.

Test Development Procedures. All tests are not created equal. The creation of a good test is not a matter of chance. It is the product of the thoughtful and sound application of established principles of Test construction (Cohen & Swerdlik, 2003). In test development, proper procedure should be followed to make sure that the desired test to be created reaches a certain level of standard that is acceptable, valid and reliable. This process of developing a test occurs in five stages.

Test Conceptualization. First is to conceive the idea for a test. Several questions should be answered in conceptualizing the idea from the test. These question are: What is the test designed to measure?, What is the objective of the test?, and Is there a need for the test?, Is there any instrument trying to measure the same dimension?, and What ways this new test that will be developed differ from other existing instruments?.

Test Construction. This stage involves focus group discussion and key informant interview, beside Reviewing Related Literature, which can be a good start in determining the dimension of what test wanted to measure. The items are then drafted based on this dimension.

Test Try-out. After test construction, the crude draft is then administered to sample test takers, it is called **Test Try Out**. The data collected from this test try out is analyzed, and it is called Item analysis;

Item Analysis. This procedure is used to sort out good Items from item need to revise or discarded. Validity and Reliability of the test is also measured in this stage.

Test Revision. After the results were analysed, the test is then revised. The new version of the draft would then be tested again to a new sample of test taker. The resulting data are again analysed, and would come up with a new draft if needed. And sometimes, it may even go back to the first stage of test conceptualization until a final form of the test will emerge.

The steps below will be used by the researcher as guide in the procedure of developing the Islamic Work Ethics Scale (IWES).

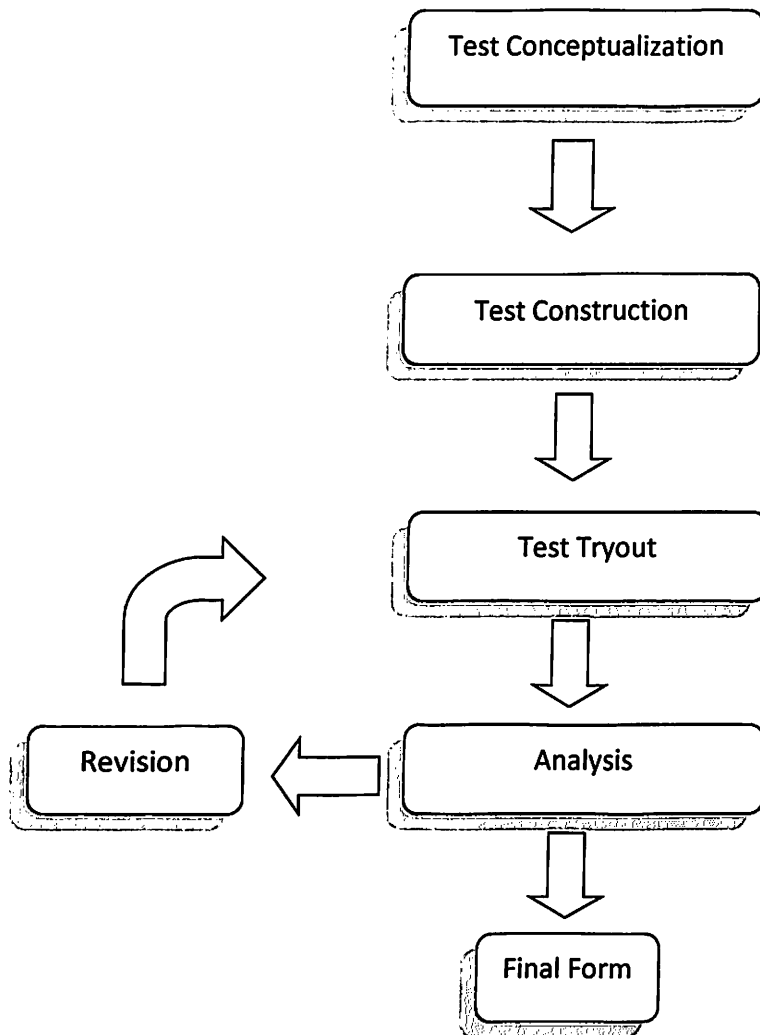


Fig. 1 Flowchart of the Construction of the IWE Scale

Validity. Validity, as applied to a test, is a judgement or estimate of how well a test measures what it purports to measure in a particular context. More specially, it is a judgement based on evidence about the appropriateness of inferences drawn from test scores. (Cohen & Swerdlik, 2010). So the process of validation is to gather and evaluate data, or evidence about the validity of the test, and it falls into three categories, First is content validity, second is criterion related

validity, and the third is construct validity. In this study, we will be using content validity to scrutinize the validity of every item of the test.

Reliability. Reliability mostly refers to dependability and consistency. In test development, it means a consistency in measurement. Much like validity, reliability of the test may also vary depending on the context and population of the test takers. In determining the reliability of the test, reliability coefficient is used as an index. We will use reliability coefficient particularly in line with measuring the test-retest reliability estimate.

Theoretical Framework

Islamic Work Ethics in Qur'an and Hadiths. IWE is an orientation towards work and approaches work as a virtue in human's lives. IWE is originally based on the Qur'an, the teachings of the Prophet who denoted that hard work caused sins to be absolved and the legacy of the four Caliphs of Islam. This study is also anchored on Normative Ethics also known as moral theory.

Islam emphasized to follow these ethical norms not only in personal and family life but also to follow in business dealings and transactions.

Ali (2005) categorized the work related sayings of Prophet Mohammad (S.A.W) as pursuing legitimate business, wealth must be earned, quality of work, wages, reliance on self, monopoly, bribery, deeds and intentions, transparency, greed, and generosity.

Conceptual Framework

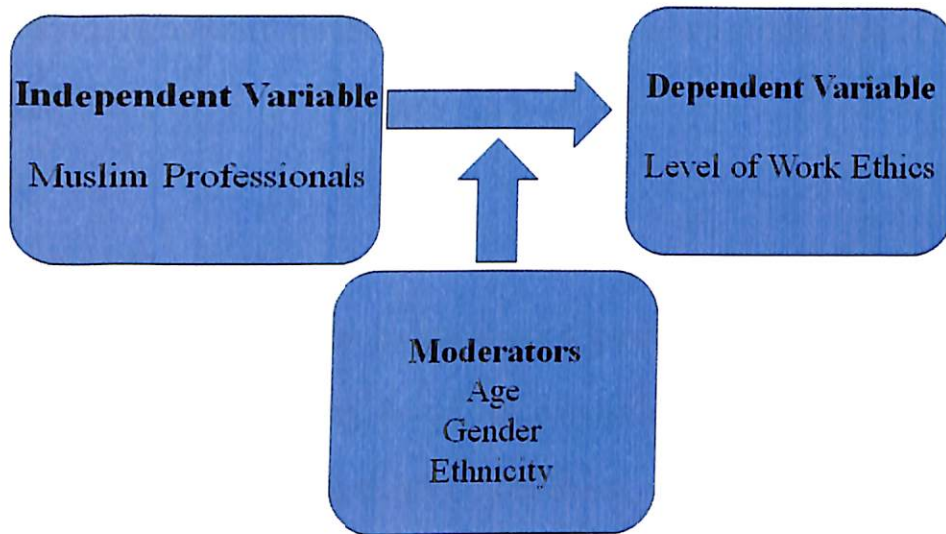


Fig. 2 Conceptual Framework of the Study

Statement of the Problem

This study purports to devise an Islamic Work Ethic Scale and survey the level of work ethics of Muslim Professionals in Davao Region. Specifically, it seeks to answer the following:

1. What is the socio-demographic profile of the participants in terms of age, gender and ethnicity?
2. What are the reliability and validity indices of the Islamic Work Ethic Scale?
3. What is the level of Islamic work ethics of Muslim professionals?
4. Is there a significant difference in work ethics across different socio-demographic profiles such as age, gender and ethnicity?

Null Hypothesis

Ho; There is no significant difference in work ethics when grouped by age, gender and ethnicity.

Significance of the Study

The development of the instrument on Islamic work ethics is the primary goal of this study responding to the demands in industrial psychology. The instrument, which was standardized in this study, is very helpful in looking into different paradigms of Islamic work ethics. Thus, this study is significant to the following stakeholders:

Muslim Professionals. This study will give a realization to the Muslim professionals on to how they should behave and carry out their profession. This investigation will help Muslim professionals in assessing their work ethics in order for them to become productive individuals.

Public and Private Institutions. This study will help the public and private institutions in employing, and eventually in planning the professional career of Muslim professionals in order for them to become effective and beneficial to the workplace. This will also aid public and private institutions in dealing with Muslim professionals from different ethnicities such as Kaagan, Tausug, Maranao, Maguindanao, Yakan, Iranun, Sama, and even Muslim converts.

Practitioner in Industrial Setting. The developed instrument will serve as a reference for future studies and they may enhance this to suit to a particular

group of professionals. This is an additional input to better understand Muslim professionals.

Human Resource Practitioners. The results will shed light on how to address and respond to the recruitment of Muslim professionals. The results will clear out all biases against Muslim professionals in the work place that will eventually lead to a harmonious atmosphere. Moreover, this paper will give guidelines on the Islamic Work Ethics of Muslim professionals.

Students. This investigation will enlighten the minds of the students as to what are the Islamic work ethics of Muslim professionals in Davao Region. As the students become aware, they can conduct similar studies in the future.

Researchers. The developed Islamic Work Ethic Scale in this study can be utilized by other researchers to other groups of Muslim professionals. This paper is also a benchmark to explore other dimensions of Islamic work ethics.

Definition of Terms

Muslim Professionals pertains to Muslims ages 18 and above, who finished undergraduate degree and/ or who had pursued graduate courses and are already working in public and private Institutions, into private practice, or running their own business.

Work Ethics Scale refers to the developed instrument based on the responses of Muslim professionals in Davao Region.

Scope and Delimitation of the Study

This is a survey of 298 Muslim professionals in Davao Region using a researcher-made instrument with five dimensions: Effectiveness/Efficiency, Sincerity, Just/Fairness, Honesty, and Trustworthiness. This was done in Davao Region that started in April and ended in October 2015.