THE EFFECT OF ORGANIZATIONAL CULTURE AND ISLAMIC WORK ETHIC ON PERMANENT LECTURERS' JOB SATISFACTION, ORGANIZATIONAL COMMITMENT AND WORK PERFORMANCE AT PRIVATE ISLAMIC UNIVERSITIES IN THE CITY OF MEDAN

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Abstract : *The present study seeks to provide an empirical elaboration on the effects of organizational culture and Islamic work ethic on permanent lecturers' job satisfaction, organizational commitment and work performance (a survey at private Islamic Universities in the City of Medan). The population in the present study are all permanent lecturers at Private Universities under Yayasan Islam (an Islamic Organization) totalling 485 lecturers with respective functional titles of Instructor, Assistant Professor, Associate Professor. Slovin's formula was adopted in order to determine the number of samples and it generated a total of 219 people. The findings of the study indicated that organizational culture and Islamic work ethic directly impacts on permanent lecturers' job satisfaction, organizational commitment among lecturers and their performance, job satisfaction has an effect on organizational commitment among lecturers, job satisfaction has an effect on lecturers' performance, organizational commitment among lecturers has an effect on lecturers' performance, organizational commitment among lecturers together with Islamic work ethic have effects on organizational commitment among lecturers through lecturers' job satisfaction, organizational commitment among lecturers and Islamic work ethic have positive and significant effects on lecturers' performance through lecturer's job satisfaction, organizational culture and Islamic work ethic have positive and significant effects on lecturers' performance through organizational commitment among lecturers and job satisfaction has a positive and significant effect on lecturers' performance through organizational commitment among lecturers.*

1. INTRODUCTION

Lecturers' performance in a higher education institution is under the influence of lecturers' job satisfaction and organizational commitment among lecturers, organizational culture and Islamic work ethic. Arcaro (2005) argues that the success of a higher education institution is determined by the role of the lecturer in carrying out teaching and learning process, wherein he must have a psychological ties with the organization and his jobs. The ties between faculty members with the organization and their jobs is called an organizational commitment. To a lecturer, work and organizational commitment can be proven by the magnitude of involvement among lecturers in their profession. High level of commitment is reflected by high level of presence among lecturers, being active and committed to the organization where

they work. Lack of organizational commitment among lecturers can be seen from the level of *turn over* (resignation) over time. Quite a number of lecturers resigned for a number of reasons; they feel they don't earn enough, don't fit in with the workplace atmosphere, failed to build harmonious relationship with their colleagues, and there has been no chance of developing their own potentials. A Lecturer's organizational commitment provides a direct implication to a number of *outcomes* of an organization. A lecturer's organizational commitment is a phenomenon that can bring about various changes in an organization. Hawkins (1999) suggests that employees' attitude towards an organization where they work in denotes a commitment. This notion is also explicitly stated by Kreiner and Kinicki (2003) who claims that an *organizational commitment* forms an individual attitude in identifying himself with the

organizational goal in which they work.

Performance and organizational commitment among lecturers is under the influence of job satisfaction. This is in line with the notion of Reyes & Shin (1995) who stated that lecturer's job satisfaction is key factor in lecturers' commitment and is related to lecturer's retention. Whiteford (1990) identifies several indicators of lecturer's satisfaction towards his job and a sense of success, including positive relationship with colleagues, satisfactory working conditions and prestige and self esteem with regard to the teaching process (Jiang Na, *et.al*, 2011). The research undertaken by Ghazi, *et.al*, (2010) revealed that the lecturers will feel satisfied with variation of work, creativity, moral values, valued compensation, the work itself, teamwork, responsibility, *ability utilization*, authority, activities, social status, warranty work, achievements and interaction with students. Typically, every organization has a different organizational culture. In general, organizational culture is discovered or created by the founder of the organization or the organization's *top management* who initially established or pioneered the organization. The philosophy or strategy created by the founders then became the instructions and guidelines for their subordinates in carrying out the tasks. Higher education institutions which take an organizational culture into account shall be able to improve its staff's performance (Ferdinand, 2012). In order to improve the performance, commitment and job satisfaction of lecturers, a good work ethic is indispensable. As put forward by Raharjo (2001), who states that work ethic is dominant in the success of a person's maximum work, in the sense that awareness or cultural values held by man is highly determining. Thus, in an economic development, work ethics is the factor that determines the steps of man's behavior.

2. THEORETICAL BACKGROUND

2.1. Definition of Performance

Performance is defined by many scholars differently, however, principally performance directs an individual to a process of achieving the results of the work. Kamars (1994) stated that "kinerja" is the translation of the word "*performance*" which means the willingness and ability to do the work. Wibowo (2007) suggests that performance can be viewed as a process and the results of the work that has a strong relationship with the strategic goals of the organization, consumer satisfaction and provides contribution to the economy. Sedarmayanti (2004) stated that performance is the result of works achievable by a person or a group of people in an

organization in accordance with the authority and responsibility of each person in an attempt to achieve organizational goal on a legal basis under moral and ethics codes. As such, the above scholarly definitions lead to the conclusion that performance is as a process of achieving certain results. External Factors are the factors that affect an individual's performance stemming from environmental aspects such as behavior, attitudes and co-workers' attitudes, attitudes between subordinates and superiors and organizational climates.

2.2. Organizational Commitment

Organizational commitment is defined in two different ways, *first* is proposed by Mowday, Porter, and Steers, 1982; Porter, Steers, Mowday, and Boulian (1974) and the second is proposed by Becker (1960). According to the Porter, et al (1974), a commitment is a strong awareness and involvement of an individual in a certain organization. On the other hand, Becker (1960) elucidates commitment as a tendency to be bound in the line of consistent activities as it is regarded that there is an implementing fee for other activities (resignation) (in Sowmya and Panchanatham, 2011). Griffin (2005) stated that an organizational commitment is an attitude that reflects the extent to which an individual recognizes and is bound to his organization. O'Reilly (in Coetzee, 2005) suggests that a commitment is a psychologically ties between an individual and his organization and is reflected by the degree of where the individual internalizes or adopts the characteristics or perspectives of his organization..

2.3. Job Satisfaction

Job satisfaction can be identified by getting to know the term and the definition of it. Spector in Blankenship (2010), defines job satisfaction as "how people feel about their work and different aspects of their work." He further added that job satisfaction is how far people like (satisfied) or dislike (dissatisfied) with their work. Griffin (2005) stated that job satisfaction is the level of enjoyment a person has as a result of their work. Mobey and Locke (in Latif et.al (2011) maintain that job satisfaction and dissatisfaction is a function of the relationship between what is expected and obtained from the work of a person and how important the value of an attribute. Kreitner and Kinicki (2003) argue that job satisfaction is the tendency of emotions towards jobs. The tendency of the emotions hereby is defined by Davis and Newstrom (2001) as emotions of like or dislike toward the work. Robbins and Timothy (2008) believe that job satisfaction is a positive feeling about

an individual's work as a the result of the evaluation of his characteristics. Gibson,

2.4. Organizational culture

An organizational culture is a common perception held by members of the organization. Culture is the norms and values which directs the behavior of the members of the organization (Luthans, 1998). Each person should behave in accordance with the prevailing culture accepted in his neighborhood. McKenna and Beech (2000) suggest that an organizational culture is a set of values accepted as right, which helps an individual in the organization to understand which the actions are acceptable and which actions are unacceptable. David (2004) claims that an organizational culture is the patterns of behavior developed by an organization which the members learn when facing the problems of external adaptation and internal integration, proven to be applicable for new members as a way to realize, think and feel. According to Sule and Saefullah (2005), an organizational culture is the values and norms embraced and run by an organization associated with the environment in which the organization runs its activities. In the meantime, Robbins (2001) defines organizational culture as : "A system of shared meaning held by the members that distinguishes the organization with other organizations.

2.5. Islamic Work Ethic

According to Mahmud (1995), an Islamic work ethic in essence is the manifestation of the values that form special characteristics pattern of Islamic work ethics. As part of the morals, two aspects should be involved, first is relationship between human with God Almighty the Creator (*mu'amalah ma'al khaliq*) and second is the relationship between the man and living things (*mu'amalah ma'al khalq*). The former requires the ethics of tawhid (oneness to God) and shows much respect for God in the workplace. Thus, all forms of shirk behavior, actions and words that directly or indirectly demean or blaspheme God can be categorized as opposing Islamic work ethic. Here, sincere attitude should be stressed in the face of destiny. The latter requires proportional attitudes and behavior that stem from the spirit of obedience to work-related divine norms. Triwuyono (2000) asserted that an Islamic work ethic is expressed in the form of shariah, which are derived from the *Qur'an*, the *sunnah* (identical with *Hadiths*), *ijma* and *Qiyas*.

3. RESEARCH METHOD

The population of this research is all permanent lecturers at Private Universities under Yayasan Islam (an Islamic Organization) totalling 425 permanent lecturers with respective functional titles of Instructor, Assistant Professor, Associate Professor and have the following characteristics : (1) employment period of over 1 year, (2) domiciled in Medan and (3) has performed the Three Pillars of Higher Education. The sample in the present study was collected by utilizing *proportional random sampling*. The use of *proportional random sampling* was resorted because the participants in the population is considered homogeneous and the sampling on the participants was conducted randomly without taking into account the position of each participant (Sugiyono 2006). We undertook 2 (two) Private Islamic Universities in the City of Medan as the object of the study with different number of permanent lecturers at each University, hence, the samples of participants were taken proportionally based on the number of existing lecturer at each University. The data was collected by distributing questionnaires with five Likert Scales in order to generate respondents' answers on the variables of organizational culture, Islamic work ethic, job satisfaction, organizational commitment and lecturers' performance. The data in the present study will be analyzed using descriptive analysis and *path analysis*. SPSS program was used to analyze the data.

4. RESULTS

1. Path Analysis Model for Substructure I

The hypothesis maintains that organizational culture (X_1) and Islamic work ethic (X_2) have positive and significant effect on permanent lecturer's job satisfaction (Y_1) at Private Islamic Universities in the City of Medan. The equation for path analysis for substructure I equation is as follows:

$$Y_1 = 0,485 Y_1X_1 + 0,339 Y_1X_2 + \varepsilon_1$$

The value of *Adjusted R Square* obtained is of 0,585 or 58,50% , thus indicated that the variable of organizational culture and Islamic work ethic on job satisfaction variable is at 58.5%, while the remaining of 41,5% is influenced by other variables beyond this study scope.

2. Hypothesis Testing of Probability Value (*P-Value*) Substructure I

- a. The significant value of organizational culture is $0,000 < \alpha 0.05$, the variable of organizational culture has positive and significant effect on job satisfaction, thus the hypothesis is accepted.

- b. The significant value of Islamic work ethic is $0,000 < \alpha 0.05$, where the variable of Islamic work ethic has positive and significant effect on job satisfaction, thus the hypothesis is accepted.

3. Path Analysis Model for Substructure II

The hypothesis maintains that organizational culture (X_1), Islamic work ethic (X_2), and job satisfaction (Y_1) have positive and significant effect on the organizational commitment (Y_2) among permanent lecturers at Private Islamic Universities in the City of Medan. The equation for path analysis to test the hypothesis is as follows:

$$Y_2 = 0,307 Y_2X_1 + 0,433 Y_2X_2 + 0,238 Y_2Y_1 + \varepsilon_2$$

The value of *R Square* obtained is of 0,780 or 78% which thus indicated that the variable of organizational culture, Islamic work ethic and job satisfaction in elaborating the variation that occurs in organizational commitment is 78%, while the remaining 22% is influenced by other variables beyond this study scope.

4. Hypothesis testing for Probability Value (*P-Value*) of Substructure II

- a. The significant value to organizational culture is $0,000 < \alpha 0.05$, where the variable of organizational culture has a positive and significant effect on organizational commitment, thus the hypothesis is accepted.
- b. The significant value of Islamic work ethic is $0,000 < \alpha 0.05$, the variable of Islamic work ethic has positive and significant effect on the organizational commitment, thus the hypothesis is accepted.

The significant value to job satisfaction is $0,000 < \alpha 0.05$, where the variable of job satisfaction has positive and significant effect on organizational commitment, thus the hypothesis is accepted.

5. Path Analysis Model for Substructure III

The path analysis for hypothesis in the present study is as follows:

$$Y_3 = 0,283 Y_3X_1 + 0,194 Y_3X_2 + 0,169 Y_3Y_1 + 0,248 Y_3Y_2 + \varepsilon_2$$

The value of *R Square* obtained is 0,651 or 65,10%, which thus indicated that the variables of organizational culture, Islamic work ethic, job satisfaction and organizational commitment in explaining the variation that occurs on the lecturer's performance is at 65,10%, while the remaining 34,90% is influenced by other variables beyond the scope of this study.

6. Hypothesis testing for Probability Value (*P-Value*) of Substructure III

- a. The significant value to organizational culture is $0.001 < \alpha 0.05$, where the variable of organizational culture has positive and significant effect on lecturers' performance, making the hypothesis is thus accepted.
- b. The significant value for Islamic work ethic is $0,025 < \alpha 0.05$, where the variable of Islamic work ethic has positive and significant effect on lecturers' performance, making the hypothesis is thus accepted.
- c. The significant value for job satisfaction is $0,032 < \alpha 0.05$, where the variable of job satisfaction has positive and significant effect on the lecturer's performance, making the hypothesis is accepted.
- d. The significant value for organizational commitment is $0.016 < \alpha 0.05$, where the variable organizational commitment has positive and significant effect on lecturers' performance, making the hypothesis is thus accepted.

Structural Model Test

1. Direct Effect

To calculate the direct effect, the following formula was used:

$$Y_1 = 0,485 Y_1X_1 + 0,339 Y_1X_2 + \varepsilon_1$$

$$Y_2 = 0,307 Y_2X_1 + 0,433 Y_2X_2 + 0,238 Y_2Y_1 + \varepsilon_2$$

$$Y_3 = 0,283 Y_3X_1 + 0,194 Y_3X_2 + 0,169 Y_3Y_1 + 0,248 Y_3Y_2 + \varepsilon_2$$

- a. The effect of organizational culture variable on job satisfaction X_1 on $Y_1 = 0,485$
- b. the effect of Islamic work ethic variable on job satisfaction X_2 on $Y_1 = 0,339$
- c. The effect of organizational culture variable on organizational commitment X_1 on $Y_2 = 0,307$
- d. The effect of Islamic work ethic variable on organizational commitment X_2 on $Y_3 = 0,433$.
- e. The effect of job satisfaction variable on organizational commitment Y_1 on $Y_2 = 0,238$
- f. The effect of organizational culture variable on lecturers' performance X_2 on $Y_3 = 0,283$
- g. The effect of Islamic work ethic variable on lecturers' performance X_1 on $Y_3 = 0,194$
- h. The effect of job satisfaction variable on lecturers' performance Y_1 on $Y_3 = 0,169$
- i. The effect of organizational commitment variable on lecturers' performance Y_2 on $Y_3 = 0,248$

2. Indirect Effect

To calculate the Indirect Effect, the following formula is used :

- a. The effect of organizational culture on job satisfaction and organizational commitment among lecturers : X_1 through Y_1 on $Y_2 = 0,485 \times 0,238 = 0,1154$
- b. The effect of Islamic work ethic on job satisfaction and organizational commitment among lecturers : X_2 through Y_1 on $Y_2 = 0,339 \times 0,238 = 0,08068$
- c. The effect of organizational culture on job satisfaction and lecturers' performance : X_1 through Y_1 on $Y_3 = 0,485 \times 0,169 = 0,08197$
- d. The effect of Islamic work ethic on job satisfaction and lecturers' performance: X_2 through Y_1 on $Y_3 = 0,339 \times 0,169 = 0,05729$
- e. The effect of organizational culture on organizational commitment and performance among lecturers : X_1 through Y_2 on $Y_3 = 0,307 \times 0,248 = 0,07614$
- f. The effect of Islamic work ethic on organizational commitment and lecturers' performance : X_2 through Y_2 on $Y_3 = 0,433 \times 0,248 = 0,10738$
- g. The effect of job satisfaction on organizational commitment and lecturers' performance : Y_1 through Y_2 on $Y_3 = 0,238 \times 0,248 = 0,05902$

3. Total Effect

To calculate the total effect, the following formula is used :

- a. The effect of organizational culture on job satisfaction and organizational commitment among lecturers : X_1 through Y_1 on $Y_2 = 0,485 + 0,238 = 0,723$
- b. The effect of Islamic work ethic on job satisfaction and organizational commitment among lecturers : X_2 through Y_1 on $Y_2 = 0,339 + 0,238 = 0,577$
- c. The effect of organizational culture on organizational commitment and performance among lecturers: X_1 through Y_2 on $Y_3 = 0,485 + 0,248 = 0,733$
- d. The effect of Islamic work ethic on organizational commitment and lecturers' performance : X_2 through Y_2 on $Y_3 = 0,339 + 0,248 = 0,587$
- e. The effect of job satisfaction on organizational commitment and lecturers' performance: Y_1 through Y_2 on $Y_3 = 0,238 + 0,248 = 0,486$

DISCUSSIONS

1. The direct effect of organizational culture on job satisfaction

The first hypothesis statement maintains that organizational culture variable has positive and

significant effect on job satisfaction variable. The magnitude of the direct effect of organizational culture on job satisfaction is of 0,485. The significant value to organizational culture is $0,000 < \alpha 0.05$, thus the hypothesis is accepted. Thus, it can be concluded that organizational culture provides positive and significant effect on job satisfaction, which means that the better the organizational culture, the more positive effect it gives on job satisfaction among Private Islamic university lecturers in the City of Medan.

2. The direct effect of Islamic Work Ethic on Job Satisfaction

The second hypothesis is that Islamic work ethic has a direct, positive and significant effect on job satisfaction. The magnitude of the indirect effect of Islamic Work Ethic on Job Satisfaction is 0,293. Significant value for Islamic work ethic is $0,000 < \alpha 0.05$, thus the hypothesis is accepted.

3. The Direct Effect of Organizational Culture on Organizational Commitment.

The third hypothesis is that the organizational culture has direct, positive and significant effect on organizational commitment among lecturers. The magnitude of direct effect of organizational culture on organizational commitment is 0,307. The significant value for organizational culture is $0,000 < \alpha 0.05$, making the hypothesis is thus accepted.

4. The Direct Effect of Islamic Work Ethic on Organizational Commitment

The fourth hypothesis states that Islamic work ethic has a direct, positive and significant effect on organizational commitment. Directly, Islamic work ethic has positive and significant effect on organizational commitment. The magnitude of direct effect of Islamic work ethic on organizational commitment is of 0,433. Significant value for Islamic work ethic is $0,000 < \alpha 0.05$, thus the hypothesis is accepted. It is believed that work done on high level of work ethic will produce high commitment and grateful for anything completed.

5. The Direct Effect of Organizational Culture on Lecturers' Performance

The fifth hypothesis states that the variable of organizational culture has a direct, positive and significant effect on organizational commitment. The magnitude of direct effect of organizational culture on organizational commitment among lecturers is 0,283. Significant value to organizational culture is $0.00 < \alpha 0.05$, thus the hypothesis is accepted.

6. The direct effect of Islamic Work Ethic on Lecturers' performance

The sixth hypothesis maintains that the variable of Islamic work ethic has a direct, positive

and significant effect on organizational commitment. Directly, Islamic work ethic has positive and significant effect on organizational commitment. The magnitude of Islamic work ethic on organizational commitment is 0,194 with significant value for the product of $0,025 < \alpha 0.05$, the hypothesis is thus accepted.

7. The Direct Effect of Job Satisfaction on Organizational Commitment

The seventh hypothesis maintains that the variable of job satisfaction has a direct, positive and significant effect on organizational commitment. The magnitude of direct effect of job satisfaction on organizational commitment is of 0,238. Significant value for work performance is $0,000 < \alpha 0.05$, thus the hypothesis is accepted. Employees' commitment to the organization can be influenced by external factors and internal factors. One of the external factors that determine organizational commitment is organizational culture.

8. The direct effect of job satisfaction directly on Lecturers' performance

The eighth hypothesis maintains that the variable of job satisfaction has a direct, positive and significant effect on lecturers' performance. Job satisfaction has a direct, positive and significant effect on lecturers' performance. The magnitude of the effect of job satisfaction on lecturers' performance is 0,169 with significant value for job satisfaction of $0,032 < \alpha 0.05$, thus the hypothesis is accepted. Job satisfaction has been extensively examined during the last four decades in the researches of organizations. (Currian, 1999, in Daulatram, 2003).

9. The Direct Effect of Organizational Commitment on Lecturers' Performance

The ninth hypothesis maintains that the variable of job satisfaction has a direct, positive and significant effect on organizational commitment. The magnitude of the direct effect of job satisfaction on organizational commitment is of 0,248. The significant value for the product is $0.016 < \alpha 0.05$, thus the hypothesis is accepted.

10. The Indirect Effect of Organizational Culture on Organizational Commitment through Job Satisfaction

The tenth hypothesis maintains that the variable of organizational culture indirectly has a positive and significant effect on organizational commitment through job satisfaction. Indirectly, organizational culture has positive and significant effect on organizational commitment through job satisfaction. The magnitude of indirect effect on

organizational culture on organizational commitment through job satisfaction is 0,0515. The significant value for organizational culture is $0,000 < \alpha 0.05$, thus the hypothesis is accepted.

11. The Indirect Effect Of Islamic Work Ethic on Organizational Commitment Through Job Satisfaction

The eleventh hypothesis maintains that the variable of Islamic work ethic indirectly has positive and significant effect on organizational commitment through job satisfaction. Indirectly Islamic work ethic has a positive and significant effect on the organizational commitment through job satisfaction. The magnitude of the indirect effect of Islamic work ethic on organizational commitment through job satisfaction is 0,1154. The significant value for Islamic work ethic is $0,000 < \alpha 0.05$, thus the hypothesis is accepted. The results of research conducted by Hayatai (2012) on Islamic work ethic and its relation with the intrinsic motivation, job satisfaction, organizational commitment and performance, revealed that, Islamic work ethic gives magnitude effect on intrinsic motivation and organizational commitment, compared to it influence on job satisfaction and performance.

12. The Indirect Effect of Organizational Culture on Lecturers' Performance Through Job Satisfaction

The twelfth hypothesis maintains that the variable of organizational culture indirectly has positive and significant effect on lecturers' performance through job satisfaction. Indirectly, organizational culture has positive and significant effect on lecturers' performance through job satisfaction. The magnitude of indirect effect of organizational culture on lecturers' performance through job satisfaction is 0,08068. Significant value for organizational culture is $0.001 < \alpha 0.05$, thus the hypothesis is accepted. The study leads to the results that organizational culture has a significant effect on organizational commitment.

13. The Indirect Effect of Islamic Work Ethic on Lecturers' Performance Through Job Satisfaction

The thirteenth hypothesis maintains that the variable of Islamic work ethic has positive and significant effect on lecturers performance through job satisfaction. Indirectly, Islamic work ethic has positive and significant effect on lecturers' performance through job satisfaction. The magnitude of the indirect effect of Islamic work ethic on lecturers' performance through job satisfaction is 0,08197. The Significant value for Islamic work ethic is $0,025 < \alpha 0.05$, thus the hypothesis is accepted.

Ali in Yousef (1989) stated that the value of work within Islamic work ethic is obtained from the intention of that work. In this case, it should be emphasized that justice and generosity in the workplace is an important condition to the welfare of employees in addition to decent pay they receive.

14. The Indirect Effect of Organizational Culture on Lecturers' Performance Through Organizational Commitment

The fourteenth hypothesis states that the variable of organizational culture indirectly has positive and significant effect on lecturers' performance through organizational commitment. Organizational culture has an indirect, positive and significant effect on lecturers' performance through organizational commitment. The magnitude of the indirect effect of organizational culture on lecturers' performance through organizational commitment is 0,05729. Significant value for organizational culture is $0.032 < \alpha 0.05$, thus the hypothesis is accepted.

15. The Indirect Effect of Islamic Work Ethic on Lecturers' Performance through Organizational Commitment

The fifteenth hypothesis maintains that the variable of Islamic work ethic has an indirect, positive and significant effect on lecturers' performance through organizational commitment. Islamic work ethic has an indirect, positive and significant effect on lecturers' performance through organizational commitment. The magnitude of the indirect effect of Islamic work ethic on lecturers' performance through organizational commitment is 0,07614. Significant value for Islamic work ethic is $0.016 < \alpha 0.05$, thus the hypothesis is accepted.

16. The Indirect Effect of Job Satisfaction on Lecturers' Performance through Organizational Commitment

The sixteenth hypothesis maintains that the variable of job satisfaction have an indirect, positive and significant effect on lecturers' performance through organizational commitment. Job satisfaction has an indirect, positive and significant effect on lecturers' performance through organizational commitment. The magnitude of the indirect effect of job satisfaction on lecturers' performance through organizational commitment is 0,05902. Significant value for job satisfaction is $0,000 < \alpha 0.05$, thus the hypothesis is accepted.

5. CONCLUSIONS

The results further demonstrate that organizational culture has a direct effect on job satisfaction among lecturers, Islamic work ethic has a direct effect on lecturers' job satisfaction,

organizational culture directly affects organizational commitment among lecturers, Islamic work ethic directly affects organizational commitment among lecturers, organizational culture directly affects lecturer's performance, Islamic work ethic directly affects lecturer's performance, job satisfaction affect organizational commitment among lecturers, job satisfaction affect lecturer's performance, organizational commitment affects lecturer's performance, organizational culture affects organizational commitment among lecturers through job satisfaction among lecturers, Islamic work ethic has positive and significant effect on organizational commitment among lecturers through lecturer's job satisfaction, organizational culture has a positive and significant effect on lecturers performance through lecturer's job satisfaction, Islamic work ethic has a positive and significant on lecturer's performance through lecturer's job satisfaction, organizational culture has a positive and significant effect on lecturer's performance through organizational commitment among lecturers, Islamic work ethic has a positive and significant effect on lecturer's performance through organizational commitment among lecturers and last but not least, job satisfaction has a positive and significant effect on lecturer's performance through organizational commitment among lecturers.

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