

THE EFFECT OF ISLAMIC WORK ETHIC AND CULTURE TO ENHANCE PRODUCTIVITY OF BATIK WORKER DURING PANDEMIC COVID-19

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Abstract: This study aims to analyze the influence of Islamic work ethic and Islamic work culture to enhance the productivity of batik workers during the COVID 19 pandemic. This research used a quantitative approach. The population in this study was 955 workers. The samples were selected using purposive and accidental sampling techniques. Determination of sample size in this research using the Slovin formula with a margin error of 5 %. Data collection was done through survey techniques. A total of 282 respondents have answered the questionnaire using Google Forms through WhatsApp. Google forms were chosen because of direct contact restrictions. The score determination on the questionnaire used the Likert scale. The research data was analyzed using multiple linear analysis techniques. The collected data was processed using SPSS software version 21. This study found that Islamic work ethic (X₁) does not affect the productivity of batik workers (Y). Islamic work culture (X₂) affected the productivity of batik workers (Y). Islamic work ethic (X₁) and Islamic work culture (X₂) simultaneously to the productivity of batik workers (Y). This study mentioned that during the COVID 19 pandemic the Islamic work ethic and Islamic work culture of batik workers played a small role in work productivity.

Keywords: Islamic work ethic; Islamic work culture; productivity; batik industry.

Abstrak: Penelitian ini bertujuan untuk menganalisis pengaruh etos kerja Islam dan budaya kerja Islam untuk meningkatkan produktivitas pekerja batik selama pandemi COVID-19. Penelitian ini menggunakan pendekatan kuantitatif. Populasi dalam penelitian ini adalah 955 pekerja. Sampel dipilih menggunakan teknik purposive dan accidental sampling. Penentuan ukuran sampel dalam penelitian ini menggunakan rumus Slovin dengan margin error 5%. Pengumpulan data dilakukan melalui teknik survei. Sebanyak 282 responden telah menjawab kuesioner menggunakan google form melalui WhatsApp. Formulir google dipilih karena pembatasan kontak langsung. Penentuan skor pada kuesioner menggunakan skala Likert. Data penelitian dianalisis menggunakan beberapa teknik analisis linier. Data yang dikumpulkan diproses menggunakan perangkat lunak SPSS versi 21. Studi ini menemukan bahwa etos kerja Islam (X₁) tidak mempengaruhi produktivitas pekerja batik (Y). Budaya kerja Islam (X₂) mempengaruhi produktivitas pekerja batik (Y). Etos kerja Islam (X₁) dan budaya kerja Islam (X₂) sekaligus produktivitas pekerja batik (Y). Studi ini menyebutkan bahwa selama pandemi COVID-19 etos kerja Islam dan budaya kerja Islam pekerja batik memainkan peran kecil dalam produktivitas kerja.

Kata kunci: etos kerja Islami; budaya kerja Islam; produktivitas; industri batik.

Introduction

Pandemic COVID 19 makes someone desperate, stressed and unproductive, uncreative. The covid-19 pandemic that has been going on since the beginning of 2020 has had an impact on changing social life order as well as declining economic performance in all countries in the world.¹ Global changes due to pandemics create

uncertainty for the business world.² Uncertainty is an environmental variable that affects the business or the economy as a whole.³ This fact

Global Crisis: A Study of China Firms' Response to COVID-19," *Journal of Business Research*, vol. 116, no. May (2020), pp. 214–220, <https://doi.org/10.1016/j.jbusres.2020.05.029>.

² John Hiscott et al., "The Global Impact of the Coronavirus Pandemic," *Cytokine and Growth Factor Reviews*, vol. 53, no. May (2020), pp. 1–9, <https://doi.org/10.1016/j.cytogfr.2020.05.010>.

³ Piyush Sharma et al., "Managing Uncertainty during a Global Pandemic: An International Business Perspective," *Journal*

¹ Yonggui Wang et al., "Marketing Innovations during a

is happening in many countries.⁴ The COVID 19 pandemic situation causes people to experience stress due to a lot of pressure from both the health, education, and economic sectors. SMEs and workers are required to be able to adapt to pandemic situations that cause stress and harm business productivity.⁵ Indonesia experienced a decrease in economic performance since the first quarter of 2020, reflected by the pace of economic growth in the first quarter of 2020 which only reached 2.97 percent (y-o-y). Economic decline again decreased significantly in the second quarter of 2020 which grew minus 5.32 percent (y-o-y).⁶

Despair, fear of death and the end of humanity, loneliness, and isolation at home, sadness, and anxiety for the next day and the future of our loved ones are reasons for psychological disorders to create the culture and social conflict.⁷ A person's character, culture, socioeconomic components, and stressful mental state have a very strong relationship.⁸ A person's cultural values are determined by micro- and internal characteristics such as age, gender, education, religion, socio-economic experiences, and external macro statuses and characteristics such as environment, wealth, and freedom.⁹ Environment and habits

of interacting with relationships affect one's productivity and well-being in the workplace.¹⁰

The business sector shows different facts, the majority of businesses are still operating as usual (58.95%), operating even exceeding capacity before COVID 19 (0.49), operating with reduced capacity (24.31%), operating with work from home for all workers (2.05%), operating with work from home for some workers (5.45%), and only (8.76 %) cease operations.¹¹ The changes caused by the COVID 19 pandemic are driving research trends from across countries to investigate the facts of social and economic changes.¹²

Research on culture in economic performance is feasible because culture is the root of economic performance.¹³ Culture also affects workers' performance. The culture within the company generates integrity and trust on both a personal and organizational level.¹⁴ Trust in work forms an optimistic and strategic way of thinking and behaving. Sudden business changes make entrepreneurs have to change business strategy and product direction. The enactment of rules to reduce outdoor activities and work at home significantly changes the behavior of consumers and manufacturers.¹⁵ During COVID 19 pandemic,

of *Business Research*, vol. 116, no. May (2020), pp. 188–192, <https://doi.org/10.1016/j.jbusres.2020.05.026>.

⁴ Fei Hao, Qu Xiao, and Kaye Chon, "COVID-19 and China's Hotel Industry: Impacts, a Disaster Management Framework, and Post-Pandemic Agenda," *International Journal of Hospitality Management* 90, no. July (2020), p. 102636, <https://doi.org/10.1016/j.ijhm.2020.102636>; Ain Umaira Md Shah et al., "COVID-19 Outbreak in Malaysia: Actions Taken by the Malaysian Government," *International Journal of Infectious Diseases*, vol. 97 (2020), pp. 108–116; Mashura Shammi et al., "COVID-19 Pandemic, Socioeconomic Crisis and Human Stress in Resource-Limited Settings: A Case from Bangladesh," *Heliyon*, vol. 6, no. 5 (2020); Wang et al., "Marketing Innovations during a Global Crisis: A Study of China Firms' Response to COVID-19."

⁵ Florence Crick et al., "How Do African SMEs Respond to Climate Risks? Evidence from Kenya and Senegal," *World Development*, vol. 108 (2018), pp. 157–168, <https://doi.org/10.1016/j.worlddev.2018.03.015>.

⁶ Badan Pusat Statistik, *Analisis Hasil Survei Dampak Covid-19 Terhadap Pelaku Usaha* (BPS RI, 2020).

⁷ Hiscott et al., "The Global Impact of the Coronavirus Pandemic."

⁸ Shammi et al., "COVID-19 Pandemic, Socioeconomic Crisis and Human Stress in Resource-Limited Settings: A Case from Bangladesh."

⁹ Piers Steel and Vasyil Taras, "Culture as a Consequence: A Multi-Level Multivariate Meta-Analysis of the Effects of Individual and Country Characteristics on Work-Related Cultural Values,"

Journal of International Management, vol. 16, no. 3 (2010), pp. 211–233, <http://dx.doi.org/10.1016/j.intman.2010.06.002>.

¹⁰ Annu Haapakangas et al., "Self-Rated Productivity and Employee Well-Being in Activity-Based Offices: The Role of Environmental Perceptions and Workspace Use," *Building and Environment*, vol. 145, no. August (2018), pp. 115–124, <https://doi.org/10.1016/j.buildenv.2018.09.017>; Amy Isham, Simon Mair, and Tim Jackson, "Worker Wellbeing and Productivity in Advanced Economies: Re-Examining the Link," *Ecological Economics*, vol. 184, no. February (2021), p. 106989, <https://doi.org/10.1016/j.ecolecon.2021.106989>.

¹¹ Badan Pusat Statistik, *Analisis Hasil Survei Dampak Covid-19 Terhadap Pelaku Usaha*.

¹² Surabhi Verma and Anders Gustafsson, "Investigating the Emerging COVID-19 Research Trends in the Field of Business and Management: A Bibliometric Analysis Approach," *Journal of Business Research*, vol. 118, no. July (2020), pp. 253–261, <https://doi.org/10.1016/j.jbusres.2020.06.057>.

¹³ Steel and Taras, "Culture as a Consequence: A Multi-Level Multivariate Meta-Analysis of the Effects of Individual and Country Characteristics on Work-Related Cultural Values."

¹⁴ Ashley Braganza et al., "Productive Employment and Decent Work: The Impact of AI Adoption on Psychological Contracts, Job Engagement and Employee Trust," *Journal of Business Research*, no. August 2019 (2020), pp. 0–1, <https://doi.org/10.1016/j.jbusres.2020.08.018>.

¹⁵ Wang et al., "Marketing Innovations during a Global Crisis: A Study of China Firms' Response to COVID-19."

entrepreneurs' and worker's mental health change fundamentally more adaptive to external problems. This change occurs in both large and medium-sized enterprises.¹⁶

The productivity of batik workers in the pandemic period in this research was influenced by Islamic work ethic and Islamic work culture, each of which had indicators. Islamic work ethic has indicators *Al-Shalah* is to work as worship to Allah SWT is believed to give the results of more improved work; *Al-Itqan*: full faith and in accordance with the rules of Islam; *Al Ihsan*: the results of the work increase if done with good effort; *Al Mujahadah*: trying to complete the work so that the results of the work increase; *Tanafus*: competent to complete the work; *Ta'awun*: helping other employees; time efficient i.e. Not delaying a job. While the Islamic work culture has indicators *Shiddiq* is the belief that lies, forgery, and fraud in the work can degrade themselves and can decrease the results of work; *Istiqamah*: firmness and patience in a job despite difficulties; *Fathanah* is understanding and understanding every work done will improve results; *Trust*: Work done with earnestness and a sense of responsibility; *Tabligh*: communicating well with superiors and other employees about a job is one of the drivers to improve work outcomes.¹⁷

Theoretical Foundation

Islamic work ethics significantly affects worker productivity, work within an organization, and company performance.¹⁸ High work ethic in employees in a company will make employees effective in producing. The attitude, desire, and courage responsible for innovating in the

production process in the company is the embodiment of a high work ethic in employees. The work ethic of Islam is classified as a type of ethos controlled by divine command theory that uses Islam as a source in identifying ethics. When a person has a close relationship with God, his attitudes and behaviors including in terms of work will tend to be consistent and obedient to the rules and regulations of Islamic work ethic religion is an Islamic ideal of one's behavior in the workplace that includes performance, achievement, dedication, cooperation, responsibility, social relations, and creativity.

The Islamic work ethic understands work as a way to fulfill self-interest economically, socially, and psychologically. Ethos is generally needed as an amplifier of the psychiatric condition of workers in normal and up normal times such as natural and social disaster situations to always think positively, passionately, openly, happily, and creatively. There are several indicators of Muslim work ethic, among others: *Al-Shalah* or good and useful according to Q.S. An-Nahl verse 97, *Al-Itqan* or stability following Surah An-Naml verse 88, *Al-Ihsan* (goodness), *Al-Mujahadah* (Hard Work) following Al-Maidah verse 35, *Ta'awun* and *Tanafus* (Compost and Help) following Q.S. Al-Maidah verse 2, Observing the Value of Time following Q.S Al- Ashr verses 1-3.

Hypothesis 1. Islamic work ethic affects the productivity of batik workers in pekalongan city during the Covid 19 pandemic

Culture is all values, thoughts, and symbols that influence the behaviors, attitudes, beliefs, and habits of a person and society. Culture is a basic assumption pattern invented or developed by a group of people as it is studied to address the problems of external adaptation and internal integration. Culture works well in a working group. A culture with good functions is accurately taught to members of new working groups as the right way to think and feel about addressing emerging problems.

Practically speaking, the understanding of culture includes 1) perception of its value and environment that gives birth to meaning and outlook of life that will affect attitudes and

¹⁶ Fabian Eggers, "Masters of Disasters? Challenges and Opportunities for SMEs in Times of Crisis," *Journal of Business Research*, vol. 116, no. May (2020), pp. 199–208, <https://doi.org/10.1016/j.jbusres.2020.05.025>.

¹⁷ Didin Hafidhuddin dan Hendri Tanjung, *Manajemen Syari'ah dalam Praktik*, (Jakarta: Gema Insani Press, 2003), 1st print, pp. 40-41

¹⁸ Basharat Javed et al., "Islamic Work Ethic, Innovative Work Behaviour, and Adaptive Performance: The Mediating Mechanism and an Interacting Effect," *Current Issues in Tourism*, vol. 20, no. 6 (2017), 647–663; Ghulam Murtaza et al., "Impact of Islamic Work Ethics on Organizational Citizenship Behaviors and Knowledge-Sharing Behaviors," *Journal of Business Ethics*, vol. 133, no. 2 (2016), pp. 325–333.

behaviors (the total way of life of a people). 2) the existence of value patterns, behavior attitudes (including) language, initiatives, and works, including all instruments, work systems, technology, (a way of thinking, feeling, and believing). 3) culture is the result of life experience, habits, and selection process (accepting or rejecting) norms that exist in the way he interacts socially or puts himself in the middle of a certain environment. 4) Cultural processes there are interdependence and interdependence, both social and non-social environments.

Islamic work culture reflects how Muslim communities live and thrive. Indicators of Islamic work culture consist of 1) *Siddiq* means honest behavior that is always based on speech (oral), belief (faith), and deeds (charity) based on Islamic values derived from the Quran and Hadith. There is no deliberate conflict between speech and deeds. The Word of God Q.S. At-Tawbah: 119, 2) *Istiqamah* means the firmness of one's principles of life that are consistent in faith and good values despite facing various temptations and challenges, both pleasant and troublesome. *Istiqamah* in kindness is shown by a firm, patient, and tenacious attitude. *Istiqamah* attitude produces something optimal. For example, strong interaction with Allah in the form of prayer, dhikr, reading the Quran, etc. 3) *Fathanah*, means to understand, understand and deeply understand all things that become duties and obligations. This trait will foster creativity and the ability to make a variety of useful innovations. Following Q.S Yusuf: 55, 4) Trust means the attitude of responsibility that a person has in carrying out every task and obligation. Trust is expressed in open and honest behavior, optimal service, and best performance in carrying out tasks. The nature of the trust must be owned by every believer, especially those who have jobs related to community service. Following Q.S An-Nisa: 58, 5) *Tabligh*, means the attitude of motivating, inviting and giving example to others to behave in accordance with the provisions of Islamic teachings derived from the Quran and Hadith in everyday life. *Tabligh* delivered with wisdom, patience, argumentative, and persuasive will foster a stronger and stronger humanitarian relationship.

Hypothesis 2. Islamic work culture affects the productivity of batik workers in Pekalongan city during the Covid 19 pandemic

Productivity is generally understood as a comparison between input (i.e., resources, labor) and output (i.e., what is produced).¹⁹ Productivity levels occur between periods and other periods.²⁰ Productivity determines the existence of an industry when responding to environmental changes that threaten its sustainability. Productivity also reflects the work ethic of employees that there is reflected also good mental attitude. Productivity is the main driver for economic development in a country.²¹ High productivity is very profitable both for manufacturers and for employees.

From a philosophical point of view, productivity is a mental attitude that always strives and has the view that the quality of life today is better than yesterday and tomorrow must be better than today. Productivity is the mental attitude of someone who always strives and has the optimistic principle that the quality of life today is better than yesterday and a strong belief that tomorrow must be better than today. Productivity is related to how to produce or improve the results of goods and services as high as possible by utilizing resources efficiently. Work productivity shows the level of efficiency the process generates from the resources used, which are of better quality with the same effort. Productivity is not only measured by the quantity (number) of results achieved by a person but also by the quality (quality) of the work that is getting better. The better the quality of work, the higher the productivity of the work. Labor productivity is influenced by several factors both related to the workforce itself and other factors, such as the level of education, skills, discipline, attitude and work ethic, motivation, nutrition and health, income level, social security, work environment, working climate,

¹⁹ Haapakangas et al., "Self-Rated Productivity and Employee Well-Being in Activity-Based Offices: The Role of Environmental Perceptions and Workspace Use."

²⁰ John Walden et al., "Productivity Change in Commercial Fisheries: An Introduction to the Special Issue," *Marine Policy* 62 (2015), pp. 289–293, <http://dx.doi.org/10.1016/j.marpol.2015.06.019>.

²¹ Braganza et al., "Productive Employment and Decent Work: The Impact of AI Adoption on Psychological Contracts, Job Engagement and Employee Trust."

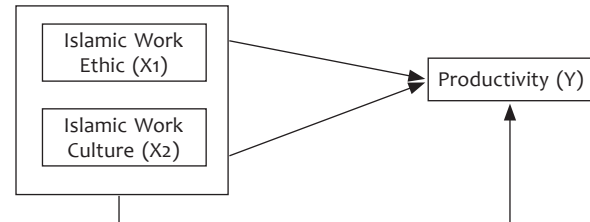
technology, production facilities, management, and achievement.

Indicators for measuring work productivity include: 1) the ability to carry out tasks. An employee's ability depends on their skills and professionalism in work. 2) Improve the results achieved. The result can be felt both by those who work and who enjoy the results of the work. So efforts to utilize work productivity for each involved in a job. 3) The spirit of work, which is an effort to be better than yesterday. This indicator can be seen from the work ethic and results achieved a day later compared to the previous day. 4) Self-development. Always develop yourself to improve work skills. Self-development can be done by looking at the challenges and expectations with what will be achieved. Because the stronger the challenge, the absolute self-development is done. 5) Quality. Always trying to improve the quality better than it has been before. Quality is the result of work that can show the quality of work of an employee. So, improving the quality aims to provide the best results that in turn will be very useful for the company and itself. 6) Efficiency or comparison between the results achieved and the overall resources used.

Productivity is generally defined as the relationship between output (goods or services) and inputs (labor, materials, money). Productivity is a measure of productive efficiency. a comparison between the output and the input result. inputs are often limited by labor, whereas the output is measured in physical unity, form, and value. Productivity indicators include ability, improvement of achieved results, the spirit of work, self-development, maintaining quality, and efficiency. Factors that affect work productivity can be classified into two groups, namely 1) Factors that exist in the individual, namely age, temperament, individual physical state, fatigue, and motivation. 2) Factors that exist outside the individual, namely physical conditions such as sound, lighting, rest time, length of work, wages, organizational form, social environment, and family. From both types of factors, it can be understood that productivity is influenced by the work ethic of the individual and the work culture during which a person lives and develops together.

Hypothesis 3. Islamic work ethic and Islamic work culture influence the productivity of batik workers in Pekalongan during the Covid 19 pandemic.

Figure 1. Conceptual model



Method

Research design

This research uses a quantitative approach to explore the relationship of Islamic work ethic and Islamic work culture on the productivity of batik workers in Pekalongan City, Indonesia.

Population and sample

The population in this study included all batik workers numbering 955 people from 100 small-medium industries. Samples are done with accidental sampling techniques because researchers do not know sampling frames and difficult to find samples in the era of pandemic COVID 19. The determination of sample size using Slovin formula with a margin of error of 5 %, until the number of samples was found as many as 282 workers. Respondent demographic data can be seen in the table 1:

Tabel 1. Descriptive Statistic

Variable	Frequency	Percent
Gender		
Male	142	50.4
Female	140	49.6
Religion		
Islam	282	100
Age		
15 - 25 year	141	50.0
26 - 35 year	65	23.0
>35 year	76	27.0
Education		
Elementary School	70	24.8
Junior High School	42	14.9
Senior High School	114	40.4

Variable	Frequency	Percent
Bachelor	54	19.2
Postgraduate Degree/ Master	2	.7
Married status		
Married	118	41.8
Single	164	58.2
Work Experience		
Less than a year	81	28.7
1 to 3 year	54	19.1
3 to 5 year	47	16.7
More than 5 year	100	35.5

Table 1 presented detailed information of respondents related to gender, religion, age, educational background, marital status, and work experience. Results showed that the largest gender of respondents was male (50.4 %) while women were 49.6 %. All respondents are Muslim. The majority of respondents (50%) were between 15 and 25 years old. The majority of respondents were high school educated, and as many as 58.2% were already married. The majority of respondents had work experience over 5 years (35.5%), while those with experience in the period of 3 to 5 years as much as 16.7%, work experience of 1 to 3 years as much as 19.1%, and less than 1 year amounted to 28.7%.

Data collection

Data collection is done by a survey technique that is using questionnaires. provided to respondents through google form from June to July 2021. WhatsApp number of batik workers as selected batik workers as respondents obtained from the Department of Industry and Trade Survey, Pekalongan City. The use of Google Forms through WhatsApp was chosen because of the limitations of face-to-face (physical distancing) during the pandemic period and to provide flexibility of time for respondents to fill it out without interfering with their work.

Measurement

The score determination in the questionnaire uses a Likert scale with a variety of scores: strongly agree (5), agree (4), neutral (3), disagree (2), strongly disagree (1). On independent variables, the Islamic work ethic is chosen as variable X1, and work

culture as variable X2. Productivity was chosen as a variable Y. Questionnaires used in this study were divided into three parts: 1) the first part contains statements related to the work ethic of Islam; 2) the second part contains statements relating to Islamic work culture, and 3) the third part contains statements relating to worker productivity.

Procedure

Validity testing in this study using IBM SPSS Statistic 21 program. This test is conducted to see whether the questionnaire is valid as a variable measurement tool. After the validity test was conducted, the decision was to compare Pearson correlation values with Table r values. If the Pearson correlation value is greater than the table r value then it is declared valid, otherwise, it is not. After testing all statement items or statements in the questionnaire are valid. The number of table r for N as much as 282 amounted to 0.1164. The following is a table of test results of the validity of question items from each variable in this study.

Table 2. Dependent and Independent Variable Validity Test Results

Instrument	R count	R Table	Status
Islamic Work Ethic Validity Test (independent X1)			
Q1	0.482	0.1164	Valid
Q2	0.584	0.1164	Valid
Q3	0.629	0.1164	Valid
Q4	0.497	0.1164	Valid
Q5	0.465	0.1164	Valid
Q6	0.565	0.1164	Valid
Test the Validity of Islamic Work Culture (independent X2)			
Q1	0.607	0.1164	Valid
Q2	0.623	0.1164	Valid
Q3	0.692	0.1164	Valid
Q4	0.680	0.1164	Valid
Q5	0.676	0.1164	Valid
Work Productivity Validity Test (dependent Y)			
Q1	0.440	0.1164	Valid
Q2	0.529	0.1164	Valid
Q3	0.510	0.1164	Valid
Q4	0.525	0.1164	Valid
Q5	0.496	0.1164	Valid
Q6	0.335	0.1164	Valid

a. Reliability Test

Furthermore, instruments that have been declared valid continue to be tested for reliability. A constructor variable is declared reliable if it returns Cronbach Alpha > 0.70 , although a value of $0.60 - 0.699$ is still acceptable. The following are the results of the calculation of instrument reliability.

Table 3. Instrument Reliability Test Results

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.849	.856	17

By Table 3 it can then be concluded that of the 17 statement items of the three research variables have been reliable, since Cronbach's Alpha > 0.70 . Thus 17 statement items have been eligible to continue in the data analysis process.

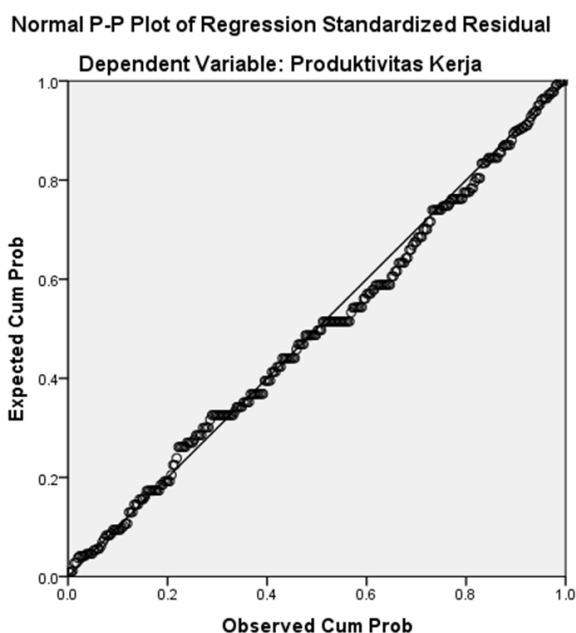
Results

Classic assumption test

1) Normality Test

Classic assumption testing of normality aims to find out if residual data from linear regression models has a normal distribution and does not. A good regression model is one whose residual data is normally distributed.

Figure 1. Normal Probability Plot Chart Test Results



Based on the Normal P-Plot figure above, the research data has been distributed normally, because the data spread around the diagonal line and follows the diagonal direction. However, looking at the Normal probability Plot chart alone is not enough and is sometimes misleading. Therefore, it is necessary to conduct a statistic test on one sample Kolmogorov-Smirnov Test to ascertain whether the distributed data is normal or not. Then through testing One Sample Kolmogorov-Smirnov Test obtained the following outputs:

Table 4. Graph Test Results One Sample Kolmogorov Smirnov Test One-Sample Kolmogorov-Smirnov

		Unstandardized Residual
N		282
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	2.03703708
	Absolute	.060
Most Extreme Differences	Positive	.060
	Negative	-.041
Kolmogorov-Smirnov Z		1.002
Asymp. Sig. (2-tailed)		.268

a. Test distribution is Normal.

b. Calculated from data.

Based on the results of the Kolmogorov-Smirnov One-Sample Test on the Table 4 the above is obtained asymp. Sig(2-tailed) value of 0.268. Because the value of $0.268 > 0.05$ can be normally distributed and the regression model meets the assumption of normality.

2) Multicollinearity test

From the Table 5 its shows that the variance inflation factor (VIF) values of both variables < 10 and the Tolerance values of both variables > 0.10 . So it can be concluded that between independent variables does not occur multicollinearity.

Table 5. Multicollinearity Test Results

Coefficients							
Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
(Constant)	8.619	1.232		6.993	.000		
1 Islamic Work Ethic	.237	.065	.239	3.653	.000	.562	1.779
Islamic Work Culture	.381	.064	.389	5.962	.000	.562	1.779

a. Dependent Variable: Work Productivity

3) Heteroscedasticity Test

The heteroscedasticity test aims to determine whether in the regression model there is variance inequality of residual one observation of the other if it remains then by looking at the probability of a degree of trust 5%. If the probability value is > 0.05, then there is no heteroscedasticity. For

more details can be seen in the Table 6 below:

From Table 6 from Glejser test can be known that the probability value of the variable Islamic work ethic, Islamic Work Culture, and Work Productivity has a signification value of > 0.05, so it can be concluded that there is no heteroscedasticity.

Table 6. Heteroscedasticity Test Result

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	.522	.782		.667	.505
1 Islamic Work Ethic	.013	.041	.025	.318	.751
Islamic Work Culture	.035	.041	.068	.857	.392

a. Dependent Variabel: ABS_RES1

Multiple Linear Regression Analysis

Table 7. Multiple Linear Regression Test Results

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	8.619	1.232		6.993	.000
1 Islamic Work Ethic	.237	.065	.239	3.653	.000
Islamic Work Culture	.381	.064	.389	5.962	.000

a. Dependent Variables: Work Productivity

Based on the Table 7, it can be seen that the multiple linear regression model is:

$$Y = 8.619 + 0.237X_1 + 0.381X_2 + e$$

Information:

Y = Work Productivity

X₁ = Islamic Work Ethic

X₂ = Islamic Work Culture

e = Standard error

Hypothesis Test

1) t test (partial)

Table 8. Uji t Table

		Coefficients				
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
	(Constant)	8.619	1.232		6.993	.000
1	Islamic Work Ethic	.237	.065	.239	3.653	.000
	Islamic Work Culture	.381	.064	.389	5.962	.000

a. Dependent Variables: Work Productivity

Based on the Table 8, the calculated t value of each variable will be compared with the table value of $df = N - 3 = 282 - 3 = 279$, then obtained table t of 1,968, so:

a) The variable signification rate of Islamic work ethic (X₁) is $0.000 < 0.05$ and the t value counts $3,653 > 1,968$. Then it can be concluded

that the variable Islamic Work Ethic affects work productivity.

b) The variable signification rate of Islamic Work Culture (X₂) is $0.000 < 0.05$ and the t value counts $5962 > 1,968$. So it can be concluded that the variables of Islamic Work Culture affect work productivity.

2) F Test (simultaneous)

Table 9. F Test Result

ANOVA ^a					
Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	577.705	2	288.852	69.116	.000 ^b
1 Residual	1166.015	279	4.179		
Total	1743.720	281			

a. Dependent Variables: Work Productivity

b. Predictors: (Constant), Islamic Work Culture, Islamic Work Ethic

Based on the ANOVA or F test in Table 9 derived value f calculate $69116 > f$ table 3028. The signification value of 0.000 is also less than the probability value of 0.05. So it can be concluded

that the variables of Islamic Work Ethic (X₁) and Islamic Work Culture (X₂) simultaneously affect the variable Work Productivity (Y).

Coefficient of Determination

Table 10. F Test Result

Model Summary				
Model	R	R Square	Adjusted R Square	Std. The error of the Estimate
1	.576 ^a	.331	.327	2.044

a. Predictors: (Constant), Islamic Work Culture, Islamic Work Ethic Predictors: (Constant), Islamic Work Culture, Islamic Work Ethic

Based on the Table 10 shows the results of multiple linear regression model summary value coefficient of determination R which indicates the level of relationship between free variable to the bound variable is 0.576 or close to 1 means there is a strong relationship. An adjusted R square or the coefficient of determination R² indicates the magnitude of the contribution of 0.327 or 32.7%. This means that the influence gave independent variables namely Islamic work ethic and Islamic work culture to dependent variables is work productivity of 32.7%, while the remaining 0.673 or 67.3% in the form of contributions from other factors that are not studied.

Discussion

Islamic Work Ethic Encourages the Revival of the Spirituality of Batik Workers During the COVID 19 Pandemic

The COVID-19 pandemic has pro-psychological, physical, and technical implications for employees as they seek to respond to drastic and unpredictable changes in the changing environment.¹ Spiritual values are gaining universal recognition that is being integrated into the behavior of business and non-profit organizations and psychologists.² This universal recognition that is being integrated into the fabric of organizational behavior and psychology, includes commitment and job satisfaction. In other words, spirituality gives an advantage to a person to contribute to himself, his family, and his company. Religion gives intangible power through spirituality for workers so that tangible benefits such as the company's performance will also be felt by workers. Empiric evidence achieved by batik

workers in the pandemic era is following previous research.³ These findings corroborate the results of similar studies that state that Islamic work ethic is related to organizational commitment and work performance.⁴ These findings are also consistent with previous research that spiritual values positively affect teamwork behavior in work organizations.⁵ The results of the analysis showed that the influence of Islamic work ethic and Islamic work culture on dependent variables of work productivity was only 32.7% while the remaining 67.3% was in the form of contributions from other factors not studied. This fact explains that for batik workers, Islamic work ethic and Islamic work culture during the COVID 19 pandemic had little effect on work productivity.

However, the challenge faced by organizations currently is how to balance economic considerations with ethical and spiritual values. The analysis also showed that even though workers were in the midst of a crisis, respondents did not feel discouraged and were resigned to the situation. Indonesia as an eastern nation with a majority Muslim population has a religious cultural pattern. This empiric fact shows that the encouragement of business management at a time of scarcity of resources both financial, labor, raw materials, and marketing is carried out by applying the concept of management sourced in the Quran as stated in the indicators of Islamic work ethic. These findings are consistent with the results of previous studies.⁶

³ Yusuf Kurt et al., "The Role of Spirituality in Islamic Business Networks: The Case of Internationalizing Turkish SMEs," *Journal of World Business*, vol. 55, no. 1 (2020), p. 101034, <https://doi.org/10.1016/j.jwb.2019.101034>.

⁴ Keumala Hayati and Indra Caniago, "Islamic Work Ethic: The Role of Intrinsic Motivation, Job Satisfaction, Organizational Commitment and Job Performance," *Procedia - Social and Behavioral Sciences*, vol. 65, no. ICIBSoS (2012), pp. 272–277, <http://dx.doi.org/10.1016/j.sbspro.2012.11.122>; Rahman Mohammad, J., Quoquab, F., "Organisational Citizenship Behaviour in the Islamic Financial Sector: Does Islamic Work Ethic Make Sense ? Jihad Mohammad * Farzana Quoquab Nik Mutasim Nik Abd Rahman and Fazli Idris," *International Journal Business Governance and Ethics*, vol. 10, no. 1 (2015).

⁵ Adeel Ahmed et al., "The Influence of Spiritual Values on Employee's Helping Behavior: The Moderating Role of Islamic Work Ethic," *Journal of Management, Spirituality and Religion*, vol. 16, no. 3 (2019), pp. 235–263, <https://doi.org/10.1080/14766086.2019.1572529>.

⁶ Murtaza et al., "Impact of Islamic Work Ethics on

¹ Joel B. Carnevale and Isabella Hatak, "Employee Adjustment and Well-Being in the Era of COVID-19: Implications for Human Resource Management," *Journal of Business Research*, vol. 116, no. May (2020), pp. 183–187, <https://doi.org/10.1016/j.jbusres.2020.05.037>; Dimitrios P. Stergiou and Anna Farmaki, "Ability and Willingness to Work during COVID-19 Pandemic: Perspectives of Front-Line Hotel Employees," *International Journal of Hospitality Management*, vol. 93, no. May 2020 (2021), p. 102770, <https://doi.org/10.1016/j.ijhm.2020.102770>.

² Eranda Jayawickreme, Marie J.C. Forgeard, and Martin E.P. Seligman, "The Engine of Well-Being," *Review of General Psychology*, vol. 16, no. 4 (2012), pp. 327–342.

The appreciation of religious teachings in daily life including work is very clearly seen during the research.

Batik workers who live in hereditary business environments are used to being confident or steady; make work a good thing; always working hard; make work as a means to help each other and make batik as a skill and a form of appreciation for time. The Islamic work ethic has been believed to have a positive and significant effect on work activities. This research shows that empiric batik business can survive, remain productive, and competitive in the era of pandemic COVID 19 because batik workers have a balance of soft skills and hard skills. This finding is in accord with the results of previous studies.⁷

Other analyses show that there is no denying the demands of basic family needs to stay prosperous encourage batik workers to remain productive.⁸ These needs build the attitude of respondents to benefit, do good, or want to help for families that are their responsibility such as children, spouses, parents, relatives, to the surrounding environment such as neighbors. Empirically this shows that the spirituality that underlies the work ethic of the respondent is no longer in the form of spirituality as an instrument or tool used to seek material that is ultimately desired for oneself to survive and prosper. However, spirituality is also a spirituality as a destination where spirituality is dedicated to building togetherness with his God. The spirituality of the goal occupies a higher level than the

spirituality as an instrument. Islamic work ethic among batik workers that are proven to encourage productivity in the pandemic period shows the level of spirituality as a goal. The highest spirituality sourced from the Creator gives birth to the power to rise from the pressures caused by the COVID 19 pandemic. This finding appears in the indicators of spirituality, namely: strength, communication, and meaning. The analysis showed that in this study, religious spirituality correlated with materialism (success determined by ownership of business assets as well as acquisition to pursue well-being and happiness). Islam remains a necessity in the dimension of materialism. These findings do not correspond to previous studies with otherwise analysis.⁹

Islamic Work Culture Increases Batik Business Resilience Amid COVID 19 Pandemic

Culture undoubtedly becomes one of the main drivers of a nation's "competitive productivity." However, research studies examining the relationship between culture, religion-based ethics, productivity, and resilience of fragmented mid- and small-level businesses in pandemic situations across a variety of literature streams, leaving less comprehensive research focus on the topic.¹⁰ Cultural philosophy can be rooted in the religion of the local community. Clarity of indicators of culture determines a person's attitude when there is an action that hits him, both exhilarating and painful action. In the context of work, the reaction of attitudes that express happiness, calmness, trust, optimism to the action reflects the construction of one's work ethic. Islamic work ethic is an effort to integrate religion as a source of knowledge for a person to do a good job in the context of innovation and adaptive to live quality.¹¹

Organizational Citizenship Behaviors and Knowledge-Sharing Behaviors"; Ahmad Asrof Fitri, "Management Concept in Quranic Perspective," *HIKMATUNA: Journal for Integrative Islamic Studies*, vol. 3, no. 2 (2018), p. 121; Amal Sachedina, "The Politics of the Coffee Pot: Its Changing Role in History-Making and the Place of Religion in the Sultanate of Oman," *History and Anthropology*, vol. 30, no. 3 (2019), pp. 233–255.

⁷ Rosli Ibrahim, Ali Boerhannoeddin, and Bakare Kazeem Kayode, "Organizational Culture and Development: Testing the Structural Path of Factors Affecting Employees' Work Performance in an Organization," *Asia Pacific Management Review*, vol. 22, no. 2 (2017), pp. 104–111, <http://dx.doi.org/10.1016/j.apmr.2016.10.002>.

⁸ Haapakangas et al., "Self-Rated Productivity and Employee Well-Being in Activity-Based Offices: The Role of Environmental Perceptions and Workspace Use."

⁹ Burcu Ilter, Gul Bayraktaroglu, and Ilayda Ipek, "Impact of Islamic Religiosity on Materialistic Values in Turkey," *Journal of Islamic Marketing*, vol. 8, no. 4 (2017), pp. 533–557.

¹⁰ Stephen Chen and Nidhida Lin, "Culture, Productivity and Competitiveness: Disentangling the Concepts," *Cross Cultural and Strategic Management* (2020).

¹¹ Javed et al., "Islamic Work Ethic, Innovative Work Behaviour, and Adaptive Performance: The Mediating Mechanism and an Interacting Effect."

The results of this hypothesis 2 test indicate that respondents make repeated previous habits or behaviors such as honesty (*shiddiq*), patience, firm (*istiqamah*) with problems, understanding (*fathanah*) with obligations and duties owned as husbands, wives, businesses, workers to remain productive and creative and responsible (trust) to the family and care (*tabligh*) to the community environment. Empiric hypothesis 2 shows that the customs and traditions of making batik make workers have expertise in the batik industry. The culture and resilience of the batik industry have a very strong connection. Hypothesis 2 testing shows that the Islamic work culture that was formed over the years (long term) is not easily undermined by the temporary pressure of the COVID 19 pandemic. The COVID-19 pandemic has implications for the development of human resource performance (HRM) as it helps workers to cope and adapt to their radically changing work environment.¹²

Work culture is also affected by this pandemic. Established and planned work behaviors change drastically due to sudden pandemics. In people who have a habit of living based on the material (material as a destination), it is very shaken because of various restrictions on activity and reduced supply of goods resulting in a significantly decreased level of fulfillment of needs. On the contrary, the culture or tradition of people who have material philosophy as instruments will try to adapt and innovate to exist.

Islamic work culture shown to respondents has benefits such as improving the soul of mutual assistance, increasing togetherness, openness with each other, improving the family spirit, improving family sense, building better communication, improving work productivity, responsiveness to the development of the outside world. The batik industry managed with subcontracting patterns and putting out system reinforces the benefits of Islamic work culture, especially concerning welfare issues. Workers and business owners are not always in 1 (one)

work location, but both systems show that the batik industry can support sociopreneurship. The welfare of the community around batik businesses can also increase. Welfare is no longer at the individual level but also the social level because the environment also feels prosperous. The analysis of this study is following previous research that workplace-based activities correlate with productivity and well-being.¹³ This fact is what causes the batik business in Pekalongan city to be the backbone and relatively more resilient in times of crisis or pandemic, namely by the spirit of togetherness, mutual assistance, caring, and family.

Islamic Work Ethic and Islamic Work Culture Strengthen Work Productivity

The COVID 19 pandemic makes the company's challenge to balance the economy with ethical and spiritual values even tougher. Spiritual values gain more stable momentum in business organizations during pandemic times to restore confidence through productive efforts. The result of the multiple linear regression model summary value coefficients of determination R shows the level of relationship between the free variable to the bound variable is 0.576 or close to 1 means, there is a strong relationship. Values that are based on religious teachings and believed by society are universal and binding in successfully restoring respondents' belief in the recovery of conditions during the COVID 19 pandemic impacting on economic value.

The study found that greater confidence in job success makes workers have a good mentality in the face of pandemics. Religion is involved in one's mentality when living life. The analysis is following previous research.¹⁴ Patience, tenacity, the confidence of batik workers in running the business as best as possible shows that their level of anxiety towards the COVID 19 Pandemic does

¹² Carnevale and Hatak, "Employee Adjustment and Well-Being in the Era of COVID-19: Implications for Human Resource Management."

¹³ Haapakangas et al., "Self-Rated Productivity and Employee Well-Being in Activity-Based Offices: The Role of Environmental Perceptions and Workspace Use."

¹⁴ Neal Krause and Gail Ironson, "Religious Involvement, God Images, and Life Satisfaction," *Mental Health, Religion and Culture*, vol. 22, no. 1 (2019), pp. 41–55.

not change the principle to consistently work even with changes in strategy both production and marketing that rely more on the internet (online) as a consequence of lockdown. Empiric facts are following productivity indicators namely ability, improving the results achieved, the spirit of work, self-development, maintaining quality, and efficiency. This study found that the principles of Islamic work ethic succeeded in improving the confidence and confidence of workers so that their productivity also rose. This analysis is following previous research.¹⁵ A healthy mental state is very relevant in shaping creative, innovative, and productive behaviors. These findings differ from other studies that innovation is not significantly related to productivity.¹⁶ The analysis found that simultaneous and integrated handling of both government and private through changes in behavior and policy was able to make human resources exist. These findings are in line with previous research that the COVID 19 pandemic encourages companies to scale priority and innovate real-time decisions, mitigate risks and make companies have better business resilience.¹⁷

Conclusion

The COVID-19 pandemic has created very challenging economic turbulence for the company's performance. At the same time, COVID-19 is a great time for businesses to become more productive to increase business resilience. At the same time, the big challenge of COVID-19 today provides the right moment for businesses to be more productive for business continuity. The way batik businesses

respond to the COVID 19 pandemic is to change performance strategies to be more productive through commitment, passion, increasing motivation, making output achievements more quality, working more efficiently and competitively. Of the businesses there are bankrupt, some are the opposite.

The productivity of workers in the batik industry sector shows a very contrasting phenomenon. Batik workers can innovate and productive performance. The adaptation strategy utilizes the moment consumers undergo Work from Home (WFH) during the pandemic. Islamic work ethic and Islamic work culture significantly succeeded in making businesses rise up and out of the global crisis due to the COVID 19 pandemic.

Values in Islamic work culture agreed among businesses organizationally strengthen the commitment and perspective of workers in interpreting work. The similarity of the value of a significant work culture forms an easy attitude and behavior to be mistaking by business owners in controlling the performance of the organization. Islamic work ethic asserts that religion as a source of ethics plays a strong role in enhancing work productivity.

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