THEORETICAL CONSTRUCT MEASUREMENT: DEVELOPING A SCALE FOR ISLAMIC WORK ETHIC

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ABSTRAK
Tujuan dari makalah ini adalah untuk memberikan pengertian dasar tentang bagaimana pengukuran suatu konstruk penelitian secara teoritis. Pengukuran adalah satu tahapan penting dalam suatu proses penelitian. Pengukuran diartikan sebagai penyelarasan angka-angka ke dalam bukti-bukti empiris sesuai peraturan pemetaan ilmu pengetahuan. Pengukurna menyiratkan memilih peristiwa empiris yang dapat diamati, mengembangkan seperangkat aturan pemetaan, dan menerapkan aturan pemetaan tersebut. Dalam penelitian, pengukuran diletakkan pada tahap perancangan, terutama pada pengumpulan data dan instrumen. Dalam tulisan ini diambil sebuah contoh bagaimana membuat skala pengukuran untuk Etika Kerja Islam.

Kata kunci: pengukuran konstruk penelitian, pengukuran, Etika Kerja Islami

1.INTRODUCTION

Avery Dennison quoted Edward Appleton, senior European consumer insight manager, "Thought leaders, academics, business authors from the increasingly merging words of psychology, philosophy, economics, trend, semiotics are powerful forces, that have the ability to capture the imagination and attention at the highest level of business. Research needs to define itself more broadly, embrace the most exciting thinkers into our fold. We need to infuse our thinking with that of related fields (Cooper & Schindler, 2014).

Business practice does not occasionally appear at once. It follows a long journey. The practice, practically come from a certain theory. And the theory is found by various research. When researcher do their job, they seek to know what is to understand, explain, and predict phenomena. There are so many phenomena in the world, that in turn become theory.

Theory itself, is a set of interrelated concepts, definitions, and propositions that are advance to explain and predict phenomena (facts) (Cooper & Schindler, 2014). There are so many theories, and we use them to explain and predict what's going on around us. **Concepts** have progressive levels of abstraction – that is, the degree to which the concept does or does not have something objective to refer to. Such abstract concepts are often called constructs. A **construct** is an image or abstract idea specifically invented for a given research and/or theory-building purpose. We build construct by combining the simpler, more concrete concept, especially when the idea or image we intent to convey is not subject to direct observation (Cooper & Schindler, 2014).

Furthermore, **concept** is a generally accepted collection of meanings or characteristics associated with certain events, objects, conditions, situations, and behaviors. We design hypotheses using concept, we devise measurement concepts by which to test these hypothetical statements. We gather data using this measurement concepts. The success of research hinges on (1) how clearly we conceptualize and (2) how well others understand the concepts we use (Cooper & Schindler, 2014).

Measurement is one of an important thing in research process in theory building. According to Cooper & Schindler measurement is assigning numbers to empirical events in compliance with mapping rule. Measurement implies selecting observable empirical events, developing a set of mapping rules and applying the mapping rule. In research process, measurement lays in research design stage, especially in data collection and instrument.

Measurement weakness or even wrong leads research process to wrong path in concluding, generalization and theory building. In marketing area, Jacoby placed much of blame for the poor quality of some of the marketing literature on the measures marketers use to assess their variables of interest, as well as Burleigh Gardner makes a similar point with respect to attitude measurement in marketing issue. The situation in marketing seems to parallel the dilemma which psychologists faced more than 20 years ago. But psychology has made progress since that time especially in reliability and validity matters (Churchill, 1979).

Churchill (1979), suggested **procedure for developing better measure**, that are consist of eight steps: (**1**) specify domain of construct, (**2**) generate sample of item, (**3**) collect data, (**4**) purify measure, (**5**) collect data, (**6**) assess reliability, (**7**) assess validity, and (**8**) develop norms. The researcher must be exacting in delineating what is included in the definition and what is excluded based on particular definition by scholars in first step of specify domain of construct. The second step is to generate item with capture the domain as specified to develop a set of items which tap each of dimensions of the construct through item editing and precise wording. The literature should indicate how the variable has been defined previously and how many dimension or components it has. Then, the calculation one performs in purifying a measure depend somewhat on the measurement model one embraces. Purifying the measure can be run with internal consistency or reliability with Coefficient Alpha and measure for each dimension, factor analysis can be used to suggest dimension and to confirm whether the number of dimension conceptualized can be verified empirically, and iteration process. If the sample is appropriate and the item look right, the measure is said to have face or content validity. Coefficient Alpha is the basic statistic for determining the reliability of a measure based on internal consistency. If not adequate because of external factors, difference in testing situation and respondents over time, can be overcome by adding data or test-retest procedures. Construct validity which lies at the very heart of scientific process, is most directly related to the question of what the instrument is in fact measuring – what construct, trait, or concept underlies a person's performance or score on a measure. Construct validity of a measure must determine the extent to which the measure correlate with other measures design to measure the same thing and whether the measure behave as expected. Convergent validity of the measure is provided by the extent to which it correlates highly with other methods designed to measure the same construct. Discriminant validity is the extent to which the measure is indeed novel and not simply a reflection of some other variable. A useful way of assessing the convergent and discriminant validity of a measure is through the multitrait-multimethod matrix. Internal validity is a necessary but insufficient condition for construct validity. A suggested final step is to show that the measure behaves as expected in relation to other construct that tries to assess whether the scale score can differentiate the position of known groups or whether scale correctly predict some criterion measure (criterion validity). Finally, developing norms by assessing the position of the individual on characteristic is to compare the person's score with score achieved by other people (Churchill, 1979).

2.LITERATURE REVIEW
Islamic Work Ethic

Moral hazard can occur in business world. The answer to this matter is an ethic. Ethics is the study of standard of conduct and moral judgment the standard of right conduct and a set of rules or principles that right and wrong conduct. Ethics is one of five special themes in human resources management, the fact that ethics are found at more than 90% of Fortune 500 companies. The emersion of Islamic Work Ethic (IWE) is a response to the issue of religious values relation to economic, management and business, which has become popular since decades. Work ethic so far much carried out in western countries that indeed focus on Protestant Work Ethic (PWE) as proposed by German sociologist Max Weber (1864-1920) and then tens of research conducted with this concept. Although Weber emphasizes hard work as one of Protestant Work Ethic's distinctive characteristics, Islam's view on work ethic is not much different that Protestant and Catholic views.

Discussing about work ethic in Islam will be better if we start with exploring Islamic value system, then the work and ethic in Islam, and finally the Islamic Work Ethic (Gustiawan, 2015). Islam is the final religion that be descended for all human being. It polish up all religions decsended before. So that, Islam become a complete and comprehensive religion as a way of life for all human being. Primary sources of laws, these are the Quran, the Sunnah and the Ijtihad. Quran is the revelation of God that serves as a miracle of the Prophet Muhammad Muhammad (PBUH-peace be upon him), as a rule of life for every Muslim, as a proofreader and a complement to the books previously and has eternal values. The Sunnah (or Hadith) in Islamic tradition means deeds, words and imprimatur of the Prophet Muhammad. While the Ijtihad - individual reasoning - (Kamaluddin & Abdul Manan, 2010) or interpretive jurisprudence (Rizk, 2008), literally means the outpouring of all the ability to get things done, namely the use of reason as hard as possible to find something specific legal decisions are not explicitly specified in the Quran and Sunnah (Faridh, 1987).

In understanding Islam in a comprehensive manner, is usually studied by three main foundation of Islam systems, the pillars of faith (arkanul iman), pillars of Islam (arkanul Islam), and ihsan. These three main foundations can be seen as a stage in human life namely: fundamental basis, which established themselves in faith and serve God, carrying out the work with a model of the pillars of Islam (arkanul Islam) and carry out such work as perfectly as possible with the feeling of being watched and always with God (Agustian, 2004). With a view of the other side, three of the main foundations, is often mentioned as the aqidah, syariah and akhlaq. Aqidah is a fundamental basis, a person's religious beliefs are adopted and become the foundation of all forms of activities, attitudes and lifelines. The term aqidah is synonymous with faith. Syariah (sharia) is the rule that law enforcement work of God revealed to the Prophets and Messengers to their followers. While akhlaq is a pattern of behavior in carrying out work, is the behavior of a human being that born with a purpose deliberately, is not contrived and it has become a habit. (Gustiawan, 2015). There are some implications of Islamic value system based on the explanation of Islam as way of life. The Islamic value system fundamentals are unchangeable regardless time and space because of the unchanging nature of syariah. It should be acceptable by all societies and has universal applicability. Therefore, the universality of Islamic value system is indeed acceptable and applicable to other religious value system as all religions are supposed to preach good and beneficial things (Kamaluddin & Abdul Manan, 2010).

Work in Islam perspective is a religious duty or an ibadah (Possumah, et al., 2013) and jihad (cause of Allah). Work is a dedicative effort striving to further self interest economically, socially and psychologically to sustain social prestige, to advance societal welfare and reaffirm faith (Kamaluddin & Abdul Manan, 2010). Work is sharia obligation (Possumah, et al., 2013), is an obligatory activity and a virtue in light of the needs of man and the necessity to establish equilibrium in one's individual and social life (Ali, 1988); (Ali, 1992); (Rizk, 2008) and (Abdi, et al., 2014). Most employees consider it an Islamic duty to have positive sense of obligation and dedication towards work (Sarwar & Abugre, 2013).In Islam there is an intention that every activities must be for Allah ultimately. The intension – niyyat – is the most important thing in work as ibadah and jihad. All work activities will lead to al falah, wordly and hereafter successfulness. Another new conceptual ground of work are working is resposibility (amanah), working is human cooperation and partnership (ta'awun), working is ihsan to order, working is part of tawakkal, and working is self dignity (Possumah, et al., 2013).

According to Miller and Coady, work ethic refers to the belief, values and principles that guide the way individuals interpret and act upon their right and responsibilities within the work context at any given time (Uygur, 2009). Work ethics implies a set of values and principles that guide individuals' right and responsiblities at work (Kamaluddin & Abdul Manan, 2010). According to Rahman et al. (2006), the work ethic in Islam constitutes the expectations of one's relations with respect to his behaviour at work. This includes his or her effort, dedication, cooperation, responsibility, social relations and creativity (Mohamed, et al., 2010). Cherrington (1980) argued work ethic, in particular, is believed to reflect an individual's attitudes towards various aspects of work, including preference for activity and involvement, attitudes toward monetary and non-monetary rewards, and the desire for upward career mobility (Hayati & Caniago, 2012).

Our understanding of IWE is now more clear after knowing what is the Islamic value system, the work in Islam, and the work ethic in Islam.

In regard with study in ethics with Islamic perspective, there is not much contribution by researchers on Islamic work ethics but there are a few authors whose work has contributed towards promoting and highlighting Islamic work principle in organizational life (Ahmad, 2011). Probably in the earlier days, due to restricted access to teh wealth of Islamic stuides literature which mostly was published ont in English, some management scholars might limit their research on the Islamic management. This is because management scholars have no ready access to the wealth of literature in Islam pertaining to business and organization (Ali & Al-Owaihan, 2008). However, some of researchers have shed light on the concept of IWE and its significant impact on the workplace. According to Kumar and Rose (2010) those research findings are gaining attention and induce research interest among the international scholars at the moment (Abbasi, et al., 2012).

Trying to create Islamic work ethic has begun in 1980 decade. May be Nasr's study (Nasr 1984) was the first study on IWE (Chanzanagh & Akbarnejad, 2011). In early 1980's, the IWE got remarkable attention by Muslim researchers (Ali 1988, 1992; Yousef 2000, 2001; Rahman et.al. 2006; Ali & Al Kazemi 2007) (Zaman, et al., 2013).

The emersion of Islamic Work Ethic (IWE) is a response to the issue of religious values relation to economic, management and business, which has become popular since decades. Work ethic so far much carried out in western countries especially in America and Europe, that indeed focus on Protestant Work Ethic (PWE) as proposed by German sociologist Max Weber (1864-1920) and then tens of research conducted with

this concept (Ahmad, 2011). Although Weber emphasizes hard work as one of Protestant Work Ethic's distinctive characteristics, Islam's view on work ethic is not much different that Protestant and Catholic views (Zulfikar, 2012). Nevertheless, different religion and beliefs have their own work ethics that shape the behavior of their believers (Kamaluddin & Abdul Manan, 2010).

Recognizing that most of studies in work ethic always been conducted in western countries with the Protestant Work Ethic (PWE) and capitalism relating, Ali (1992) believed there was a substantial need to examine the work ethic in non-western countries and with another values: individualism. Attitudes toward work in Arabian society are almost opposite to those in the West. After the breakdown of the Ottoman Empire, the western power over Arab countries hastened the decay of Arab commitment and respect for hard work. Moreover, after oil boom, people valued hard work and productive effort, but has given way to leisure, apathy and conspicuous consumption patterns. Meanwhile, work orientation changed as effect of improving communication, education, interaction with foreign culture, cultural and historical awareness, and technology. He then did research in IWE in Arabian Gulf region. He distributed IWE and individualism scale on Arab Gulf Management Development conference in 1986. He used a short version of IWE scale that he developed before. In this research he concluded: (1) minimal influence of demographic and organizational variables on the IWE and individualism, (2) strong commitment to hard work and value of working in one's life, (3) work ethic/individualism as an adequate force for capital formation and economic progress, and (4) devising work ethic measure specific to each culture was needed.

3.DISCUSSION
Scaling an Islamic Work Ethic

In brief, the purposes of Abbas Ali (1988) research was to construct scales to measure the Islamic work ethic and individualism and to provide evidence of these scales' reliability and validity. Three step were involved: a literature search to develop statements pertaining to the Islamic Work Ethic (IWE) and individualism; screening of the initial statements by Islamic experts; and actual administration of the refine statements to a sample of 150 Arab students. The result of a reliability test and correlation analysis indicated that both scale were reliable and that the Islamic Work Ethic Scale was positively and significantly correlated with the Individualism Scale.

Before discuss further about IWE scaling, let us drag its story back a little bit. Abbas Ali (1988) has tried to scale another religious values work ethic namely Islamic Work Ethic. After he searched literatures and screened the Islamic expert statement, he used 46 items to scale IWE (Ali, 1988). Based on this scale he then did research in some Arab countries (most in Saudi Arabia). He adopted a short version (17 items) IWE questionnaire (Ali, 1992).

IWE scale focus is on the view that (1) work enables man to be independent and is a source of self-respect, satisfaction and fulfillment; (2) success and progress in the job depend on hard work and commitment to one's job; (3) commitment to work also involve a desire to improve the community and societal welfare (Ali, 1992).

The IWE construct captures the essence of work ethic in Islam. It highlights that work is an obligatory activity and a virtue in light of the needs of human being and the necessity to establish equilibrium in one's individual and social life. Work enables a person to be independent and is a source of self-respect, satisfaction and fulfillment. Success and progress on the job depends on hard work and commitment to one's job.

Commitment to work also involves a desire to improve the community and societal welfare. Society would have fewer problems if individuals were committed to their work and avoided unethical methods of wealth accumulation. Creative work and cooperation are not only a source of happiness, but are considered noble deeds as well (Ali & Al-Owaihan, 2008).

Ali (1988) when conducted research in scaling IWE and individualism, approached three phase to develop IWE scale. Firstly, searching literature about IWE to develop the conceptual framework. Then, he refined statements by selected Islamic and Arab culture scholars. Finally, he spread 250 questionnaires to Arab students in US. In this research, Ali used a 46 statements to measure IWE and 7 for individualism. But, he concluded additional refinements and test are necessary. The IWE index was slightly but significantly correlated with the individualism scale The result suggested that there was no conclusive evidence of the effect of work experience on the relationship between IWE and individualism.

I will explain the research method in scaling the IWE more detail. The first phase in development IWE scale was a search of the literature pertaining to the Islamic work ethic and individualism. IWE has a wide range of components and is viewed differently by scholars belonging to various Islamic schools of thought. However, all Islamic schools of thought agree the necessity of work. The work of Islamic and Arab scholars was used to develop the conceptual framework that would structure each scale. Sixty-two statement relating to the Islamic work ethic and to individualism were assemble. These statements captured two sets of unique assumption and attitudes toward work and interpersonal relationship.

The second phase was refinement of the initial statement by selected scholars in Islamic and Arab culture. Six scholars in US of various backgrounds and national origin participated in the refinement stage. They were chosen because of their scholarly activities or religious responsibility (e.g., Imam of a major mosque). They were asked to examine if item were relevant to Islamic work ethic and to omit or modify statements as needed. Received comments and suggestions were incorporated, and 53 statements (7 on individualism and 46 on the Islamic work ethic) were used in the final form of the survey.

Finally, the third stage, about 250 questionnaires were sent to Arab students attending five major universities in the US. A cover letter indicated that the purpose of the questionnaire was to identify personal belief about work in Islamic/Arab states. Respondents rated the importance of each statement on a 5-point scale ranging from strongly disagree to strongly agree. A total of 150 questionnaires were returned, a response rate of 60%. Among the participants, 86% had worked in their home countries and 28% were working in the US. Those who had worked in their home countries were on study leave from work.

Pearson correlation analysis and reliability tests were performed to determine the reliability and validity scales. The Cronbach's reliability coefficients for IWE and individualism were .89 and .79 respectively. Scale revealed that all item correlate positively with one another and have high mean concentrations, thus indicating that they are appropriate items. The IWE index was slightly but significantly correlates with the Individualism Scale (r=.32, p<.0001, N=150). Correlation analysis results demonstrated the effect of work experience on the relationship between the two scales. Mean scores (and standard deviations) on IWE for those who had worked before and for those who did not have work experience were almost identical. The corresponding means and standard deviations on the Individualism Scale, although displaying a similar pattern,

differed more. Furthermore, the results suggested that there was no conclusive evidence of the effect of work experience on the relationship between the Islamic work ethic and individualism.

4.CONCLUSION

In conclusion, as is the case with other newly developed instruments, additional refinements and tests of the scales were necessary. Studies of a boarder population were needed to establish more meaningfully the instruments' validity and this study's generalizability. Furthermore, it was reasonable to suggest that the overall significant correlation between the individualism index and IWE Scale indicates the need to investigate the relationship between these variables and other organizational variables.

Compared to Churchill's proposed measurement development procedure, Ali's first stage in searching literature pertaining to IWE and individualism is accordance with Churchill's first and second step in specifying domain of construct and generating sample of item. Furthermore Ali enhanced this step with refinement the initial statements by selected scholars in Islamic and Arab culture. In the end Ali used 46 items for measure Islamic work ethic. Ali's third stage in actual administrating the statement by spreading questionnaire and calculating reliability and validity of the measurement can be included to the rest of Churchill's steps, especially in collecting data (step 3 and 5), purifying measure (step 4), assessing reliability (step 6) and assessing validity (step 7). Reliability was tested by Cronbach's Alpha with the satisfied result (.89 and .79). Construct validity was tested by correlating the IWE Scale and the Individualism Scale that they have slightly but significant correlation ($r=.32$).

In sum, here is the conclusion for this measurement development comparison.

Ali's stage	Churchill's step
Stage 1. Literature search to development statements pertaining IWE and Individualism Stage 2. Screening of the initial statement by Islamic expert	Step 1. Specify domain of the construct Step 2. Generate sample of item
Stage 3. Actual administration of the refined statement	Step 3 and 5. Collect data Step 4. Purify measure Step 6. Assess reliability Step 7. Assess validity

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