

## Islamic Work Ethic: A Comparative Study on Generation Y and Generation Z Employees

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*Article Accepted: Augustus 12, 2024, Revised: December 1, 2024 Approved: January 21, 2025*

### Abstrak

Industri Fesyen Muslim Indonesia berkembang pesat dan mengembangkan sistem organisasinya yang dilandasi nilai-nilai dan etika Islam telah banyak menjadi pedoman dasar kegiatan organisasi. Namun, makna etos kerja Islami yang menjadi dasar karyawan dalam menjalankan setiap aktivitas dan mempengaruhi keterlibatan karyawan dalam pekerjaan, partisipasi serta kinerja dapat berbeda bagi karyawan yang termasuk generasi Z atau karyawan generasi Y. Karyawan pada Generasi Z dikenal sebagai generasi instan dan *digital native*. Sedangkan karyawan generasi Y dikenal karena kepeduliannya terhadap nilai-nilai personal dan individualistis. Hal ini tentunya dapat menampilkan perilaku dengan makna Etos Kerja Islami yang berbeda. Penelitian ini dilakukan terhadap 278 karyawan yang berasal dari perusahaan yang menerapkan budaya kerja Islami dengan menggunakan metode deskriptif kuantitatif dan *convenience sampling*. Data responden dikumpulkan secara *online* melalui *google form* dan dilakukan analisis deskriptif untuk melihat perbedaan etos kerja Islam pada generasi Y dan generasi Z. Hasil penelitian menunjukkan tidak ada perbedaan etos kerja Islami yang ditunjukkan oleh karyawan meskipun berasal dari generasi yang berbeda. Namun, terdapat perbedaan perilaku dan pemahaman etika kerja itu sendiri yang dapat dijadikan dasar bagi perusahaan dalam meningkatkan etika kerja karyawannya.

*Kata kunci : Etos Kerja Islam, Generasi Y, Generasi Z, Studi Komparasi*

### Abstract

Indonesia's Muslim fashion industry is growing rapidly, and the development of its organizational system based on Islamic values and ethics has been a basic guideline for organizational activities. However, the meaning of Islamic work ethics, which is the basis for employees to carry out every activity and influence employees' commitment, participation, and performance, may be different for employees belonging to Generation Z or employees belonging to Generation Y. Employees belonging to Generation Z are known as the instant generation and digital natives. Generation Y employees are known for their focus on personal and individualistic values. This can certainly show behavior with different meanings of Islamic work ethic. This research was conducted on 278 employees from companies that apply Islamic work culture using a quantitative descriptive method and convenience

sampling. The data was collected online through Google Form and descriptive analysis was carried out to see the differences in Islamic Work Ethic between Generation Y and Generation Z. The results showed that there is no difference in the Islamic Work Ethic displayed by the employees despite being from different generations. However, there are differences in behavior and understanding of work ethics that can be used as a basis for companies to improve the work ethics of their employees.

*Keywords: Comparative Studies, Islamic Work Ethic; Generation Y; Generation Z.*

## **Introduction**

Indonesia is one of the most populous Muslim countries in the world. Based on the results of the 2020 population census conducted by the Central Statistics Agency, the Muslim population in Indonesia reaches 87% of the total population of Indonesia (Indonesia, 2022). This has led to the emergence of the Muslim fashion industry. These Muslim fashion companies offer products to provide Islamic living services from the clothing worn, accessories, clothing and tools for worship and emphasize their employees also provide performance in accordance with Islamic rules in the form of work ethic.

Work ethics in the company play an important role in carrying out employee performance in the office. This work ethic is intended so that employees carry out their work properly and ethically to support the success of the business in the long term, because the community's assessment of the company is from the good name of the company, namely from internal and external companies. Since the beginning of Islam, Muslims have offered a unique perspective on work and have formulated a specific conceptualization of work ethic. On all sides, the work ethic and behavior in accordance with religious rules have strengthened their faith and accelerated social and economic changes that Saudi Arabia, the birthplace of Islam, has rarely experienced (IbnKhalidun dan Abd al-Rahman (1989), at (A. J. Ali & Al-Owaihah, 2008)), a medieval Arab sociologist, argued that engaging in business can have four outcomes viz: facilitating co-operation and mutual understanding among people, satisfying people's needs, increasing wealth, and influencing the economic growth of the city.

*Islamic work ethic is an orientation that shapes and influences people's engagement and participation at work (A. Ali, 1988).* This implies that work is a virtue that one needs, and is a necessity for establishing balance in one's individual and social life (A. J. Ali & Al-Owaihah, 2008). It is not for the denial of life, but for the fulfilment of life and has business motives of the highest esteem (Ahmad, 1976 in (A. J. Ali & Al-Owaihah, 2008)). The Islamic work ethic views work as a means to advance economic, social and psychological self-

interest, to maintain social prestige, to advance the welfare of society and a reaffirmation of faith. The concept has its origins in the Qur'an and the sayings and practices of Prophet Muhammad.

The Islamic work ethic is built on four basic concepts: effort, competition, transparency, and moral responsibility (A. J. Ali & Al-Owaihan, 2008). In general, it implies that doing business with minimum or no restrictions and in a vibrant environment will essentially result in higher performance and wider prosperity.

The four main pillars in the concept of Islamic work ethic are: 1) Effort. Effort is an attitude that is seen as a necessary element of serving oneself and society where work is not only seen as an end but as a means of developing oneself and social relationships. 2) Competition. Competition is an attitude at work that sees competition as an effort to improve the quality of work where it does not cause disputes. 3) Transparency. Transparency is defined as a moral responsibility. Transparency is based on the mutual understanding that wrongful behavior and actions, fraud, will hinder justice and limit freedom of action in the market. It can be concluded that transparency is a behavior that emphasizes trust and openness in the work environment. 4) *Morally responsible conduct*. Morally responsible conduct is a morally responsible attitude that can be described as delivering innovation, dedication, and focus on the job.

The simultaneous presence of the above four concepts ensures balanced benefits for individuals and social communities. People who conduct their business in a morally acceptable manner should be held in high esteem. This concept of morally responsible work behavior was represented at that time and became a major breakthrough in the world of commerce or can be likened to the economy of today.

According to Hendryadi (Hendryadi, 2018) explained that in general, research on Islamic Work Ethic (IWE) is fragmented into two impacts, namely at the individual and organizational levels. IWE in research from 2010-2017 is mostly associated with individual attitudinal and behavioral factors such as job satisfaction (Nasution & Rafiki, 2020), *Organizational Citizenship Behavior* (Suryani et al., 2023), commitment (AFLAH et al., 2021), (Udin et al., 2022), work b (Caniago et al., 2023), innovative behavior (Hasan et al., 2022), or work motivation (AFLAH et al., 2021).

At the organizational level, IWE is shown to be related to organizational culture (Chupradit et al., 2022), firm's competitive advantage (Kiswara Rahmantya et al., 2019),

and financial governance (Kamaruddin et al., 2021) where employees with high levels of Islamic work ethic do the best they can to achieve organizational goals that contribute to performance. The summarized research strengthens previous studies such as (A. J. Ali & Al-Owaihan, 2008) and (A. J. Ali et al., 2013) which view Islamic values, beliefs, and perceptions as influencing employee work attitudes and behaviors.

This research was conducted to examine Islamic Work Ethics in employees of companies that produce Islamic-based goods and services. Employees grow up and grow up based on the situation that occurs at that time (Andrea et al., 2016). A generation is a group of individuals who identify the group based on the year of birth, age, location, and events in the life of a group of individuals who have a significant influence in the growth phase. Generation theory (Goldstone, 2001) suggests that human generations can be divided into 5 based on their year of birth, namely: baby boomer generation born 1946-1964, generation X born 1965-1980, generation Y born 1981-1994, often called the millennial generation, generation Z born 1995-2010 also called iGeneration, iNet generation, internet generation and the alpha generation born 2011-2025. Generational differences can be seen in Table 1 below.

Table 1. Generational Differences

<b>Year of Birth</b>	<b>Generation Name</b>
1925-1946	Traditional Generation
1946-1960	Baby boomers Generation
1960-1980	X Generation
1980-1995	Y Generation
1995-2010	Z Generation
>2010	Alpha Generation

Source: (Grabinski, 1998)

Although it has employees belonging to baby boomers and Generation X, this research provides more comparison on employees consisting of Generation Y and Generation Z. Generational differences in the work environment are one of the subjects that always appear in the development of human resource management, and the concept of generational differences continues to evolve over time (Stewart et al., 2017). Currently, the productive workforce is dominated by the Y and Z generations. Generation Y uses a lot of instant

communication technology such as e-mail, SMS, instant messaging, and social media such as Facebook and Twitter, in other words, Generation Y is a generation that grew up during the internet boom era (Andreassen et al., 2017). The characteristics of Generation Y are different for each individual, depending on the upbringing, economic strata, and social family, communication patterns are very open compared to previous generations, fanatical social media users and their lives are very influenced by technological developments, more open to political and economic views, so they appear to be very reactive to environmental changes that occur around them (Kinash & Crane, 2015).

Generation Z is known for its mastery of information and technology (Kowske et al., 2010). For generation Z, information and technology are things that have become part of life, because generation Z was born when access to information, especially the internet, has become a global culture, so that it affects values, views and life goals (Hodges, 2019). This provides a challenge in realizing Islamic Work Ethic in employees who come from younger generations, namely generation Y and generation Z. The lack of research in this area also adds to the lack of research in this area. The absence of research in this field also adds to the urgency of this research. Therefore, this research will conduct a comparative study on Islamic Work Ethic in generation Y and generation Z

### **Research Methods**

This research uses a non-experimental research design with quantitative descriptive research methods. Non-experimental research, is a systematic empirical study in which scientists cannot directly control the independent variable because its manifestations have already appeared or because the nature of the variable's nature prevents the possibility of manipulation (Kerlinger & Lee, 2011). The variables in this study can be measured using measuring instruments so that quantitative data can be analyzed using statistical procedures (Creswell, 2020).

Data from the research sample was taken at one specific time-period so that the data collection method used in this study is referred to as a cross-sectional design. The data collection process taken is obtained from data that is found in the field. Through the survey method, variables are measured using research instruments, so that the data obtained in the form of numbers will be analyzed using statistical calculation procedures to determine the relationship of the two variables. Through the survey method, variables are measured using

research instruments, so that the data obtained is in the form of numbers which will eventually be analyzed using statistical calculation procedures to determine the causal relationship between variables.

### Research Respondents

The research population is employees of Muslim fashion companies in Indonesia whose number is unknown. The sampling technique uses convenience sampling, namely sampling based on aspects of convenience, namely respondents who are willing to fill out the questionnaire. The convenience in this case is that the respondent is chosen because he happens to be in the right place and at the right time and the respondent's willingness to fill out the questionnaire (Sugiono, 2014). The sample criteria are company employees belonging to the Muslim fashion industry in Indonesia who have been doing their jobs for at least 6 months, so they already know the values and procedures for carrying out tasks in the company.

### Questionnaire

This study uses a self-administered questionnaire, which is a questionnaire that is filled out by the research respondents themselves. Furthermore, the researcher will conduct an analysis based on the subject's answers to the questionnaire. The questionnaire given is a direct questionnaire, because the subjects answer related to themselves in the form of a rating scale, which is a statement followed by columns that indicate levels. The questionnaire used in this study was used to measure the Islamic work ethic variable which consists of four basic concepts, namely, effort, competition, transparency, and moral responsibility (Ali, 2008). The measuring instrument consists of 4 dimensions and 17 items with examples as shown in Table 2.

**Table 2.** Islamic Work Ethic Scale

Aspects	Items	Example
Effort	5	Work is a means to promote personal growth and the development of social relationships The value of a job is seen in the intentions that accompany it rather than the outcome of the work
Competition	5	One should do the work to the best of one's ability Everyone who works tends to get ahead in life
Transparency	4	Work is a means to promote personal growth and the development of social relationships Work allows one to control one's environment

Morally responsible conduct	3	Fairness and generosity in the workplace are necessary conditions for being able to achieve societal well-being The production of more than enough goods to meet the needs of others contributes to the overall well-being of society
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Sources of validity evidence can be obtained from 5 ways, namely Evidence Based on Test Content, Evidence Based on Response Process, Evidence Based on Internal Structure, Evidence Based on Relations to Other Variables, and Evidence, Based on Consequences of Testin (Sireci, 2020), (Peng et al., 2013). In this study, researchers conducted expert judgement as one way to get validity based on test content. Meanwhile, the reliability of the measuring instrument obtained Cronbach's Alpha of 0.87, which means it is reliable based on the criteria put forward (Kaplan & Saccuzzo, 2017).

### Research Procedure

The research was conducted with attention to the welfare of respondents by providing informed consent containing information about the research conducted and a statement of willingness to participate in the study. The measuring instrument uses an assessment consisting of 5 answer options using a Likert scale. The assessment criteria can be seen in table 3.

**Table 3.** IWE Measuring Instrument Assessment Criteria

Answer choices	Item Score
Strongly Disagree	1 (R=5)
Disagree	2 (R=4)
Neutral	3 (R=3)
Agree	4 (R=2)
Strongly Agree	5 (R=1)

Based on the measurement results later, score categories are then made which aim to provide an overview of the variables measured. This is intended to facilitate discussion of the research data. Therefore, the score categories using class interval data are grouped into 3 categories, namely high, medium, and low. To be able to categorize the measurement results into three categories, the classification found in table 4 is used.

**Table 4.** Category Measurement

Category	Score Range
Low	$X < 2.33$
Average	$2.33 \leq X < 3.67$
High	$3.67 < X$

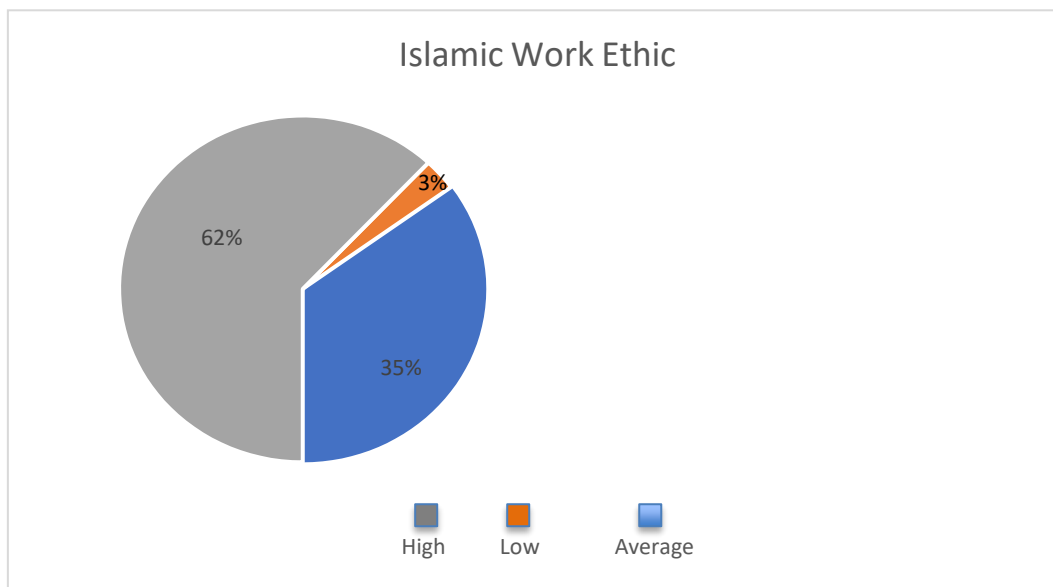
**Result Research and Discussion**

Based on respondents' demographic data, it is known that the data on the respondent's age, gender, length of work, and last education can be seen in table 5 below.

**Table 5.** Demographic Data

No	Aspect	Category	Frequency	Percentage
1	Age	19-23	116	41.73%
		24-28	110	39.57%
		29-33	32	11.51%
		>33	20	7.19%
2	Gender	Man	106	38.13%
		Woman	172	61.87%
3	Education Level	Senior High School	203	73.02%
		S1/ Bachelor degree	72	25.90%
		S2/ Master degree	3	1.08%
4	Duration of Employment	1-3 years	207	74.46%
		3-10 years	69	24.82%
		10 years	2	0.72%

Meanwhile, when viewed from the categorization of Islamic work ethic owned by Muslim fashion employees which is shared in 3 categories, namely low, medium, and high. Based on the research data, the average value of Islamic work ethic is 3.37 on a scale of 5. Based on the criteria that have been made, this figure shows that the Islamic work ethic of Muslim fashion employees is in the medium category. The distribution of scores from the Islamic work ethic of Muslim fashion employees can be seen in Figure 1.



**Figure 1.** Categorization of Islamic Work Ethic



Meanwhile, when viewed from the comparison of the dimensions forming Islamic Work Ethic, it can be seen in Figure 2.

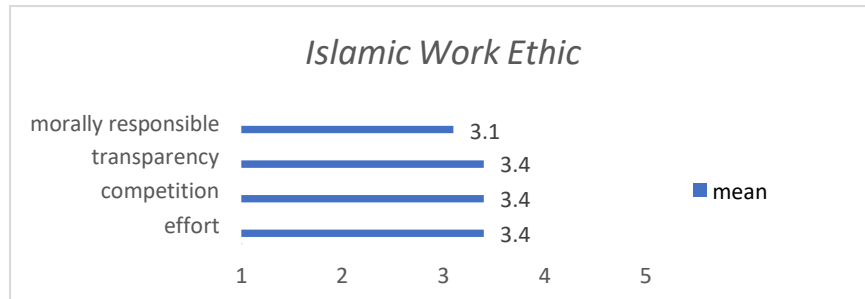


Figure 2. Mean Islamic Work Ethic

Based on the above calculations, the dimensions of forming an Islamic Work Ethic are in the moderate category, which means that they still need strengthening. Although overall in the moderate category, it can still be seen that there is a dimension that is at the bottom of the order, namely morally responsible conduct with a lift of 3.1 while the others are at the same number, namely 3.4. In this case, it can be seen that the morally responsible attitude of employees to provide benefits to the work environment by providing innovation and maximizing performance so that it is useful for society at large is the lowest dimension when compared to other dimensions, although in general the difference is not too significant.

When viewed the comparison between Generation Y and Generation Z, we get an overview of Islamic Work Ethics from both generations with an overview that can be seen in figure 3.

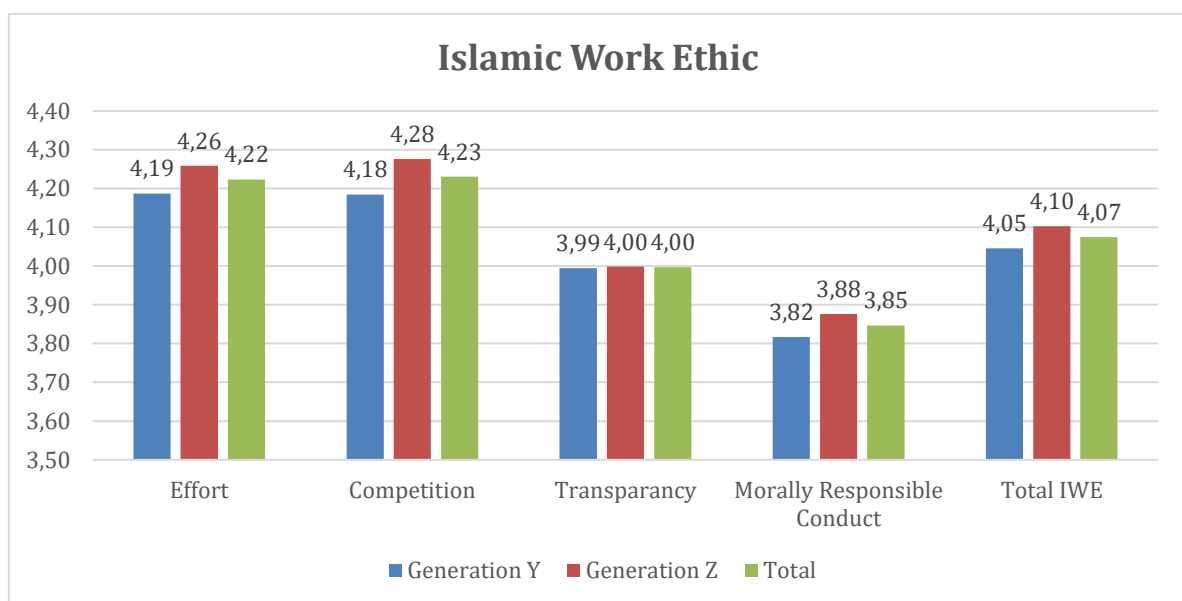


Figure 3. Overview of Islamic Work Ethic of Generation Y and Generation Z

In general, it can be seen that Generation Z has a higher score than Generation Y on each of the dimensions that form Islamic Work Ethic as well as from the total Islamic Work Ethic data as a whole. Of the four dimensions forming Islamic Work Ethic, the Morally Responsible Conduct dimension has a smaller score. This shows that the morally responsible attitude of employees to provide benefits to the work environment by providing innovation and maximizing performance so that it is useful for society at large has a heavier burden carried out by employees so that they have a smaller score even though it is still in the moderate category.

Furthermore, a different test was carried out to see the difference in demographic data on *Islamic work ethics*. Based on the results of the difference test, data can be seen as table 6 regarding data normality.

**Table 6.** Test of Normality

	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
IWEY	.517	138	.000	.066	138	.000
IWEZ	.517	138	.000	.065	138	.000

a. Lilliefors Significance Correction

Based on the test results, it was concluded that the significance of  $< 0.05$  which means that the data is not normally distributed, so it uses non-parametric statistics. Then different tests of Islamic Work Ethic conditions were carried out in different generations, the results of which can be seen in table 7.

**Table 7.** IWE Difference Test in Generation Y and Generation Z

Ranks				
	GENERASI	N	Mean Rank	Sum of Ranks
IWE	Generasi Y	138	136.53	18841.50
	Generasi Z	140	142.43	19939.50
	Total	278		

**Test Statistics<sup>a</sup>**

IWE	
Mann-Whitney U	9250.500
Wilcoxon W	18841.500
Z	-.611
Asymp. Sig. (2-tailed)	.541

a. Grouping Variable:  
GENERASI

With Asymp.Sig > 0.05, the hypothesis is rejected, which means that there is no difference in IWE in different generations. Then a different test was carried out again on the demographic aspects contained in the respondents and obtained the results as seen in table 8.

**Table 8.** Test Results of Demographic Differences with *Islamic Work Ethics*

<b>Comparison Data</b>	<b>F</b>	<b>Sig</b>	<b>Information</b>
Age	0.801	0.494	There is no difference between Generation Y and Generation Z
Education	0.280	0.756	There is no difference between Generation Y and Generation Z
Duration of Employment	0.740	0.478	There is no difference between Generation Y and Generation Z
Tribe	2.034	0.109	There is no difference between Generation Y and Generation Z
Work Level	0.149	0.930	There is no difference between Generation Y and Generation Z

With Sig > 0.05, the hypothesis is rejected, which means that there are no differences in IWE (Islamic Work Ethic) demographics consisting of age, education, length of service, ethnicity, and job level in different generations.

### **Discussion**

Based on the age grouping of respondents into the age range designating generation Y and generation Z, it is known that there is no difference in Islamic work ethic between these different generations. Based on further analysis, it is also known that demographic factors such as educational background, length of work, ethnicity, and gender do not make a difference to each individual from different generations. This is in line with the findings (A. J. Ali & Al-Owaihan, 2008) related to his research which found that the demographic factors of the research subjects related to the Islamic work ethic did not make a difference in his findings due to the existence of Islamic values that have been internalized by respondents widely and for a long time so that the influence of demographic variables is not significantly different. Another possibility is that Islamic teachings have emphasized the aspects of the Islamic work ethic. The reflection of these values has become an attitude that is internalized by the community at large so that there is a commitment to carry out these values. In some contexts, adherence to Islamic values, which are the general ethics of work, will lead to sanctions if not implemented by followers of Islamic teachings.

Islamic work ethic is an orientation that shapes and influences a person's engagement and participation at work. Islamic work ethics is built on four basic concepts, namely, effort, competition, transparency, and moral responsibility (A. J. Ali & Al-Owaihah, 2008). Based on research that has been conducted on 278 employee respondents in the Islamic fashion industry, it is obtained regarding the description of the Islamic work ethic that the average score of the Islamic work ethic variable is at a score of 3.37 on a scale of 5. Based on the predetermined categories, this figure shows that the Islamic work ethic is in the sufficient category, and it can be concluded that the Islamic work ethic of employees even though they are in companies that produce goods in the field is not optimal.

Based on interviews with several employee informants, it was found that they feel that workers work with good intentions to be able to develop their abilities and gain relationships, in the work process see competition with colleagues as a good thing because it is in accordance with religious orders to compete in goodness, emphasize mutual trust and openness with each other and take responsibility for their work by working to the maximum. However, not all employees show the same Islamic work ethic. There are still employees who think that Islamic values in the company have not fully shaped and influenced their involvement and participation in the workplace.

Based on the calculation of the distribution of Islamic work ethic scores of Muslim fashion employees, it is found that a small proportion of the distribution of Islamic work ethic is in the low category with a total of 4%. Based on this figure, it means that only 4% of respondents are not optimal in their Islamic work ethics. Then 61% of respondents are in the medium category. Based on this figure, it can be interpreted that most employees have not fully optimized their Islamic work ethics. Islamic work ethics should be manifested in employees' work attitudes when they know company values, feel that these values are by personal values and work according to the Islamic work ethics that exist and are instilled in the company. Based on the results of interviews that have been conducted, not all employees can be responsible for their performance or compete healthily with their colleagues because they feel it is pressure when they lose in competition.

After that, there are 35% of respondents whose Islamic work ethics are in the high category. This shows that some employees have optimal Islamic work ethics. Here it can be seen that some of these employees have knowledge about the values of Islamic work ethics instilled in the company, feel that these work ethics are per personal values and make Islamic work ethics the basis for carrying out work tasks in the company. This result is supported by

interview data that some employees feel that they work with good intentions to be able to develop themselves and establish relationships with others, can compete with colleagues as a form of competing in goodness, can trust and be open to colleagues and can be morally responsible for the work they do.

Based on the calculation of the mean comparison on each dimension in the Islamic work ethic, the results show that overall, 4 dimensions are in the moderate category. The dimension that is at the top is competition with a total of 3.45 and the morally responsible conduct dimension which is at the bottom with a total of 3.10. In this case, when compared to the other 3 aspects, it can be seen that there is a lack of maximum moral responsibility from employees to provide benefits to the work environment by providing innovation and maximizing performance so that it can be useful for society at large. Based on the other three variables that are in the sufficient category, employees are not fully optimal in serving themselves and the community where work is seen as a means to develop themselves and social relationships, less optimal in seeing competition as a positive thing to improve work quality, and emphasis on trust and openness at work.

Based on the data collected, Muslim fashion employees who have organizational values that are closely related to Islamic values eventually shape employee attitudes and the work ethic becomes a basic guideline in organizational activities. When linked to the demographic data of the research respondents, there does not appear to be any difference in the Islamic work ethic of different generations. This shows that the Islamic values that shape work attitudes and become basic guidelines in organizational activities can be internalized by the majority of employees even though the general demographic picture of employees has a different background, and this is also similar to research conducted at the managerial level (Javed et al., 2020).

Based on descriptive analysis, the competition dimension has the highest magnitude owned by employees. Basically, individuals must be able to compete fairly and honestly at work based on good intentions to do the job itself (Udin et al., 2022). The dimension that has the second magnitude is effort. Effort is considered necessary as a means to be able to develop themselves and be useful to the wider community in the end (Romi et al., 2020). That is, individuals who are willing to try and be productive reduce social and economic problems and enable a person to obtain a decent life (AFLAH et al., 2021). In general, this implies that endeavor will essentially result in good performance and widespread prosperity.

The next dimension is transparency. Work, trade, transactions of any kind, must be carried out in an environment full of trust and openness (Chupradit et al., 2022). Transparency is based on a mutual understanding that wrong and even fraudulent behavior and actions will hinder the emergence of justice and limit the freedom to act in the work environment (Hasan et al., 2022). The dimension that has the smallest influence is morally responsible conduct. Morally, Islam provides a work climate where ethics cannot be separated from business or work activities (Hasan et al., 2022). Islam provides an ethical dimension to all types of work and expands the benefits of what is done (Kamaruddin et al., 2021). The morally responsible attitude of employees to provide benefits to the work environment and society at large (Caniago et al., 2023).

Although generation Y and generation Z do not differ in general when looking at their Islamic Work Ethic, in general generation Z has an Islamic Work Ethic that is slightly higher than generation Y. Generational differences in the work environment are one of the subjects that always appear in the development of human resource management, and the concept of generational differences continues to evolve over time. There are significant differences in characteristics between generation Z and other generations. One of the main distinguishing factors is the mastery of information and technology. Information about Islamic work ethic values appears to be better mastered by generation Z, which is more familiar with the values of Islamic work ethic (Andrea et al., 2016).

Generation Y is characterized by "multitasking", multi-sided attention and sharing (Kar, 2018). For them, the concepts of success, career and money are top priorities, as they have learnt that it is the only thing that can advance them in a consumer society (Ercömert & Güneş, 2021). Using modern technological devices, their communication mainly takes place in virtual spaces and their online presence never ends. They are motivated by pushing, progressing and achieving success, work is always highlighted for them and family remains in the background. Having free time and relaxation is inevitable for them. They have wide and varied desires and usually make decisions or act accordingly to achieve these goals. Money and success are basic motivational tools for them in their work. From the view of success in the quality of life is important their work and it shows up in their relaxation sharply as well. Desires and ambitions grow out of acquired abilities and opportunities. Their experiences determine their decisions and actions (Kar, 2018).

Generation Z features the "net generation" due to the highly advanced digital age they were born into. They are also characterized as the "Facebook generation", "digital natives"

or sometimes the "iGeneration" (Barhate & Dirani, 2022). Generation Z norms are different from those of previous generations (Chillakuri, 2020). The words, slang and expressions used by generation Z are quite strange to their parents and the two sides sometimes part ways (Dewi et al., 2021). Since generation Z was born into the world of technology and they feel comfortable in that world, it is very important for them to be surrounded by that environment (Kogan, 2001). They are always online on any technical device virtually non-stop. This can be seen through their actions, also in relation to their technical environment and which can appear as tools or as environments in their lives (Benítez-Márquez et al., 2022). Other forms of socialization are very difficult for them (Djafarova & Foots, 2022). Compared to generation Y, generation Z is unaware of the concept of striving (Benítez-Márquez et al., 2022). They are practical, rather intelligent than wise and they like to lead because they are brave. They are more impatient and more agile than their predecessors and they seek new challenges and impulses continuously. They are not afraid of constant change and because of the internet world they have a lot of information, but only to a certain extent. To solve a problem, they try to find the solution on the internet (Djafarova & Foots, 2022).

This trait shows that in work ethic, while both are in the medium category, generation Z values financial security and is more realistic about the world of work (Bergler, 2020). At the same time, they still want to make a difference in the lives of others (Barhate & Dirani, 2022). Growing up in the era of the Great Recession of 2008, they are very worried about how they will pay for college and how they can get a good-paying job (Bergler, 2020). They are more willing to choose a college major or take a job that promises financial rewards and are less concerned with the intrinsic rewards of work. They are more willing to work overtime and have more modest expectations for work-life balance and career advancement than their Millennial predecessors (Kogan, 2001). Sometimes their concern for financial security turns into a vague emphasis on material rewards (Djafarova & Foots, 2022). Among participants in the "Generation Z Goes to College" study, 75% were motivated by knowing that what they do makes a positive difference in the lives of others, and two-thirds wanted their careers to have a positive impact on the world (Bergler, 2020) They are more likely than Millennials to agree that it is important to "help others in distress" and "make a contribution to society," but are some-what less likely than Millennials to score high on "empathy with others" and "willingness to donate to charity". So they may struggle to put

their good intentions and high ideals of "making a difference" into everyday life (Benítez-Márquez et al., 2022).

## Conclusions

Broadly speaking, the Islamic work ethic in Generation Y and Generation Z is not optimal. The dimension of the Islamic work ethic that gives the lowest contribution is morally responsible conduct. Strengthening Islamic work ethic is needed by the younger generation because increasing Islamic work ethic also has an impact on increasing their job satisfaction or productivity at work. The results showed no difference in the Islamic work ethic shown by employees despite coming from different generations. However, there are differences in behavior and understanding of the work ethic itself that can be used as a basis for younger-generation employees at work.

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