



Work Commitment based on Islamic Work Ethic of Madrasah Teachers in the Border Area in Sambas Regency



Rizky Fauzan ^a

Irfani Hendri ^b

Ridwansyah ^c

Maria Khristiana I Kakis ^d

Nurul Komari ^e

Article history:

Submitted: 27 January 2023

Revised: 09 February 2023

Accepted: 18 March 2023

Keywords:

border area;
Islamic work ethic;
Madrasah;
work commitment;
work culture;

Abstract

To train children in border areas of remote, impoverished countries, teachers are at the vanguard of knowledge dissemination. Diverse sectors work together to improve educational standards. The commercial, faith-based sector and the public sector and educational institutions participate in this action. The selection method used in this study was stratified random sampling. More precisely, data analysis involves scoring, coding, and tabulating questionnaire data before conducting inferential statistical analysis using Structural Equation Modeling with a Partial Least Square Approach (SEM-PLS) with the help of SmartPLS software packages version 3.3.3. The result is that in the border area, the Islamic work ethic primarily influences the commitment of madrasah instructors. They continue to provide the best guidance they can, even under trying circumstances. The idea that instructors' commitment to their work is based on the Islamic work ethic as it is applied in Islamic-based education is also supported by multiple variable models. According to the Quran and Hadith, teaching is equivalent to praying because of the teacher's commitment. This commitment continues to encourage a work mentality in outlying areas so that the level of education can be maintained.

International research journal of management, IT and social sciences © 2023.

This is an open access article under the CC BY-NC-ND license

(<https://creativecommons.org/licenses/by-nc-nd/4.0/>).

Corresponding author:

Ridwansyah,

Doctoral Program Lecturer of Management Science, Faculty of Economics and Business, Tanjungpura University, Pontianak, Indonesia.

Email address: ridwansyah.ptk1967@gmail.com

^a Tanjungpura University, Pontianak, Indonesia

^b Tanjungpura University, Pontianak, Indonesia

^c Tanjungpura University, Pontianak, Indonesia

^d Tanjungpura University, Pontianak, Indonesia

^e Tanjungpura University, Pontianak, Indonesia

1 Introduction

Education is crucial because it influences human resources' character, making it essential when a country's superiority is now determined by its better human resources rather than its natural resources (HR) wealth. Where there is a clear correlation between the caliber of human resources (HR) and the caliber of education. Right circumstances, credentials, and all the elements of education must have been frequently indicators of quality. These elements include costs, education staff, facilities and infrastructure, procedures, inputs, and outputs (Meliani, 2019). With efforts to improve it, becoming a professional education worker will happen by accident, but developing professionalism is one method to make it happen. Since the principal is directly involved in the execution of educational programs in the school, support from that party is necessary. In this case, that party is the principal, an essential educational leader. Leadership is a crucial universal phenomenon in business, schooling, politics, religion, and social organizations (Tismayati, 2018).

The future will present challenges, but learning success should be on the agenda. A person needs these conditions to be prepared for life and employment, and education is the process and outcome of systematic mastery of knowledge and skills. Suprihatiningrum (2021), claims that instructors have the most significant influence on how well students learn. Perdana et al. (2021), define competent teachers as creating educational features like syllabuses and lesson plans and carrying out their educator responsibilities. Teachers with adequate skills, significant obligations, and camaraderie among their peers make dependable educators. One of the positions implies that learning involves defending nationalism's values as a dignified country (Susilowati, 2021).

Despite recent indications of growth and progress, Indonesian education has long received little attention and needs to be better governed. Many damaged school buildings still need qualified teachers, and ineffective teachers are being hired (not by their education). The occurrence is very dissimilar when observed in Indonesia's most remote regions or close to its borders. Yosada (2017); Surya et al. (2021)'s, study, which found that "education for children around the Indonesia-Malaysia border has received less attention from the government," revealed this fact. Due to its strategic importance, the border region needs consideration as it develops. This is so because the border region serves as the primary entry point for safeguarding the integrity of the Republic of Indonesia's borders and its natural energy resources, which are crucial to uphold. The development of human resource zones is one of the critical areas of emphasis for border area development to increase security, economic growth, social progress, and a sense of patriotism and love for one's country. Up until this point, improving the quality and equity of learning has been the primary emphasis of learning development (Sesneg RI, 2020).

Due to these restrictions, it is essential to have dedication from numerous parties involved in coaching and raising educational standards in each area. It has been suggested that the term "organizational commitment" be used to characterize a significant aspect of employee mobilization in an organization that reflects the character and durability of the bond between individuals and their work. Meyer & Allen (1997), identified three different types of dedication. Employee attachment, identification, and involvement with the company are all examples of affective commitment. Strong affective commitment ensures that an employee keeps his work because he wants to. The employee's sense of obligation or responsibility to the company is reflected in normative commitment.

People will feel at ease if they are dedicated and loyal to their job. The secret to success is already in your possession when commitment to work and loyalty can be executed well; effort and prayer are needed to achieve that success. Self-commitment to the task at hand is the first step, followed by self-dedication, and anyone with a high level of dedication will succeed and gain trust more readily. The commitment of teachers to carrying out different flexibilities of their duties as teachers are the driving force behind the implementation of education. Affective, sustainable, and normative commitments are the three parts of the teacher's dedication. Teachers' performance of their responsibilities is based on the three tenets of commitment (Asadullah, 2018; Laeheem, 2018; Holmes & Marra, 2002; Kawiana et al., 2018).

Teachers' dedication to educating students in Indonesia's frontier regions will encourage students to identify as nationalists. To keep a country strong, nationalism must be preserved in forming and upholding its national identity. However, nationalism is considered meaningless and given little weight in border areas. In reality, outside of the country, particularly in Malaysia, people's attention is only on finding a way to make enough money to meet their basic needs, and the question of nationality should be given more weight. People with higher education also lack a feeling of nationalism, contrasting with how people with lower education disregard nationalism when earning a living (Blau & Ryan, 1997; Morrow & Wirth, 1989; Teo et al., 2020; Blau et al., 1993).

Children who live in border regions frequently accompany their parents to their places of employment, which is a worrisome issue. Most children raised on oil palm plantations in Malaysia lose their sense of identification and patriotism as Indonesians. They need to learn the Indonesian flag or state emblem, know the national anthem Indonesia

Raya by heart, comprehend Indonesian history and culture, and have no wish to return to Indonesia. This is a significant issue in the border regions' schooling field. In border regions where most of the population is Muslim, Islamic-based organizations and schooling are commonly practiced (Hayati & Caniago, 2012; bin Salahudin et al., 2016; Mohammad et al., 2016).

Additionally, the private sector typically solves educational issues, among others, pioneering education at the forefront of state boundaries through various groups, such as faith-based. Contrary to what occurred, the government should have paid more heed to the instruction to support advances in frontier regions, particularly those founded on the Islamic private sector. Human resource management and good governance are not only needed by profit-oriented organizations or commercial companies but now, in the era of global competition, the public service sector and the education industry also need to be managed carefully to ensure that the educational services provided to the community are following the needs and demands of the times. One educational institution lacking attention and optimal management is the Islamic educational institution, known by the Arabic term "Madrasah." This statement is relevant to a study by Maarif (2016), which states that Islamic educational institutions receive less attention.

2 Materials and Methods

In this research, stratified random sampling was used for the sampling process. Contextual Overview of Research, Contextual Overview of Madrasah Instructors in Sambas District, Contextual Overview of Madrasah Students in Sambas District, and Data Analysis, specifically, entails scoring, coding, and tabulating questionnaire data, then performing inferential statistical analysis using Structural Equation Modeling with a Partial Least Square Approach (SEM-PLS) with the aid of SmartPLS software programs version 3.3.3. The SEM-PLS analysis includes the evaluation of measurement models (validation and estimation of reliability), evaluation of measurement models (testing of direct influence hypotheses, indirect influence hypotheses, real influence, testing of model accuracy, evaluation of coefficient of determination, evaluation of effect size, and development of revised models), and evaluation of measurement models (proving validity and estimation of reliability) (recommendation models). Primary data were collected directly from the field for this research. Secondary data were gathered by gathering and reviewing reports, documentation, and records about the presence of madrasah schools and teachers in Sambas District. The entire Madrasah teaching staff in the Sambas district's border region comprised the study's populace. According to information from the West Kalimantan Province's Office of the Ministry of Religious Affairs, in 2020, Sambas Regency had 469 Madrasah teachers.

3 Results and Discussions

Educational condition of the border area in Sambas Regency, West Kalimantan

West Kalimantan's border region has access to and is physically adjacent to neighboring nations. Sambas Regency (Aruk), Bengkayang (Jagoibabang), Sanggau (Entikong), Sintang (Jasa Village), and Kapuas Hulu are the five boundary crossing points that are officially recognized (Badau). With a total area of 146,807 km² or 7.53% of Indonesia's entire territory, West Kalimantan is a lowland region. More than 600 km and 800 km, respectively of it, stretch straight from north to south and from west to east. West Kalimantan Region has a total population of 5,365,256. According to the data, West Kalimantan is in a strategic situation that calls for development, primarily to address the requirements of those living near the border. The two types of educational services for children in border regions are those that enter Indonesian territory and those that enter Malaysian territory. Given that these two locations are in different parts of the nation, meeting the educational needs of each one requires a different approach (Mita, 2021).

According to the findings of studies by Husain (2021), there have been many instances of illiteracy among children of oil palm plantation workers since the Malaysian government banned Indonesian students from attending schools there, which has been made worse by the lack of adequate educational infrastructure [on the Indonesian Malaysian border]. The research by Yanti et al. (2022), which found that there are still very few academic and teacher infrastructures in the area of the Indonesia-Malaysia cross-border post (especially in Sambas Regency), supports this. Condition objective Kabupaten Sambas has a land area of 6.395,70 Km² and is administratively situated in West Kalimantan, the furthest north. Sambas Regency consists of 19 subdistricts and 183 settlements. East Malaysia and the Natuna Sea are to the south, Bengkayang Regency is to the north, and Singkawang City is to the east, where Sambas

Regency ends. Serawak is to the west, Kabupaten Bengkayang is to the east, and Serawak is to the west. The following is a list of the current and past members of the Board of Directors (Afsar & Rehman, 2015; Bos-Nehles et al., 2017; Falah, 2021; Fassott et al., 2016).

In comparison, the Kabupaten (Jiwa) has 526.3672 inhabitants, the majority of whom are male (259.511) and female (266.856), respectively. In Sambas District, human development has dramatically improved since a decade ago. This is evident from Table 1 statistics on the Human Development Index (HDI) of the Regencies/Cities in the Province of West Kalimantan.

Table 1
Human development index of West Kalimantan Province

City/ Regency	HDI regarding City/ Regency						Avg.
	2016	2017	2018	2019	2020	2021	
Pontianak	77.63	77.93	78.56	79.35	79.44	79.93	78.81
Singkawang	70.1	70.25	71.08	71.72	71.94	72.11	71.20
Kubu Raya	65.54	66.31	67.23	67.76	67.95	68.16	67.16
West Kalimantan	65.88	66.26	66.98	67.65	67.66	67.9	67.06
Bengkayang	65.45	65.99	66.85	67.57	67.87	68.04	66.96
Sambas	64.94	65.92	66.61	67.02	67.03	67.1	66.44
Ketapang	64.74	65.71	66.41	67.16	67.17	67.43	66.44
Sintang	64.78	65.16	66.07	66.7	66.88	66.93	66.09
Landak	64.58	64.93	65.45	65.96	65.98	66.21	65.52
Sanggau	63.9	64.61	65.15	65.67	65.77	66.2	65.22
Melawi	64.25	64.43	65.05	65.54	65.55	65.87	65.12
Kapuas Hulu	63.83	64.18	65.03	65.65	65.69	65.75	65.02
Mempawah	63.84	64	64.9	65.5	65.74	66.03	65.00
Sekadau	62.52	63.04	63.69	64.34	64.76	64.93	63.88
Kayong Utara	60.87	61.52	61.82	62.66	62.68	62.9	62.08

Source: bps-kalbar.go.id.

According to Table 1, Sambas Regency's average human development index over the past six years is sixth overall among the 14 City Regencies in West Kalimantan Province. However, the border region, in particular, needs more focus.

Islamic-based education in border areas

According to Kamal Fuadi's analysis of prior research on the role of Madrasah education along the Border, most Muslims in Entikong want to attend schools that arrange Islamic learning and teaching because it builds moral and ethical values. Although Madrasah's influence on the border is minimal, given that the government needs more attention, people have noticed more dignified behavior there.

As a Muslim-majority district, according to the Office of the Ministry of Religious Affairs of Sambas Regency in 2017, it has an Islamic-based education with 7 Raudlatul Athfal (RA) institutions with 357 students, 45 Private Ibtidaiyah Madrasah (MIS) with 5,731 students, 3 Madrasah Ibtidaiyah Negeri (MIN) with a total of 1,186 students, 4 Madrasah Tsanawiyah Negeri (MTsN) with 1,519 students, while the Private Tsanawiyah Madrasah (MTsS) has 2,176 students, the State Aliyah Madrasah (MAN) only has 1 in Sambas Regency with 311 students, while the Private Aliyah Madrasah (MAS) of Sambas Regency has 6 institutions with 573 students, besides that there is 1 Islamic University, namely the Sultan Muhammad Syafiuddin Sambas Islamic Institute. Also clarified is the following Table 2 provides descriptions of Islamic educational facilities, pupils, and teachers.

Table 2
Islamic education institutions data of Sambas Regency in 2018/2019

Islamic Education Institutions	Total Institutions	Total Student	Total Teacher	
			Civil Service	Non Civil Service
Raudhatul Athfal (RA)	7	357	2	43
Madrasah Ibtidaiyah (State School)	3	1.182	149	438
Madrasah Ibtidaiyah (Private School)	45	5.731		
Madrasah Tsanawiyah (MTsN) (State School)	4	1.519	69	367
Madrasah Tsanawiyah (MTS) (Private School)	21	2.176		
Madrasah Aliyah (State School)	1	311	35	122
Madrasah Aliyah (Private School)	6	573		
Pondok Pesantren	5	474	0	54

Source: Documentation data of Department of Religion Sambas Regency, 2019

Aside from the fact that it is a good idea to have a backup plan in case something goes wrong, it is also a good idea to have a backup plan in case something goes wrong. To establish a pattern of human existence or behavior, reason, and the mind are significant factors. Man constantly attempts to create new things as he expects them to bring pleasure to physical life. Figure 1 shows a chart of West Kalimantan's educational facilities broken down by education degree.

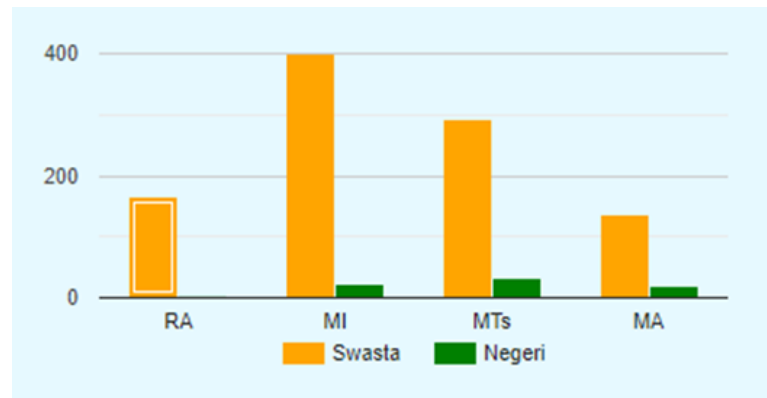


Figure 1. Graph of educational organizations in West Kalimantan by levels

Because the education received has been equipped with religious and moral values in addition to the general education curriculum, the existence of madrasah as a sub-system of national education is essential. It has strategic importance to realize that the nation's next generation is expected to behave according to religious norms, such as honesty, and to act on Islamic teachings. These ideas or points of view are especially pertinent today when there are many international problems, the danger of moral decay, a waning sense of nationalism, and the spirit of government policy relating to the mental revolution of the country. These days, the phenomenon of instructors dedicating their careers to the 3 categories (Outermost, Backward, and Remote) is frequently in the news, both in print and electronic media (Ab. Wahab & Masron, 2020; Abid Alvi et al., 2014; Adnalin et al., 2018; Christy & Priartini, 2019).

The people of the frontier region of Sambas Regency still do not benefit fully from the madrasah education that is currently available, mainly locals who only have access to primary school education and would like to participate in Madrasah Aliyah. On the other hand, the educational standards at some madrasahs in other regions are usually different from those in Sambas District or the border region. It's not entirely the teacher's fault that they perform below expectations in the classroom. It is common to encounter instructors who need more energy and desire for their work. The common causes are frequent issues with their homes and families and problems with duties and workloads that are too weighty. To improve (strengthen) the capacity of madrasahs in the frontier region, work incentive that results in absolute human pleasure because it always rests on thanksgiving and "leans" on Allah SWT, the Creator. A teacher will be more resilient and patient in coping with job issues and finding practical answers if they are emotionally and spiritually mature.

The phenomenon of teachers in the border region of Sambas District

During the colonial period, the role of the teacher in the educational system started to take shape in Persada Nusantara. The Indonesian Nation-State, which has Indonesian as its official tongue, was partly shaped by teachers. In the past, teaching played a significant role in developing this country, particularly in instilling nationalism, fostering unification, and waging war against colonialism. Unfortunately, the teaching field has lost some prestige over the past few decades and needs to improve its performance and meet community expectations. Consequently, Additionally thought to be declining is the standard of schooling in the country. Due to the demands of community growth and global change, the issue of teachers is becoming increasingly crucial to advancing education. The issue of teachers has never been fully addressed up until this point.

The welfare of teachers, who must be considered because their pay is still below the standard, as well as their educational background, coaching, professional protection, and administration, are all essential issues that must be addressed to address the problem of teachers in Indonesia fully. Change is the most significant cause of educational topics, so points will always be present whenever a change occurs. Institutions of higher learning must adjust to societal changes and advancements. Teachers must also continuously adapt to new situations. The failure of teachers to adapt to the changes that occur in their communities due to their limitations or the limited capacity of schools and governments causes a myriad of problems for them. Due to the requirement that educational institutions, including teachers, adapt to all current changes in society, the issue of education persists.

There are economic gaps in several districts immediately adjacent to the boundary between Indonesia and Malaysia, including Sambas Regency, Sanggau Regency, Sintang Regency, Bengkayang Regency, and Kapuas Hulu Regency. This issue is one thing that influences people's preferences for economic action in neighboring nations. Security studies have evolved to include society as a topic of security and state security as their primary focus. The security sector's growth spawned the military, political, industrial, social, and environmental sectors.

According to [Laksono & Wulandari \(2021\)](#), there needs to be more data on the use of hospital services around the border and non-border areas. This discrepancy is caused by eight main predictors, including the type of residence, marriage, education, type of work, socioeconomics, health insurance, travel time, and transportation costs. The caliber and dedication of teaching staff members are one of the reasons why the right to education is only partially realized in the Indonesia-Malaysia frontier region. Some issues still affect teachers, including limited access to information and communication, poor classroom conditions, few academic units, inadequate learning environments, and low-income family and social environments ([Suarno et al., 2021](#)).

According to reports and early research, most madrasa instructors in Sambas District are honored employees who earn below the provincial minimum wage (UMP) standard. Their salaries are paid from a tiny pool of funds for practical school support (BOS). Ironically, honorary teachers are overloaded with responsibilities that go above and beyond their regular teaching responsibilities. This situation is made worse by poor transportation access (damaged roads), a lack of adequate transportation infrastructure, and inadequate learning support infrastructure. Given all the restrictions, this situation prevents the instructors from feeling at ease staying in their places of employment. Despite being expected to work honestly as a form of devotion to God, faith, country, and state, teachers will rationally be unable to interpret their job well because their fundamental needs have not been adequately considered. The absence of oversight in the border region regarding the execution of teaching responsibilities worsens the situation.

Work commitment of Madrasah teachers in the border area of Sambas Regency

Work commitment is characterized as a person's adherence to professional ethics, participation at work, group commitment, and job commitment. According to Morrow's "circle-based" model, there are various degrees of emotional dedication when it comes to job commitment. According to the model, the outer ring contains more manipulable properties, while the interior circular contains more stable ones ([Irfan Marzuki, 2018](#)). According to Alan Myer in [Somers et al. \(2020\)](#), there are three aspects of job commitment: emotional commitment, normative commitment, and continuance commitment.

According to Alan Myer, the three attitudes that makeup TCM use the commitment theory and research already out there to create the required integrated and thorough model. The adequate mentality, a concept drawn from the early writings on this subject, specifically refers to the emotional connection to the goal of dedication. The continuance mentality shows the commitment founded on the buildup of perceived relationship opportunities and expenses. A

normative mindset that fosters interest in value-based commitment in early work in this area is based on a feeling of duty or accountability towards the goal and fulfilling the expectations of others (Somers et al., 2020).

Innovative behavior is a predictor of substantial corporate commitment, according to a 2003 research by Agarwala. According to Pasaribu et al. (2019), and the study's findings, their workplace culture significantly influences junior high school (SMP) instructors' job behavior. The research's conclusions counter a study by Akhtar et al. (2019), which found that emotional dedication, perceived organizational support, and confidence indirectly impact the link between person-organization fit and creative work behavior. The findings of the Akhtar et al. study 's from 2019 and their research is also consistent with those of Fauziawati's study from 2021, which found that "organizational committees have a substantial favorable impact on creative work behavior."

In one case, Wahyuni et al. (2021); Abd El Muksoud et al. (2021) hypothesized an inverse relationship between innovative work behavior and organizational commitment by placing organizational commitment as an antecedent variable, while innovative work behavior variables are placed in the position of consequent variables. Pasaribu et al. (2019); Nawaz (2019); found that innovative work behavior significantly positively affects teacher organizational commitment. The Renkema et al. (2021), study findings, which show that high-engagement practices favorably impact creative behavior and that emotional dedication and autonomy completely mediate this relationship, lend credence to the research.

Islamic work ethic toward employee success is mediated by company culture and work dedication, according to Harinoto et al. (2018). According to a study by Jufrizen (2018); Bin Salahudin et al. (2016), corporate culture and Islamic work ethics directly impact the success of regular teachers and their dedication to the organization and job happiness. A conceptual model of this study can be created in Figure 2 based on the proposed observational studies.

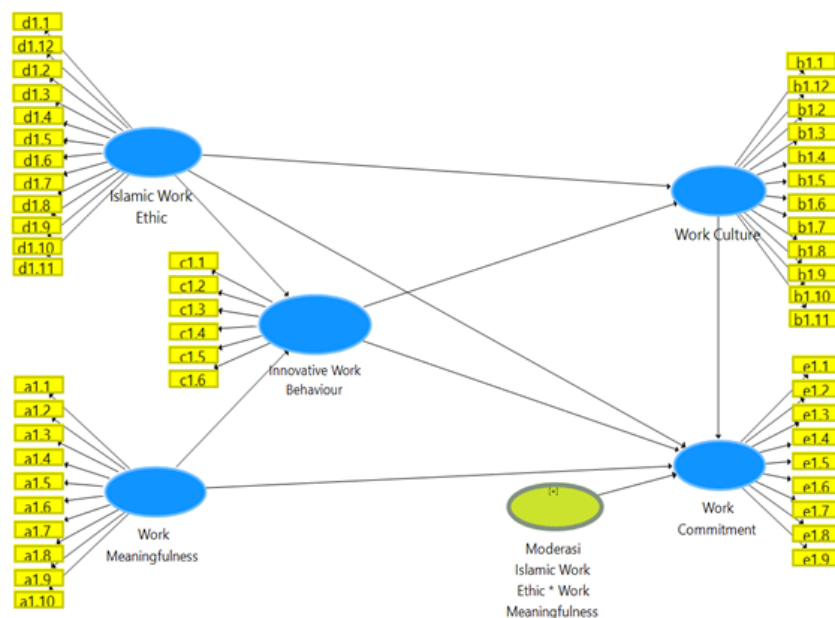


Figure 2. Conceptual framework model

The relationship of Islamic work ethics to teacher work commitment in border areas

According to research by Harinoto et al. (2018), corporate culture and commitment to one's job mediate the relationship between Islamic work ethics and employee success. Islamic work ethics are more evident in how trust is exhibited, responsible behavior, and how well corporate cultures respect risk-taking and innovation. Work commitment is demonstrated by workers attempting to achieve set work goals while also demonstrating normative dedication, constant observance, and compliance with the standards. Organizations must adopt a creative organizational culture while forging solid moral pledges in light of the consequences.

Based on the findings of studies by Jufrizen (2018); Bin Salahudin et al. (2016), it is clear that Islamic work ethics and corporate culture have a direct impact on the performance and job happiness of permanent lecturers. The findings of Falah's study from 2021, which found that Islamic organizational culture and Islamic Work Ethic also have a good

and substantial impact on teacher corporate dedication, support the research of [Bin Salahudin et al. \(2016\)](#); [Jufrizen \(2018\)](#).

Innovative behavior is a predictor of substantial corporate commitment, according to [Agarwala's \(2003\)](#) research. According to [Pasaribu et al. \(2019\)](#), and the study's findings, their workplace culture significantly influences junior high school (SMP) instructors' job behavior. The research findings contradict the results of a survey by [Akhtar et al. \(2019\)](#), demonstrating that affective commitment, perceived organizational support, and confidence indirectly impact the connection between person-organization fit and innovative work behavior. The findings of the study by [Akhtar et al. \(2019\)](#), the results of Akhtar et al., research's are also consistent with the findings of a survey by [Fauziawati \(2021\)](#), which found that corporate committees significantly enhance creative work behavior.

Table 3
Operation variable definition of research

No.	Variable	Operation Variable Definition	Indicator	Scale	Measuring Degree
1.	Work Culture (Minister of Religion's Regulation No 582 - 2017 and 2019).	The honesty, professionalism, accountability, creativity, and exemplary of the teachers are among the values shared by madrasa teachers and are derived from the five work cultures of the ministry of religion.	1. Integrity 2. Professionalism 3. Responsibility 4. Innovation 5. Exemplary	Likert	Ordinal
2.	Islamic Work Ethic (Suib & Said, 2017)	Work by Islamic values which include ethics, morals, morality, responsibility and sincerity solely because of Allah SWT	1. Generosity 2. Honesty 3. Fairness 4. Loyalty 5. Respect 6. Responsible	Likert	Ordinal
3.	Work Commitment (Somers et al. (2020))	Commitment in this study is identity, loyalty to norms and rules, and continuity (consistency) in carrying out duties and responsibilities.	1. Affective commitment 2. Normative commitment 3. Sustainability Commitment	Likert	Ordinal

It is known that Islamic work ethic, which has a T-Statistics of 6.857 and a P-Value of 0.00, is the most influential exogenous latent variable on innovative work behavior based on the overall impact produced from the SEM-PLS analysis in Table 4. Compared to the variable of work meaningfulness, which is also predicted to impact the variable of teachers' creative work cultures, the Islamic Work Ethic has the most significant statistical T. This value is significantly higher than the T-Statistic for other variables hypothesized to affect the Teacher's Work Culture, such as the Islamic Work Ethic and work significance. It indicates that the latent variable that has the most dominant influence on the Teacher's Organizational Work Culture is the Innovative Work Behavior variable. This variable is characterized by a T-Statistic of 11.498 with a P-Value of 0.00.

The Islamic Work Ethic latent variable, which is much higher than T-Statistic for other variables hypothesized to affect Teacher Work Commitment, such as Innovative Work Behavior, Work Meaningfulness, and Work Culture, has the most significant influence on teacher work commitment. Its T-statistic is 8.938 with a P-Value of 0.00. The total impact in Table 4.10 also provides information on the degree of the "total influence" that the external latent variable and the mediating variable have on the endogenous latent variable. The Islamic work ethic and work meaningfulness are defined by a path parameter value of 0.550, T-Statistics of 8.264, and P-Values of 0.00.

Table 4
The overall impact of performance influence scenarios

	Parameter Coeff.	T-Stat	P Values
Innovative Work Behavior -> Work Culture	0.632	11.498	0.000
Islamic Work Ethic -> Work Culture	0.464	6.885	0.000
Work Meaningfulness -> Work Culture	0.202	4.590	0.000
Innovative Work Behavior -> Work Commitment	0.165	3.038	0.003
Islamic Work Ethic -> Work Commitment	0.653	8.938	0.000
Work Meaningfulness -> Work Commitment	0.209	3.373	0.001
Moderation (WM*IWE) -> Work Commitment	-0.025	0.617	0.537
Work Culture -> Work Commitment	0.142	2.370	0.018

The model's accuracy in SEM-PLS measures the accuracy of the model developed in explaining the theory. The standard error means square residual (SRMR) can determine the model's accuracy. SRMR functions similarly to Chi-Square Probability or Root Mean Square Approximation (RMSEA) in covariance-based SEM. The R Square or Adjusted R Square value of the path model can be considered satisfactory if it ranges from 0.32 to 0.56, indicating that a good percentage of variance in the dependent variable is explained by the independent variable (Vinzi et al., 2010).

Table 5
Determination coefficient

Latent Variable	Adjusted R Square
Innovative Work Behavior	0.436
Work Culture	0.604
Work Commitment	0.776

Given that the variable of innovative work behavior has an adjusted coefficient of determination (Adjusted R-Square) of 0.436, it can be concluded that Islamic work ethics and work meaning account for 43.60% of the variance in the rise or fall of teachers' innovative work behavior, with the remaining 56.40% being explained by variables outside the scope of this study. For the variable Teacher Work Culture, which has a value of 0.604, it can be deduced that Islamic Work Ethic, Work Meaningfulness, and Innovative Work Behavior account for 60.40% of the variance in the rise or fall of Teacher Work Culture, with the remaining 39.60% being explained by other variables not included in the study. Regarding the variable of organizational commitment, which was calculated to be 0.776, it can be deduced that 77.6% of the variance of the rise or fall in teacher work commitment can be accounted for by Islamic work ethics, work meaningfulness, innovative work behavior, and moderation between Islamic work ethics and work meaning and work culture. In comparison, the remaining 22.40% can be accounted for by other variables not included in this study. The coefficient of determination (Adjusted R-Square), when compared to the Vinzi et al. (2010), standards, is already in an acceptable range, even going above the satisfactory criterion, which runs from 0.32 to 0.56. (Vinzi et al., 2010).

4 Conclusion

Every individual could receive a high-quality education. The truth is that only a tiny portion of Indonesians benefit from the availability of high-quality education, and the majority of the population, including those who live close to international borders, still needs access to it as required by law. Numerous groups are still improving the standard of education, particularly in border regions. The comparatively sparse amenities do not diminish the fighting attitude in education. Teachers are at the forefront of disseminating knowledge to educate children in distant and impoverished nations' border regions. The standard of education will only improve if teachers use the currently available tools and labor efficiently. Various industries collaborate to raise educational standards. In addition to the governmental industry and schools, the private, faith-based sector also engages in this activity.

Madrasah is one of the key institutions for implementing education in Indonesia, particularly in frontier regions where the populace is predominately Muslim. Islamic-based education enables students in border regions to obtain an education influenced by Islamic principles. With the help of teachers who are enthusiastic about their job, this will succeed. The Islamic work ethic is the primary factor influencing madrasah instructors' dedication in border regions.

Even in difficult situations, they continue to offer the best possible instruction. Multiple variable models also support the claim that teachers' dedication to their jobs is founded on the Islamic work ethic as it is used in Islamic-based education. Teaching is the same as prayer according to the Quran and Hadith, and this is due to the teacher's dedication. This dedication keeps fostering a work ethic in peripheral regions so that the standard of education can be upheld.

Conflict of interest statement

The authors declared that they have no competing interests.

Statement of authorship

The authors have a responsibility for the conception and design of the study. The authors have approved the final article.

Acknowledgments

We are very grateful to the supervising lecturers and examiners who have provided encouragement and guidance so that this research can be completed.

References

- Ab. Wahab, M., & Masron, T. A. (2020). Towards a core Islamic work value: Evidence from Islamic legal texts and the muftis' verification. *Journal of Islamic Accounting and Business Research*, 11(1), 179-200.
- Abd El Muksoud, N. O., Metwally, F. G., & Ata, A. A. (2021). Leadership Behaviors, Organizational Commitment and Innovative Work Behaviors among Nurses. *Annals of the Romanian Society for Cell Biology*, 4227-4245.
- Abid Alvi, H., Hanif, M., Adil, M. S., Ahmed, R. R., & Vveinhardt, J. (2014). Impact of organizational culture on organizational commitment and job satisfaction. *European journal of business and management. New York, NY: International institute for science, technology and education (IISTE), Vol. 6, no. 27, 2014.*
- Adnalin, A., Rahayu, S., Daulay, M. T., Sebayang, S. A., Wakhyuni, E., Lubis, Y. R., ... & Nasution, M. D. T. P. (2018). The effect of islamic work ethics, organizational culture, and total quality management toward changes in organizational attitudes with organizational commitment as an intervening variable. *International Journal of Civil Engineering and Technology*, 9(10), 1084-1102.
- Afsar, B., & Rehman, M. (2015). The relationship between workplace spirituality and innovative work behavior: The mediating role of perceived person-organization fit. *Journal of Management, Spirituality & Religion*, 12(4), 329-353.
- Agarwala, T. (2003). Innovative human resource practices and organizational commitment: An empirical investigation. *International journal of human resource management*, 14(2), 175-197.
- Akhtar, M. W., Syed, F., Husnain, M., & Naseer, S. (2019). Person-organization fit and innovative work behavior: The mediating role of perceived organizational support, affective commitment and trust. *Pakistan Journal of Commerce and Social Science*, 13(2).
- Asadullah, M. N. (2018). Madrasah for girls and private school for boys? The determinants of school type choice in rural and urban Indonesia. *International Journal of Educational Development*, 62, 96-111. <https://doi.org/10.1016/j.ijedudev.2018.02.006>
- Bin Salahudin, S. N., binti Baharuddin, S. S., Abdullah, M. S., & Osman, A. (2016). The effect of Islamic work ethics on organizational commitment. *Procedia Economics and Finance*, 35, 582-590.
- bin Salahudin, S. N., binti Baharuddin, S. S., Abdullah, M. S., & Osman, A. (2016). The effect of Islamic work ethics on organizational commitment. *Procedia Economics and Finance*, 35, 582-590. [https://doi.org/10.1016/S2212-5671\(16\)00071-X](https://doi.org/10.1016/S2212-5671(16)00071-X)
- Blau, G., & Ryan, J. (1997). On measuring work ethic: A neglected work commitment facet. *Journal of Vocational Behavior*, 51(3), 435-448. <https://doi.org/10.1006/jvbe.1996.1568>
- Blau, G., Paul, A., & John, N. S. (1993). On developing a general index of work commitment. *Journal of vocational behavior*, 42(3), 298-314. <https://doi.org/10.1006/jvbe.1993.1021>
- Bos-Nehles, A., Renkema, M., & Janssen, M. (2017). HRM and innovative work behaviour: A systematic literature review. *Personnel review*, 46(7), 1228-1253.
- Christy, M. Y. P., & Priartini, P. S. (2019). Role of work stress and organizational commitments in educating workload effect on intention to quit. *International research journal of management, IT and social sciences*, 6(4), 8-16.
- Falah, S. (2021). Enhancing Organizational Commitment through Islamic Organizational Culture and Islamic Work Ethic in Modern Pesantren: The Role of Kyai's Transformational Leadership. *Turkish Journal of Computer and Mathematics Education (TURCOMAT)*, 12(6), 4994-5008.
- Fassott, G., Henseler, J., & Coelho, P. S. (2016). Testing moderating effects in PLS path models with composite variables. *Industrial management & data systems*.
- Fauziawati, D. (2021). The Effect of Job Insecurity on Innovative Work Behavior through Organizational Commitment in UFO Elektronika Employees. *Journal of Business and Management Review*, 2(6).
- Harinoto, H., Sanusi, A., & Triatmanto, B. (2018). Organizational culture and work commitment mediate the Islamic work ethos on employee performance. *Academy of Strategic Management Journal*, 17(5), 1-8.
- Hayati, K., & Caniogo, I. (2012). Islamic work ethic: The role of intrinsic motivation, job satisfaction, organizational commitment and job performance. *Procedia-Social and Behavioral Sciences*, 65, 1102-1106. <https://doi.org/10.1016/j.sbspro.2014.05.148>
- Holmes, J., & Marra, M. (2002). Having a laugh at work: How humour contributes to workplace culture. *Journal of pragmatics*, 34(12), 1683-1710. [https://doi.org/10.1016/S0378-2166\(02\)00032-2](https://doi.org/10.1016/S0378-2166(02)00032-2)
- Husain, F., N. (2021). Digital Assessment Literacy: The Need of Online Assessment Literacy and Online Assessment and Online Assessment Literate Educators. *International Education Studies*, 14(10), 65-76.
- Jufrizen, J. (2018). *The Effect Of Organizational Culture And Islamic Work Ethic On Permanent Lecturers' Job Satisfaction, Organizational Commitment And Work Performance* (No. mq2xz). Center for Open Science.

- Kawiana, I. G. P., Dewi, L. K. C., Martini, L. K. B., & Suardana, I. B. R. (2018). The influence of organizational culture, employee satisfaction, personality, and organizational commitment towards employee performance. *International research journal of management, IT and social sciences*, 5(3), 35-45.
- Laeheem, K. (2018). Relationships between Islamic ethical behavior and Islamic factors among Muslim youths in the three southern border provinces of Thailand. *Kasetsart Journal of Social Sciences*, 39(2), 305-311. <https://doi.org/10.1016/j.kjss.2018.03.005>
- Laksono, A. D., & Wulandari, R. D. (2021). The Border-Non-Border Areas Disparities in Hospital Utilization in Kalimantan Island, Indonesia. *Medico-Legal Update*, 21(1), 29-34.
- Maarif, M. A. (2016). Pendidikan Islam Dan Tantangan Modernitas (Input, Proses Dan Output Pendidikan Di Madrasah). *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 1(2), 47-58.
- Meliani, E. & Afriantoni. (2019). Pengaruh Perilaku Pemimpin Komitmen Guru terhadap Prestasi Kerja pada MTSN Terusan Kecamatan Muara Bulian. *Jurnal Ilmiah Ekonomi dan Bisnis*, 10(1), 16-25
- Meyer, J., & Allen, N. (1997). *Commitment in the Workplace: Theory, Research, and Application*. 2455 Teller Road, Thousand Oaks California 91320 United States: SAGE Publications, Inc.
- Mita, N. (2021). *Perlindungan Pekerja Migran Indonesia*. Yayasan Pustaka Obor Indonesia.
- Mohammad, J., Quoquab, F., & Omar, R. (2016). Factors affecting organizational citizenship behavior among Malaysian bank employees: The moderating role of Islamic work ethic. *Procedia-Social and Behavioral Sciences*, 224, 562-570. <https://doi.org/10.1016/j.sbspro.2016.05.440>
- Morrow, P. C., & Wirth, R. E. (1989). Work commitment among salaried professionals. *Journal of vocational behavior*, 34(1), 40-56. [https://doi.org/10.1016/0001-8791\(89\)90063-8](https://doi.org/10.1016/0001-8791(89)90063-8)
- Nawaz, A. (2019). Innovative Human Resource Management (HRM) Practices as Predictors of Employee Job Involvement and Organizational Commitment. *Asia Pacific Journal of Emerging Markets*, 3(1), 25.
- Pasaribu, L. S., Purba, S., & Pangaribuan, W. (2019). The Effect of Locus of Control, Work Environment, and Innovative Behavior on Teachers' Work Commitment. In *4th Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2019)* (pp. 108-111). Atlantis Press.
- Perdana, P. R., Batumbara, I. H., & Sagala, R. W. (2021). Pembuatan Aplikasi Berbasis Online Bagi Guru SMP Muhammadiyah Kota Medan Pada Masa Pandemi Covid 19. *JURNAL PRODIKMAS Hasil Pengabdian Kepada Masyarakat*, 4(2), 26-30.
- Renkema, M., de Leede, J., & Van Zyl, L. E. (2021). High-involvement HRM and innovative behaviour: The mediating roles of nursing staff's autonomy and affective commitment. *Journal of nursing management*, 29(8), 2499-2514.
- Sesneg RI. (2020). Peraturan Presiden Republik Indonesia No. 18/2020: Rencana Pembangunan Jangka Menengah Nasional 2020-2024. *Sekretariat Presiden Republik Indonesia*, 1-7.
- Somers, M., Birnbaum, D., & Casal, J. (2020). An empirical test of conceptual arguments to retire the three-component model of work commitment. *Personnel Review*, 49(3), 887-902. Retrieved from <https://doi.org/10.1108/PR-05-2019-0246>
- Suarno, Tri, D., Suryono, Yoyon, & Zamroni. (2021). Equalization Access to Education as an Effort to Foster the Nationalism of Indonesian Migrant Workers' Children in Border Areas. *European Journal of Educational Research*, 10(4), 1825-1837
- Suib, F. H., & Said, M. F. (2017). A review of Islamic work ethics and spirituality concepts in service industry. *Journal of Nusantara Studies (JONUS)*, 2(2), 282-294.
- Suprihatiningrum, J. (2021). Teachers' understanding on inclusive science education: Teachers' understanding on inclusive science education for students with disabilities: Stories from Indonesia. *ICLIQE '21: Proceedings of the 5th International Conference on Learning Innovation and Quality Education*, 49, 1-9.
- Surya, I., Budiman, B., Syarifuddin, T. I., & Nurmiyati, N. (2021). Dampak Desentralisasi Terhadap Pelayanan Pendidikan Di Daerah Perbatasan Kalimantan. *Jurnal Agregasi: Aksi Reformasi Government Dalam Demokrasi*, 9(1), 1-23.
- Susilowati, H. (2021). Peran Pendidikan Karakter dalam Pembelajaran Ekonomi Era Pandemi Covid-19 di SMA Negeri 1 Maumere. *OIKOS*, 6(1), 1-4.
- Teo, S. T., Bentley, T., & Nguyen, D. (2020). Psychosocial work environment, work engagement, and employee commitment: A moderated, mediation model. *International Journal of Hospitality Management*, 88, 102415. <https://doi.org/10.1016/j.ijhm.2019.102415>
- Tismayati, E. (2018). *Lingkungan Pendidikan Kontemplasi Sosiologis Antropologis*. Yogyakarta: Pioner Semesta.

- Vinzi, V. E., Chin, W. W., & Henseler, J. (2010). *Handbook of Partial Least Squares: Concepts, Methods and Applications*. (J.E. Gentle, W.K. Härdle, & Y. Mori,Eds.). New York: Springer.
- Wahyuni, W., Sutanto, B., & Supadi, S. (2021). The mediating role of organizational learning in the relationship between organizational commitment and lecturer innovative behavior. *JRTI (Jurnal Riset Tindakan Indonesia)*, 6(1), 1–8.
- Yanti, P., G., Ibrahim, N., Safi'I, I., Rahman, F., & Zabadi, F. (2022). Local Wisdom in Kalimantan Community Rites at The Country Border: Basis and
- Yosada, K. (2017). Pendidikan di beranda terdepan negara perbatasan Entikong. In *Prosiding Seminar Nasional: Penguatan Hubungan antara Pengembangan Keterampilan, Pendidikan, dan Ketenagakerjaan Generasi Muda* (pp. 192–201).