

Literature Review: The Effects of Religiosity, Organizational Commitment, and Performance at the National Amil Zakat Agency (Baznas)

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ABSTRACT

In the past few decades, research on religiosity has become increasingly prevalent and extensive. Religiosity encompasses moral and ethical principles derived from religious teachings. The values of religiosity can influence employees' attitudes, behaviors, and commitment in the workplace. The aim of this research was to explore the association among religiosity, institutional commitment, together with employee performance, with a focus on religious practices in Islam, namely the five daily prayers (Salat) and voluntary acts of worship, including voluntary fasting among employees at the National Amil Zakat Authority (Baznas). The National Amil Zakat Authority is a state institution that collects and distributes zakat funds from contributors (muzakki) to recipients (mustahik) to help the government alleviate poverty. Using a literature review approach, this study examines relevant literature and other sources. The research identifies the effect of religiosity on institutional commitment and employee performance within the setting of the National Amil Zakat Authority. The study finds that religiosity, manifested through religious practices in Islam such as the five daily prayers and voluntary acts of worship, including voluntary fasting, significantly impacts employees' organizational commitment, thereby positively influencing organizational performance. The implications for further research are that this literature review provides opportunities for additional studies in this field. Further research could focus on specific aspects of religiosity, organizational commitment, and organizational performance, as well as explore additional variables that may moderate the relationships between these variables.

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1. INTRODUCTION

Baznas is a state institution tasked with managing zakat (charitable almsgiving),

infak (voluntary contributions), and sedekah (charitable donations) funds in Indonesia, operating Derived from the regulations stipulated in Law Number 23 of 2011

regarding the administration of zakat. Baznas have vital role in improving this welfare from the Muslim community plus empowering the impoverished. Poverty is a condition where An individual or a collective of people are unable to fulfill their basic rights to sustain and develop a dignified life [1]. The issue of poverty in Indonesia has always been a trending topic to assess the success of governance. Poverty has been a persistent and significant problem throughout Indonesia's history [2]. Many governments have initiated poverty alleviation programs, some funded by foreign loans or the national budget (APBN). The National Amil Zakat Authority, with one of its missions being to assist the government in poverty alleviation, holds a strategically important position and is therefore expected to achieve optimal organizational performance. Zakat is a topical issue with the potential to reduce poverty but remains relatively under [3].

Zakat management involves planning and reporting, socialization and fundraising, distribution, and administration. The implementation of zakat administration has been exemplified dating back to the era of Prophet Muhammad SAW [4] Elaborate on the fact that throughout the period of Prophet During the time of Prophet Muhammad SAW, the administration of zakat was conducted by a committee of 25 people responsible for collecting and distributing Zakat..

As an institution with a crucial role in society regarding the collection of zakat, infaq, and sedekah funds from contributors/donors until their distribution to recipients/the impoverished/marginalized communities, whether managed by state institutions like Baznas or private entities (Laznas), it is essential to ensure that its performance is optimal and effective in achieving its goals and missions. To accomplish this, internal factors that can motivate employees to cultivate high organizational commitment based on their religious beliefs (religiosity) need to be considered. Previous studies have indicated that religiosity It plays an important role in

shaping employee behavior and attitudes, especially in the context of organizational performance initiatives [5].

Organizational commitment is one of the factors effect employee performance within an organization. Organizational commitment It can be defined as level of identification and involvement of employees with the goals, values, and norms of the organization. highly organized workforce commitment tend to exhibit behaviors that support the organization, such as loyalty, productivity, and creativity. However, organizational commitment is not solely influenced by internal organizational factors but also by external factors, such as religiosity. Religiosity is a measure of an individual's beliefs, practices, and experiences related to religion. Religiosity can influence a person's attitudes, values, and behaviors, including in a work context. The purpose of this study is to investigate the influence of religiosity as well as organizational commitment and performance (regular worship practices such as the five daily prayers and voluntary acts of worship like voluntary fasting) at Baznas: a literature review.

The purpose of this study is to fill the gap in the literature regarding the relationship between the concepts of religiosity, instutional commitment, and performance Affiliated with National Amil Zakat Authority. The use of religiosity can provide a solid understanding, strengthening organizational commitment, and enhancing employee plus Instutional performance. The significance of religiosity is heightened by the majority of the Indonesian population being Muslim. The focal point of the study is the National Amil Zakat Agency (Baznas).

2. LITERATURE REVIEW

This study conducts an extensive literature review to comprehend each concept presented in this article. The literature is derived from sources originating from studies in Indonesia as well as international studies related to religiosity,

organizational commitment, and performance.

2.1 Religiosity

Religiosity encompasses moral and ethical principles rooted in religious teachings. Religious values can effect the attitudes, behaviors, and motivation of employees on the job. [6] asserts that organizational culture consists of implicit values, beliefs, and principles underlying the organizational management system. Among many findings, workplace religiosity has proven beneficial at three levels: societal, organizational, and individual [7]. Religiosity impacts religiosity, exerting a direct influence on various aspects of human life and serving as a moderating factor that can strengthen or influence various aspects of human life, including economics, education, culture, and politics [8].

According to [9], there has always been a close relationship between economics and religion, as well as business and religion. Faith is a strong belief in the truth of the religious teachings one adheres to. Religiosity has a broader meaning compared to religion [10]. Currently, in some important businesses, the importance of employees' religiosity values in the workplace is recognized in order to minimize deviant behavior at work [11].

Workplace religiosity Does not involve religion but about employees understanding See themselves as spiritual entities whose souls require nurturing at the office. Religiosity is also something that can be built or conditioned, where a religious environment is proposed to have an impact on an individual's religiosity. [12] also provide a definition accompanying workplace religiosity Considered the most widely accepted and truly

Utilized conceptual framework construction. Workplace religiosity is still not concretely defined and remains in the development stage [13].

Religiosity is the level of interest and engagement an individual has with their religion. [14] explain that the depth of religiosity can be measured in five dimensions: Ritual Dimension, Ideological Aspect, Intellectual Aspect, Experiential Aspect and Consequential Aspect. The ritual dimension in Islam involves the practice of the pillars of Islam and the voluntary acts of worship of the Prophet (sharia). The ideological dimension is related to how much a Muslim believes in all the teachings of their religion, both logically and in terms of faith (Islamic creed). The intellectual dimension is related to how broad a Muslim's understanding is of their teachings, both regarding the Qur'an and hadith. The experiential dimension is related to how strong and close a Muslim's relationship with their God is in daily life (experiential). Meanwhile, the consequential dimension is related to how much religion influences an individual's behavior, attitudes, and values in everyday life (morality).

2.2 Organizational Commitment

Present-day organizations demand the need for committed professionals for their growth and development. Commitment, in this context, as posited by [15], is a "psychological state that characterizes the employee's relationship with the organization, reducing the likelihood of them breaking the employment bond." Therefore, it is a prerequisite for organizations to create an environment where there is an increase in expectations and

happiness among their employees [16].

Positive motivation-centered values of employees are expected to enhance employees' institutional commitment, contributing significantly to the acceleration of organizational performance [17]. According to [18], Institutional commitment reflects employee loyalty and is an ongoing process in which organizational members express their concern for the organization and their belief in acceptance of the organization's values and goals. According to [19], institutional commitment is a state in a situation where an employee is aligned with the organization's objectives and has a wish to uphold their membership in the organization.

[19] explain the concept of institutional commitment in terms of how much an individual identifies themselves and their willingness to remain in the organization. According to [20], institutional commitment is an individual's desire to maintain their membership in the organization due to emotional attachment, perceptions of costs associated with moving, and belief in the organization's values and goals. This aligns with the views of [21], who define institutional commitment as when employees have an emotional attachment to the organization marked by positive feelings, self-identification with the organization, and a desire to maintain membership in the organization, resulting in institutional commitment.

Institutional commitment is an individual's desire to maintain their membership in the organization due to emotional attachment, belief in the organization's values, and perceptions of the quality of relationships with colleagues and

leaders [22]. This is also in line with the perspective of [23], who define organizational commitment as an individual's perception of the moral obligations and responsibilities they feel to remain loyal to the organization. Organizational commitment is a "psychological condition of individuals characterized by identification with the organization, belief in organizational values, and a desire to actively contribute to achieving organizational goals" [24].

2.3 Performance

Employee performance symbolizes the broad beliefs of employees about their behavior and contributions to organizational achievement [25]. A heuristic framework for individual performance is proposed as the result of individual work, consisting of four dimensions: task performance, contextual performance, adaptive performance, and counterproductive work behavior. These four types of behavior can be considered to capture various behaviors that shape individual job performance in almost any job [26].

[27] define employee performance as standards of progress, redundancy, rewards, punishments, reviews, and salary changes. This is a necessity in fulfilling the needs of employees. On the other hand, employee performance is the main foundation of an organization, so aspects that form high-performance foundations must be critically examined by the organization to ensure the success of management and the organization [28].

Institutional performance is an indicator of the level of achievement that can be reached and reflects the success of an organization, as well as the results

achieved from the behaviors of organizational members. Similar opinions are expressed by [29], who state that performance is something achieved by an individual or organization. However, to understand performance, the process of producing performance also needs to be considered because the process is part of the performance itself.

Organizational performance is the result achieved by the organization in carrying out its tasks and responsibilities. According to Mahsun [30], performance is a representation of the level of achievement of implementing an activity or policy in realizing the goals, objectives, missions, and visions of the organization outlined in the strategic planning of an organization. The performance of various factors, one of which is religious values, can be measured using indicators such as effectiveness, efficiency, quality, and customer satisfaction. Effectiveness can be measured using the ratio between the output produced and the planned output.

2.4 Religiosity (*Five Daily Prayers*)

[31] the Sahin–Francis Attitude Scale towards Islam designed by [32] presents several aspects of religiosity that can influence individuals/communities, including the five daily prayers, following the life/sunnah of the Prophet, and prayer.

The five daily prayers are obligatory worship practices for Muslims, involving five prayer times throughout the day. These times are Fajr (dawn prayer), Dhuhr (noon prayer), Asr (afternoon prayer), Maghrib (evening prayer), and Isha (night prayer). Each prayer has a specific role and time of day, involving specific movements and recitation of prayers. According to [33] there are health-related benefits

to prayer, including aspects of physical exercise. Ritual prayer for Muslims is not just a series of physical movements and recitation of Quranic verses but also a form of specific prayer and supplication. [34] note that people often rely on prayer to cope with the stress they face. Prayer obligations encompass all Muslims and are carried out as a daily activity at specific times and durations [35]. More importantly, evidence suggests that managers understand that prayer can be a source of accuracy or smaller margins of error in their corporate decision-making [36]. Truly, prayer is an obligation for the believers and is performed at its appointed times [37].

[38] state that when a Muslim performs prayer with its conditions and pillars, the highest gamma strength is formed. During this time, participants recite memorized phrases, leading to the activation of working memory during prayer. One of the main prayers may explain the increase in gamma strength. Prayer provides extensive physical and physiological benefits. While performing prayer, most muscles and joints in the body are well-exercised. The prostration movement, besides involving leg muscles, repeatedly engages back and perineum muscles. Neck muscles, in particular, become stronger, so individuals who regularly perform prayers rarely experience problems such as cervical spondylosis or myalgia [39]. During prostration, the head is in a position lower than the heart, resulting in increased blood supply, making the prayer mat the only position where the head is lower than the heart [39]. [40] reported that participants in his study revealed that engaging in prayer activities can enhance work enthusiasm and employee

productivity. [41] found that prayer reduces stress and depression while providing comfort and hope. These findings are consistent with previous research on the relationship between prayer and health.

Various studies have revealed the effectiveness of prayer as an effort to cope with mental pressure, especially when performed correctly in form and appropriate quantity. Prayer, as an act of worship to Allah, becomes a manifestation of unconditional submission and complete faith in God, with the hope that prayers will be answered and relief will be obtained from health conditions, whatever they may be. Research also notes that non-Muslim participants who only perform the physical movements of prayer also achieve significant positive results from the exercise [41]. Thus, the religiosity of the five daily prayers will impact optimal health and encourage high commitment, leading to improved performance.

2.5 Religiosity (Voluntary Fasting - Sunnah Practice)

In [32], the Sahin–Francis Attitude Scale towards Islam designed by [32] presents several aspects of religiosity that can influence individuals / communities, including the five daily prayers, following the life / sunnah of the Prophet, and prayer.

Voluntary fasting refers to fasting recommended or encouraged in Islam, excluding obligatory fasting like during Ramadan. Voluntary fasting can be done on various specific days or in certain months other than Ramadan. The purpose of voluntary fasting is to draw closer to Allah, increase piety, and gain greater rewards in worship. Implementation of voluntary fasting will impact a decrease in blood glucose levels because during fasting, glycogen is broken down

into glucose, resulting in a decrease in blood glucose levels during fasting [42].

There are several types of voluntary fasting in Islam, including weekly fasting on two days a week (Monday and Thursday), monthly fasting for three days (yaumul bidh), fasting for six days in the month of Shawwal (the month after Ramadan), alternate-day fasting (fasting of Prophet David), and fasting on special days coinciding with religious events such as Hajj. Many benefits are derived from voluntary fasting, both in terms of health and physical and mental well-being. All of these benefits are well-documented. Several scientific studies, including systematic reviews, provide support for the health benefits of fasting, with some including weight loss and positive effects on metabolism, such as increased blood lipid and blood glucose levels during fasting [43].

Apart from obligatory fasting during Ramadan, there are many voluntary fasts that Muslims can observe as part of the Prophet's sunnah. Numerous benefits are derived from observing voluntary fasting, including: First, training oneself to control desires. Fasting teaches us to be patient, to abstain from food and drink, and other desires. Second, training for a simple life. Fasting can train one to live a simple life by reflecting on the lives of those less fortunate. Third, maintaining physical health. Fasting helps the body eliminate toxins while taking a break from all kinds of unhealthy food and drinks. Fourth, cultivating obedience to worship. Fasting is an intense form of worship as it is performed throughout the day. Fifth, imitating the noble habits of the Prophet Muhammad. Prophet Muhammad is the best role model, and if every worship is done well, it

will make us fortunate followers of the Prophet Muhammad.

2.6 National Zakat Management Agency

Baznas is an institution tasked with managing zakat, infaq, and shadaqah in Indonesia, operating under the Zakat Law No. 23 of 2011. Baznas plays a crucial role in improving the welfare of Muslims and empowering the poor in society. To achieve these goals, Baznas must have good and effective organizational performance. Baznas in Bengkulu Province has a vision to become a zakat management institution that brings prosperity to the people, with a mission to (a) be a zakat institution that is sincere, trustworthy, transparent, professional, and accountable; (b) transform mustahik into muzaki; (c) help local governments improve human resources, eradicate poverty, and eliminate usury practices. There are eight asnaf/groups eligible to receive zakat, as mentioned in Surah At-Tawbah verse 60 [44].

3. METHODS

The qualitative approach is employed in this research. According to [64], qualitative research can involve the examination of documents pertinent to the researched issue or problem. In this study, the methodology entails a combination of literature review and literature study. Qualitative research with a literature review and literature study approach encompasses the collection and analysis of qualitative data from diverse literary sources. These sources include studies conducted in Indonesia as well as international research pertaining to religiosity, organizational commitment, and performance. The focal point of this research is the National Zakat Amil Agency.

4. RESULTS AND DISCUSSION

4.1 Results

a. Religiosity and Performance

Several academics argue that religiosity in the workplace can be used to enhance organizational performance [12], [13], [45]. In the last decade of the twentieth century, some empirical studies have found a positive relationship between religiosity in the workplace and organizational performance [46], [47].

Table 1. Previous research

No	Research	Result
1	Ashmos & Duchon, 2000	Religiosity improves performance
2	Fry, Vitucci & Cedillo, 2005	Religiosity improves performance
3	Garcia-Zamor & Jean-Claude, 2003	Religiosity improves performance
4	Giacalone & Jurkiewicz, 2003	Religiosity improves performance
5	Biberman & Whitty, 1997	Positive Relationship between Religiosity and performance
6	Bierly, Kessler, & Christensen, 2000	Positive Relationship between Religiosity and performance
7	Burack, 1999	Positive Relationship between Religiosity and performance
8	Delbecq, 1999	Positive Relationship between Religiosity and performance
9	Mitroff & Denton, 1999a	Positive Relationship between Religiosity and performance
10	Korac-Kakabadse, Kouzmin, & Kakabadse, 2002;	Positive Relationship between Religiosity and performance
11	Kruger & Hanson, 1999	Positive Relationship between Religiosity and performance
12	Mitroff & Denton, 1999b	Positive Relationship between Religiosity and performance
13	Neck & Milliman, 1994	Positive Relationship between Religiosity and performance

14	Thompson, 2000	Positive Relationship between Religiosity and performance
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Some studies show that religiosity can positively influence employee performance. For example, research by [8] states that high religiosity levels can moderate the relationship between job factors and job satisfaction, which, in turn, can affect performance. Other researchers, such as [46] found that high levels of spirituality in the workplace can contribute to organizational commitment and better performance.

In the business sector, empirical research also supports a positive relationship between religiosity and organizational performance. For instance, research by [45] suggests that high religiosity among organizational leaders can positively impact organizational culture and productivity. Similarly, research by [47] found a positive correlation between religious values in the workplace and organizational performance.

b. *Religiosity and Organizational Commitment*

Organizational commitment is a psychological state closely related to an organization. It has a positive impact on various outcomes at the employee level, such as attitudes and behaviors in the workplace, reduced absenteeism, consistent attendance, punctuality, and organizational citizenship behavior [20], [48] organizational commitment model consists of three components: affective commitment (emotional attachment of employees to the organization), continuance commitment (the cost of leaving

the company is much higher than the benefits associated with the company), and normative commitment (internalization of organizational norms and values through socialization).

Many researchers have examined the correlation between religiosity in the workplace and organizational commitment. High religiosity in the workplace is linked to normative and affective employee attachment [13] Religiosity in the workplace ensures that employees bring their entire selves (physical, mental, emotional, and spiritual) into the work environment, fostering organizational commitment [49].

Religious values and meaningful job characteristics contribute to increased self-esteem, happiness, health, and personal development for employees. As a result, employees view their jobs as a mission and not just a 'job.' This leads to affective and normative commitment to their organization, enhancing their dedication to improving organizational performance [49], Many researchers, such as [15], [50]–[55] and many others, support the positive relationship between religiosity in the workplace and organizational commitment.

c. *Religiosity as a Moderating Role on the Influence of Organizational Commitment on Performance*

Research results show that religiosity significantly influences employee performance. This supports previous research [56], [57]. This

research illustrates a significant relationship between religiosity and effective work performance, emphasizing that individuals with higher religiosity are more likely to cultivate effective work performance.

Religiosity also has a positive and significant impact on employees' commitment to the organization. This result supports research conducted [58], [59]. Religiosity symbolizes an individual's identification and commitment to the values and principles of religion. Religiosity is part of personal characteristics. It teaches a sense of duty, loyalty, responsibility, and values that make individuals committed to their work in line with Islamic views that strongly emphasize moral values.

4.2 Discussion

This literature study reveals significant findings related to the influence of religiosity, organizational commitment, and performance at the National Zakat Amil Agency (Baznas). An in-depth analysis of the study literature opens up new insights regarding the dynamics that influence this zakat institution. The Importance of Religiosity in the Context of Organizational Performance: The results of the literature review show that the level of religiosity has a positive impact on organizational performance, especially in zakat institutions. This factor encourages the strengthening of religious values in organizational policies and practices as the main driver of sustainable performance.

5. CONCLUSION

From several literature reviews that have been discussed, there are several conclusions that can be drawn from this

article. [60] explain that religiosity and spirituality have a significant positive relationship with the performance of all employees (both Muslim and non-Muslim), and religion moderates this relationship. This finding is consistent with previous research. For example, in a study conducted, it is mentioned that religiosity and spirituality have an impact on daily work practices. [61] also indicates that religion, through its teachings, tends to influence the behavior, perceptions, and decisions of individual employees. Vasconcelos also explains that prayer, as one of the spiritual tools, can be used to help solve problems related to organizational life.

[40] reports that participants in his research revealed that engaging in prayer activities can boost employee morale and productivity while reducing turnover rates. Another important finding from this study is that the coefficient of religiosity is higher than religiosity, indicating that better spiritual conditions have a positive influence on employees to demonstrate better performance than just engaging in ritual activities. Additionally, it was found that religion functions as a moderating variable on employee performance. These results support previous research indicating a significant positive relationship between religiosity in the workplace and professional commitment [57], ethical behavior [62], as well as job satisfaction.

Religiosity in the practice of routine worship, such as the obligatory five-time daily prayers for a Muslim, will provide broad physical and physiological benefits, motivating an increase in organizational commitment for employees. This increased organizational commitment will automatically have a positive impact on individual and organizational performance.

Religiosity in the form of practicing Sunnah acts, such as voluntary fasting, where the benefits of voluntary fasting from a health perspective include weight loss and positive effects on metabolism, such as increased blood lipid and glucose levels during fasting [63] From both aspects of religiosity, namely the implementation of

routine worship such as the obligatory five-time daily prayers and the practice of voluntary fasting, there will be impacts and benefits for the individuals involved, both in terms of health and physical well-being, as well as in the psychological aspect of managing stress. This condition is often encountered in various companies, leading to

a positive impact on increased organizational commitment and performance [41].

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