The Study of Relationship between Teachers' Perception of Principals' Islamic Work Ethics and Effectiveness of Elementary Schools in Kerman City

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ABSTRACT

The aim of the study was examine the relationship between Islamic work ethics and effectiveness of Kerman city elementary schools principals in 2014-15 academic year, By using simple stratified random sampling method 318 teachers were selected. Two scales of Islamic work ethic scale and effectiveness of school scale were used. The results showed that the average of the Islamic work ethics of principals is higher than desirable level and average of the effectiveness is higher than acceptable level but not suitable. There is a positive and significant relationship between Islamic work ethics of principals and effectiveness of schools. Islamic work ethics of principals is positive and significant predictor of effectiveness of schools.

KEYWORDS: Effectiveness, Islamic Work Ethics, Principals, Kerman City, Elementary Schools.

1. INTRODUCTION

Education Organization is a system which is considered the general pattern of formal organizations and institutes of the society and has played a constructive, effective and basic role in survival and continuation of human culture and civilization. Sociologists define Education as the means of managing and controlling the society. education organizations train efficient human forces in industrial, service and agricultural sections and also, they provide the context for economic growth, industrial development, increase in life quality and ultimately cultural and political independence of the society. As the key element of formal education, schools and academies are intended to realize the education's purposes. Regarded to the importance and performance of the schools in the society, the context of investigating and studying their effectiveness is provided and also due to the role of school and teacher, they can be considered influential as the agent of socialization of the student in his attitude and what which will be called the work ethic in this research. Selecting principals in the current research is because of the fact that recognizing the work ethic level of principals in its turn is a significant step toward understanding socialization flows of the modern generation in the field of occupation.

In addition, any study of work culture and work ethic is ultimately concentrated on individual analysis; the individual is the center of manifestation of cultures, norms and values. Consequently the work ethic can be analyzed as a social matter [1]. Regarded to the fact that the work ethic is a cultural norm and derived from the beliefs ruling the society and human's mind, these mental values in Iran can be under the influence of Islamic teaching. Islamic teachings pay attention to the work ethic and value more than any other knowledge and doctrine and have created deep developments in promotion and perfection of work ethic in the society through accurate provision of work ethic and value and institutionalizing it in public culture which requires scientific research in its own turn [2]. Therefore, it is majorly important to pay attention to the Islamic work ethic of principals who are the steersmen and leaders of the educational and training centers and foster the people who will make the society's future. The current study has tried to recognize the amount of Islamic work ethic of principals and the impact of this variable on the elementary schools' effectiveness.

2. Problem Statement

Work ethic has different definitions from the viewpoint of different people. In one definition, it is said that the work ethic is a cultural norm which gives the doing of appropriate and good work in the society positive moral value and it believes that the work has a native value by itself [3,1]. In another definition, it is expressed that the work ethic follows the general principles ruling the culture and society[4]. The work ethic includes beliefs, values and norms of economic activities field and especially productive ones which is rooted in cultural system and values of the society. This part of beliefs, values and norms are severely under the influence of the socialization processes of the person and especially the education and training organizations in the society [5]. The work ethic is considered a field of culture of an organization which includes the work conscience is the internalized form of these beliefs, values and norms [6]. The work ethic is a set of characteristics and behaviors which the people of a society show in order to perfectly observe the qualitative and quantitative conditions of

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the work they have committed to do. These behaviors are caused by the kind of perception they have from work and its role for the society's goals based on their own attitude[7]. Two categories of factors influence the work ethic[1].

The foundation of work ethic in Islam must be generally searched in the inescapable moral character of all human actions and the responsibility which a human has against himself / herself, not only against worker or employer, but also against the work which must be done as the action or worker is able to do it. Islamic work ethic cannot be separated from the moral characteristics of all of what a Muslim must do in his / her ground travel based on divine guidance and orders. The first element of Islamic work ethic which must be paid attention to is the religion's order about the matter that doing and finishing any work which is necessary for supporting the person and his family is as valuable as the necessity of religious duties which are Obligatory. Like every other things in life, work must be thought and done in the framework of establishment of calmness and balance which Islam is intended to realize them for the life of everyone. While, doing works for supporting the family has been considered as a religious duty, excessive and overstating emphasis on the work because of its own so that it destructs and eliminates such an attitude and static balance and peace of mind have been disagreed. There is no natural religious value related to work which is used just for obtaining wealth and is out of the pattern established by the prophetic tradition. In fact, the total work issue and work ethic have not been dealt with just from the economic view in traditional Islamic thought, but they also have moral aspect from the general Islamic viewpoint in which economy and moral have been composed with each other; and without moral considerations based on justice, economy is considered an illegitimate activity [8, 9].

Work is the resource of independence and a means of developing individual growth, self-esteem, satisfaction and self-actualization. Islamic work ethic considers creative work and cooperation as an honorable action in addition to its happiness resource aspect and it believes that the people who work hard and are committed to their work will be successful and will develop in their life [10]. The Islamic teachings have paid attention to work ethic more than any other school and in case of its right stabilization in public culture, significant changes will be appear toward developing work ethic and national economy development [11]. The viewpoints of Islamic work ethic give the work virtue and honor and consider work like worship and virtue; generally, the Islamic work ethic is classified in four main pillars: attempt, competition, clarity and responsive behavior in moral term and all of these pillars are able to improve business and economic development in the society [12]. Based on Islamic work ethic, working is a noble act which is necessary for long lifetime and keeping balance in the individual and social life. Working gives human the sense of independence, self-respect, satisfaction, pleasure and realization. Islamic work ethic encourages commitment and decreases the society's problems and prevents from immoral ways of accumulation of wealth [8]. Also, Islamic work ethic is as a set of moral and spiritual principles in Islamic texture which distinguishes right from wrong [13,14,and 15]. Islamic work ethic is as the expectations of Islam regarded to the individual's behavior in work environment which includes individual or his attempt, dedication, cooperation, responsibility, social relationships and creativity [16,17].

Most researches done about work ethic have been in west and focused on Protestant work ethic. Protestant work ethic concept has been proposed by Webber and based on casual relationships between work ethic and development of capitalism system in Western societies. Webber's theory has linked success in trade and business with the religious beliefs. Webber believed that faith and creed of Protestant Colonists creates the directing spiritual force in the capitalism system and this force is based on the assumption that financial and work success not only is a tool for achieving and realizing personal purposes, but also, it is for achieving and realizing religious purposes. While, the source of Islamic work ethic is Quran, words and behaviors of the Prophet (PBUH). The great Prophet of Islam has said: "hard work results in remission of sins." And also said: "No food is better than the food human earns from his work". Islamic work ethic emphasizes on cooperation and participation in work and considers consultant a method for elimination of barriers and getting far from errors. The social relationships in work have been encouraged in order to satisfy the peoples' needs and create balance in their individual and social life [18].Both of Islamic work ethic and Protestant work ethic pay a significant attention to hark work, commitment and dedication in work, creative work, preventing from immoral ways of accumulating wealth, and cooperation and competition in work environment. But, compared to Protestant work ethic, Islamic work ethic pays more emphasis on the intention of work more than its results. Also, Islamic work ethic emphasizes on the social aspects in the work environment more. In addition, Islamic work ethic emphasizes justice and generosity in the work environment and considers working in economic activities as the duty of any Muslim and considers life meaningless without work [19].

A solution for eliminating the difficulties in defining the organizational effectiveness is to define it through the systemic concepts. With accepting that any system with different performances acts in an environment with unpredictable data, the organizational effectiveness can be defined "its ability in surviving, keeping and developing itself" without considering the type and characteristics of the organization's performances. But we must note that if we consider organizations with flexibility and problem solving capabilities, the effectiveness cannot be measures just through criteria related to the products it produces, but we must study some processes through which the organization faces the issues. Totoin 1986 defines effectiveness as following: the organizational effectiveness is a continuous and turning process which starts from program design and includes all the activities which are toward achieving organization's goals and also it determines that to the what extent those have been done nice and desirable. Seashorein 1967 believes that in most organizations, there are balance-oriented natural system, purposes and decision makings and considers the organizations' effectiveness depended upon the three following fields: surviving and developing, realizing the purposes, controlling and

keeping the organization's direction. In comparison, Argyris believes that the organizational effectiveness is depended upon the organization's ability in realizing three following necessary performances: achieving goals, internal keeping and integration, the capability of compatibleness with the environment. However the main indices of effectiveness are independent from the type of organizations, but the emphasized cases are different in terms of the difference between performances and purposes of for example industrial or educational organizations [20].

Traditionally, the organizational effectiveness has been defined as the level of gaining a goal. The organizational goals are the desired modes which the organization is intended to achieve them. In a target pattern, the school is effective which its activities realize its goals or go beyond them [21]. The effectiveness of organization includes the level or extent to which the organization achieves its desired purposes and the organization's efficiency includes the resources which have been used to produce a product unit [22]. Robins has paid attention to both the devices and facilities (process) and the obtained results (purposes) in defining organizational effectiveness [23]. Also, Alaqe Band refers to effectiveness in another way and expresses it as the extent of compatibility of organizational behavior with the organizational expectations [24].

The initial researches about effective schools were done in the middle of 1970s that after comparing the results, Edmonds expressed that "all schools can be effective". The second wave of researches was done in the middle of 1980s which obtained 12 characteristics for effective schools [25]. Sergiovanni et al. in 1992 have presented a clear and comprehensive pattern for the effectiveness of school based on the main fields of schools' activity; this pattern can be used as a guide and map to achieve effectiveness and provide a base and criterion for evaluating schools' and principals' effectiveness. This pattern considers four main activities for schools including: achieving organizational purposes (productivity, quality, development, planning and targeting, leadership and management skills, emphasis on retraining and development, emphasis on success), keeping cultural pattern (morale, integration, consistency of purpose, internalization of final organizational purposes), keeping internal integration of organizational system (efficiency, absenteeism, transfer, teachers' occupational satisfaction, motivation, management of information and communications, mutual influence), and compatibleness with the existing forces in external environment (flexibility and compatibility, preparation, utilizing environment, evaluation by external units[26].Also Baldwin in 1993considers 11 factors influencing the schools' effectiveness including: emphasis on basic skills, effective educational leadership, maximum of learning opportunities, clear emphasis, obligation in the relationship between home and school, secure and regular environment, professional development, positive climate of school, affluent scientific expectations of students, participation in decision making of teachers, easy assessment and control of the students' success [27; 28]. Balbontin Alvarado [29] also examines the effective schools in two areas of Chile with the goal of accessing a higher understanding from the special characteristics of effective schools in areas with social deprivation and investigating the impact of these special characteristics in social and scientific results of the students; in this regard, he expressed a questionnaire with twelve aspects and fifty items for the effective schools which its components were: school's leadership, perspective and purpose, school's climate, training and learning, expectations from the students' success, professional feedback, assessment of the students' learning, cooperation of home and school, regulation and discipline in school, planning and curriculum of the school, teachers' competency, creating motivation and responsibility in the students. Shirazi[20] in his book expresses the eight principles of effectiveness of the schools as following: the goal and direction of principals and staffs, standard of performing works, rewards and recognitions, participation and team work, coordination and cooperation, official support systems, development of human resources, relationships with external environment. Generally, research questions are how much is the extent of Islamic work ethic among the principals of elementary schools in Kerman city? How much is the extent of effectiveness of schools in Kerman city? Is there any significant relationship between the Islamic work ethic of principals and the effectiveness of elementary schools in Kerman city? In addition, does the Islamic work ethic significantly predict the effectiveness of elementary schools?

3. RESEARCH METHODOLOGY

Regarded to the fact that the research's purpose is to investigate the relationship between the Islamic work ethic of principals and the effectiveness of the elementary schools in Kerman city in the school year of 2014 – 2015, this research is applicable in terms of purpose and is descriptive-correlative in terms of method. In the current study, the variable of Islamic work ethic has been considered as the predictor variable and the variable of schools' effectiveness has been considered as the standard variable. Since the research has been done in untouched and natural context, no variable is controlled. The statistical society of this research includes all the teachers of elementary schools in Kerman city who have been working in the school year of 2014 – 2015. The classified random simple sampling method and Cochran formula were used in order to select the sample and 318 teachers were selected.

The Islamic work ethic scale [30] was used for assessment of the Islamic work ethic of principals. This scale has 17 five-option items from the Likert type from 1 = strongly agree to 5 = strongly disagree and it is one of the most useful tools for assessment of Islamic work ethic which has been used by many researchers like Imam et al.,[31], Hayati & Kaniago [17], Abbasi, Rahman and Bibi [32], Hasani et al., [33] and Ansari and Ardakani [15], etc. validity and reliability of this scale has been confirmed by the previous researches, the reliability coefficient was calculated using Cronbach's Alpha, it equals to 0.92 in the research done by Ansari et al.,[15], 0.86 in the study of Hasan et al. [33] and Heydari Zadeh et al.,[34],

0.71 in the research done by Rajabi Pour &Dehqani[35], and 0.76 in the study of Salm Abadi et al., [36]. Once again and in order to measure the content validity of Islamic work ethic, in this study we used item analysis method (the correlation coefficient of the questions of scale with the total score of scale) and calculation of validity indicated that the scale has a high validity. Also Cronbach's Alpha was used for reliability and the results indicated the high reliability (0.95) of this scale.

The effectiveness scale [29]has been used in order to measure the effectiveness of elementary schools. This scale has 50 five-option items from the Likert type from 1 = strongly disagree to 5 = strongly agree and also one option under the title of "I do not know" that includes 12 sub-scales of school management (6 items), perspective and purposes (5 items), school climate (7 items), training and learning (5 items), expectations from the students' success (4 items), professional feedback (3 items), assessment of the students' learning (3 items), cooperation of home and school (3 items), regulation and discipline in the school (4 items), planning and the school's curriculum (3 items), teachers' competency(4 items),and creating motivation and responsibility in the students (3 items). Validity of each of the effectiveness scale aspects has been calculated through the item analysis method. The correlation of each item with the total score of scale indicated that each of the aspects of this scale has fairly acceptable validity; also, Cronbach's Alpha was used in order to measure the reliability and the results indicated that each of the aspects had high reliability (0.95).

4. RESEARCH FINDINGS

Based on the results, Islamic work ethic with the mean of (4.20) is higher than the acceptable and desirable efficiency level among the principals. According to the obtained t value and in freedom degree of 318, there is a significant difference between the obtained mean and the standard mean in the level of 0.0001.

Table 1: Results of single sample t test for comparing the Islamic work ethic from the viewpoint of principals with the desired (Q3) and acceptable (Q2) efficiency levels in elementary schools in Kerman city

Significance level	T value	Desired efficiency level (Q3)	Significance level	Freedom degree	T value	Acceptable efficiency level (Q2)	Standard deviation	Mean	Variable
0.0001	7.68	4	0.0001	318	44.59	3	0.48	4.20	Islamic Work ethic

Due to the obtained results, the effectiveness in schools with the mean of (3.81) is higher than the acceptable efficiency level. According to the obtained t value and in freedom degree of 318, there is a significant difference between the obtained mean and the standard mean in the level of 0.0001. But it was lower than the desirable efficiency level and there was a significant difference.

Table 2: Results of single sample t test for comparing the schools' effectiveness mean with the desired (Q3) and acceptable (Q2) efficiency levels in schools in Kerman city

| Significance level	T value	Desired efficiency level (Q3)	Significance level	Freedom degree	T value	Acceptable Efficiency level (Q2)	Standard deviation	Mean	Variable
0.0001	7.59	4	0.0001	318	32.95	3	0.44	3.81	Effectiveness

The results of table 3 indicated that there is a significant and positive relationship between Islamic work ethic of principals and the effectiveness of schools.

Table 3: correlation coefficient between Islamic work ethic and effectiveness of elementary schools in Kerman city

Effectiveness	Islamic work ethic	Variable
		Islamic work ethic
	0.32 0.0001	Effectiveness

P < 0.01; P < 0.05

Islamic work ethic in elementary schools in Kerman city significantly predicts the effectiveness of schools (β=0.32 & p<0.05).

0.32

Effectiveness ← Islamic work ethic
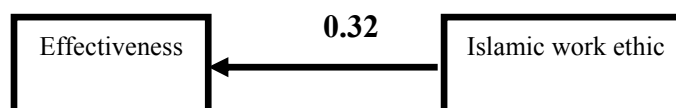
Figure 1: the relationship of Islamic work ethic of principals and the effectiveness of elementary schools

5. DISCUSSION

Findings indicated that the average of principals 'Islamic work ethic is higher than desirable level that this finding is compatible with the study result of Ansari &Ardakani[15], the average effectiveness of schools is higher than the acceptable efficiency level but lower than the desired efficiency level. Then, regarded to the principals' support from the principles of Islamic work ethic, this force can be used in order to promote the schools' effectiveness to the desired level and there is a positive and significant relationship between Islamic work ethic and the effectiveness of schools. Also the Islamic work ethic of principals of elementary schools in Kerman city predicts the effectiveness significantly. The positive correlation between these variables indicate that: as the Islamic work ethic increases in principals, the effectiveness of the schools will increase to the same extent. Therefore, corroborating the criteria of Islamic work ethic among the principals can corroborate the components of effectiveness of and increase the school's effectiveness. Regarded to the confirmation of these relationships, a significant importance must be considered for Islamic work ethic and also regarded to the researches done, expanding Islamic work ethic may create positive features not only t=in the schools, but also in other organizations and ignoring this value may create great problems for the organizations. It must be noted that these findings are compatible with the results of the following studies:

FakharZaman et al., [37]refers to the positive impact of Islamic work ethic on the organizational citizenship behavior in Pakistan in their study. Also, Abbasi, Rahman and Bibi [32] in Pakistan came to the result that the Islamic work ethic has a large amount of potential for improving the performance of business in the organization and solving the global economic crisis which is hidden in the moral work values and must be developed in the organizational culture for a stable business performance. In another study done he obtained the positive impacts of Islamic work ethic on occupational satisfaction and organizational commitment and there was no significant evidence of the Islamic work ethic's impact on the intention of leaving work. Yousef[19] indicated the direct influence of Islamic work ethic on the organizational commitment and satisfaction in United Arabic Emirates. In a study, Mouqali et al., [38]got to the result that Islamic work ethic had a significant positive influence on the staffs' attitude for creating desired behavior. Also, in their study Ansari and Ardakani[15], Rajabi Pour and Dehqani[35] emphasized on the significant relationship between Islamic work ethic and organizational commitment. The study results of Moshabaki et al., [39] indicate that the duty performance is both directly and indirectly under the influence of Islamic work ethic, positive feeling about work and occupational commitment. Rashidi[8] also refers to the point that there is generally a positive relationship between the extent of principals'' support from Islamic work ethic and their attitudes about the organizational change.

Besides from the theoretical and statistical findings and based on the study results, educational managers and principals are recommended to try more than ever to put the values of Islamic work ethic in practice regarded to its determining role in the schools' effectiveness. Also in order to increase the schools' effectiveness, it is obligatory for the principals to firstly implement the principles of Islamic work ethic more clearly and seriously and consider justice and generosity and self-sacrifice as their forefront and use this attitude really as source of perfection and independence. After that they can be influential in the effectiveness of their educational centers through increasing: a regular and safe atmosphere at school, the staffs' unity to achieve the school's purposes, encouraging teachers to participate in the school's decision makings, reward system for the successful teachers in achieving the school's purposes, considering and appreciating the teachers' efforts and creativities, changing the teachers' attitude for making them investigate their work methods and change and compatibleness with the modern teaching methods. Also, the researchers are recommended to study the Islamic work ethic with the other organizational variables like organizational citizenship behavior, organizational commitment, etc.; or they can do the same research by the means of the other theoretical models and then compare the results of the studies with each other.

Finally, we can refer to the restrictions of this study including expansion of the schools in different areas and the wideness of the statistical society and spending a long time for distributing and collecting the questionnaire, lack of cooperation by some of primary school teachers in Kerman city in completing the research tools and elongation of the information collection process, the conservative climate in the schools' environment related to answering the questionnaires, insufficient research in the field of Islamic work ethic and the effectiveness in the Education and Training context, and conceptual diversity of the schools' effectiveness.

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