

The Impact of Job Satisfaction on Employee Performance and the Mediating Effects of Islamic Work Ethic, Islamic Organizational Culture, and Islamic Leadership

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ABSTRACT

The aim of this research is to examine how Islamic work ethics, leadership, and organizational culture affect employee performance mediated by job satisfaction. The study employs quantitative methods and surveys 103 employees from three Islamic banks in Purwokerto. The participants were chosen through purposive sampling, and primary data was gathered via online questionnaires. The data analysis method employed is SEM-PLS. The study findings show the acceptance of all hypotheses. Islamic work ethics, along with Islamic organizational culture and leadership, demonstrate a substantial influence on job satisfaction. Additionally, the influence of Islamic work ethics, organizational culture, and leadership on employee performance is channeled through job satisfaction as a mediating factor. This research includes job satisfaction variables as mediators, which implies that organizations can enhance employee performance through effective human resource management.

1. INTRODUCTION

Indonesia's population is predominantly Muslim, which influences behavior guided by Islamic law. This attracts the attention of business players, particularly in the Islamic banking sector. According to data released by the Financial Services Authority of the Republic of Indonesia (OJK RI) in August 2022, the Islamic banking market has reached 7.03 percent. Islamic commercial banks (BUS) controlled the largest share of the market, accounting for 66.14% of the total Islamic banking industry. The remaining share is held by Sharia business units and Sharia People's Financing Banks (antaranews.com / October 13, 2022).

The growth of Islamic banking is directly proportional to the number of market shares. As a result, some conventional banks will expand their business by opening Islamic banking, leading to intense competition. Therefore, Islamic banking must continue to improve its performance and productivity to succeed in this competition. Empowering employees is one way to improve performance since they play a crucial role in business operations. As the number of Islamic banks increases, so too will the number of human resources. According to [ojk.go.id/islamic banking statistics](http://ojk.go.id/islamic-banking-statistics) (2022), the number of employees working in Islamic banks is projected to reach 63,789 in 2022. It is important to manage this increase in employees effectively to achieve optimal performance. Performance refers to the results achieved through the implementation of activities and policies outlined in strategic planning, aimed at achieving the organization's vision, mission, goals, and objectives. An employee's performance is measured by the amount of work completed in accordance with their assigned responsibilities [1]. Empirical studies have shown that organizational culture has a significant impact on achieving organizational performance [1], [2].

Factors that can affect employee performance include leadership, Islamic work ethic, Islamic organizational culture, and job satisfaction. Leadership is important because it relates to human goals, and it is important to consider all factors that can affect employee performance to help create a successful working environment. Previous studies have shown that Islamic leadership has a positive and significant impact on performance [3]. However, other studies have shown conflicting results, suggesting that the employee's performance is not affected by the Islamic leadership.

Islamic work ethic is a personality attitude that regards work as a means of doing good deeds and worthy of worship, not just for oneself. Previous studies have shown that Islamic work ethics have a significant impact on employee performance [2]. However, other studies have obtained opposite results, indicating that Islamic work ethics have no significant impact on employee performance [4]. Organizational culture can have a significant impact on employee performance, as demonstrated by previous research [4], [5]. However, [6] study found no significant correlation between organizational culture and employee performance. Job satisfaction is a factor that can influence employee performance. It is a positive emotion or enjoyment experienced by an employee. Increased work can have an impact on performance. According to [7] and [8], employee satisfaction has a significant positive impact on their performance and the organization. [9] research found that job satisfaction can mediate between leadership style and employee performance, as well as between organizational culture and employee performance. According to [10], job satisfaction mediates between Islamic work ethic and employee performance. However, [11] found that job satisfaction cannot mediate between Islamic work ethic and organizational commitment

Based on the background information provided, which highlights several differences in research results (research gap), the researcher proposes **this study**. This research aims to analyze the influence of Islamic work ethics, Islamic organizational culture and Islamic leadership on employee performance which is mediated by job satisfaction in an Islamic-based work environment (Sharia banking).

2. LITERATURE REVIEW

1. Islamic Work Ethic and Job Satisfaction.

The term 'Islamic work ethic' is derived from Weber's theory of the 'Protestant work ethic' [23]. In this context, the moral principles of the Qur'an and As-Sunnah are believed to lead to the best practices in socio-economic life. According to Qur'an 3:110, Muslims are considered the best of all nations raised up among mankind and are commanded to do good, believe in Allah SWT, and forbidden to disobey. "Let there arise from you a group of people who call to all that is good (Islam), command what is right, and forbid what is wrong. And they are the fortunate ones" (QS.3:104).

The Islamic work ethic serves as the foundation for the involvement and participation of believers in their workplace. It has the ability to stimulate employees' intrinsic motivation, resulting in a sense of satisfaction and pleasure in their work [12], [13].

Based on the above statement, the researcher suggests the following:

Hypotheses 1: There is a significant positive relationship between the Islamic work ethic and job satisfaction.

2. Islamic Organizational Culture and Job Satisfaction

Islamic organizational culture is a set of values based on the Qur'an, Sunnah, Ijma, and Qiyas. Its purpose is to help members understand what the organization stands for [14]. The implementation of Islamic organizational culture does not necessarily eliminate other cultures in the organization; instead, it can enhance them [15].

Islamic organizational culture is believed to foster strong Islamic work motivation through positive relationships between employees and managers, as well as among employees. Managers provide guidance and encouragement to employees, creating a comfortable atmosphere. The success of Prophet Muhammad SAW in creating a conducive work environment was due to his compassionate attitude towards others, as stated in (QS.3: 159). Islam combines teachings from both culture and profession.

Based on the above statement, the researcher suggests the following:

Hypotheses 2: Islamic organizational culture has a significant positive impact on job satisfaction

3. Islamic Leadership and Job Satisfaction.

Leadership is the act of influencing people to achieve organizational goals [1]. Moehariono offers an in-depth account of Islamic leadership. Within a community, a leader holds a pivotal position in setting the framework (minhaj) and dynamics (harakah). Leadership skills involve

guiding individuals towards achieving goals that promote dignity and welfare, in accordance with Allah's Ridho. As stated in the Qur'an Surat Al-Baqarah: 207, "And among men there are those who sacrifice themselves seeking the pleasure of Allah, and Allah is trustworthy to His servants."

Some definitions of leadership in Islam refer to leadership that follows Islamic principles and seeks to achieve goals with Allah's permission and pleasure. In this study, leadership is defined as the act of guiding others. According to [1], a leader must adhere to the guidelines set forth in the Qur'an and Hadith, which outline four key characteristics. Ash-Shidiq (truthfulness), Al-Amanah (trustworthiness), Al-Fathanah (intelligence), and struggle in performing duties are essential qualities for a leader. A leader must take care of what is assigned to them by Allah and the people they lead, and be ready to solve problems quickly. At-tabligh, which means honesty, requires a leader to be open to everyone without exception and take responsibility. If a leader follows Islamic law as outlined above, they can positively influence the job satisfaction and performance of their employees.

Based on the above statement, the researcher suggests the following:

Hypotheses 3: Islamic leadership has a significant positive impact on job satisfaction

4. Job Satisfaction and Employee Performance

When employees experience job satisfaction, they tend to feel comfortable and exhibit a high level of loyalty towards their organization. Job satisfaction is described as the positive feelings or happiness derived from one's work and the variance between the actual and expected compensation [16]. These positive feelings can notably influence employee perspectives. The satisfaction employees find in their jobs can profoundly affect their performance, consequently impacting the entire organization [7], [8].

Based the above statement, thus the researcher proposes:

Hypotheses 4: Job satisfaction has a significant positive impact on Employee performance

5. Islamic work ethic, Islamic organizational culture, and Islamic leadership mediated by job satisfaction on Employee Performance

Prior studies propose that Islamic work ethic significantly affects employee performance [2]. Moreover, [17] suggests that Islamic organizational culture positively influences employee performance. Leadership, defined by [1], involves guiding individuals to attain organizational objectives. The broader impact of job satisfaction on the organization is highlighted in the works of [7] and [8]. Additionally, [9] research indicates that job satisfaction may serve as a mediator in the connection between leadership style and employee performance.

Performance refers to an individual's capacity to execute tasks grounded in specific expertise. Employee performance denotes the accomplishment of tasks aligned with an organizational role. It can be inferred that employee performance results from the work accomplished by individuals or teams within their roles, effectively and efficiently meeting organizational objectives in accordance with their skills, opportunities, and responsibilities [18].

Thus, the researcher proposes:

Hypotheses 5: Job satisfaction can act as a mediator between Islamic work ethic, Islamic organizational culture, Islamic leadership on Employee performance.

Research Method

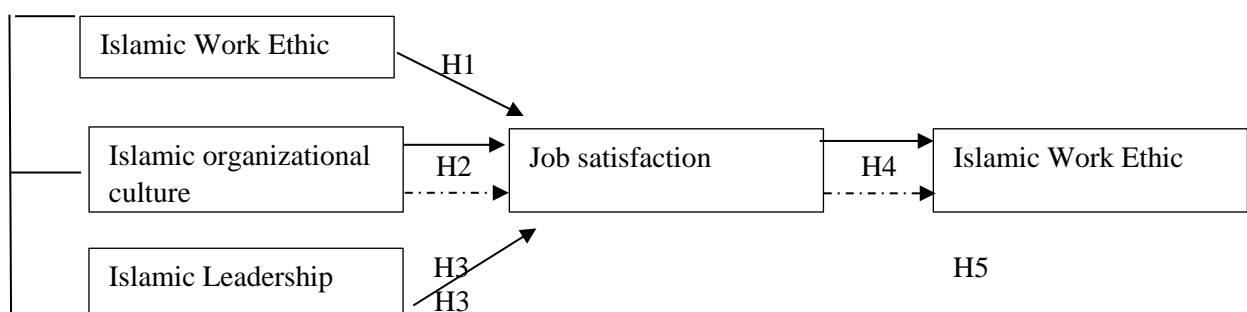


Figure 1. Research Model

3. METHOD

This study adopts a quantitative methodology. Data collection was conducted through the distribution of questionnaires via Google Forms, which were delivered online to employees of Shariah Banks X, Y, and Z in Purwokerto, using their WhatsApp contact numbers. The sampling method employed was purposive sampling, where samples were selected based on predetermined criteria set by the researcher, specifically those individuals with a work experience of two years or more (≥ 2 years). The total sample size consisted of 103 employees, comprising 60% female and 40% male participants. The data analysis was performed using Structural Equation Modeling-Partial Least Squares (SEM-PLS).

The reason for using SEM-PLS is due to the limited number of samples, although the model built is very complex. It is capable of explaining the relationship between variables and analyzing them in a single test. The purpose of PLS is to assist researchers in confirming theories and determining whether or not there is a relationship between latent variables. The PLS method is capable of describing latent variables (which are not directly measurable) and measuring them using indicators. Researchers use SEM-PLS because it is a statistical method that allows for the analysis of latent variables based on their indicators. This method provides clear and detailed calculations.

3.1. Operational Variable

The Islamic work ethic forms the basis for individuals' engagement and involvement in their professional settings [19]. Rooted in the teachings of the Qur'an and As-Sunnah, it advocates for the cultivation of the highest moral standards within socio-economic life. For instance, Qur'an 3:110 emphasizes being an exemplary nation by promoting what's right, prohibiting wrongs, and having faith in Allah. This ethic encompasses values like regarding work as virtuous, honesty, upholding truth, earning from lawful means, kindness, effectiveness, contentment, self-discipline, obedience, collaboration, orderliness, punctuality, self-worth, fairness, safety, entitlements, accountability, humanity, and seeking counsel [20].

Islamic organizational culture encompasses a collection of principles derived from the Qur'an, Sunnah, Ijma, and Qiyas, aimed at aiding members in comprehending the organization's core values [14]. The dimensions of this culture include beliefs in Deity, Unity of purpose, Faith in the hereafter with its consequences, Independence and Freedom, Responsibility and accountability, Participation, Justice, Dignity, respect, and privacy, Trust, dialogue, Cost-saving, Time-saving, Caring & Sharing, Mercy for all creatures and the environment, eagerness to learn, and a sense of togetherness [15]. Islamic leadership is the possession of character and behavior by a leader that enables them to influence the activities of organized groups to achieve goals. According to [1], a leader must possess the Qur'an and Hadith, which state that leaders have four characteristics, namely: 1. Ash-Shidiq (Truth), means that a leader must have a good attitude, be able to communicate effectively, and fulfill their duties. Al-Amanah (Trustworthiness) requires a leader to responsibly manage what is entrusted to them by both God and the people they lead. Al-Fathanah (Intelligence) demands that a leader be prepared to quickly and effectively solve problems. These are the three essential qualities of a leader. At-tabligh (honesty) is a crucial characteristic for a leader, as it requires them to be transparent and accountable to all.

Job satisfaction refers to the positive emotions and joy that result from one's work experience, and the compensation received should be commensurate with the amount that is deserved [21]. Dimensions of job satisfaction include the work itself, colleagues, workload, promotion, organizational structure, working conditions, salary, benefits, and overall job satisfaction [22]. The quality of work results in doing all the work given is the measure of Islamic employee performance. This includes assertiveness towards work, loyalty towards recognition, and mental responsibility for work, all of which are done with the intention to apply Islamic values based on the Qur'an and As-Sunnah. The dimensions of Islamic employee performance include work performance, speed and accuracy in completing tasks, intention to serve others, quality of work, and giving alms [23].

4. RESULTS AND DISCUSSION

The study employed SEM-PLS for data analysis. SEM-PLS allows for the presentation of results in multiple parts, including analysis of the measurement model, model structure, and hypothesis analysis.

Results of output presentation:

1. Outer Model Analysis (Measurement Model)

Convergent Validity

The purpose of convergent validity is to assess the validity of indicators utilized to measure variables. According to [24], an indicator is considered valid if it has an external loading value greater than 0.70. While a loading factor value of up to 0.40 can still be tolerated, a value below 0.40 should be eliminated as a measurement indicator, as demonstrated in Table 1 below:

Table 1. Outer loading

Indicators	Loading Factor
ICO3	0.699
ICO4	0.792
ICO5	0.753
ICO6	0.866
ICO7	0.859
ICO8	0.828
ICO9	0.524
IL5	0.824
IL6	0.756
IL7	0.809
IL8	0.747
IWE10	0.634
IWE11	0.650
IWE12	0.650
IWE15	0.674
IWE2	0.622
IWE5	0.557
IWE6	0.744
IWE7	0.592
IWE8	0.663
IWE9	0.631
JP2	0.605
JP3	0.752
JP4	0.887
JP5	0.853
JP6	0.764
JP7	0.726
WS1	0.628
WS2	0.777
WS3	0.799
WS4	0.783

Indicators	Loading Factor
WS5	0.790
IWE1	0.590

Source: processed primary data, 2023

Table 1 indicates that several indicators have a loading factor value <0.5 , and therefore must be eliminated from the model. Additionally, the convergent validity value can be determined based on the average variance extracted (AVE) value, where each construct must be above >0.5 . The AVE value is allowed to be <0.5 as long as the Composite Reliability value is >0.6 , as shown in Table 2. The table demonstrates that the total AVE >0.5 and C.R >0.6 [25].

Table 2. Average Variance Extracted (AVE)

	Composite Reliability	Average Variance Extracted (AVE)
Islamic Organizational Culture	0.908	0.590
Islamic Leadership	0.865	0.616
Islamic Work Ethic	0.883	0.408
Employee Performance	0.896	0.593
Job Satisfaction	0.870	0.575

Source: processed primary data, 2023

Discriminant Validity

Discriminant validity is a test used to confirm whether or not every concept within a latent variable is distinguishable from its counterparts and should be subjected to testing. [26] propose that a model exhibits good discriminant validity when the correlation value between the construct and its measurement item is higher than the correlation value with other constructs. In this research, the Heterotrait Monotrait Ratio of Correlation (HTMT) is employed to assess discriminant validity, with [27] recommending a criterion of less than 0.90 for this test. The HTMT test results are as follows:

Table 3. HTMT

	Islamic Organizational Culture	Islamic Leadership	Islamic Work Ethic	Employee Performance
Islamic Culture Organization				
Islamic Leadership	0.801			
Islamic Work Ethic	0.859	0.893		
Employee Performance	0.811	0.862	0.794	
Job Satisfaction	0.870	0.899	0.897	0.864

Source: processed primary data, 2023

Reliability Test

The evaluation of measurement reliability involves assessing the Cronbach's Alpha value. This is crucial for evaluating the outer model or the test of unidimensionality. The threshold value for this assessment is a Cronbach's alpha greater than 0.5, as depicted in the provided output table 4 [28].

Table 4. Cronbach Alpha

	Cronbach's Alpha
Islamic Organizational Culture	0.879
Islamic Leadership	0.796
Islamic Work Ethic	0.855

Employee Performance	0.859
Job Satisfaction	0.816

Source: processed primary data, 2023

Formative Model Analysis

According to [26], performing a collinearity test is essential for computing the variance inflation factor (VIF) concerning formative constructs. The VIF value should ideally be below 10 or even below 5. The outcomes of the collinearity test are presented in Table 5.

Table 5. Collinearity Test

	VIF
ICO3	2.101
ICO4	2.444
ICO5	2.147
ICO6	3.832
ICO7	3.379
ICO8	2.542
ICO9	1.487
IL5	1.567
IL6	1.458
IL7	2.266
IL8	2.012
IWE10	1.572
IWE11	2.753
IWE12	2.699
IWE15	1.706
IWE2	1.911
IWE5	1.716
IWE6	2.835
IWE7	2.835
IWE8	1.996
IWE9	1.834
JP2	1.475
JP3	2.149
JP4	3.200
JP5	2.537
JP6	2.590
JP7	1.890
WS1	1.500
WS2	2.077
WS3	1.881
WS4	1.924
WS5	2.083
IWE1	2.241

Source: processed primary data, 2023

Structural model analysis (Inner model)

To verify the accuracy and robustness of the model, an analysis of the inner model or model structure can be conducted. The inner model's performance can be observed by examining values such as R square and F square, which are then assessed for their predictive relevance.

Table 6. R Square Value

	R Square
Employee Performance	0.807
Job Satisfaction	0.724
Average	0.757

Source: processed primary data, 2023

The R-squared value is considered low if it is less than 0.5 and high if it is greater than 0.5, according to [24].

Table 7. F Square

	Employee Performance
Islamic Organizational Culture	0.750
Islamic Leadership	0.055
Islamic Work Ethic	0.019
Employee Performance	
Job Satisfaction	0.090
Average	0.229

F-squared represents the magnitude of the change in R-squared when removing extraneous variables within the model. The threshold for F-squared is an effect size of at least 0.02 for small, 0.15 for medium, and 0.35 for large [29]. Based on Table 7, it can be concluded that the F-squared value is moderate ($0.229 > 0.15$).

To conduct an internal model test, refer to the Q2 (predictive relevance) value in Table 8 below.

Blindfolding

Tabel 8. Pengujian Inner Model

	SSO	SSE	Q ² (=1-SSE/SSO)
Islamic Culture Organization	721.000	721.000	
Islamic Leadership	412.000	412.000	
Islamic Work Ethic	1133.000	1133.000	
Job Performance	618.000	333.866	0.460
Work Satisfaction	515.000	307.635	0.403
Average			0.431

The Stone-Geisser test, known as Prediction Relevance (Q square), evaluates a model's predictive ability using a blindfolding technique. The obtained values of 0.02 (small), 0.15 (medium), and 0.35 (large) denote the extent of predictive capability. Analyzing these results, it can be inferred that the model exhibits robustness and a high goodness of fit (GoF).

Table 9. Prediction Relevance (Q Square)

	Value	Cut off Value	Conclusion
R Square	0.757	0 -1	Great
F Square	0.229	≥0,02 low; ≥0,15 medium; ≥ 0,35 great	Medium
Q Square	0.431	≥0,02 low; ≥0,15 medium; ≥ 0,35 great	Low

Value	Cut off Value	Conclusion
Conclusion	Two indicators suggest that the model being studied is highly suitable, while one indicates a lower level of suitability. As a result, the final outcome is considered to be at a high level. However, this is not critical as the purpose of this study is to examine the effect of independent variables on the dependent variable. Furthermore, this outcome can be used as a reference to determine the independent variables more accurately..	Low

Source: processed primary data, 2023

Hypotheses Analysis

Hypotheses or the effect of independent variables on the dependent variable are then tested. The analysis becomes viable if both the outer and inner model analyses encounter no issues. The research model encompasses both direct and mediation models, illustrated in Figure 2 below.

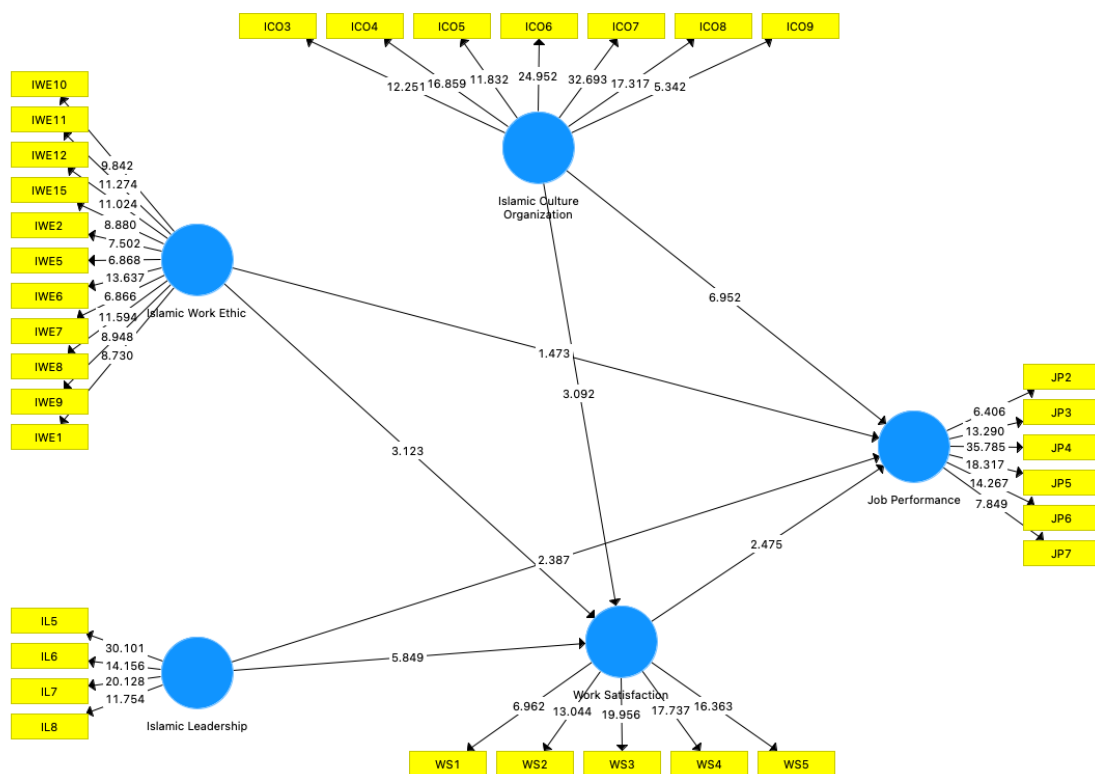


Figure 2. Hypotheses Test Result

Based on Figure 2, it can be concluded as follows

Table 10. Hypotheses Summary

	Coefficient	T Statistics (O/STDEV)	P Values
Islamic Organizational Culture -> Employee Performance	0.640	6.952	0.000
Islamic Organizational Culture -> Job Satisfaction	0.286	3.092	0.001
Islamic Leadership -> Employee Performance	0.178	2.387	0.009
Islamic Leadership -> Job Satisfaction	0.373	5.849	0.000

Islamic Work Ethic -> Employee Performance	-0.111	1.473	0.072
Islamic Work Ethic -> Job Satisfaction	0.281	3.123	0.001
Job Satisfaction -> Employee Performance	0.251	2.475	0.007

Indirect effect

	Coefficient	T Statistics (O/STDEV)	P Values
Islamic Work Ethic -> Job Satisfaction -> Employee Performance	0.071	1.861	0.033
Islamic Organizational Culture -> Job Satisfaction -> Employee Performance	0.072	1.931	0.028
Islamic Leadership -> Job Satisfaction -> Employee Performance	0.094	2.186	0.016

Source: processed primary data, 2023

In hypothesis analysis, test results are considered significant if the p-value is less than 0.05. If the effect is significant, the coefficient value indicates the magnitude of the effect, with positive or negative values indicating the direction of influence. Therefore, based on the test results, all hypotheses can be accepted.

1. The Impact of Islamic Work Ethic on Job Satisfaction

Table 10 shows the calculation results for the path coefficient value and t-value of each variable relationship. The path coefficient value for the relationship between Islamic work ethic and job satisfaction is 0.001, indicating a positive impact. The t-count value is 3.213, which is greater than the t-table value of 1.6597, indicating a significant impact. Therefore, hypothesis 1 is accepted. Previous research by [30] and [31] supports the study's suggestion that adhering to Islamic work ethics can lead to job satisfaction for employees.

2. The Impact of Islamic Organizational Culture on Job Satisfaction

Table 10 displays the path coefficient value and the calculated t-value for each variable relationship. The path coefficient value for Islamic organizational culture and job satisfaction is 0.001, signifying a positive influence of Islamic organizational culture on job satisfaction. The t-count value is 3.092, indicating a significant impact of Islamic organizational culture on job satisfaction, surpassing the t-test value of 1.6597. An organization that successfully incorporates Islamic organizational culture, while still embracing other organizational cultures, can foster a conducive work environment, leading to increased job satisfaction. These findings support Hypothesis 2 and align with prior research [15].

3. The Impact of Islamic Leadership on Job Satisfaction

Table 10 outlines the path coefficient and t-value for each variable relationship. The path coefficient between Islamic leadership and job satisfaction registers at 0.000, indicating a positive impact of Islamic leadership on job satisfaction. The t-count value at 5.849 surpasses the t-table value of 1.6597, demonstrating a significant effect of Islamic leadership on job satisfaction. This study's findings support Hypothesis 3, suggesting that leaders grounded in Islamic principles are perceived as composed and amiable, thereby contributing to heightened job satisfaction. These outcomes are in line with prior research [1].

4. The Impact of Job Satisfaction on Employee Performance

Table 10 shows the path coefficient value and the calculated t-value for each variable relationship. The path coefficient for the influence of job satisfaction on employee performance is 0.007, indicating a positive effect of job satisfaction on employee performance. The calculated t-value is 2.475, which exceeds the t-table value of 1.6597, indicating a significant effect of job

satisfaction on employee performance. Thus, hypothesis 4 is supported. A conducive and comfortable work environment helps employees to perform well, experience satisfaction, and subsequently improve their overall performance. These results are consistent with previous studies [7], [9].

5. The impact of Islamic work ethic, Islamic organizational culture, Islamic leadership mediated by job satisfaction on employee performance.

Table 10 shows the path coefficient values and calculated t-values for each variable relationship. The path coefficient for the relationship between Islamic work ethic and employee performance mediated by job satisfaction is 0.033, indicating a positive effect of Islamic work ethic on employee performance mediated by job satisfaction. The calculated t-value is 1.861, which exceeds the t-table value of 1.6597, indicating a significant influence of Islamic work ethic on employee performance. Similarly, the path coefficient for the relationship between Islamic organizational culture and employee performance mediated by job satisfaction is 0.028, indicating a positive effect. The calculated t-value of 1.931 exceeds the t-table value, indicating a significant effect. In addition, the path coefficient for Islamic leadership is 0.016, which also indicates a positive effect on employee performance mediated by job satisfaction. The calculated t-value of 2.186 exceeds the t-table value, indicating a significant effect. In organizations with a Shari'ah or Islamic-based environment, employees tend to be more attentive and comfortable at work, which leads to increased job satisfaction and improved performance. Thus, Hypothesis 5 is supported. These findings are consistent with previous research [11], [32], [33].

5. CONCLUSION

The results of the discussion highlight the influence of Islamic work ethic, Islamic organizational culture, and Islamic leadership on employee performance. Moreover, they suggest that job satisfaction plays a mediating role in the relationship between Islamic work ethic, Islamic organizational culture, Islamic leadership and employee performance. The findings emphasize that within an organization that embraces an Islamic work environment and culture, fostering job satisfaction can subsequently enhance overall performance. While this study focuses on work scenarios within Islamic organizations, its findings may be relevant to broader organizational contexts.

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