

Conference Paper

The Implementation of Islamic Values in Improving the Quality of Employee Performance in Workplace

Marsudi, Rizki Febriani, Chalimatuz Sa'diyah, and Yeyen Pratika

Management Department, Faculty of Economics and Business, Muhammadiyah University of Malang, Malang, Indonesia

Abstract

The purpose of this study is to analyze the role of Islamic values in improving the quality of employee performance. The total of 138 questionnaires was distributed to the employee of Muslim restaurants in East Java, Indonesia. The data is analyzed by using Smart-PLS and Sobel. The results show that Islamic values are proven to increase the employee satisfaction and performance. The business implication of this study is management need to ensure that the employees are actively involved in the application of moral and Islamic values in their workplace with the support of the leader. Islamic values in this case are Islamic work ethics, Islamic leadership and Islamic job satisfaction.

Keywords: Islamic values, Islamic leadership, Islamic work ethics, Islamic job satisfaction, Islamic employee performance

Corresponding Author:

Marsudi
 marsudiudik@yahoo.com

Received: 10 February 2019

Accepted: 14 March 2019

Published: 28 March 2019

Publishing services provided by
Knowledge E

© Marsudi et al. This article is distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the ICIEBP Conference Committee.

1. Introduction

In the recent of globalization era, the competition is getting tighter both in manufacture and service industries, included restaurants. Restaurants are scattered in many places. Professional management is needed to face the competition. Moreover, food is a basic human need so that the existence of restaurants has promising prospects in the future. This condition drives business people to keep improving their innovation and service, so that businesses can meet the taste and desire of customer. Thus, the products and services are accepted by customers and it can maximize profits.

To face the increasing of competition, company must have competent resources in order to improve the quality of business. Human resources become a driving factor because it has the creativity and expertise to lead the company achieves its goals. In addition, human resources are the one who will face the competition in business. One

OPEN ACCESS

of the factors that human resources are able to compete and help company to achieve the goals is good performance of the employee (Purnama and Sesilya, 2016).

On the other hand, Islamic religion is the important foundation of the life of Muslim in all over the world. Khalid and Fontaine (2011) revealed some studies agree that Islam gives influence on the way of management practices provided by Muslim, known as Islamic management perspective. Syafi'i (2013) and Sulkarnain et al. (2017) mentioned that the concept of Islamic leadership, which comes from the characteristics of Prophet Muhammad, is the most important element that is able to encourage the realization of better employee performance. Besides the Islamic leadership, Islamic values are also manifested in the employee work ethics. The employee performance and satisfaction can be increased by the application of Islamic value in workplace (Balla et al., 2016).

Islamic approach combines the life of business in the form of religiosity (Willison & Buisman-Pijlman, 2016). The studies found that many conventional concepts are implemented in the Islamic organization, however, there are still limited empirical research discusses the Islamic concept in Islamic organization. This research can be a reference for Muslim businessman in practicing Islamic values in their daily operation. The increasing of global competition and the diversity of religion in workplace require companies to have a better understanding about how the working ways and religion values can influence the interpersonal relationship of employees (Khan et al., 2015). Thus, this research aims to explain the empirical relationship between Islamic leadership and Islamic work ethics on the Islamic job satisfaction and performance of employee.

2. Literature Review

2.1. Islamic work ethics (IWE)

This study defines Islamic work ethics as the attitudes in working based on religion values, including working optimally, competing fairly, carrying out obligation as well as possible, giving best dedication, working together in harmony without discrimination and earning income according to what is done. According to Ibrahim (2013), the indicators of Islamic work ethics in this study as follows: 1) religiosity is defined as the Islamic values implemented at work; 2) effort is perseverance and patience values at work, 3) competition is the fairly competition process between employees that can improve the performance quality; 4) work obligation is the responsible and honesty attitude of employee in finishing their works; 5) work process quality is the advantage values of employee in implementing the accuracy and innovative attitude; 6) collectivism is the

cooperation between employees in workplace; 7) equality is defined as the uniformity of treatment without distinguishing status; 8) profit is the condition in which someone can get the advantage by giving the best for the family or society.

2.2. Islamic leadership

Islamic leadership is the leadership based on the concept of Prophet Muhammad. This concept offers a leadership model by balancing the success strategy of business, family, social and spiritual based on the leadership and management of Prophet Muhammad and also the spirit of *asmaul husna* (Syafi'i, 2013). There are four main objectives to be achieved through this leadership model. First, being a perfect person (*insan kamil*) that is based on the monotheism teachings and high integrity. It is reflected from the truthfulness (*siddiq*) character of Prophet Muhammad. Second, trustworthiness (*amanah*) is the main point in building social trust. Third, competence means the ability of technical and managerial in mastering science. It also contains professionalism and good corporate governance. The technical competence is formed by outlining the element of wisdom (*fathanah*) character of Prophet Muhammad. Fourth is leadership wisdom. It can be exemplified by the application of advocacy (*tabligh*) of Prophet Muhammad in the relationship with colleagues, assistants, staffs, partners and teamwork in achieving the goals.

2.3. Islamic job satisfaction

According to Islamic perspective, job satisfaction is the serenity obtained by employees before, during and after doing work, based on the belief that work is worship carried out in order to achieve the pleasure of God (Sharifah Hayaati, 2010 in Saadiah, 2014). The indicators of Islamic job satisfaction are based on the element of human creation according to Al Quran by referring to the interpretation by al-Ghazali. There are four things. First, *ruhiyyah* job satisfaction which refers to satisfaction that is provided by the intrinsic satisfaction of a Muslim if the work is done to achieve the pleasure of God and in order to get closer (*taqarrub*) to God. Second, it is called as intellectual job satisfaction (*aqliyyah*) which refers to happiness because employees gain new knowledge in their work. Third is social job satisfaction (*nafsiyyah*). It refers to a pleasure that employees obtained when they can get to know each other. The last is material job satisfaction (*jasadiyyah*). It is the happiness that employees feel when obtaining salary on time.

2.4. Islamic employee performance

In this study, Islamic employee performance are 1) a collection of total work achievements that exist in Muslim workers, including 2) the speed and accuracy of the work defined by employees in completing tasks always on time and using time only for work purposes. In addition, it also contains 3) the intention to serve others sincerely. The quality of the work is also the main character of Islamic employee performance. In doing their job, 4) Muslim workers tend to do it right, directed, clear and complete. Another point of Islamic employee performance is 5) by paying *zakat*. Muslim workers always have to pay *zakat* from their salary.

2.5. Hypothesis

2.5.1. The influence of Islamic work ethics on islamic job satisfaction

The good understanding of religiosity of individual can be implemented through their attitude and behavior in performing any activities including work performing which is reflected on Islamic work ethics (Amaliah, Aspiranti & Purnamasari, 2015). Through the improvement of Islamic religiosity awareness, a Muslim can always try to well behave and avoid unethical behaviour. These behaviours are the reflection of the fear to God and the belief that God will always keep watching them every time and everywhere (Nizam, Ruzainy, Sarah & Syafna, 2016). Every Muslim is expected to show their ethical values because those values are the instrument to gain the individual success and the business prosperity (Elamin & Tlaiss, 2015). Work ethics based on Islamic values are worship and part of the command of God, so that it can effect on Islamic job satisfaction. The high understanding of religiosity will correlate with the attitude and behaviour which are reflected on Islamic work ethics, social life and Islamic job satisfaction. Thus, this study proposes hypothesis as follows:

H1: There is a positive and significant relationship between Islamic work ethics and Islamic job satisfaction.

2.5.2. The influence of Islamic work ethics on Islamic employee performance

Islamic work ethics can be defined as a set of moral principles that distinguish what is right and wrong in Islamic contexts (Hadisi, 2014). Islamic employee performance

with high capability will assist the organization to achieve the goals of company. Islamic work values are important in creating a culture that encourages collegiality and optimally carrying out work. So that, employees believe they can do their jobs better (De Clercq, Haq, Raja, Azeem, & Mahmud, 2018). The Islamic work ethics is an important concept between Islamic employee performance and psychological relationships within the organization. The theory reveals that Islamic values as outlined in the Islamic work ethics will have a positive influence on Islamic employee performance (Mohammad et al., 2018). Thus, the next hypothesis is as follows:

H2: There is a positive and significant relationship between Islamic work ethics and Islamic employee performance

2.5.3. The influence of Islamic leadership on Islamic work ethics

A leader acts as an ethical officer in their organization (Johnson, 2008). The leaders influence their members through social processes and learning processes and a positive climate by building ethics. Based on Ibrahim, Angelidis and Parsa (2008) in Flyod (2010), it is said that the responsibility of top management is to build a high level of commitment from ethical practices with the organization. The perception of weak leadership often results in unethical behaviour from employees as leaders exemplify an ethical model for employees who are suitable and acceptable in their opinion. Thus, the hypothesis is proposed as follows:

H3: There is a positive and significant relationship between Islamic leadership and Islamic work ethics.

2.5.4. The influence of Islamic leadership on employee job satisfaction

Islam views spirituality as having a fundamental relationship with one's actions and life goals. Islamic spiritual explains that human relations with God will have a positive impact on the quality of life, the meaning of life and the relationship of human (Djafri, 2016). The most prominent characteristic of Islamic work values is based on Islamic sources, inclusion and integration (Willison & Buisman-Pijlman, 2016). Leadership styles that apply Islamic values help organizations achieve their goals. In addition, it has an influence on the relationship with employees that will have an impact on job satisfaction (Ahmed Haj Ali, Bin Noordin, & Achour, 2018). Thus, the hypothesis is proposed as follows:

H4: There is a positive and significant relationship between Islamic leadership and employee job satisfaction

2.5.5. The influence of Islamic leadership on Islamic employee performance

Islam is a comprehensive life approach (Willison & Buisman-Pijlman, 2016). The characteristics of Islamic leadership have been shown by referring to the leadership of Prophet Muhammad based on his personality, good characteristics and morality (karimah), modesty (qonaah) and consistent (istiqomah). Islamic leadership can influence job satisfaction and performance (Sulkarnain, 2017). In the Holy Qur'an, God has mentioned the stories of people who worked for the prophets and the way they treated workers (Fesharaki & Sehat, 2018). Based on theoretical and research studies, the research framework of human resource can be simplified or formulated to explain the influence of Islamic leadership on Islamic employee performance. Thus, the hypothesis is proposed as follows:

H5: There is a positive and significant relationship between Islamic leadership and employee job satisfaction

2.5.6. The influence of Islamic job satisfaction on Islamic employee performance

The Holy Qur'an is a divine book that suits Muslim religious beliefs, including guidelines for every aspect of human life (Bukair et al., 2015). In Islam, performance appraisal is based on the normative direction and practices of Prophet Muhammad and his four caliphs (Balla et al., 2016). Job satisfaction is very important for employees because most employees spend almost more time for working. So, job satisfaction will have a positive influence on the work of an employee (Gheitani, Imani, Seyyedamiri, & Foroudi, 2018). Islam encourages its people to improve their careers. Islam does not want its people to be abandoned and remain satisfied in one position without trying to improve their position in an organization. In career development, Islam does not discriminate between people in terms of skin color, race, gender or religion (Azmi, 2015). Thus, the hypothesis is proposed as follows:

H6: There is a positive and significant relationship between Islamic job satisfaction and Islamic employee performance.

3. Research Method

This study uses a quantitative approach by using the Smart-PLS method and the Sobel test. The sample of this study was 138 Muslim restaurant employees in East Java. The questionnaire is developed by using a Likert scale with a range of 1 to 5 or can also be interpreted from strongly disagree to strongly agree. The indicators of the Islamic work ethic variable are 18 items according to Ibrahim (2013). The Indicators of the Islamic leadership variable are 8 questions based on Shafi'i (2013). The indicators of Islamic job satisfaction variables are 5 items according to Saadiyah (2014). The last, the indicators of employee performance are 9 items according to Hakim (2012).

4. Result

4.1. Respondent characteristics

The result of this study shows some characteristics of 138 respondents as mentioned in Table 1 as follows:

TABLE 1: Respondent Characteristics.

Characteristics	Total	Percentage
Gender		
Male	62	44.9
Female	76	55.1
Education		
Uneducated	4	2.8
Elementary School	3	2.2
Junior High School	12	8.7
Senior High School	116	84.1
Undergraduate	3	2.2
Age		
≤ 20 years old	46	33,3
>20 - 30 years old	85	61,6
>30 - 40 years old	7	5,1
Working Duration		
≤3 years	97	70,3
>3-6 years	41	29,7

4.2. Outer model testing

Based on the output, the AVE value for each construct is greater than 0.5. It can be concluded that the construct of Islamic work ethics, Islamic leadership, Islamic job satisfaction and Islamic employee performance are a good model. Thus, all constructs in the estimated model meet the criteria of discriminant validity.

TABLE 2: Outer Model.

Construct	Average variance extracted (AVE)	Composite Reliability	Cronbach's Alpha
Islamic Work Ethics (IWE)	0.750	0.980	0.977
Islamic Leadership (IL)	0.755	0.961	0.953
Islamic Job Satisfaction (IJS)	0.850	0.966	0.956
Islamic Employee Performance (IEP)	0.684	0.951	0.942

Based on Table 2, it can be seen that the composite reliability value for the Islamic work ethics variable is 0.980, Islamic leadership is 0.961, Islamic job satisfaction is 0.966 and Islamic employee performance is 0.951. The result shows that the construct value of all composite reliabilities in the model is greater than 0.70. Thus, it can be said that the measurement model or the outer model with reflexive indicators has a very high level of validation. The validity of an indicator can be known through its loading factors, for the exploratory research the value of 0.5 to 0.6 is considered sufficient.

In the table 4.2, it also shows the Cronbach's Alpha of the Islamic work ethics variable is 0.977, Islamic leadership is 0.953, Islamic job satisfaction is 0.956, and Islamic employee performance is 0.942. All constructs have the value of Cronbach's Alpha is greater than 0.70. Thus, it can be said that the variables of Islamic work ethics, Islamic leadership, Islamic job satisfaction and Islamic employee performance have high construct reliability that is almost close to 1, with a very strong level of reliability. The model in this study has met construct reliability.

4.3. Structural equation model (Inner model)

Model evaluation uses R-square (R²) for the dependent construct. The R-square value reflects the predictive power of the entire model with the limit of the R-square value is greater than 0.10 or greater than 10 percent (or goodness-fit of the model). Based on data processing with PLS, the coefficient of determination (R-square) is resulted as follows:

TABLE 3: R-square Value.

Construct	R-square
Islamic Work Ethics	0.243
Islamic Job Satisfaction	0.399
Islamic Employee Performance	0.683

Based on Table 3 above, it is known that the R-square for the Islamic work ethics is 0.243 which means that it is influenced by Islamic Leadership by 24.3%. The R-square value for the Islamic job satisfaction variable is 0.399 which means that it is influenced by the Islamic work ethics and Islamic leadership of 39.9%. While the R-square value of the Islamic employee performance is 0.683 which means that it is influenced by Islamic job satisfaction, Islamic work ethics and Islamic leadership by 68.3%.

The goodness of fit in PLS can be known from the value of Q-square. It has the same meaning as the coefficient of determination (R-square) in the regression analysis. The higher R-square means that the model can be said to be more fit with the data. The value of Q-square greater than 0 indicates that the model has predictive relevance, while the value less than 0 indicates that the model lacks predictive relevance. From the table above, the value of Q-square can be calculated as follows:

$$\begin{aligned}
 Q^2 &= 1 - (1 - R21)(1 - R22)(1 - R23)...(1 - R2n) \\
 &= 1 - (1 - 0.243)(1 - 0.399)(1 - 0.683) \\
 &= 1 - 0.14430 = 0.8557 = 85.57\%
 \end{aligned}$$

In this research model, the R-square value generated in the overall model equation is 85.57% which is very high value. This result shows that the structural model has very high predictive relevance, the model is better, and deserves to be used in predictions.

4.4. Hypothesis testing

Hypothesis testing and relationship between variables can be seen through the result of the path coefficient on the model as mentioned in Table 4 as follows:

The result of the inner model estimation for the direct influence of the Islamic work ethic on Islamic job satisfaction shows a t-statistic value of 4.587, where the value is greater than 1.96 for a two-way test with an error level of $\alpha=5\%$. This result shows a direct influence of Islamic work ethics Islamic on Islamic job satisfaction is significant. The result of the direct influence of the Islamic work ethic on Islamic employee performance

TABLE 4: Path Coefficient.

	Std. Dev.	Std. Error	t-stat.
IWE → IJS	0.082	0.082	4.587
IWE → IEP	0.094	0.094	2.347
IL → IWE	0.077	0.077	6.379
IL → IJS	0.084	0.084	4.212
IL → IEP	0.073	0.073	7.262
IJS → IEP	0.066	0.066	3.427

shows a t-statistic value of 2.347, where the value is greater than 1.96. It indicates a direct influence of Islamic work ethics on Islamic employee performance employees is significant.

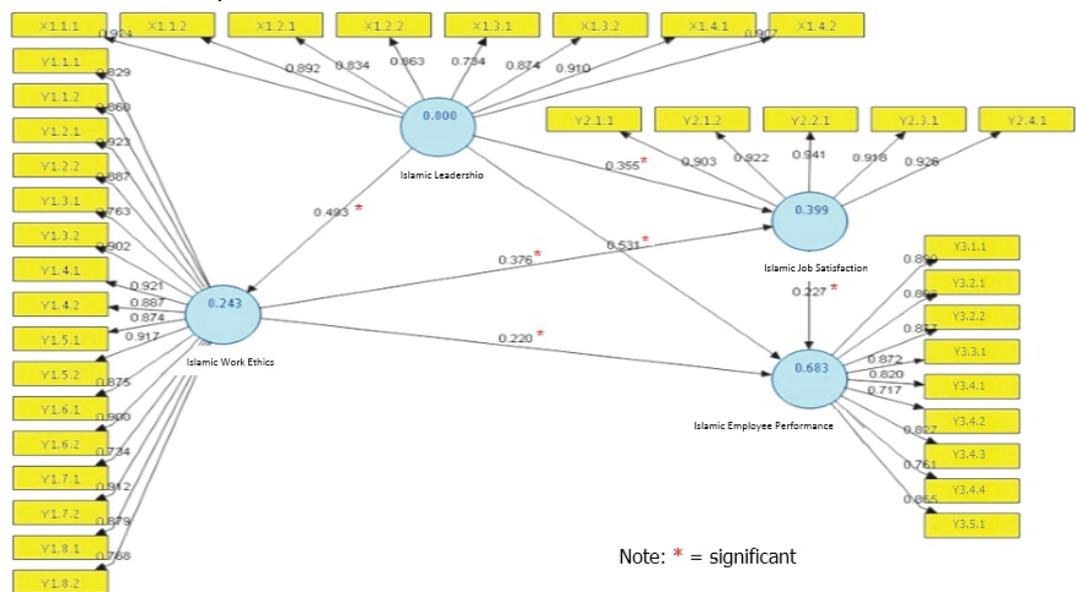


Figure 1: Research Model.

The result of the direct influence of Islamic leadership on the Islamic work ethic shows a t-statistic value of 6.379, where the value is greater than 1.96. It shows the direct influence of Islamic leadership on Islamic work ethics is significant. The result also shows the direct influence of Islamic leadership on Islamic job satisfaction with a t-statistic value of 4.212, where the value is greater than 1.96. It indicates the direct influence of Islamic leadership on Islamic job satisfaction is significant.

The result of the direct influence of Islamic leadership on Islamic employee performance shows a t-statistic value of 7.262 that indicates the direct influence of Islamic leadership on Islamic employee performance is significant. The result also indicates the direct effect of Islamic job satisfaction on Islamic employee performance with a t-statistic

value of 3.427 which means that a direct influence of job satisfaction Islamic on Islamic employee performance is significant.

The value of path coefficient for the indirect effect between IL and IEP through IWE is 0.109 which shows a statistical t value of 2.179 is above ± 1.96 , so that H_0 is rejected. Thus, it can be concluded that the indirect effect of IL on IEP through IWE is significant. In other words, the magnitude of the influence of IL caused by IWE on IEP has a real positive influence on IEP. The greater the influence of IL caused by the IWE means it will increase IEP and vice versa.

TABLE 5: Sobel Testing.

Independent Variable	Mediation	Dependent Variable	t-Testing
IWE	IJS	IEP	2.704
IL	IWE	IEP	2.179
IL	IJS	IEP	2.614

The value of path coefficient for the indirect effect between IL and IEP through IJS is 0.081 which shows a statistical t value of 2.614 is above ± 1.96 , so that H_0 is rejected. Thus, it can be concluded that the indirect effect between IL and IEP through IJS is significant. In other words, the magnitude of the influence of IL caused by the existence of IJS on IEP has a real positive influence on IEP. The greater the influence of IL caused by the existence of IJS means it will further increase IEP and vice versa.

The value of path coefficient for the indirect effect between IWE on IEP through IJS is 0.085 which shows a statistical t value of 2.704 is above ± 1.96 , so that H_0 is rejected. Thus, it can be concluded that the indirect effect between IWE on IEP through IJS is significant. In other words, the magnitude of the effect of IWE caused by the existence of IJS on IEP has a real positive influence on IEP. The greater the IWE caused by the existence of IJS means it will further increase IEP and vice versa.

5. Discussion

5.1. Islamic work ethics on Islamic job satisfaction

The result of this study shows that Islamic work ethic influences Islamic job satisfaction. These results support the findings of Rokhman (2010) and Hayati (2012) that employees who implement Islamic work ethics at work will feel high job satisfaction. This result is also supported by the research conducted by Elamin & Tlaiss (2015) that a Muslim who shows ethical values will gain individual success and business prosperity.

5.2. Islamic work ethics on Islamic employee performance

De Clercq et al. (2018) stated that Islamic values at work are important to create a culture that encourages more maximum work. Mohammad et al. (2018) in his research revealed that Islamic values as outlined in the way employees work will have a good influence on Islamic employee performance. The research is in accordance with the results of this study which states that when employees practice Islamic morality in their daily workplace, it will have an impact on the quality of their work.

5.3. Islamic leadership on Islamic work ethics

This study result shows that the influence of Islamic leadership on Islamic work ethics cannot be ignored in an employee's career. As Musta'in (2014) said that one's leadership style determines the quality of the performance of its employees. Leadership behavior that is applied in a company has an influence on employee behavior while working. Therefore, this leadership can provide a positive impulse or even reverse inhibit and reduce the performance of its employees (Syafii et al., 2015). The establishment of work ethics in the organization is in the hands of the leaders. The ethics that are formed are the result of the daily behavior of the leader in work (Ines, 2014).

5.4. Islamic leadership on Islamic job satisfaction

The result of this study shows that there is the influence of Islamic leadership on Islamic job satisfaction. It is in line with the research of Ahmed Haj Ali, Bin Noordin, & Achour (2018). Spiritual values in Islam explain that human relations with God will have a positive impact on the quality of life, the meaning of life and human relations with each other (Djafri; 2016). This finding also supports the research conducted by Saleem (2015), Mihalcea (2015) and Farooqui and Asha (2014) which state that leadership plays an important role in influencing the level of job satisfaction of members of the organization.

5.5. Islamic leadership on Islamic employee performance

The findings of this study support the research of Sulkarnain (2017) and Fesharaki & Sehhat (2018) which mentioned that Islamic leadership can affect employee performance. In addition, the result is also supported by the results of research from Yuan

and Lee (2011) that said leadership is an important function of management to help optimize efficiency in achieving organizational goals.

5.6. Islamic job satisfaction on Islamic employee performance

This finding supports the study result of Farooqui and Asha's (2014) which stated that if employees feel valued and management also provides things that can improve their satisfaction, employees will like to work in that place and will encourage them to work better. The study conducted by Javeed et al. (2014) also showed that the performance of an employee is related to job satisfaction. Employees can show a higher level of performance due to the influence of the level of job satisfaction.

6. Conclusion

The company should pay attention and find out ways to maintain and increase the employee performance. This employee performance has a positive influence on the company performance. The better the employee performance means the better and the more profitable the company performance get. Many researchers from human resource management field are looking for the best formulas to improve the performance of these employees. As in this study, researchers try to include several variables in the expectation of improving employee performance. Therefore, researchers incorporate those Islamic values into variables that were previously widely studied conventionally. In this case, the researcher includes variables of Islamic leadership, Islamic work ethics, Islamic job satisfaction and Islamic employee performance.

7. Implication, Limitation and Suggestion

Based on empirical evidences and findings, previous experts said that it is a logical reason for the top management and branch leaders to implement Islamic values in their daily business activities. The application of Islamic values must be supported by both leaders and employees in organization. The leaders should determine policies that can increase the faith and devotion of employees. The leader also must give examples for their employee. In addition, it is also needed an effort to improve the application of Islamic values of employees such as by providing outbound and routine study to socialize the Islamic values. The researchers realize that there is still a limitation in this

study. Thus, it is suggested for the future research to add other variables in mediating Islamic leadership on Islamic employee performance, such as Islamic motivation.

References

- [1] Azmi, Abdul Ghani, I. (2015). Islamic human resource practices and organizational performance: Some findings in a developing country. *Journal of Islamic Accounting and Business Research*, 6(1), 2–18. <https://doi.org/10.1108/JIABR-02-2012-0010>
- [2] Ahmed Haj Ali, A. R., Bin Noordin, K., & Achour, M. (2018). The Islamic approach of obligations in mutual relations between employee and employer. *International Journal of Ethics and Systems*, IJOES-12-2017-0227. <https://doi.org/10.1108/IJOES-12-2017-0227>
- [3] Amaliah, I., Aspiranti, T., & Purnamasari, P. (2015). The Impact of the Values of Islamic Religiosity to Islamic Job Satisfaction in Tasikmalaya West Java, Indonesia, Industrial Centre. *Procedia - Social and Behavioral Sciences*, 211(September), 984–991. <https://doi.org/10.1016/j.sbspro.2015.11.131>
- [4] Balla, Z. I., Alias, R., Aziz, A., Isa, M., Zaroog, O. S., & Osman, Y. (2016). Impact of Islamic Value as Strength of Human Resources Management Practice on the Organization Commitment?; Conceptual Framework. *International Review of Management and Marketing*, 6, 306–309.
- [5] Bukair, A. A., Rahman, A. A., Bukair, A. A., Rahman, A. A., Finance, M. E., & Finance, M. E. (2015). Human resource management from an Islamic perspective: a contemporary literature review. *International Journal of Islamic and Middle Eastern Finance and Managemen*.
- [6] De Clercq, D., Haq, I. U., Raja, U., Azeem, M. U., & Mahmud, N. (2018). When is an Islamic work ethic more likely to spur helping behavior? The roles of despotic leadership and gender. *Personnel Review*, 47(3), 630–650. <https://doi.org/10.1108/PR-06-2017-0192>
- [7] Djafri, F. K. B. N. K. N. M. (2016). The measurement model of performance determinants: a case study of Islamic insurance (takaful) in Malaysia. *International Journal of Ethics and Systems*, 29(1), 88–97.
- [8] Elamin, A. M., & Tlaiss, H. A. (2015). Exploring the relationship between organizational citizenship behavior and organizational justice in the Islamic Saudi Arabian context. *Employee Relations*, 37(1), 2–29. <https://doi.org/10.1108/ER-03-2014-0033>
- [9] Farooqui, Ms. Safia, Asha Nagendra.(2014). *The Impact of Person Organization Fit on Job Satisfaction and Performance of the Employees*. *Procedia Economics and*

Finance, volume 11, pages 122 – 129. Elsevier.

- [10] Fesharaki, F., & Sehhat, S. (2018). Islamic human resource management (iHRM) enhancing organizational justice and employees' commitment. *Journal of Islamic Marketing*, 9(1), 204–218. <https://doi.org/10.1108/JIMA-03-2017-0029>
- [11] Floyd, Kevin Scott. (2010). *Leadership Styles, Ethics Institutionalization Ethical Work, Climate, and Employee Attitudes toward Information Technology Misuse in Higher Education: A Correlational Study*. .Electronic Theses & Dissertations. Paper 339.
- [12] Gheitani, A., Imani, S., Seyyedamiri, N., & Foroudi, P. (2018). Mediating effect of intrinsic motivation on the relationship between Islamic work ethic, job satisfaction, and organizational commitment in banking sector. *International Journal of Islamic and Middle Eastern Finance and Management*, IMEFM-01-2018-0029. <https://doi.org/10.1108/IMEFM-01-2018-0029>
- [13] Hadisi, M. (2014). The effect of Islamic work ethics on the performance of Muslim employees of marketing sector in multinational. *International Journal of Organizational Leadership*, 3, 31–40.
- [14] Hakim, Abdul. (2012). The Implementation of Islamic Leadership and Islamic Organizational Culture and Its Influence on Islamic Working Motivation and Islamic Performance PT Bank Mu'amalat Indonesia Tbk. Employee in the Central Java. *Asia Pacific Management Review*, volume 17, issues 1, pages 77-90.
- [15] Ibrahim, Azharyah Nor 'Azzah Kamri, Azian Madun and Suhaili Sarif. (2013). *Measuring the Islamic Work Ethics: An Alternative Approach*. Islamic Perspective on Management: Contemporary Issue, Kuala Lumpur: YaPEIM Management Academy, pages. 135-16
- [16] Ines, Abdelmoula. (2014). Governance for SMEs: Influence of leader on organizational culture. *International Strategic Management Review*, volume 2 (2014), pages 21–30. Science direct.
- [17] Javeed, Masooma, Rifat Balouch and Fatima Hassan. (2014). Determinants of Job Satisfaction and Its Impact on Employee Performance and Turnover Intentions. *International Journal of Learning and Development*. ISSN 2164-4063, Volume 4, no. 2.
- [18] Johnson, C. E. (2008). *Meeting the Ethical Challenges of Leadership: Casting Light or Shadow*, 3rd edition. Thousand Oaks, CA: Sage Publications.
- [19] Khaliq Ahmad dan Rodrigue Fontaine. 2011. Islamic Leadership At The International Islamic University Malaysia. *International Journal of Economics, Management and Accounting*, volume 19, no. 2 (2011): pages 121-35.

- [20] Khan, K., Abbas, M., Gul, A., & Raja, U. (2015). Organizational justice and job outcomes: Moderating role of Islamic work ethic. *Journal of Business Ethics*, 126, 236–246.
- [21] Mihalcea, Alexandru. (2013). *Leadership, personality, job satisfaction and job performance*. Journal Procedia Social and Behavioral Science. Elsevier.
- [22] Mihalcea, Alexandru. (2013). *The Impact of Leader's Personality on Employees' Job Satisfaction*. Journal Procedia Social and Behavioral Science. Elsevier.
- [23] Mohammad, J., Quoquab, F., Idris, F., Al-Jabari, M., Hussin, N., & Wishah, R. (2018). The relationship between Islamic work ethic and workplace outcome: A partial least squares approach. *Personnel Review*. <https://doi.org/10.1108/PR-05-2017-0138>
- [24] Nizam, S., Ruzainy, M. N., Sarah, S., & Syafna, S. (2016). The Relationship between Work Ethics and Job Performance. *International Conference on Business and Economics*, 3, 21–23. <https://doi.org/10.15405/epsbs.2016.08.100>
- [25] Purnama, Catherine, Sesilya Kempa. (2016). *Pengaruh Kompensasi dan Disiplin Kerja Terhadap Kinerja Karyawan CV. Cahaya Citrasurya Indoprima*. Jurnal Manajemen Bisnis Agora Vol. 4. No. 2. Surabaya.
- [26] Saadiah, Halimatus, Baharom Mohammad and Sharifah Hayati. (2014). The Role Integrity As Mediator Between Work Satisfaction And Work Performance In The Perspective Of Islam: An Empirical Approach Using SEM/AMOS Model. *Impact: International Journal of Research in Applied, Natural and Social Sciences*, Vol 2, Issues 1.
- [27] Saleem, Hina. (2015). The impact of leadership styles on job satisfaction and mediating role of perceived organizational politics. *Journal Procedia Social and Behavioral Science*. Elsevier.
- [28] Sulkarnain;, A. T. B. S. G. A. M. (2017). The Influence of Motivation and Islamic Leadership on Lecturer's Performance at Private Universities in the Province of West Sulawesi. *RJOAS*, 2(62), February 2017, 2(February), 100–111.
- [29] Syafi'i, Antonio. (2013). *Ensiklopedia PROLM Prophetic Leadership and Management Wisdom*. Jakarta. Tazkia Publishing.
- [30] Syafii, Lukman Imam, Armanu Thoyib, Umar Nimran and Djumahir. (2015). The Role of Corporate Culture and Employee Motivation as a Mediating Variable of Leadership Style Related With the Employee Performance (Studies in Perum Perhutani). *Procedia - Social and Behavioral Sciences*, 211 pages 1142 – 1147. Elsevier.
- [31] Yuan, Cheng Kang and Chuan Yin Lee. (2011). Exploration of a construct model linking leadership types, organization culture, employees performance and leadership performance. *Procedia - Social and Behavioral Sciences*. Elsevier.

- [32] Willison, J., & Buisman-Pijlman, F. (2016). Fundamental Islamic perspective of work ethics. *Journal of Islamic Accounting and Business Research*, 7(1), 63–83. <https://doi.org/http://dx.doi.org/10.1108/MRR-09-2015-0216>.