




The Effect of Implementing Work Ethics and Islamic Leadership on Employee Performance

 Rini Lestari¹, Dimas Nurjaya¹, Innez Assyffa Andien Wahyuningtyas¹
¹Universitas Islam Bandung, Indonesia

Received: Oct 19, 2023

Revised: Oct 29, 2023

Accepted: Nov 18, 2023

Online: Dec 20, 2023

Abstract

The performance of employees in a company is a parameter of success in realizing the vision and mission to achieve a company's goals. Poor employee performance stems from a lack of work ethics and leadership implementation. For a Muslim, work ethics and Islamic leadership are matters relating to the actions, attitudes, and attributes that a person performs and considers work as worship for Allah SWT, and it is based on the Al-Quran and Hadith to get grace and a better quality of life. This study aimed to determine the influence of the application of Islamic work ethics and leadership on the performance of employees at the Bandung Islamic University Foundation. The research method used in this study is a survey method with a quantitative approach. The data source used in this study is primary data. The sampling technique in this study is non-probability sampling with a convenience sampling technique. The results of this study state that the Application of Islamic Work Ethics and Islamic Leadership influences Employee Performance.

Keywords: *Islamic Work Ethic, Islamic Leadership, Employee Performance*

INTRODUCTION

Employee performance in a company is a parameter of success in realizing the vision and mission to achieve company goals. The success of an employee can be seen from the quality and quantity achieved in carrying out a responsibility given to him (Mangkunegara, 2012: 9). In addition, employees carry out their duties demanded by a leader in leadership to be better (Wahidya & Sunanda, 2020: 22). The meaning of leadership is the process of a person in leading, guiding, controlling, and influencing other people who are under his supervision to achieve the planned goals through the authority they have (Tewal et al., 2017: 119). Employee performance is the success of personnel, teams, or units within the organization to realize strategic goals with the expected behaviour (Mulyadi, 2001: 337). In addition, employees must have ethics at work by doing something good and based on responsible morals (Riva'i et al., 2012: 4).

The existing theory differs from the phenomena at the Islamic University of Bandung. Based on the Even Semester Learning Process Index List for the 2021/2022 Academic Year, where there is a lecturer "X" with a learning index value of 2.68, this number states that the lecturer's performance in lecture activities is still under perfect criteria. The list of Learning Process Indexes is obtained from the results of a survey filled in by all Active Students. The value of this learning index is a measuring tool that states whether the lecturer's performance is good.

The next phenomenon occurred based on the Minutes of Examination (BAP) of Accounting Student

Copyright Holder:

© Rini, Dimas, Innez (2023)

Corresponding author's email: rini.lestari@unisba.ac.id

This Article is Licensed Under:



Advocacy (ADHIKSI), held on April 23, 2022, where the Active Students expressed their complaints during the online lecture at the event. This can be seen based on the performance produced by the Bandung Islamic University Foundation lecturers, who several times could have been more optimal in carrying out their work; for example, there was a discrepancy in the Zoom Meeting schedule, which was held at night by several lecturers. In addition, there were delays by several lecturers in uploading lecture series in the form of lecture materials, forums, assignments, and quizzes in the E-Lecture system, and they needed to provide transparent information about the delays, so they became hampered in the lecture process.

These two phenomena show that poor employee performance comes from a lack of ethics and leadership because the human mind uses moral ethics and decision-making (Asiyah, 2018). In Islam, performance has a variety of applications, including using the application of Islamic work ethics and Islamic leadership. Furthermore, in applying Islamic work ethics, there are norms and attitudes in doing a job. As stated by Aldulaimi (2016: 4 - 5), the Islamic Work Ethics perspective is that ethics involves actions, attitudes, attributes, and behaviours performed by individuals who desire to achieve a high-quality life. In addition, Islamic work ethics are a set of values guided by the Al-Qur'an and Hadith of the Prophet Muhammad Shallaallaahu'Alahi Wassalam, which can grow and develop policies in a person. Islamic Work Ethic is a work ethic sourced from Sharia by making work worship and dedication so that it is always enough in every job (Widiansyah, 2019). Apart from emphasizing ethics, Islam as a religion and ideology teaches and encourages its people to work hard in carrying out all activities, not forgetting worship, and can benefit themselves and others as stated in the Qur'an Surah Asy-Syarh (7 - 8): 94).

Meanwhile, in the application of Islamic leadership, when we become a leader, we must provide direction to our subordinates based on the Qur'an and Hadith; this is in line with what Mujiono (Hamzah et al., 2021: 26) states that Islamic Leadership is a leader who performs the human functions as a caliphate on this earth. It should be done based on the Qur'an and hadith. Islamic leadership style is a way of leading people by a leader who can keep the trust and responsibilities of the members and Allah SWT based on the Qur'an and hadith. In Islam, the concept of leadership is believed to have a unique value in achieving its goals as stated in the Qur'an An-Nisa (4): 59). In addition, Islamic leadership taught in Islam does not only discuss the hereafter but also the world, meaning that when a leader invites employees to be good individuals and able to work together, goals will be achieved within the company and in the future, this leadership will be held accountable in the world and hereafter.

Many studies regarding Islamic Work Ethics on Employee Performance have been carried out. Research conducted by Desky (2014), Maksum (2020), Putro (2018), Rachman (2018), Rubai'ah & Lestari (2022), Sari & Nugraheni (2019) showed the same results, namely Islamic Work Ethic affected Employee Performance.

Based on research on Islamic Leadership on Employee Performance, many have been carried out. Research conducted by Hamzah et al. (2021), Ratnasari (2021), Sofiana & Indrarini (2022), and Wahidya & Sunanda (2020) shows the same results, namely Islamic Leadership influences Employee Performance.

Furthermore, from the previous description, this study aims to explain 1) The effect of the application of Islamic Work Ethics on Employee Performance at the Bandung Islamic University Foundation and 2) The effect of Islamic Leadership on Employee Performance at the Bandung Islamic University Foundation.

METHODOLOGY

The research method used is a survey with a quantitative approach because this research will collect information from a sample with statements collected through a questionnaire. The data collection technique used in this research is primary data by distributing questionnaires (Sekaran & Bougie, 2017). The research method used is a survey method with a quantitative approach because this research will collect information from samples with statements collected through questionnaires. The quantitative method is based on positivistic philosophy; this method is called quantitative because the research data is in the form of a number and uses statistical analysis to test established hypotheses (Sugiyono, 2016). In conducting this research, the authors' data and data collection techniques are primary data from distributing questionnaires in the data collection process. The questionnaire is a list of written statements formulated previously where respondents will record their answers, and the mechanism for efficient data collection during the study is descriptive or explanatory (Sekaran & Bougie, 2017). Then, the measurements made in this study used a Likert scale. The Likert scale measures attitudes, opinions, and perceptions of a person or group of people about social phenomena (Sugiyono, 2016). In this study, there are two independent and dependent variables. In this study, the independent variables used were the Application of Islamic Work Ethics and Islamic Leadership.

1) Islamic Work Ethics

Islamic Work Ethics is a work ethic concerning attitudes, morals, and behaviour carried out in work as worship for Allah SWT, which originates from the Al-Qur'an and Hadith to get policies and quality of life for the better ((Marri, 2012)); (Aldulaimi, 2016: 4-5); (Khan, et al., 2015); (Kadir, 2015); (Asifudin, 2004); (Owoyemi, 2012); (Widiansyah, 2019;288)). According to (Kadir, 2015 8 - 20), to be able to measure the application of Islamic work ethics, some dimensions and indicators can be used as benchmarks, including:

- a. Ash-Shalah
Work is not enough just to be good; it must also benefit oneself and others.
- b. Al-Itqan
It is giving the best with maximum effort so that the quality of the work that has been completed is close to perfection.
- c. Al-Ihsan
Ihsan has two meanings: "the best" and "better". The meaning of Ihsan, "the best", has the same meaning as itqan, which means that in work, one must have a target to give the best, as perfect as possible. While the meaning of Ihsan "better" means that the achievement or quality of work is better than the previous one, improvements must be made continuously along with increasing knowledge, experience, time, and other resources.
- d. Al_Mujahadah
In work, we have to work hard and optimally.
- e. Tanafus & Ta'awun
The need for competition in improving the quality of good deeds and the quality of work with the principle of "competing in goodness".
- f. Time Utilization
Be careful in the use of working time. The Arabic proverb describes time as a sword; using it wisely will be very useful, but if you do not, you will injure yourself.

2) Islamic Leadership

Islamic leadership is the process of someone being able to lead, guide, and influence to be

accountable to members and Allah SWT in achieving mutual success through good communication based on Islamic beliefs based on the Qur'an (Ahmad & Ogunsola, 2011) (Hamzah et al., 2021); (Riva'i et al., 2012); (Schermerhorn et al., 2012); (Sedarmayati, 2017); (Subhan, 2013); (Tewal et al., 2017). According to (Lestari et al., 2022), Islamic leadership can be measured from the character of the Prophet Muhammad SAW; some dimensions and indicators can be used as benchmarks, including:

- a. Sidiq (Truth)
Truth and sincerity in behaving, speaking and acting in their duties.
- b. Amanah (Trust)
The trust that makes him maintain and keep the best of what is entrusted to him.
- c. Tabligh (Openness)
Honest submission and responsibility for all actions taken (accountability and transparency).
- d. Fathonah (Intelligence)
Intelligence, competence, and reliability give birth to the ability to face and overcome problems that arise.

3) Employee Performance

Employee performance is a result to be achieved from the results of work in activity and works to achieve common goals with responsibility based on expertise, quality, experience, and honesty (Mangkunegara, 2012); (Mulyadi, 2015); (Hasibun, 2005); (Siagian & Khair, 2018); (Mulyadi, 2001); (Edison et al., 2016)). As those who measure employee performance (Pabundu, 2006: 121 – 128) suggest, the dimensions and indicators for employee performance are as follows:

- a. Quality of work with the following indicators:
 1. Work according to the mechanism
 2. Work hard
- b. Quantity with the following indicators:
 1. Work as a team
 2. Complement and support each other
- c. Cooperation with the following indicators:
 1. Enter and leave according to the clock
 2. Absence is always good
- d. Cooperation with the following indicators:
 1. Assign responsibility
 2. Give a good explanation
- e. Supervision with the following indicators:
 1. Tasks according to ability
 2. Following the time and amount of work

Furthermore, the respondents in this study were employees of the Faculty of Economics and Business at the Bandung Islamic University Foundation, with the target population being lecturers and educators at the Faculty of Economics and Business. Meanwhile, the sample used in this study was 50 lecturers and teaching staff. The sampling technique used was non-probability sampling (Convenience sampling) (Sekaran & Bougie, 2017). The statistical techniques used to test the hypothesis are the MSI, Normality Test, Multicorrelation Test, Heteroscedasticity Test, Multiple Regression Analysis, F-test, t-test, and Coefficient of Determination. The Method of Successive Interval (MSI) is to overcome problems encountered in the normality test, especially for studies that use primary data (Sofianty et al., 2022). In addition, the reason for using multiple regression is

that it aims to provide a way to objectively assess the degree and character of the relationship between the independent variables and the dependent variable. Based on this research, data is processed using multiple linear regression analysis to find out how much the Application of Islamic Work Ethics (X1) and Islamic Leadership (X2) has on Employee Performance (Y) so that the relationship between some of these variables can be realized in a systematic model. Next is the formula for finding the multiple regression coefficients:

$$Y = \alpha + b_1X_1 + b_2X_2 + \varepsilon$$

Description:

- Y : Employee Performance (Variable Dependent)
- X1 : Application Of Islamic Work Ethics (Variable Independent)
- X2 : Islamic Leadership (Variable Independent)
- α : Constant Value
- b1 & b2: Regression Coefficient
- ε : Error

After the correlation is calculated, it can be continued by calculating the coefficient of determination. The coefficient of determination (R²) is influenced by knowing how much influence the achievement of variable X has on variable Y (Sugiyono, 2014). The coefficient of determination test aims to measure the extent to which the model can explain a variation of the dependent variable (Ghozali, 2018). In use, the coefficient of determination is expressed in proportion to the following formula:

$$Kd = R^2 \times 100\%$$

Description:

- Kd = Coefficient of determination
- R = Correlation coefficient

Meanwhile, the partial determination coefficient test aims to determine partially, not simultaneously, or together how strong the relationship of some or one of the independent variables is to the dependent variable. The partial determination coefficient is calculated using the formula:

$$Kd = \text{Beta} \times \text{Zero Order} \times 100\%$$

RESULT

Normality Test

The normality test aims to determine whether or not a data distribution is normal; the assumption that the data must own is that the data must be normally distributed. The data is presented in the table below:

Table 1. Normality Test

		Unstandardized Residual
		50
Normal Parameters ^b	Mean	.0000000
	Std. Deviation	3723.489635
	Absolute	.097
	Positive	.097
	Negative	-.070
Test Statistic		.097
Asymp.Sig. (2-tailed)		0.200

Source: SPSS Research Data Processing Results 25, 2023

Based on the Normality Test, the data obtained can show that the Asymp. Sig (2-tailed), namely $0.200 > 0.05$, so it can be concluded that the data in this study are typically distributed.

Multicorrelation Test

The multi-correlation test determines whether the relationship between independent variables has multicollinearity problems (symptoms of multicollinearity).

Table 2. Multicorrelation Test

Model	Collinearity Statistics	
	Tolerance	VIF
1(Constant)		
X1	0.469	2.134
X2	0.469	2.134

Source: SPSS Research Data Processing Results 25, 2023

Based on Table 4.26, it is known that the values of X1 and X2 have a Variance Inflation Factor (VIF) value of $2,134 < 10$ and a Tolerance Value of $0.469 > 0.1$. So, this does not happen or is free of multicollinearity, and it can be concluded that the multicollinearity test is fulfilled.

Hetersocedasticity Test

The heteroscedasticity test aims to test the variance of the residuals or observations to other observations in the regression model.

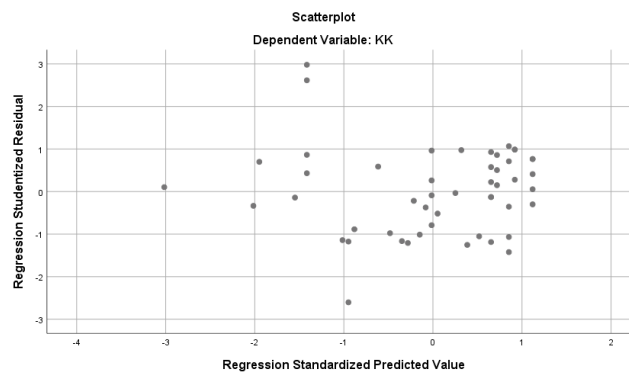


Figure 1. Hetersocedasticity Test
Source: SPSS Processing Results 25, 2023

The picture above shows no heteroscedasticity because the resulting pattern is unclear, and the points spread above and below the number 0 on the Y axis. So, there is no heteroscedasticity.

Multiple Linear Regression Analysis

This research was tested using multiple linear regression analysis, a multivariate technique often used in research that provides a way of objectively assessing the degree and character of the relationship between independent and dependent variables.

Table 3. Multiple Linear Regression Analysis Test

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	8.753	4.641		2.028	.048

X1	.619	.197	.445	3.145	.003
X2	.846	.323	.356	2.621	.012

a. Dependent Variable: Employee Performance
 Source: SPSS Research Data Processing Results 25, 2023

The above equation can be implemented to find out the significant value of each variable, which can later be known as the magnitude of the influence of each independent variable on the dependent variable:

- 1) A constant value of 8.753 indicates that if there is an increase in the independent variable X1, X2 with Y, it is 8.753.
- 2) The regression coefficient value of 0.619 in the variable of implementing Islamic work ethics (X1) indicates that if employee performance increases, it will increase by 0.619.
- 3) The regression coefficient value of 0.846 on the Islamic leadership variable (X2) shows that employee performance increases by 0.846.

F Test

This F-test aims to determine whether the application of Islamic work ethics and leadership simultaneously influences or does not affect employee performance. Following are the SPSS output results in simultaneous significant testing:

Table 4. F Test

Model	Sum Of Squares	DF	Mean Square	F	Sig.
1 Regression	491.666	2	245.833	30.696	.000 ^b
Residual	390.834	47	8.316		
Total	882.500	49			

Source: SPSS Research Data Processing Results 25, 2023

Based on the above table, it is known that the calculated F value obtained is 30,696 with a significant value <0.000. This value will be compared with the F value of the distribution table. If the significant level is less than 0.05 (0.000 <0.05) and the F count is greater than the F table (30,696 > 3.20), then the hypothesis is accepted. So, the influence of applying Islamic work ethics and leadership has a simultaneous effect on employee performance.

t-test

The t-test was conducted to determine whether Islamic Work Ethics and Islamic Leadership Variables affect Employee Performance.

Table 5. F Test

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	8.753	4.641		2.028	.048
X1	.619	.197	.441	3.145	.003
X2	.846	.323	.368	2.621	.012

a. Dependent Variable: Employee Performance (Y)
 Source: SPSS Research Data Processing Results 25, 2023

- 1) The Effect of Implementing Islamic Work Ethics on Employee Performance

Based on the calculation results obtained, the t table obtained $\alpha = 5\%$ and $df = 48$ obtained at 2.01063, and t calculated based on the table above obtained at 3.145 in a positive direction because the value of t count is $3.145 \geq 2.01063$ with a significant level of $0.003 \leq 0.05$ thus H_0 is rejected while H_a accepted means that there is a significant influence between the Influence of the Implementation of Islamic Work Ethics on Employee Performance at the Bandung Islamic University Foundation.

2) The Effect of Islamic Leadership on Employee Performance

Based on the calculation results obtained, the t table obtained $\alpha = 5\%$ and $df = 48$ obtained for 2.01954 and t calculated based on the table above obtained for 2.261 in a positive direction because the t count value is $2.261 \geq 2.01063$ with a significant level of $0.012 \leq 0.05$ thus H_0 is rejected while H_a accepted means that there is a significant influence between the Influence of Islamic Leadership on Employee Performance at the Bandung Islamic University Foundation.

Coefficient of Determination

Analysis of the coefficient of determination aims to determine the independent variable (Implementation of Islamic Work Ethics Islamic Leadership) to the dependent variable (Employee Performance). The amount of influence can be seen in the following table:

Table 6. Coefficient of Determination (R-Square) Test

Model	R	R Square	Adjusted R Square	Error of The Estimate
	.753 ^a	.566	.548	2.88368

a. Predictors: (Constant), X_1 , X_2

b. Dependent Variabel: Y

Source: SPSS Research Data Processing Results 25, 2023

Based on the table results, it can be seen that the value of R Square (R^2) is 0.566. The results show that the magnitude of the influence of the application of Islamic work ethics and Islamic leadership on employee performance at the Bandung Islamic University Foundation is 56.6%, and the remaining 43.4% is influenced by variables others have not examined.

Furthermore, to see the magnitude of the influence of each independent variable on the dependent variable, the formula $\text{Beta} \times \text{Zero Order} \times 100\%$ can be used. Beta is the standardized regression coefficient, while zero order is the partial correlation of each independent variable to the dependent variable. The following are the results of the partial determination coefficient test:

Table 6. Coefficient of Determination Parcial Test

Model	Standard Coefficients	t	Sig.	Correlations		
	Beta			Zero-order	Partial	Part
1 (Constant)		2.028	.066			
X1	.441	3.145	.003	.709	.417	.302
X2	.368	2.621	.013	.689	.357	.252

a. Dependent Variabel : Y

Source: SPSS Research Data Processing Results 25, 2023

The calculation of the partial determination test above shows that the coefficient of determination for the Application of Islamic Work Ethics is 31.3%. This means that the variable Implementation of Islamic Work Ethics has a total contribution of 31.3% influence on Employee Performance. At the same time, the coefficient value of the Islamic Leadership variable is 25.3%. This means that the Islamic Leadership variable has a total contribution of 25.3% on Employee Performance.

DISCUSSION

The Effect of Implementing Islamic Work Ethics on Employee Performance

Based on the calculation results obtained t table obtained $\alpha = 5\%$ and $df = 48$ obtained for 2.01954, and t calculated based on the table above obtained for 3.145 in a positive direction because the t calculated value is $3.145 \geq 2.01954$ with a significant level of $0.003 \leq 0.05$ thus H_{01} is rejected. At the same time, H_{a1} accepted that applying Islamic Work Ethics has a partially significant effect on employee performance at the Bandung Islamic University Foundation.

The results of the multiple linear tests found that the beta value is positive, 0.619. It is said that empirically, the better the implementation of Islamic work ethics in a company, the more employee performance will increase, and vice versa. If Islamic work ethics are applied less to companies, it will reduce employee performance. Then, based on the results of testing the coefficient of determination, it shows that the value of R square is 56.6%, for the variable Application of Work Ethics, it is 31.3 and the remaining 43.4 which is influenced by other variables not examined, one of which is Work Discipline. This is supported by the research journal put forward by Sadat et al. (2020), stating that work discipline significantly affects employee performance because more disciplined employees will improve the quality of work.

Furthermore, this research states that empirically, the better the implementation of Islamic Work Ethics in a company, the more it will improve employee performance. This is evidenced by research according to Maksum (2020), which states that the influence of Islamic work ethics on employee performance in halal companies in Malang City states that Islamic work ethics has a positive effect on employee performance, which means that the higher the implementation for employees. Furthermore, Rubai'ah and Lestari's (2022) research states that the influence of Islamic work ethics affects employee performance. This proves that the better the application of Islamic work ethics, the better the performance of an employee. Then, the research put forward by Rachman (2018) states that Islamic work ethics positively affect employee performance. This can be seen from the employees' implementation of work ethics based on Islamic principles, which improves employee performance.

Based on the results of this study, it is stated that the application of Islamic work ethics affects employee performance at the Bandung Islamic University Foundation. However, there are still areas for improvement in this research variable, such as when employees at work often delay or procrastinate work. This requires encouragement both verbally and the attitude of colleagues so as not to delay a job so that it can be completed according to the target.

The Influence of Islamic Leadership on Employee Performance

Based on the calculation results, the t table obtained $\alpha = 5\%$ and $df = 48$ obtained for 2.01954, and t calculated based on the table above obtained for 3.145 in a positive direction because the t calculated value is $3.145 \geq 2.01954$ with a significant level of $0.012 \leq 0.05$ thus H_{02} is rejected. At the same time, H_{a2} accepted that Islamic Leadership has a partially significant effect on Employee Performance at the Bandung Islamic University Foundation.

The results of the multiple linear tests found that the beta value is positive at 0.846. It is said that empirically, better Islamic Leadership in a company will increase Employee Performance and vice versa. If Islamic Leadership is not implemented in a company, it will decrease Employee Performance. Then, based on the results of testing the coefficient of determination, it shows that the value of R square is 56.6%, for the Islamic Leadership variable, it is 25.3 and the remaining 43.4, which is influenced by other variables not examined, one of which is Islamic Work Motivation. This is supported by the research journal Yusuf (2022), which states that Islamic work motivation significantly affects employee performance because it is seen in an employee who is more motivated and does his job efficiently.

Furthermore, this study states that empirically, the better the Islamic Leadership in the company, the more it will improve Employee Performance. This is evidenced by previous research by Wahidyan Sunanda (2020), stating that Islamic leadership variables affect employee performance because it is seen from the policies implemented and the example of a leader who creates trust in

employees. Furthermore, Hamza et al (2021) stated, "Islamic leadership is a leader who performs the human functions as a caliphate on this earth and it should be done based on the Qur'an and hadith. Islamic leadership style is a way of leading people by a leader who can maintain the trust and responsibility to the members and Allah SWT based on the Qur'an and hadith". Then, the research put forward by Sofiana Indrani (2022) states that Islamic leadership partially has a positive and significant effect on employee performance at BSI KC Bojonegoro. This proves that a leader gets welfare in Islamic leadership to improve employee performance.

Based on the results of this study, it is stated that Islamic Leadership influences Employee Performance at the Bandung Islamic University Foundation. However, there are still areas for improvement in this research variable, such as when employees at work often delay or procrastinate work. This requires encouragement both verbally and the attitude of colleagues so as not to delay a job so that it can be completed according to the target.

CONCLUSIONS

Based on the research results and discussion above, 1) The application of Work Ethics affects Employee Performance at the Bandung Islamic University Foundation. This is indicated by the better application of Islamic Work Ethics, which can increase Employee Performance. 2) Islamic leadership affects employee performance at the Bandung Islamic University Foundation. This is shown by the better implementation of Islamic leadership, which can increase employee performance. The limitations in this study are seen from employees who often postpone work and lack ideas with new ideas in completing work; the Bandung Islamic University Foundation gives a motivational order to its employees so that each work can be completed according to the target and provides training for its employees to provide creative results and make innovations to improve its quality. Suggestions for further research include adding other variables, such as work discipline and Islamic work motivation. This can provide new results to be further developed.

REFERENCES

- Ahmad, K., & Ogunsola, O. K. (2011). An empirical assessment of Islamic leadership principles. *International Journal of Commerce and Management*, 21(3), 291–318. <https://doi.org/10.1108/10569211111165325>
- Aldulaimi, S. H. (2016). Fundamental Islamic perspective of work ethics. *Journal of Islamic Accounting and Business Research*, 7(1), 59–76. <https://doi.org/10.1108/JIABR-02-2014-0006>
- Asifudin, A. J. (2004). *Etos Kerja Islami*. Surakarta: Muhammadiyah University Press.
- Asiyah, B. N. (2018). Etos Kerja Dalam Islam. *TAWAZUN : Journal of Sharia Economic Law*, 1(1), 57. <https://doi.org/10.21043/tawazun.v1i1.4697>
- Desky, H. (2014). Pengaruh Etos Kerja Islami Dan Gaya Kepemimpinan Terhadap Kinerja Karyawan Rumah Makan Ayam Lepas Lhokseumawe. *Inferensi*, 6(2), 459. <https://doi.org/10.18326/infl3.v8i2.459-478>
- Edison, E., Anwar, Y., & Komariyah, I. (2016). *Manajemen Sumber Daya Manusia : Strategi Dan Perubahan Dalam Rangka Meningkatkan Kinerja Pegawai Dan Organisasi*. Bandung: Alfabeta.
- Ghozali, I. (2018). *Aplikasi Analisis Multivariate Dengan Program IBM SPSS* (Edisi 9). Semarang: Badan Penerbit Univeristas Diponegoro.
- Hamzah, Z., Basri, Y. Z., & Zulhelmy. (2021). The Influence of Islamic Leadership and Islamic Work Ethics on Employee Performance of Islamic Banks in Riau Province Mediated By Islamic Organizational Culture. *International Journal of Islamic Business & Management*, 5(1), 23–34. <https://doi.org/10.46281/ijibm.v5i1.1136>
- Hasibun, M. (2005). *Manajemen Sumber Daya Manusia : Edisi Revisi*. Jakarta: Bumi Aksara.
- Kadir, M. A. (2015). *Etika Kerja dalam Perspektif Islam*. Sulawesi: Yayasan Pencerahan.
- 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(2), 235–246. <https://doi.org/10.1007/S10551-013-1937-2>
- Lestari, R., Nurfaahmiyati, & Lestira, M. (2022). *Kepemimpinan dan Etika Kerja Islami*. Malang: CV. Literasi Nusantara Abadi.
- Maksum, I. (2020). *Kepemimpinan Islami dan Etika Kerja Islami: Pengaruhnya terhadap Kinerja*

- Karyawan. *Li Falah: Jurnal Studi Ekonomi Dan Bisnis Islam*, 5(1), 90. <https://doi.org/10.31332/lifalah.v5i1.1923>
- Mangkunegara, A. P. (2012). *Evaluasi Kinerja SDM* (Edisi 6). Bandung: Refika Aditama.
- Marri. (2012). Pengaruh Etika Kerja Islami dan Kepemimpinan Transformasional Terhadap Kinerja Karyawan. *Jurnal Ekonomi Syariah*, 118.
- Mulyadi. (2001). *Akuntansi Manajemen: Konsep, Manfaat, & Rekayasa*. Jakarta: Salemba Empat.
- Mulyadi. (2015). *MANAJEMEN SUMBER DAYA MANUSIA (MSDM)*. Bogor: In Media.
- Owoyemi, M. Y. (2012). The Concept of Islamic Work Ethic: An Analysis of Some Salient Points in the Prophetic Tradition. *International Journal of Business and Social Science*, 3(20), 116. Retrieved from www.ijbssnet.com
- Putro, P. U. W. (2018). ETIKA KERJA ISLAM, KOMITMEN ORGANISASI, SIKAP PADA PERUBAHAN ORGANISASI TERHADAP KINERJA. *Jurnal Manajemen Indonesia*, 18(2), 116–125. <https://doi.org/10.25124/JMI.V18I2.1205>
- Rachman, M. A. (2018). *Pengaruh Etika Kerja Islam, Kompensasi terhadap Kinerja Karyawan: peran mediasi Kepuasan Kerja (pada Bank BTN Syariah cabang Banjarmasin)*. Retrieved from <https://dspace.uui.ac.id/handle/123456789/11336>
- Ratnasari, R. T. (2021). Islamic Leadership And Internal Marketing: Evidence From Islamic Banking. *Review of International Geographical Education Online*, 11(4), 407–417. <https://doi.org/10.33403/rigeo.800657>
- Riva'i, V., Nurrudin, A., & Ananda, F. (2012). *Islamic Business and Economics Ethic*. Jakarta: Bumi Aksara.
- Rubai'ah, W. S., & Lestari, R. (2022). Pengaruh Penerapan Kerja Islami Terhadap Kinerja Karyawan. *Bandung Conference Series: Accountancy*, 2(1), 399–405.
- Sari, I. P., & Nugraheni, R. (2019). PENGARUH ETOS KERJA ISLAM TERHADAP KINERJA KARYAWAN DENGAN KEADILAN ORGANISASIONAL DAN KOMITMEN ORGANISASIONAL SEBAGAI VARIABEL INTERVENING (Studi pada Perawat Tetap Rumah Sakit Islam Sultan Agung Semarang). *Diponegoro Journal of Management*, 8(4), 106–118. <https://doi.org/10.2/JQUERY.MIN.JS>
- Schermerhorn, J., Hunt, J., & Osborn, R. (2012). *Organizational Behavior*. United States Of America: University Of Phoenix.
- Sedarmayati. (2017). *REFORMASI ADMINISTRASI PUBLIK, REFORMASI BIROKRASI, DAN KEPEMIMPINAN MASA DEPAN* (Cetakan 4). Bandung: Refika Aditama.
- Sekaran, U., & Bougie, R. (2017). *Metode Penelitian untuk Bisnis: Pendekatan Pengembangan Keahlian* (Buku 2). Terjemahan Kwan Men Yon. Jakarta: Salemba Empat.
- Siagian, T. S., & Khair, H. (2018). Pengaruh Gaya Kepemimpinan Dan Lingkungan Kerja Terhadap Kinerja Karyawan Dengan Kepuasan Kerja Sebagai Variabel Intervening. *Maneggio: Jurnal Ilmiah Magister Manajemen*, 1(1), 59–70. <https://doi.org/10.30596/MANEGGIO.V1I1.2241>
- Sofiana, N., & Indrarini, R. (2022). Pengaruh Kepemimpinan Islami Dan Kompensasi Terhadap Kinerja Karyawan Di Bank Syariah Indonesia Kantor Cabang Bojonegoro. *Jurnal Ekonomika Dan Bisnis Islam*, 5(1), 28–42. <https://doi.org/10.26740/jekobi.v5n1.p28-42>
- Sofianty, D., Rachman, D., Nurhayati, N., & Pramono, I. P. (2022). *MODUL PRAKTIKUM METODOLOGI PENELITIAN*. Bandung: Universitas Islam Bandung.
- Subhan, M. (2013). Kepemimpinan Islami Dalam Peningkatan Mutu Lembaga Pendidikan Islam. *Edukasi*, 01, 139–154. Retrieved from <http://ejournal.staim-tulungagung.ac.id/index.php/edukasi/article/view/13/13>
- Sugiyono. (2014). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Sugiyono. (2016). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Tewal, B., Adolfini, Pandowo, M., & Tawas, H. (2017). *Prilaku Organisasi*. Bandung: Patra Media Grafindo.
- Wahidya, O. :, & Sunanda, D. (2020). Pengaruh Kepemimpinan Islami Dan Religuitas Terhadap Kinerja Karyawan Melalui Kepuasan Kerja Karyawan Sebagai Variabel Intervening (Studi Kasus Pada Waroeng Spesial Sambal). *JURNAL ILMU MANAJEMEN*, 17(1), 20–36. Retrieved from <https://journal.uny.ac.id/index.php/jim/article/view/34773>
- Widiansyah, F. A. (2019). Eetika Kerja Islam Sebagai Faktor Determinan Terhadap Kinerja Karyawan Pt. X Di Kota Bandung. *Image: Jurnal Riset Manajemen*, 8(2), 68–76. <https://doi.org/10.17509/image.v7i2.21657>

