

Analysis of Islamic Work Ethic on Job Satisfaction with Intrinsic Motivation Mediation Variables in Millennial Generation Employees

Iman Fauzi Sudirman¹, Achmad Firdaus² and Zulkarnain Muhammad Ali³

¹Institut Agama Islam Tazkia, iman.fauzi10@gmail.com

²Institut Agama Islam Tazkia, achmad.firdaus@tazkia.ac.id

³Institut Agama Islam Tazkia, zulkarnain@tazkia.ac.id

Abstract

This research aims to determine the impact of Islamic work ethic on job satisfaction with intrinsic motivation mediation variables in millennial generation employees. This type of research uses a quantitative description with explanatory research using a sample of 101 respondents. The data analysis method used in this research is descriptive analysis method, Structural Equation Modeling (SEM) with SmartPLS 3 software. The results show that Islamic work ethic has a significant and positive effect on job satisfaction both directly and indirectly. using the mediating variables of intrinsic motivation and job satisfaction.

Keywords: *Islamic Work Ethic, Intrinsic Motivation, Job Satisfaction*

INTRODUCTION

Background

Islam teaches its people to consistently work hard, followed by various factors such as moral values, namely akhlaq or ethics. This ethic can deliver different professions safely to achieve the goal of sincere worship of Allah (Hidayat, 2004). Belief in religion substantially impacts understanding the values of work and encourages adherents not just to pursue material (Parboteeah et al., 2009). Understanding religious values when working can be implemented in work attitudes and behaviors to lead a person to achieve the best performance (Amaliah et al., 2013). Islam has broad principles as a guide to living life and can be applied at any time to all Muslims (Beekun & Badawi, 2005). Principles in Islam are universal and encompass the whole of life (Murtaza et al., 2016).

At the beginning of the 19th century developed, the theory of Protestant Work Ethic (PWE), which is an ideology that teaches frugality, individualism, discipline, and hard work (Weber, 1992). This concept offers a causal relationship between protestant ethics and the development of capitalism in society. But work values are generally defined as people who fundamentally believe in right or wrong in a work environment (Hecht & Allen, 2009). In Mohammad & Quoquab (2016) this PWE cannot be considered a universal concept/construction.

Islam views work as having a purpose for the common welfare (A. Ali, 1988). Meanwhile, Yousef (2000) researches Islamic work ethics emphasizing and focusing

more on work intentions. In this case, it also has a good effect when working because Islamic work ethics can provide energy and a positive attitude. A positive attitude results in hard work, commitment and devotion to work (Yousef, 2001).

In Jalalkamali et al., (2016) Islamic work ethics positively influence the welfare of its employees. Whereas in (Qayyum et al., 2018) the presence of Islamic work ethics plays the role of moderator by weakening the relationship between interpersonal conflict and psychological disorders. Disruption to work-family reduces mutual assistance between employees in the workplace (De Clercq et al., 2019). Everyone when doing something must have a reason for doing this action or often called motivation. Employees with high motivation are considered the key to the organization's success (Yasrebi et al., 2014).

In SDT (Self Determinations Theory) the grouping of motivation is divided into three: amotivation, intrinsic motivation and extrinsic motivation (Ryan & Deci, 2020). The benefits of intrinsic motivation can be seen in research Taylor et al., (2014) that intrinsic motivation affects student achievement and is always associated with higher performance.

Spector (1985) distinguishes job satisfaction on moral aspects and engagement when working in his research. Regarding morale, job satisfaction is described as a positive emotion that employees go through. Various studies have come to a common understanding that job satisfaction is an "attitude to" work (Pushpakumari, 2008). Job satisfaction in the Islamic perspective is defined by the feeling of happiness obtained before, during and after doing some work, based on the belief that doing the work is an act of taqwa, done to get the pleasure of Allah (Mohamad et al., 2014). Meanwhile, Yousef (2001) revealed that Islamic ethics as value satisfaction with their work; thus, employees tend to be more committed when working. In (Hafiz et al., 2013) and in Gheitani et al., (2019) intrinsic motivation has a role as a link between Islamic work ethics and job satisfaction.

Millennials are born between 1981-1996 (Dimock, 2019). Millennials are the most racial and mature and ethnically diverse generation in history. In Indonesia, the Millennial generation dominated in the latest population census in 2020, which spread over 25.87%, and in 2010 it also dominated with 28.02%, so the millennial generation is a productive age that can be an opportunity to accelerate economic growth (BPS, 2010; BPS, 2021).

Previous research on Islamic work ethics includes (Hayati & Caniago, 2012; Hafiz et al., 2013; Khan et al., 2015; Din et al., 2019; Javed et al., 2020; Nasution & Rafiki, 2020; Abbas & Tan Owee Kowang, 2020; Aflah, Kuntarno Noor et al., 2021). Meanwhile, Intrinsic motivation research (Hayati & Caniago, 2012; Gheitani et al., 2019; Hafiz et al., 2013; Din et al., 2019) and Job satisfaction (Hayati & Caniago, 2012; Gheitani et al., 2019; Abbas & Tan Owee Kowang, 2020; Jalal et al., 2019). Therefore, this study aims to examine the relationship between Islamic work ethics and the job

satisfaction of millennial generation employees in Indonesia with intrinsic motivational mediating variable.

LITERATURE REVIEW

Islamic Work Ethic

Islamic work ethics emphasizes fairness and generosity in the workplace. And view involvement in economic activity as an obligation (Yousef, 2000). Islamic work ethics views work as a means to enhance self-interest economically, socially and psychologically, advance society's welfare, and reaffirm the faith. The initial concept is derived from the Quran and Sunnah or the words of the Prophet Muhammad SAW. Islamic work ethics is built on four main concepts: effort, competition, transparency and responsible behavior (A. J. Ali & Al-Owaihan, 2008). Javed et al., (2020) revealed that Islamic values consist of sincerity/ sincerity, proficiency, honesty, patience, self-evaluation, maintaining the trust and not overdoing it. So in Islam, avoid arrogance, injustice, dishonesty, greed, pomp and pride. In addition, ethics is called *ahklaq*, a set of Islamic moral values that are basically sourced in the Quran and the Sunnah of Prophet Muhammad SAW throughout his life (Sehhat et al., 2015).

The construction of Islamic work ethics is supported by several dimensions as follows:

1. Work Intention. In Islam the best intention is to draw closer and increase faith in Allah (Chanzanagh & Akbarnejad, 2011). Everything in the economic activities of Muslims must be based on the intention to seek the blessings of Allah (A. J. Ali & Al-Owaihan, 2008). The purpose of working in Islam is not just to meet daily needs but to get blessings from Allah (Aldulaimi, 2016).
2. Effort. (Trying) Ibrahim & Kamri (2013) define trying to mean it when working. Meanwhile, Avgoustaki & Frankort (2019) state that work intensity is part of the work effort. In Aldulaimi (2016) discipline and punctuality must be present in work.
3. Collectivity. In Islam, activities must be of interest to the people. The result of working for the Islamic ummah is one of the most critical dimensions of Islamic work ethics (Chanzanagh & Akbarnejad, 2011). Meanwhile, Ibrahim & Kamri (2013) argue that Muslims must have Collectivity. In Islam, Collectivity originates as the root of Islam as a collective religion (ummah Islam/Ukhuwah Islamiyyah). The spirit of unity and Collectivity in Islam affects all aspects of life. Cooperation and collaboration are the results of Islamic Collectivity. Islam calls on its people to cooperate and collaborate, especially in economic activities (Chanzanagh & Akbarnejad, 2011). Cooperation and collaboration between workers is a very high priority because they can instill harmony and the rights of each individual in an organization Ibrahim & Kamri (2013).

4. Justice and Fairness. (Truth and justice) The justice applied strengthens relations between Muslims and eliminates social class distances or differences (Chanzanagh & Akbarnejad, 2011). In Islam, men and women are created equal in their essential humanity, and all share the same lineage and dignity of Allah's creation. Discrimination due to race, sex, colour, origin, class, region, or language is strictly prohibited in Islam (Ibrahim & Kamri, 2013). Meanwhile, Aldulaimi (2016) Islam always emphasizes honesty and fairness in every action. Islam encourages to fulfill agreements that have been agreed such as granting the rights of its employees (Ibrahim & Kamri, 2013).

Intrinsic Motivation

Pleasure is also associated with behaviors associated with intrinsic/internal motivation (Harackiewicz, 1979). Motivation is the reason behind an action. Employees with high motivation are considered the key to the success of any organization (Yasrebi et al., 2014). Intrinsic motivation is defined as one that is inherent to satisfaction when one's intrinsic motivation encourages a person to move and act more, either for pleasure or challenge, than is caused by external motivation, pressure, or reward (Ryan & Deci, 2020).

Ryan & Deci (2020) SDT (Self Determination theory) can identify several types of motivation, each of which has inevitable consequences for learning, performance, personal experience, and well-being. Ryan & Deci (2020) assess intrinsic motivation into three dimensions: interest, enjoyment, and inherent satisfaction. Hafiz et al., (2013) state that Islamic work ethics influences intrinsic motivation. Whereas in Gheitani et al., (2019) intrinsic motivation mediates the relationship between Islamic work ethics and job satisfaction. In Jalal et al., (2019) intrinsic motivation mediates the relationship between Islamic work ethics and job performance. In this study, we offer the following hypotheses:

H1: Islamic Work Ethic has a significant effect on intrinsic motivation

Job Satisfaction

(Spector, 1985) defines job satisfaction as positive emotions and pleasant expressions driven by an assessment of one's job or work experience. Job satisfaction is a thorough feeling about work or related to behavior regarding different aspects of work. While Nelson, D. L. & Quick (2012) mentions that job satisfaction is something pleasant or a positive emotional state resulting from one's work or work experience. Hoboubi et al., (2017) Hoboubi et al., (2017) stated that there are five factors of job satisfaction: pay, promotion, co-workers, supervision, and work. Job satisfaction is influenced by intrinsic motivation and Islamic work ethics, and then job satisfaction affects job performance (Hayati & Caniango, 2012). In this study, we offer the following hypotheses:

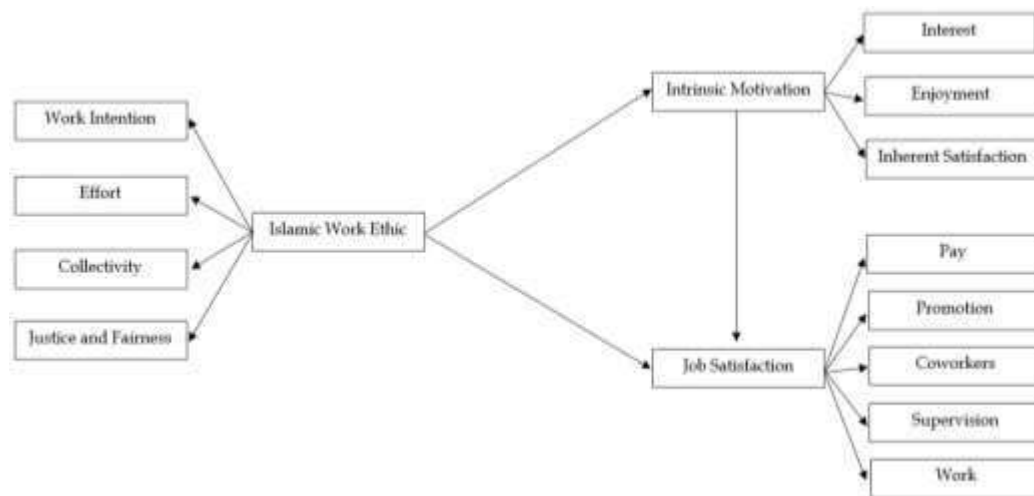
H2: Islamic Work Ethic has a significant effect on job satisfaction

H3: Intrinsic motivation has a significant effect on job satisfaction

Mediation of Intrinsic Motivation variables

This study predicts that intrinsic motivation influences Islamic work ethics and job satisfaction. Gheitani et al., (2019) intrinsic motivation mediate the relationship between Islamic work ethics and job satisfaction. Thus, we develop the following hypotheses:

H4: Intrinsic motivation as a mediating variable Islamic work ethic to Job satisfaction



Source: Processed researchers, 2021

Figure 1. (Framework of Analysis of Islamic work ethic on job satisfaction)

METHODOLOGY

This study used quantitative methods with three latent variables tested in this study: Islamic work ethic (IWE), intrinsic motivation (IM) and job satisfaction (JS). This study used a survey questionnaire for data collection. The research population was taken from Muslim millennial generation employees who actively work in companies in Indonesia's service, trade, agriculture, manufacturing, finance and education sectors. The respondent can be taken as a sample if he has worked for at least a year in his company. The data is retrieved using Google Forms. Obtained 101 collected questionnaires can be used for further analysis. Then the data is analysed using the PLS-SEM descriptive analysis method with SmartPLS 3.0 software.

RESULTS AND ANALYSIS

Demographic profile of respondents

The demographic profile of respondents covering the field of work, level of Education, length of employment, job title, income and domicile is provided as

follows (Table 2). Out of a total of 101 respondents showed that 52 respondents (52%) came from Education, 1 (1%) respondents came from Agriculture / Agriculture, 11 respondents (11%) came from trade, 18 respondents (18%) came from the Services sector, 1 respondent (1%) came from health, 9 respondents (9%) came from the financial industry, 8 respondents (8%) came from the manufacturing sector, and 1 respondent (1%) came from health.

Regarding the level of Education of respondents, 1 respondent (1%) graduated from junior high school, 29 respondents (29%) graduated from high school, 3 respondents (3%) graduated from D3, 35 respondents (35%) graduated from S1 and 3 respondents (3%) graduated from S2. Most respondents are high school graduates, and most are S1 undergraduate.

For the length of work, the majority of respondents are 76 (76%) who have worked for 3-5 years, then 19 (19%) have worked 6-10 years, 5 (5%) have worked 1-3 years, and 1 (1%) have worked for more than 10 years. While the domicile of the majority of respondents came from West Java 68 respondents (68%), DKI 12 respondents (12%), Banten 6 respondents (6%), Central Java 4 respondents (4%), South Kalimantan 3 respondents (3%), Riau Islands 2 respondents (2%) and 4 respondents spread over 1 person each from South Sulawesi, Central Kalimantan, NTB and East Java.

Table 1. Respondents Characteristics

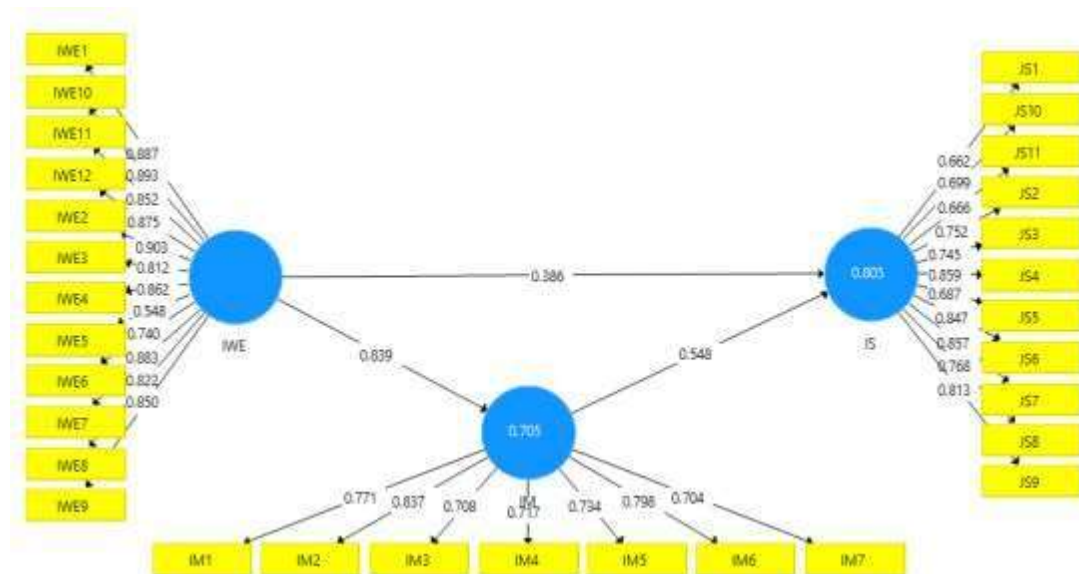
Characteristics	Total	Percentage
Line of Work		
Education	52	52
Agriculture	1	1
Trade	11	11
Service	18	18
Health	1	1
Finance	9	9
Manufacture	8	8
Social	1	1
Total	101	101
Education Level		
Secondary School	1	1
High School	29	29
Associate Degree (D3)	3	3
Undergraduate Degree (S1)	65	65
Postgraduate (S2)	3	3
Total	101	101
Period of Employment		
1-3 years	5	5
4-5 years	76	76
6-10 years	19	19
>10 years	1	1
Total	101	101
Domicile		

Banten	6	6
DKI	12	12
West Java	68	68
Central Java	4	4
East Java	1	1
South Kalimantan	3	3
Central Kalimantan	1	1
Riau Islands	2	2
NTB	1	1
South Sulawesi	1	1
Maluku	2	2
Total	101	101

Source: Processed by researchers, 2021

Results

PLS-SEM assessment follows a two-step process that involves a separate assessment of the measurement of a structural model (Hair et al., 2012). There are two criteria for assessing whether the outer model meets the convergent validity requirements for reflective construction, namely (1) loading must be above 0.70 and (2) a significant p-value of <0.05 (Hair et al., 2017). Meanwhile, according to Sholihin & Ratmono (2020) the loading requirement is above 0.70 because the latent variable should at least be able to explain the variance of each indicator by 50% (the result of 0.702 is close to 50%). However, the loading requirement above 0.70 is often not met in some cases. Therefore in Hair et al., (2017) loading between 0.40-0.70 should still be considered to be maintained.



Source: Processed by researchers, 2021

Figure 2. (Hasil Output Model Pengukuran Outer Loading)

Table 2. Outer Loading Result

Islamic Work Ethic		Intrinsic Motivation		Job Satisfaction	
IWE1	0.887	IM1	0.771	JS1	0.662
IWE10	0.893	IM2	0.837	JS10	0.699
IWE11	0.852	IM3	0.708	JS11	0.666
IWE12	0.875	IM4	0.717	JS2	0.752
IWE2	0.903	IM5	0.734	JS3	0.745
IWE3	0.812	IM6	0.798	JS4	0.859
IWE4	0.862	IM7	0.704	JS5	0.687
IWE5	0.548			JS6	0.847
IWE6	0.740			JS7	0.857
IWE7	0.883			JS8	0.768
IWE8	0.822			JS9	0.813
IWE9	0.850				

Source: Processed researchers, 2021

Based on table 2, it is known that the outer loading value of the indicators of all variables (IWE, IM, and JS) shows more than 0.4. Then all indicators are accepted.

Table 3. Reliability and Validity Construct

Variable	Cronbach's Alpha	Composite Reliability	Average Variance Extracted (AVE)
IM	0.875	0.902	0.569
IWE	0.958	0.964	0.693
JS	0.927	0.938	0.582

Source: Processed researchers, 2021

Table 3 shows that the unidimensionality analysis of the model of both Cronbach's Alpha and Composite Reliability of all variable indicators (IWE, IM, and JS) shows more than 0.7. Then all variables are accepted.

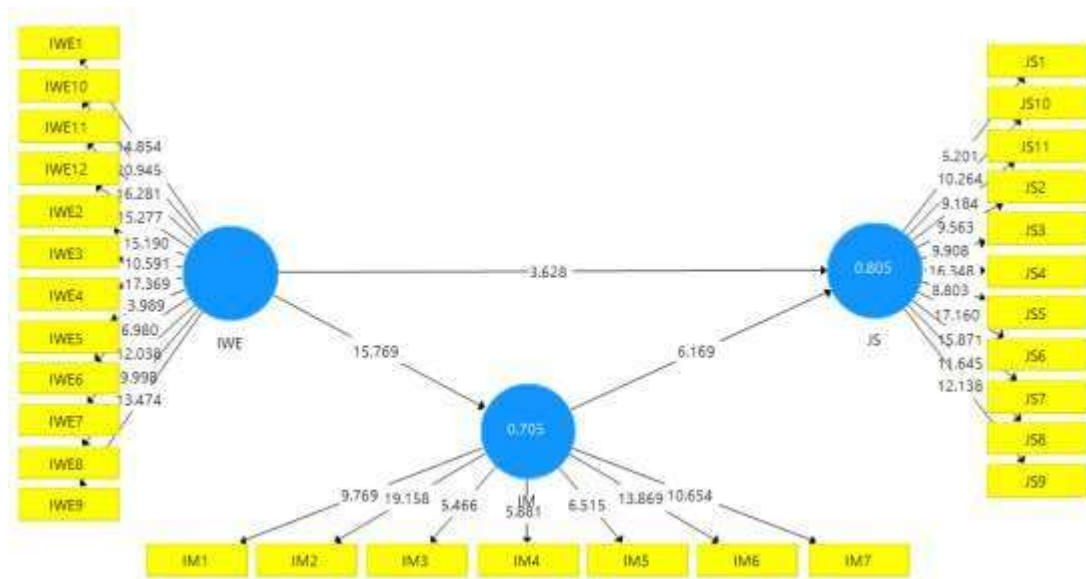
For Convergent Validity Franke & Sarstedt (2019) requires a value above 0.5. Then based on table 3 all variables are accepted.

Table 4. (Coefficient of Determination R Square and Adjusted R Square)

	R Square	R Square Adjusted
IM	0.705	0.702
JS	0.805	0.801

Source: Processed researchers, 2021

Testing of structural models is carried out by looking at the R-square, which is a goodness fit test of the model. The model of the influence of Islamic work ethics and intrinsic motivation on job satisfaction provides an R-Square value of 0.805, which can be interpreted that the job satisfaction constructs variable, which can be explained by the Islamic work ethic and intrinsic motivation construct variables of 80.5%. Furthermore, the Islamic work ethic variable against intrinsic motivation is 0.705, which can be interpreted that the intrinsic motivation construct variable can be explained by the Islamic work ethic construct variable of 70.5%.



Source: Processed by researchers, 2021

Figure 3. (Bootstrapping Result)

If based on figure 3 IWE to IM has a positive value of 15,769, IWE to JS has a positive value of 3,628 and IM to JS has a positive value of 6,169.

Table 5. Path Coefficients

	Coefficients	T Statistics	P Values
IM -> JS	0.548	6.169	0.000
IWE -> IM	0.839	15.769	0.000
IWE -> JS	0.386	3.628	0.000

Source: Processed researchers, 2021

Table 6. Specific indirect effect

	Coefficients	T Statistics	P Values
IWE -> IM -> JS	0.460	6.531	0.000

Source: Processed researchers, 2021

Based on tables 5 and 6 the outputs of Smartpls 3.0 are the results for testing the hypotheses proposed by the researchers. The results all confirm the entire hypothesis proposed. Or in detail described in table 7.

Table 7. Hypothesis testing

Hypothesis	Coefficients	T Statistics (>2.00)	P Values (<0,05)	Hypothesis
IWE -> IM	0.839	15.769	0.000	Accepted
IWE -> JS	0.386	3.628	0.000	Accepted
IM -> JS	0.548	6.169	0.000	Accepted
IWE -> IM -> JS	0.460	6.531	0.000	Accepted

Source: Processed researchers, 2021

Analysis

In table 7 it is explained that IWE has a significant and positive effect on IM with a P-Value of 0.000. The IWE coefficient has a positive sign of 0.839, which means that the better the IWE, the better the IM implementation. Furthermore, the t-statistical value of 15,769 having a value greater than > 2.00 indicates that the IWE path significantly affects IM.

Especially in the application of fairness and honesty in the workplace will form a solid intrinsic motivation. Working with the best ability and praying, straightening intentions, because work is a form of devotion to religion will add intrinsic motivation when working. IWE maintains a balance between individual and social life and views work as a noble act to make ends meet. Therefore, the Islamic faith is seen high in those with the will and ability to work hard IWE also affirms that life does not mean not working and carrying out economic activities is an obligation that must be fulfilled responsibilities (Yousef, 2000). It also aligns with QS. At-Taubah 105 *“ And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do." And QS. Az-Zariyat 56 “And I did not create the jinn and mankind except to worship Me.”*

An exemplary implementation of IWE will also impact increasing liking and comfort at work and increasing expectations and well-being. The results of research support the results of this study by Gheitani et al., (2019), Sulastri (2020) and Hayati & Caniago (2012) The results of the study resulted in IWE having a positive effect on IM.

Then IWE has a significant and positive effect on JS with a P-Value of 0.000. The IWE coefficient is positively marked at 0.386, which means that the better the IWE, the better the JS implementation. Furthermore, the t-statistical value of 3,628 is more significant than > 2.00 , indicating that the IWE path significantly affects JS.

Implementing good IWE will increase job satisfaction in the association of colleagues so that it is more productive and responsible and a good relationship between employees and managers. According to Nelson, D. L. & Quick (2012) JS is a positive and pleasant emotional state resulting from work. Meanwhile, feeling confused, insecure, or uncomfortable at work will negatively affect job satisfaction (Zheng et al., 2014).

The results of this study are supported by the research results of Gheitani et al., (2019), Saban et al., (2020) and Hayati & Caniago (2012) the results of the study resulted in IWE having a positive effect on JS. Then IM has a significant and positive effect on JS with a P-Value of 0.000. The IM coefficient is positively marked at 0.548, which means that the better the IM, the better the JS implementation. Furthermore, the t-statistical value of 6,169, having a value greater than > 2.00 , indicates that the IM

path has a significant effect on JS. According to Ryan & Deci (2000) intrinsic motivation will produce happiness and well-being. The research results support this study by Gheitani et al., (2019) and Hayati & Caniago (2012). The study results resulted in IM having a positive effect on JS.

Effect Mediating

Table 7 explains that IWE indirectly influences JS with a P-Value of 0.000. The IWE path coefficient is 0.460, which means that the better the IWE, the better the JS implementation will be indirect. Furthermore, the t-statistical value of 6,531 is more significant than > 2.00 .

Based on table 7, the indirect influence of IWE with the IWE- $\rightarrow$ JS and IM - $\rightarrow$ JS paths has significant results and a positive effect. So these results show that the role of IM can mediate or become a link between IWE and JS partially (partial mediation) or not mediate fully. The results of this study are supported by the results of research by Gheitani et al., (2019) regarding the mediating effect of intrinsic motivation on the relationship between Islamic work ethics, job satisfaction, and organizational commitment in banking sector.

CONCLUSION AND RECOMMENDATION

Increasing job satisfaction in millennial generation employees requires the implementation of Islamic work ethics in the workplace and increased intrinsic motivation as a reinforcement of job satisfaction. Applying Islamic work ethic values focuses on straightening out the intention of work, justice, honesty, trust, and striving to the best of ability. Then identify the various problems faced by employees related to intrinsic motivation. Especially on increasing liking, curiosity, interest, and hope to get well-being at work. To increase job satisfaction, company employees can focus on fair, honest, and transparent promotion programs, programs that can strengthen employee relationships, and programs to improve communication between leaders and employees.

DAFTAR PUSTAKA

REFERENCES

Al Quranul Karim

- Abbas, A., & Tan Owee Kowang. (2020). Impact of Ethical Leadership and Islamic Work Ethics on Employee Commitment and Job Satisfaction. *Journal of Research in Psychology*, 2(2), 47–58. <https://doi.org/10.31580/jrp.v2i2.1601>
- Aflah, Kuntarno Noor, S., Mas'ud, F., & Mursid, A. (2021). Islamic Work Ethics and Employee Performance: The Role of Islamic Motivation, Affective Commitment, and Job Satisfaction. *Journal of Asian Finance, Economics and Business*, 8(1), 997–1007. <https://doi.org/10.13106/jafeb.2021.vol8.no1.997>
- 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>

- Ali, A. (1988). Scaling an islamic work ethic. *Journal of Social Psychology*, 128(5), 575–583. <https://doi.org/10.1080/00224545.1988.9922911>
- Ali, A. J., & Al-Owaihan, A. (2008). Islamic work ethic: A critical review. In *Cross Cultural Management: An International Journal* (Vol. 15, Issue 1, pp. 5–19). <https://doi.org/10.1108/13527600810848791>
- Amaliah, I., Julia, A., & Riani, W. (2013). Pengaruh dari Nilai-Nilai Islam terhadap Kinerja Kerja. *MIMBAR, Jurnal Sosial Dan Pembangunan*, 29(2), 165. <https://doi.org/10.29313/mimbar.v29i2.394>
- Avgoustaki, A., & Frankort, H. T. W. (2019). Implications of Work Effort and Discretion for Employee Well-Being and Career-Related Outcomes: An Integrative Assessment. *ILR Review*, 72(3), 636–661. <https://doi.org/10.1177/0019793918804540>
- Beekun, R. I., & Badawi, J. A. (2005). Balancing ethical responsibility among multiple organizational stakeholders: The Islamic perspective. *Journal of Business Ethics*, 60(2), 131–145. <https://doi.org/10.1007/s10551-004-8204-5>
- Chanzanagh, H. E., & Akbarnejad, M. (2011). The meaning and dimensions of Islamic Work Ethic: Initial validation of a multidimensional IWE in Iranian society. *Procedia - Social and Behavioral Sciences*, 30, 916–924. <https://doi.org/10.1016/j.sbspro.2011.10.178>
- De Clercq, D., Rahman, Z., & Haq, I. U. (2019). Explaining Helping Behavior in the Workplace: The Interactive Effect of Family-to-Work Conflict and Islamic Work Ethic. *Journal of Business Ethics*, 155(4), 1167–1177. <https://doi.org/10.1007/s10551-017-3541-3>
- Dimock, M. (2019). Where Millennials end and Generation Z begins | Pew Research Center. *Pew Research Center*, 1–7. <https://www.pewresearch.org/fact-tank/2019/01/17/where-millennials-end-and-generation-z-begins/>
- Din, M. U., Khan, F., Khan, U., Kadarningsih, A., & Astuti, S. D. (2019). 5096-12522-1-PB.pdf. *IJBE (International Journal of Islamic Business Ethics)*, 4(2), 676–688.
- Franke, G., & Sarstedt, M. (2019). Heuristics versus statistics in discriminant validity testing: a comparison of four procedures. *Internet Research*, 29(3), 430–447. <https://doi.org/10.1108/IntR-12-2017-0515>
- Gheitani, A., Imani, S., Seyyedamiri, N., & Foroudi, P. (2019). 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*, 12(1), 76–95. <https://doi.org/10.1108/IMEFM-01-2018-0029>
- Hafiz, Z., Zekeriya, N., Mushtaq, A., Yasir, R., & Muhammad, M. (2013). *The Mediating Role of Intrinsic Motivation between Islamic Work Ethics and Mediating Role of Organizational Justice in Relationship between Islamic Work Ethics and Employee Turnover* *Inte* 5(October 2018), 93–102.
- Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sarstedt, M. (2017). A Primer on Partial

- Least Squares Structural Equation Modeling (PLS-SEM). Thousand Oaks. In Sage.
- Hair, J. F., Sarstedt, M., Ringle, C. M., & Mena, J. A. (2012). An assessment of the use of partial least squares structural equation modeling in marketing research. *Journal of the Academy of Marketing Science*, 40(3), 414–433. <https://doi.org/10.1007/s11747-011-0261-6>
- Harackiewicz, J. M. (1979). The Effects of Reward Contingency and Performance Feedback on Intrinsic Motivation. In *Journal of Personality and Social Psychology* (Vol. 37, Issue 8).
- Hayati, K., & Caniogo, I. (2012). Islamic Work Ethic: The Role of Intrinsic Motivation, Job Satisfaction, Organizational Commitment and Job Performance. *Procedia - Social and Behavioral Sciences*, 65(ICIBSoS 2012), 1102–1106. <https://doi.org/10.1016/j.sbspro.2014.05.148>
- Hecht, T. D., & Allen, N. J. (2009). Generational differences : revisiting generational work values for the new millennium. *Journal of Organizational Behavior*, 30, 839–862.
- Hidayat, I. S. (2004). Etos Kerja Sesuai Dengan Etika Profesi Islam. *MIMBAR, Jurnal Sosial Dan Pembangunan*, XXII(1), 130–142.
- Hoboubi, N., Choobineh, A., Kamari Ghanavati, F., Keshavarzi, S., & Akbar Hosseini, A. (2017). The Impact of Job Stress and Job Satisfaction on Workforce Productivity in an Iranian Petrochemical Industry. *Safety and Health at Work*, 8(1), 67–71. <https://doi.org/10.1016/j.shaw.2016.07.002>
- Ibrahim, A., & Kamri, N. 'Azzah. (2013). Measuring the Islamic Work Ethics: An Alternative Approach. *International Convention on Islamic Management*, 135–163.
- Jalal, R. N. U. D., Zeb, N., & Fayyaz, U. E. R. (2019). The effect of personality traits on employee job satisfaction with moderating role of islamic work ethics. *Journal of Asian Finance, Economics and Business*, 6(2), 161–171. <https://doi.org/10.13106/jafeb.2019.vol6.no2.161>
- Jalalkamali, M., Ali, A. J., Hyun, S. S., & Nikbin, D. (2016). Relationships between work values, communication satisfaction, and employee job performance: The case of international joint ventures in Iran. *Management Decision*, 54(4), 796–814. <https://doi.org/10.1108/MD-01-2015-0003>
- Javed, S., Malik, A., & Alharbi, M. M. H. (2020). The relevance of leadership styles and Islamic work ethics in managerial effectiveness. *PSU Research Review*, 4(3), 189–207. <https://doi.org/10.1108/PRR-03-2019-0007>
- 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>
- Mohammad, J., & Quoquab, F. (2016). Furthering the thought on Islamic work ethic: how does it differ? *Journal of Islamic Marketing*, 7(3), 355–375. <https://doi.org/10.1108/JIMA-07-2014-0047>
- Murtaza, G., Abbas, M., Raja, U., Roques, O., Khalid, A., & Mushtaq, R. (2016). Impact

- of Islamic Work Ethics on Organizational Citizenship Behaviors and Knowledge-Sharing Behaviors. *Journal of Business Ethics*, 133(2), 325–333. <https://doi.org/10.1007/s10551-014-2396-0>
- Nasution, F. N., & Rafiki, A. (2020). Islamic work ethics, organizational commitment and job satisfaction of Islamic banks in Indonesia. *RAUSP Management Journal*, 55(2), 195–205. <https://doi.org/10.1108/RAUSP-01-2019-0011>
- Nelson, D. L. & Quick, J. C. (2012). *Organizational Behaviour: Science, the Real World, and You. (8th Ed) (8 ed)*. South-Western Cengage Learning. [https://books.google.co.id/books?hl=id&lr=&id=bfoJAAAAQBAJ&oi=fnd&pg=PT5&dq=Nelson,+D.+L.+%26+Quick,+J.+C.+2012.+Organizational+Behaviour:+Science,+the+Real+World,+and+You.+\(8th+Ed\).+South-Western+Cengage+Learning.&ots=mGIpGYoTMQ&sig=XXb-qXqt75Qhsel7H1xnc](https://books.google.co.id/books?hl=id&lr=&id=bfoJAAAAQBAJ&oi=fnd&pg=PT5&dq=Nelson,+D.+L.+%26+Quick,+J.+C.+2012.+Organizational+Behaviour:+Science,+the+Real+World,+and+You.+(8th+Ed).+South-Western+Cengage+Learning.&ots=mGIpGYoTMQ&sig=XXb-qXqt75Qhsel7H1xnc)
- Parboteeah, K. P., Paik, Y., & Cullen, J. B. (2009). Religious groups and work values: A focus on Buddhism, Christianity, Hinduism, and Islam. *International Journal of Cross Cultural Management*, 9(1), 51–67. <https://doi.org/10.1177/1470595808096674>
- Pushpakumari, M. D. (2008). The Impact of Job Satisfaction on Job Performance : An Empirical Analysis. *City Forum*, 9(1), 89–105. http://202.11.2.113/SEBM/ronso/no9_1/o8_PUSHPAKUMARI.pdf
- Qayyum, A., Kousar, S., Jamil, R. A., & Sarmad, M. (2018). Relationship between Work-Family and Interpersonal Conflicts: Mediating Role of Psychological Distress and the Moderating Effect of Islamic Work Ethics. *Journal of Islamic Business and Management (JIBM)*, 8(2), 501–519. <https://doi.org/10.26501/jibm/2018.0802-010>
- Ryan, R. M., & Deci, E. L. (2000). ON HAPPINESS AND HUMAN POTENTIALS: A Review of Research on Hedonic and Eudaimonic Well-Being. *Annual Review of Psychology*, 52, 141. www.annualreviews.org
- Ryan, R. M., & Deci, E. L. (2020). Intrinsic and extrinsic motivation from a self-determination theory perspective: Definitions, theory, practices, and future directions. *Contemporary Educational Psychology*, 61. <https://doi.org/10.1016/j.cedpsych.2020.101860>
- Saban, D., Basalamah, S., Gani, A., & Rahman, Z. (2020). Impact Of Islamic Work Ethics, Competencies, Compensation, Work Culture On Job Satisfaction And Employee Performance: The Case Of Four Star Hotels. *European Journal of Business and Management Research*, 5(1), 1–8. <https://doi.org/10.24018/ejbmr.2020.5.1.181>
- Sehhat, S., Mojataba Mahmoudzadeh, S., Ashena, M., & Parsa, S. (2015). Positive psychological capital: The role of Islamic work ethics in Tehran Public Organizations. *Iranian Journal of Management Studies*, 8(4), 545–566. <http://ijms.ut.ac.ir/>
- Sholihin, M., & Ratmono, D. (2020). *Analisis SEM-PLS dengan WarpPLS 7.0 untuk hubungan nonlinier dalam penelitian Sosial dan Bisnis*. Penerbit Andi.

- Spector, P. E. (1985). Measurement of Human Service Staff Satisfaction: Development of the Job Satisfaction Survey 1. In *American Journal of Community Psychology* (Vol. 13, Issue 6).
- Sulastrri, L. (2020). The Mediating Role of Intrinsic Motivation between Islamic Work Ethics and Job Satisfaction: A Case Study on Islamic Bank Employees in Bandung City, Indonesia. *International Journal of Innovation, Creativity and Change*. *Www.Ijicc.Net*, 12, 9. www.ijicc.net
- Taylor, G., Jungert, T., Mageau, G. A., Schattke, K., Dedic, H., Rosenfield, S., & Koestner, R. (2014). A self-determination theory approach to predicting school achievement over time: The unique role of intrinsic motivation. *Contemporary Educational Psychology*, 39(4), 342–358. <https://doi.org/10.1016/j.cedpsych.2014.08.002>
- Weber, M. (1992). The Protestant Ethic and the Spirit of Capitalism (Translated). In *Journal of Geophysical Research* (Vol. 94, Issue D12).
- Yasrebi, A. B., Wetherelt, A., Foster, P. J., & Afzal, P. (2014). Mine Planning and Equipment Selection. *Mine Planning and Equipment Selection*, 1495–1496. <https://doi.org/10.1007/978-3-319-02678-7>
- Yousef, D. A. (2000). The Islamic work ethic as a mediator of the relationship between locus of control, role conflict and role ambiguity A study in an Islamic country setting. In *Journal of Managerial Psychology* (Vol. 15, Issue 4). # MCB University Press. <http://www.emerald-library.com>
- Yousef, D. A. (2001). Personnel Review 30,2 Islamic work ethic A moderator between organizational commitment and job satisfaction in a cross-cultural context. In *Personnel Review* (Vol. 30, Issue 2). # MCB University Press. <http://www.emerald-library.com/ft>
- Zheng, X., Diaz, I., Tang, N., & Tang, K. (2014). Job insecurity and job satisfaction: The interactively moderating effects of optimism and person-supervisor deep-level similarity. *Career Development International*, 19(4), 426–446. <https://doi.org/10.1108/CDI-10-2013-0121>
- Hardi, E. A. (2021). Muslim Youth And Philanthropic Activism The Case of Tangan Recehan and Griya Derma, 16(1) 15–29. <https://doi.org/10.21274/epis.2021.16.1.15-29>
- Hardi, E. A., Masnidar, M., & Anita, E. (2022). Philanthropy and Sustainable Compassion: An Evidence of Charity Activism in Alumni Association of Islamic Boarding School. *Inferensi: Jurnal Penelitian Sosial Keagamaan*, 15(2), 337–360. <https://doi.org/10.18326/infsl3.v15i2.337-360>
- Indrawan, B., Nurmita, N., Nengsih, T. A., Utami, W., Nasrudin, D., Tanti, T., Deliza, D., Ferawati, R., Syafitri, R., & Santoso, P. (2022). The Influence of Attitude and Need for Cognition on Student's Purchase Intention Behavior on Halal Food: Schools Clustering Perspective. *Indonesian Journal of Halal Research*, 4(1), 26–34. <https://doi.org/10.15575/ijhar.v4i1.13092>
- As'ad, Rahmat Basuki, F., Fridiyanto, & Suryanti, K. (2021). Konservasi lingkungan berbasis kearifan lokal di Lubuk Beringin dalam perspektif agama, manajemen, dan sains. *Kontekstualita: Jurnal Sosial Keagamaan*, 36(1), 89–108.

<https://doi.org/10.30631/kontekstualita.36.1.89-108>

Asad, A. (2021). From Bureaucratic-Centralism Management to School Based Management: Managing Human Resources in the Management of Education Program. *Indonesian Research Journal in Education [IRJE]*, 5(1), 201–225. <https://doi.org/10.22437/irje.v5i1.12947>

Research Report

BPS Berita Resmi Statistik Hasil Sensus Penduduk 2020. Berita Resmi Statistik No. 7/01/Th. XXIV. Jakarta (ID). Badan Pusat Statistik