

NURTURING PERFORMANCE THROUGH ISLAMIC WORK VALUES: THE ROLE OF ETHICS, CULTURE, AND MOTIVATION

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ABSTRAK

The role of Islamic values in the workplace is an important aspect in improving performance and the quality of human resources. In this context, Islamic work ethics, Islamic work culture, and Islamic work motivation are believed to contribute to shaping productive work behavior. This study aims to analyze the influence of Islamic work ethics, Islamic work culture, and Islamic work motivation on employee performance. The method used is a quantitative approach with multiple linear regression analysis. Data were obtained through the distribution of questionnaires to respondents who met the research criteria.

Keywords: Islamic Work Ethics, Islamic Work Culture, Islamic Work Motivation, Employee

INTRODUCTION

The development of modern organizations requires improving the quality of human resources not only in terms of technical skills, but also in Islamic work ethics, Islamic work culture, and Islamic work motivation. From the Islamic perspective, the application of Islamic values in the workplace serves as an important foundation that influences employee behavior and performance. This shows that the success of an organization does not only depend on management and technology, but also on the extent to which Islamic values are internalized in daily work activities, thereby shaping productive, integrity-based, and goal-oriented work behavior. Several previous studies strengthen the importance of applying Islamic values in the workplace. Research by (Lia Hikmatul Maula, Akhmad Sobrun Jamil, and Muhammad Mujtaba Mitra Zuana, 2020) explained that Islamic work ethics, Islamic work culture, and Islamic work motivation have a significant contribution to improving the quality of human resources. Furthermore, research by (Andika Radyasmita and Sri Abidah Suryaningsih, 2022) found that the application of Islamic values had a positive impact on employee productivity and loyalty, although the results were not always consistent across organizations. Another study using a quantitative approach with multiple linear regression analysis showed that Islamic work culture significantly influenced employee performance, while Islamic work ethics and Islamic work motivation did not always have a significant partial effect (Isma Muthahharah and Inayanti Fatwa, 2022). These findings are consistent with research by (Ridho Raditya Kurniawan Ritonga and Nur Rahmah Amini, 2024), which emphasized that Islamic work culture is an important factor in determining employee performance. Similarly, research by (Ahmad Hazas Syarif, Afida Rahmawati, and Muhammad Iqbal Fasa, 2019) also showed that Islamic work culture is a key factor in improving productivity and work quality within organizations. Based on this description, this study aims to analyze the influence of Islamic work ethics, Islamic work culture, and Islamic work motivation on employee performance. Thus, this research is expected to contribute to the development of Islamic values-based human resource management science and serve as a practical reference for organizations in optimizing employee performance through the application of ethics, culture, and work motivation aligned with Islamic principles.

LITERATURE REVIEW

Islamic Work Ethics and Employee Performance

Islamic work ethics are rooted in the Qur'an and Hadith, emphasizing honesty, responsibility, and trustworthiness in work. Recent studies show the positive influence of

Islamic work ethics on employee performance. (Aan Gunawan et al., 2023) found that Islamic work ethics increase employee productivity through integrity and discipline. (Nurfahmiyati et al., 2021) added that the application of Islamic work ethics strengthens work loyalty. However, (Wilson Candra et al., 2022) found inconsistent results, as the effect of Islamic work ethics on employee performance weakens when organizational culture does not support Islamic values. Islamic work ethics, which emphasize values of honesty, trustworthiness, and responsibility, have been proven to strengthen organizational commitment and performance. (Abdullah Falq and Muhammad Sholahudin, 2020) demonstrated that Islamic work ethics positively influence productivity. Similarly, (Sheila Ayu Pramesti Permatasari and Ririn Tri Ratnasari, 2021) found that Islamic work ethics increase loyalty and work commitment.

Islamic Work Culture and Employee Performance

Islamic work culture refers to organizational values, norms, and practices based on Islamic teachings. (Sih Darmi Astuti, Ali Shodikin, and Maaz Ud-din, 2020) emphasized that Islamic work culture creates a harmonious atmosphere that impacts job satisfaction and performance. (Luh Ratih, Kurniawati, and Sahrial, 2022) proved that Islamic work culture improves solidarity and team effectiveness. Research by (Silvani, Muhammad Basir-Cyio, and Niluh Putu Evvy Rossanti, 2024) showed that Islamic work culture can also moderate the relationship between motivation and employee performance, making culture a key factor in sustaining organizational performance.

Islamic Work Motivation and Employee Performance

Islamic work motivation originates from the intention of worship, the hope of reward, and spiritual responsibility. (Riska Rahmawati and Isna Yuningsih, 2024) found that Islamic work motivation increases employee performance through dedication and enthusiasm. (Andika Radyasasmita, 2022) stated that Islamic work motivation affects discipline, although the level of influence varies among individuals. (Musalim Ridlo et al., 2022) emphasized that Islamic work motivation does not always significantly affect performance if not supported by a conducive work culture.

HYPOTHESIS

Islamic Work Ethics and Employee Performance

emphasize the values of honesty, trustworthiness, and responsibility, which have been proven to strengthen organizational commitment and performance. (Abdullah Falq and Muhammad Sholahudin, 2020) demonstrated that Islamic work ethics have a positive effect on productivity. Similarly, (Sheila Ayu Pramesti Permatasari and Ririn Tri Ratnasari, 2021) found that Islamic work ethics increase loyalty and work commitment. H1: Islamic Work Ethics significantly influence employee performance.

Islamic Work Culture and Employee Performance

Islamic work culture has been proven to create pro-social behavior and enhance commitment within organizations. (Mulyadi et al., 2021) found that Islamic work culture significantly affects organizational citizenship behavior, which indicates a harmonious work atmosphere and high commitment. In addition, research by (Dwi Setyaningrum and Saifudin, 2024) showed that Islamic work culture can moderate the influence of motivation on performance, reinforcing the crucial role of Islamic culture in optimizing employee productivity. H2: Islamic Work Culture significantly influences employee performance.

Islamic Work Motivation and Employee Performance

Islamic work motivation, which originates from the intention of worship and spiritual drive, has been shown to have a direct positive impact on employee performance. A study at BMT Ar-Rahmah Jaya Mulia revealed that both Islamic work ethics and motivation significantly affect employee performance (Widia Peftiani, Evi Ekawati, and Rahmat Fajar Ramdani, 2024). Furthermore, research at Depot Rawon Rosobo found that Islamic work motivation partially contributes significantly to work values and becomes stronger when

combined with Islamic leadership (Fitrian Ansori and Sri Abidah Suryaningsih, 2019). H3: Islamic Work Motivation significantly influences employee performance.

The Simultaneous Influence of Islamic Work Ethics, Islamic Work Culture, and Islamic Work Motivation on Employee Performance

Previous research has confirmed that the combination of Islamic values Islamic work ethics, Islamic work culture, and Islamic work motivation can simultaneously strengthen employee performance, although the partial effects of each variable are not always consistent. For example, (Kurniati et al., 2021) found that Islamic work ethics and Islamic work motivation simultaneously had a significant effect on the performance of Madrasah Aliyah teachers. H4: Islamic Work Ethics, Islamic Work Culture, and Islamic Work Motivation simultaneously have a significant on employee performance.

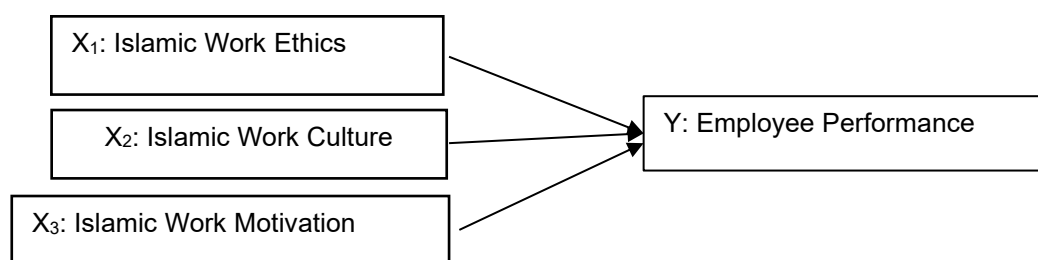


Figure 1. Conceptual Framework
Source: Processed Data (2025)

METHODS

This research employs a quantitative approach (Rusydi A. Siroj et al., 2024) using primary data obtained through Likert scale questionnaires distributed to 40 employees. The variables studied include Islamic Work Ethics, Islamic Work Culture, and Islamic Work Motivation (independent variables), and Employee Performance (dependent variable). Multiple linear regression analysis was applied as a quantitative statistical method to test the influence of these variables (Noer Rafikah Zulyanti, 2019). In this study, the population consisted of 40 employees. The researchers used a saturated sampling technique, which is a type of non-probability sampling where all members of the population are included as research samples. Thus, the sample in this study consisted of 40 people, representing the entire population.

RESULTS

Respondent Description

The participants in this study were all employees of Star Kids Samarinda City, with the total number of respondents being 40. The characteristics of the respondents included age, domicile, teaching area, and gender. The questionnaire results are as follows (Table 1). Based on the table, most respondents were aged 17–35 years (37 respondents), while 3 were aged 36–45 years. Regarding domicile, 29 respondents lived in Samarinda City and 11 in Samarinda Seberang. In terms of teaching area, 13 were from M. Yamin, 11 from Bengkuring, 7 from Loa Bakung, 5 from Rapak Dalam, 2 from Palaran, and 2 from Muara Badak. Finally, based on gender, 36 respondents were female and 4 were male.

Descriptive Data Analysis

Descriptive Islamic Work Ethics Variable (Table 2). The Islamic Work Ethics variable in this study was measured using four indicators with a total of eight statements. The table below shows that most respondents responded positively to the Islamic Work Ethics variable. Based on the description above, with average values categorized as: Very Good (3.5–4.0), Good (3.0–3.4), Fair (2.5–2.9), and Poor (2.0–2.4). The descriptive analysis results show that respondents had mixed perceptions of ethics: 2 questions were rated very good, 4

were rated fair, and 2 were rated good. Most ethics-related questions were rated fair, showing that respondents did not have an overwhelmingly positive perception of ethics.

Descriptive Islamic Work Culture Variable (Table 3). The Islamic Work Culture variable was measured using four indicators with a total of eight statements. Based on the data, respondents predominantly gave positive responses toward the Islamic Work Culture variable. Based on the description above, with average values categorized as: Very Good (3.5–4.0), Good (3.0–3.4), Fair (2.5–2.9), and Poor (2.0–2.4). The descriptive analysis results show that respondents had relatively moderate perceptions of motivation. Most questions were rated fair (5 out of 8), and the rest were rated good (3 out of 8), with none rated very good or poor. This indicates that respondents had relatively homogeneous perceptions of motivation. Therefore, the findings suggest that motivation does not significantly affect performance. The results show that moderate motivation does not have a significant impact on performance, and other factors play a more dominant role in influencing performance.

Table 1. Respondent Description

No	Age	Number
1.	17-35 years	37
	36-45 years	3
	Total	40
2.	Domicile	Number
	Samarinda City	29
	Samarinda Seberang	11
	Total	40
3.	Teaching Area	Number
	M. Yamin	13
	Bengkuring	11
	Loa Bakung	7
	Rapak Dalam	5
	Palaran	2
	Muara Badak	2
	Total	40
4.	Gender	Number
	Female	36
	Male	4
	Total	40

Source: Processed Data (2025)

Table 2. Respondents' Responses on the Islamic Work Ethics Variable

No	Statement	Number				Total	Average	Description
		sa	a	da	sda			
1.	X1.1	28	12	0	0	40	3,7	Very Good
2.	X1.2	0	0	14	26	40	3,63	Very Good
3.	X1.3	0	0	21	19	40	2,8	Fair
4.	X1.4	12	28	0	0	40	2,9	Fair
5.	X1.5	0	0	24	16	40	2,5	Fair
6.	X1.6	19	21	0	0	40	3,425	Good
7.	X1.7	18	22	0	0	40	3,45	Good
8.	X1.8	0	0	21	19	40	2,93	Fair

Source: Processed Data (2025)

Table 3. Respondents' Responses on the Islamic Work Motivation Variable

No	Statement	Number				Total	Average	Description
		sa	a	da	sda			
1.	X3.1	10	30	0	0	40	2,8	Fair
2.	X3.2	0	0	25	15	40	2,63	Fair
3.	X3.3	17	23	0	0	40	3,3	Good
4.	X3.4	0	0	29	11	40	2,68	Fair
5.	X3.5	0	0	23	17	40	2,98	Fair
6.	X3.6	18	22	0	0	40	3,4	Good
7.	X3.7	8	32	0	0	40	3,1	Good
8.	X3.8	0	0	27	13	40	2,9	Fair

Source: Processed Data (2025)

Descriptive Employee Performance Variable (Table 4). The Employee Performance variable was measured using four indicators with a total of nine statements. Based on the data, respondents predominantly gave positive responses toward the Employee Performance variable. Based on the description above, with average values categorized as: Very Good (3.5–4.0), Good (3.0–3.4), Fair (2.5–2.9), and Poor (2.0–2.4). The descriptive analysis results show that respondents had positive perceptions of performance: five questions were rated good, and four were rated fair. This indicates that respondents performed their tasks and responsibilities well, but there are still some aspects that need improvement. A positive perception of performance suggests that respondents have carried out their duties and responsibilities properly, although there is still a need to further enhance both quality and quantity.

Table 4. Respondents' Responses on the Employee Performance Variable

No	Statement	Number				Total	Average	Description
		sa	a	da	sda			
1.	Y.1	11	29	0	0	40	3,2	Good
2.	Y.2	0	0	25	15	40	2,7	Fair
3.	Y.3	10	30	0	0	40	3,25	Good
4.	Y.4	0	0	24	16	40	2,6	Fair
5.	Y.5	12	28	0	0	40	3,25	Good
6.	Y.6	0	0	30	10	40	3,1	Good
7.	Y.7	14	26	0	0	40	3,3	Good
8.	Y.8	0	0	25	15	40	2,7	Fair
9.	Y.9	0	0	23	17	40	2,6	Fair

Source: Processed Data (2025)

Research Instrument Tests

Validity Test. The validity test was carried out by comparing the calculated r-value (r-count) with the r-table value at a significance level of 0.005. If r-count is greater than r-table, then the statement is considered valid. Conversely, if r-count is smaller than r-table, the statement is considered invalid (Elsa Alfiatunnisa et al., 2022). Based on this, the results of the validity test on the four variables Islamic Work Ethics, Islamic Work Culture, Islamic Work Motivation, and Employee Performance are presented Table 5. The results showed that across the four variables, some statements had r-count < r-table and some had r-count > r-table. It was concluded that 7 statements were invalid. These 7 statements were excluded from the questionnaire, leaving 26 valid statements to proceed to the reliability test.

Reliability Test. Reliability measures (Table 6) the consistency of an instrument in measuring the same variable without excessive variation. Cronbach's Alpha was used (measuring internal consistency of the instrument). If the Alpha value > r-table, then it is considered reliable.

Table 5. Validity Test Result

Questionnaire Statement			r-count (Correlation)	r-table (Probability)	Description
Islamic Work Ethics (X1)	P1		0.327 (Positive)	0,312	Valid
	P2		0.565 (Positive)	0,312	Valid
	P3		0.418 (Positive)	0,312	Valid
	P4		0.351 (Positive)	0,312	Valid
	P5		0.447 (Positive)	0,312	Valid
	P6		0.553 (Positive)	0,312	Valid
	P7		0.553 (Positive)	0,312	Valid
	P8		0.580 (Positive)	0,312	Valid
Islamic Work Culture (X2)	P1		0.611 (Positive)	0,312	Valid
	P2		0.571 (Positive)	0,312	Valid
	P3		0.514 (Positive)	0,312	Valid
	P4		0.477 (Positive)	0,312	Valid
	P5		0.497 (Positive)	0,312	Valid
	P6		0.400 (Positive)	0,312	Valid
	P7		0.578 (Positive)	0,312	Valid
	P8		0.497 (Positive)	0,312	Valid
Islamic Work Motivation (X3)	P1		0.422 (Positive)	0,312	Valid
	P2		0.388 (Positive)	0,312	Valid
	P3		0.628 (Positive)	0,312	Valid
	P4		0.514 (Positive)	0,312	Valid
	P5		0.425 (Positive)	0,312	Valid
	P6		0.574 (Positive)	0,312	Valid
	P7		0.293 (Negative)	0,312	Valid
	P8		0.476 (Positive)	0,312	Valid
Employee Performance (Y)	P1		0.564 (Positive)	0,312	Valid
	P2		0.628 (Positive)	0,312	Valid
	P3		0.551 (Positive)	0,312	Valid
	P4		0.526 (Positive)	0,312	Valid
	P5		0.531 (Positive)	0,312	Valid
	P6		0.661 (Positive)	0,312	Valid
	P7		0.660 (Positive)	0,312	Valid
	P8		0.530 (Positive)	0,312	Valid
	P9		0.056 (Negative)	0,312	Invalid

Source: Processed Data (2025)

Table 6. Reliability Test Results

Variable	Cronbach's Alpha	Nilai a	Description
Islamic Work Ethics (X1)	0,51	0,06	Reliable
Islamic Work Culture (X2)	0,61	0,06	Reliable
Islamic Work Motivation (X3)	0,49	0,06	Reliable
Employee Performance (Y)	0,74	0,06	Reliable

Source: Processed Data (2025)

Classical Assumption Test

Normality Test

To determine whether the regression model, both dependent and independent variables, had normally distributed data (Table 7). Normality test was conducted. This was done using the Kolmogorov-Smirnov test with a significance level of 0.05. If the significance value is greater than 0.05, the data is considered normally distributed. Based on the results, the Asymp. Sig (2-tailed) value was $0.200 > 0.05$, meaning the data was normally distributed.

Table 7. Normality Test Results
One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		40
Normal Parameters	Mean	.0000000
	Std. Deviation	1.45199317
Most Extreme Differences	Absolute	.093
	Positive	.093
	Negative	-.069
Test Statistic		.093
Asymp. Sig. (2-tailed)		.200c,d

Source: Processed Data (2025)

Heteroscedasticity Test

The heteroscedasticity test (Table 8) was used to determine whether there were differences in residual variance across observations (Rachmat Sulaeman, 2021). The Glejser test was applied, with the criteria: if the significance (sig) value > 0.05, then the variables are not affected by heteroscedasticity, and vice versa. Thus, the results indicate that heteroscedasticity was not present.

Table 8. Heteroscedasticity Test Results

Coefficients						
Unstandardized Coefficients		Standar Coeff	t	Sig.	Collinearity Statistics	
B	Std. Error	Beta			Tolerance	VIF
(Const)	-1.785	2.464		-.724	.474	
Ethics	-.034	.096	-.077	-.359	.722	1.751
Culture	.055	.088	.136	.626	.535	1.811
Motivation	.091	.087	.191	1.047	.302	1.265

Source: Processed Data (2025)

Multicollinearity Test

The multicollinearity test (Table 9) was conducted to determine whether there were correlations among the independent variables in the regression model (Reni Oktavia, Liza Alvia, and Ayu Dwiny Octary, 2023). Tolerance and Variance Inflation Factor (VIF) values were used as indicators. If Tolerance > 0.10 and VIF < 10, it means there is no multicollinearity. The results show that the regression model did not experience multicollinearity.

Linearity Test

The linearity test (Table 10 and 11) aimed to determine whether there was a linear relationship between two variables. The decision criterion: if the significance value in the Linearity column is < 0.05, then a linear relationship exists between the two variables. The table shows that the significance value for the Linearity column is 0.000 < 0.05, which means there is a linear relationship between the independent variable (Islamic Work Ethics) and the dependent variable (Employee Performance).

The table shows that the significance value for the Linearity column is 0.000 < 0.05, which means there is a linear relationship between the independent variable (Islamic Work Culture) and the dependent variable (Employee Performance). The table shows (Table 12) that the significance value for the Linearity column is 0.002 < 0.05, which means there is a

linear relationship between the independent variable (Islamic Work Motivation) and the dependent variable (Employee Performance).

Table 9. Multicollinearity Test Results

Model	Unstandardized Coefficients		Stand Coeffic	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
1 (Constant)	3.966	4.384		.905	.372		
Ethics	.199	.171	.176	1.165	.252	.571	1.751
Culture	.473	.157	.462	3.012	.005	.552	1.811
Motivation	.284	.154	.236	1.843	.074	.790	1.265

Source: Processed Data (2025)

Table 10. Linearity Test Results Islamic Work Ethics

			Sum of Squares	df	Mean Square	F	Sig.
Employee * Islamic Work Ethics	Between Groups	(Combined)	92.433	8	11.554	4.307	.001
		Linearity	56.233	1	56.233	20.961	.000
		Deviation from Linearity	36.200	7	5.171	1.928	.099
	Within Groups		83.167	31	2.683		
	Total		175.600	39			

Source: Processed Data (2025)

Table 11. Linearity Test Results Islamic Work Culture

			Sum of Square	df	Mean Square	F	Sig.
Employee * Islamic Work Culture	Between Groups	(Combined)	93.371	7	13.339	5.191	.001
		Linearity	80.420	1	80.420	31.296	.000
		Deviation from Linearity	12.952	6	2.159	.840	.548
	Within Groups		82.229	32	2.570		
	Total		175.600	39			

Source: Processed Data (2025)

Table 12. Linearity Test Results Islamic Work Motivation

			Sum of Squares	df	Mean Square	F	Sig.
Employee * Islamic Work Motivation	Between Groups	(Combined)	51.619	6	8.603	2.290	.059
		Linearity	44.773	1	44.773	11.917	.002
		Deviation from Linearity	6.846	5	1.369	.364	.869
	Within Groups		123.981	33	3.757		
	Total		175.600	39			

Source: Processed Data (2025)

The Influence of Islamic Work Ethics on Employee Performance

The analysis above shows that Islamic work ethics do not have a significant effect on employee performance (significance value of $0.25 > 0.05$), thus the hypothesis stating a significant influence is not accepted. The data also indicate that respondents' perceptions of Islamic work. This finding is consistent with the study of (Lestari & Nurleli, 2023), which stated that Islamic work ethics do not have a significant effect on employee performance. One possible reason is the lack of understanding and internalization of Islamic values by employees in their daily work activities. This highlights the importance of strengthening the learning and practical implementation of Islamic work ethics in organizations, so that these values can truly be internalized and applied in daily behavior (Rizki Febriani, Nurul Asfiah, and Siti Nurhasanah, 2019). In addition, this study contributes to the literature by emphasizing that Islamic work ethics understood only in a normative sense do not always have a significant impact on improving performance (Yenti Afrida et al., 2024). Therefore, more effective strategies are needed to ensure the internalization of Islamic work ethics values in employee work practices, for example through continuous training, exemplary leadership, and the integration of Islamic values into organizational policies (Firman Muhammad Abdurrohman Akbar and Muhammad Sularno, 2024).

Table 14. Statistical Data on the Influence of Islamic Work Ethics on Employee Performance

Variable	Coefficient	t-count	Significance
Islamic Work Ethics	0.199	1.16	0.25

Source: Processed Data (2025)

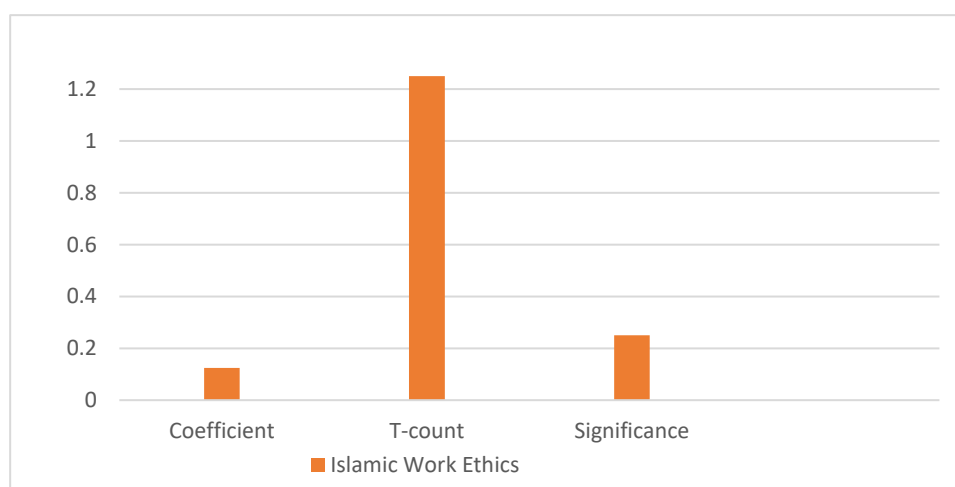


Figure 2. Bar Chart of the Islamic Work Ethics on Employee Performance
Source: Processed Data (2025)

The Influence of Islamic Work Culture on Employee Performance

The analysis above shows that the Islamic work culture variable has a significant influence on employee performance with a regression coefficient of 0.473. The t-count value of 3.01 with a significance of $0.00 (< 0.05)$ confirms that the hypothesis stating a significant influence of Islamic work culture on employee performance is accepted. Descriptive data indicate that the majority of respondents have positive perceptions of Islamic work culture, which supports the empirical influence.

The results of this study are consistent with the theory which states that a work culture based on Islamic values can increase motivation, discipline, and work collaboration, where

the implementation of a strong Islamic work culture becomes a key factor in improving productivity and employee performance in Islamic value-based organizations (Gerjulani E. S. Maia, Harsono & Mokh Natsir, 2022). This finding also contributes to the literature by reaffirming the important role of Islamic work culture in enhancing employee performance, which was previously supported by the study of (Putri Ayu Firawati et al., 2024), and further strengthens the theory that Islamic values are capable of building a conducive and productive work environment (Aisah Karimatus Sa'diah, Lukmanul Hakim, and Dedi Santoso, 2025).

Table 15. Statistical Data on the Influence of Islamic Work Culture on Employee Performance

Variable	Coefficient	t-count	Significance
Islamic Work Culture	0.473	3.01	0.00

Source: Processed Data (2025)

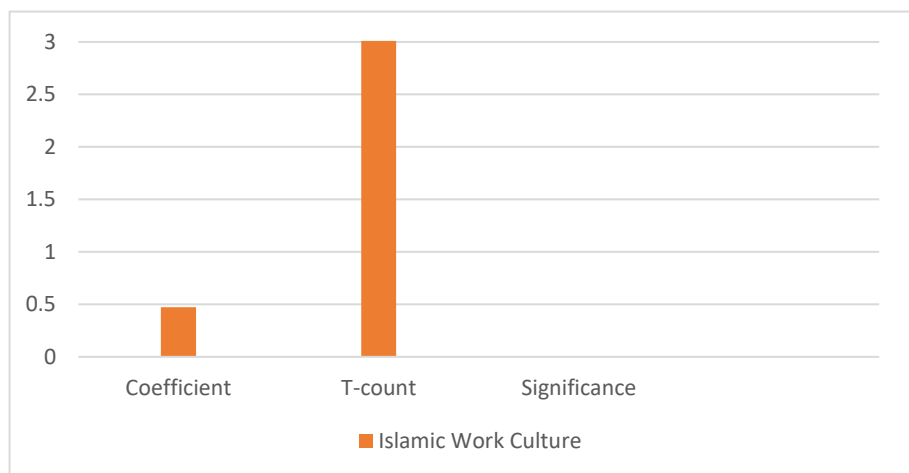


Figure 3. Bar Chart of the Islamic Work Culture on Employee Performance
Source: Processed Data (2025)

The Influence of Islamic Work Motivation on Employee Performance

The analysis above shows that Islamic work motivation does not have a significant effect on employee performance (significance $0.07 > 0.05$). This indicates that although Islamic work motivation is moderate, it is not strong enough to significantly improve employee performance. The results of this study show that Islamic work motivation needs to be supported by other factors, such as work environment and competence, in order for its influence on employee performance to be more optimal, and emphasize the importance of enhancing the understanding and experience of Islamic values in work activities (Nur Halizah, Endah Tri Wisudaningsih & Waqi'atul Aqidah, 2023). This finding is consistent with the study of (Mohamad Fihkri Azim Ishaq & Ahmad Hanfan, 2024), which stated that Islamic work motivation does not significantly affect employee performance. This study also contributes to the literature by emphasizing that motivation based solely on Islamic values is not sufficient to influence employee performance, thus a holistic approach is needed in the development of Islamic-based human resources (Abdulmalik Auwal Gano et al., 2024).

Table 16. Statistical Data on the Influence of Islamic Work Motivation on Employee Performance

Variable	Coefficient	t-count	Significance
Islamic Work Motivation	0.284	1.84	0.07

Source: Processed Data (2025)

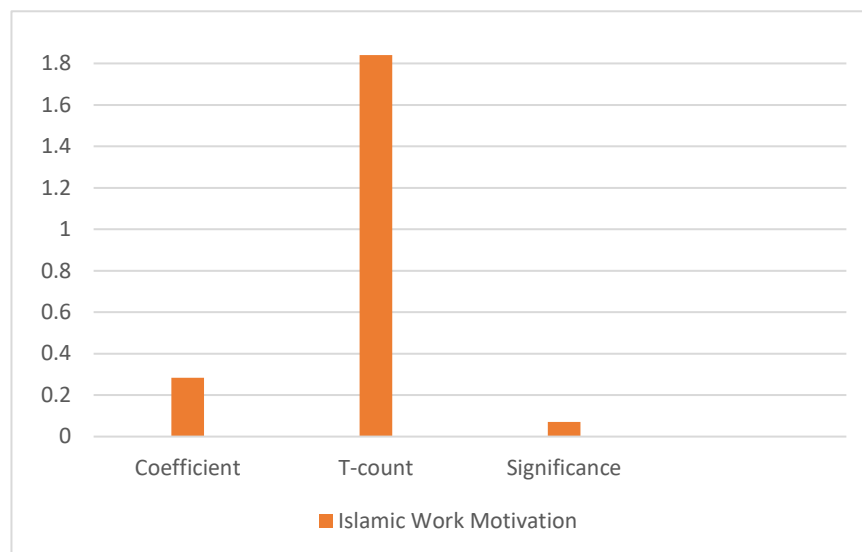


Figure 4. Bar Chart of the Islamic Work Motivation on Employee Performance
Source: Processed Data (2025)

CONCLUSION

Based on the analysis results, it can be concluded that Islamic work ethics and Islamic work motivation, partially, do not have a significant effect on employee performance, even though respondents' perceptions of both tend to be positive. Meanwhile, Islamic work proven to significantly influence employee performance. Simultaneously, Islamic work ethics, Islamic work culture, and Islamic work motivation significantly affect employee performance. These findings affirm the importance of applying Islamic values comprehensively and practically within organizations, as well as the need for a more holistic approach in the development of Islamic-based human resources. The limitations of this study include the small sample size and the focus on a single type of organization; therefore, future research is recommended to involve a larger sample and consider additional variables such as competence, work environment, and experience in implementing Islamic values to obtain a more comprehensive understanding. We would like to express our gratitude to all parties who have provided support, participation, and contributions to the implementation of this research.

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