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Role islamic Work Ethics as A Moderating Variable Under the Influence Spiritual Leadership and Affective Commitment to Employee Performance Department of Money Management Bank Indonesia Jakarta

Hari Nugroho
Faculty of Economic, Universitas Islam Sultan Agung (UNISSULA) Semarang, Indonesia, E-mail: Fitrohnugroho23@gmail.com

Abstract. *Bank Indonesia's role as a monetary authority is complex, providing services and maintaining public trust in the Rupiah. However, recent developments indicate unstable employee performance scores. One factor that is expected to improve employee performance is spiritual leadership, affective commitment and Islamic work ethics. This research is research explanatory research the population in this study were 90 Muslim employees at the Money Management Department of Bank Indonesia Jakarta. The sampling technique used the census method with a sample of 90 employees at the Money Management Department of Bank Indonesia Jakarta. The research data collection method was a questionnaire administered directly, then the data was analyzed using the SEM-PLS program, including descriptive analysis, Structural Equation Model analysis (SEM-PLS). The results of the study show that 1)spiritual leadership proven to have a significant positive effect on employee performance which indicates that leadership that emphasizes spiritual values is able to encourage employees to work optimally; 2)affective commitment proven to have a significant positive effect on employee performance indicates that increased affective commitment significantly contributes to the achievement of organizational performance targets; 3)Islamic work ethics proven to strengthen the influence spiritual leadership to employee performance, where spiritual leadership will be more effective in improving performance if employees also apply Islamic work ethics values; 4)Islamic work ethics proven to strengthen the influence affective commitment to employee performance, where employees who have a high affective commitment to the company, if accompanied by a strong Islamic work ethic will show much higher performance than employees who do not apply Islamic work ethics.*

Keywords: *Affective; Commitment; Employee; Ethics; Performance.*

1. Introduction

Based on the mandate of Law (UU) No.23 of 1999 concerning Bank Indonesia, which was last amended through Law No. 6 of 2009, stipulates Bank Indonesia as the Central Bank of the Republic of Indonesia which is of a legal nature independent which has the task of maintaining

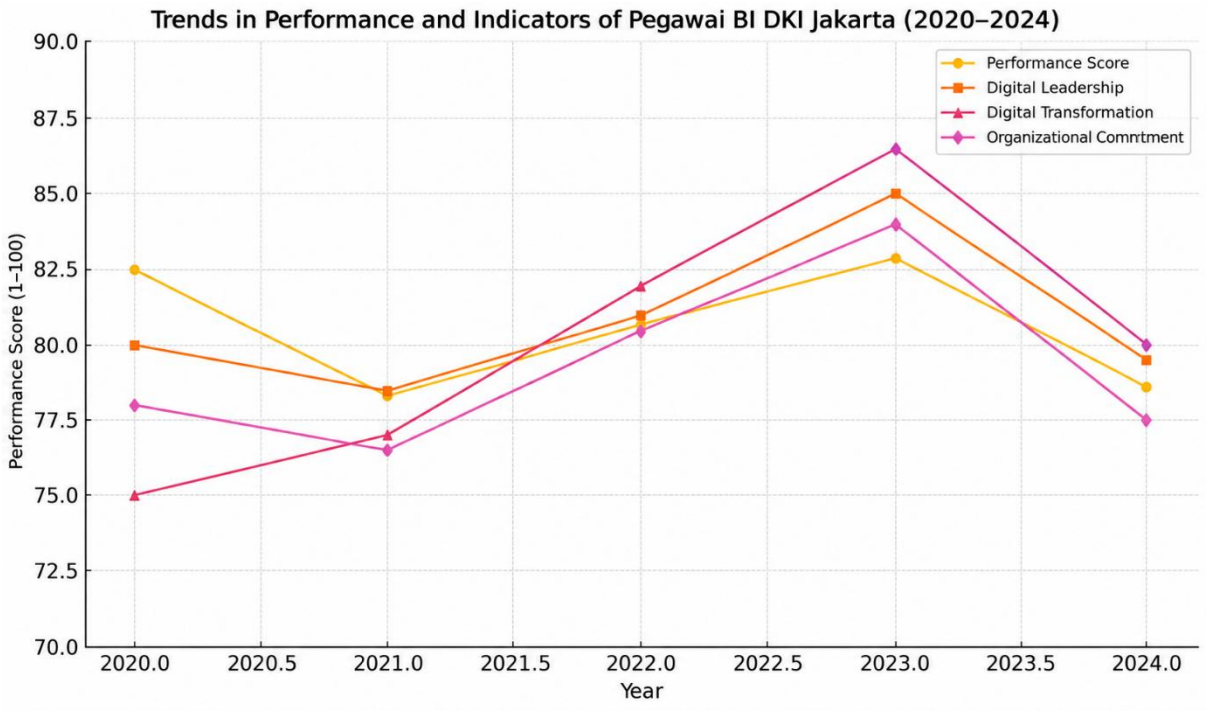
monetary stability, stability financial system, and the smooth running of the payment system. In addition, Law No. 7 2011 concerning Currency gives a mandate to Bank Indonesia to manage Rupiah currency starting from planning, printing, Issuance, Circulation, Revocation and Withdrawal, up to Destruction which aims to ensure the availability of suitable Rupiah currency used, has the appropriate denomination, is available on time as needed society, and protected from counterfeiting attempts. Therefore, considering the complexity of Bank Indonesia's duties, both as a monetary authority and in in order to provide services and maintain public trust in money Rupiah, of course a bank must also be supported by existing resources.

Humans (HR) who have *employee performance* the good one Performance at work refers to how well and how many people do their jobs to fulfill the description their work (Mangkunegara, 2021). Both employees and employers both want to improve performance. When employees achieve its full potential, the company will see increased productivity and income. On the other hand, employees care about opportunities for advancement and personal growth in the workplace. According to Bangun (2016), the management system reliable performance is required to achieve both of these goals

The Board of Governors of Bank Indonesia through the leadership of the Department Money Management (DPU), pays close attention to the quality of service to the community, but there are still several complaints, both verbally both verbally and in writing delivered well *contact center* BI (TALK 131 and bicara@bi.go.id) or via online social media such as Twitter, Facebook and Instagram. Some of the complaints or grievances that are frequently received include: (1) difficulty exchanging worn, damaged or defective Rupiah; (2) lack of money small denominations in circulation; (3) suspected circulation of counterfeit money; (4) cash services mobile phone is not available or difficult to reach; (5) Delay in BI's response to public reports or complaints; (6) cashiers who are not friendly. This indicates *employee performance* Bank Indonesia cashiers are not yet optimal.

Table Employee Performance Assessment (2020–2024)

2020	120	82.5	**Very well**
2021	125	78.3	**Enough**
2022	130	80.7	**Good**
2023	135	82.9	**Very well**
2024	**140**	**78.6**	**Enough**



**The following trend chart shows the development of the Performance Score.
Employees and three main supporting indicators in the Cash Management Department Bank Indonesia Jakarta from 2020 to 2024 is unstable and declining.**

One of the factors that is expected to increase *employee performance* is *spiritual leadership.* Aydin and Ceylan (2019) confirm that *spiritual leadership* help create a harmonious working climate, increase loyalty, and reduce conflict, which everything contribute to organizational performance. Fry (2023) states that leadership spiritual includes motivating and inspiring employees through vision and organizational culture based on altruistic love. This is seen as necessary for satisfy the basic needs of leaders and followers for spiritual well-being through calling and membership, to create alignment of vision and values across individuals, empowered at the team and organizational level and to encourage employee well-being, commitment and productivity as well as responsibility and performance.

Other factors that influence *employee performance* is *affective commitment.* If *affective commitment* positive influence and significant impact on employee performance (*employee performance*). Employees with *affective commitment* high tend to be more productive, loyal, and contribute more good in achieving company goals. This commitment is also often reinforced by job satisfaction factors (*job satisfaction*). Everyone is very important to

have commitment. A person's commitment is shown by how much

level of consistency and responsibility, under easy or difficult conditions, happy or sad, light or heavy. A good organization is made up of people who people who have high commitment.

The higher a person's commitment, the more the better the organization's achievements. People who have commitment can definitely give the best contribution to something he does believe.

Definition *affective commitment* is a psychological condition that has relationship characteristics and has an impact on decision making for the continuation of membership in an organization. Commitment a member is not only a form of loyalty without reciprocity. But also loyalty that involves an active relationship with an organization with a goal contribute to the success of the organization (Mathis & Jackson, 2022). The low *affective commitment* owned by members of the organization can causes a slow nature, often complains and stops doing things his work. This negative trait will have a negative impact on his work both in terms of development and achievement of goals from the organization he joined.

There is a close relationship between employee performance and commitment they have towards an organization. *Affective commitment* have a goal to correct any mistakes that have occurred so that in the future not repeated. *Affective commitment* owned by members who both can improve the performance of the organization in which he/she is involved and provide opportunity to bring colleagues to improve performance and sense of belonging responsibility for the work they do. High work commitment the possibility of a decline in performance can be avoided (Chong & Law, 2006)

Besides that *Islamic work ethics* is also an important factor increase *employee performance* an employee. How does he have high enthusiasm and work ethic to be able to provide a positive influence in its environment (Sinamo, 2019:18). Anoraga (2001:10) argues that success in job competition requires not only skills and ability alone but also requires dedication, hard work, and honesty in work. A successful person must have a vision and an attitude that values work as something noble for human existence.

Employees who have noble thoughts about their work can work sincerely. A view and attitude towards work is known as the term work ethic. *Islamic work ethics* is an attitude, view, habit, characteristics or characteristics regarding the way of working that a person, a group has or a nation (Dodi, et al., 2023). Work ethic is the work spirit that seen in the way a person approaches work, the motivation that background to doing a job (Fadillah, 2019).

Previous research or studies regarding *spiritual leadership* has create various combinations. As research conducted by Violita (2018), where the research shows *spiritual leadership*

has a positive and significant effect on *employee performance*. However on the other hand, research conducted by Rofiqi (2017) produced data that on the contrary, in his research *spiritual leadership* No influential to *employee performance*. The phenomenon of research gaps also occurs to variables *affective commitment.* Atom et al. (2023), Karyono and Hakim (2022), as well as Oktavia Marsyanda and Rozaq (2024) who stated that there is positive and significant influence regarding *affective commitment* to *employee performance* However,

these results differ from those of Putra et al. (2023) and Subagya et al. (2023) who stated that *affective commitment* no effect significant impact on employee performance.

2. Research Methods

The purpose of this research is to provide an explanation. According to Sugiyono (2019), explanatory research is a research technique that attempts to explains the location of the variables being studied and the interactions between these variables. Because The purpose of this study is to verify the hypothesis, it is reasonable to assume that the results will shed light on the nature of the relationship between hypothesis independent factors and their dependent variables. Modeling Structural equation modeling (SEM) is used to evaluate hypotheses with the aim of research. Structural Equation Model (SEM) is a model of equations based on components and variance, as stated by Ghozali (2018). The main application from the Covariance-Based Structural Equation Model is the hypothesis testing and causality analysis. For the purposes of this study, structural equation modeling (SEM) was used to investigate the impact of the role of *Islamic work ethics* as moderation in influence *spiritual leadership* and *affective commitment* to *employee performance* Bank Indonesia Money Management Department, Jakarta. Primary and secondary data are also used in this study. Data sources primary sources provide direct information to researchers, as explained by Sugiyono (2019), while secondary data sources provide information indirectly through various supporting papers. Primary data sources used in this study. Employees in the Bank's Cash Management Department Indonesia Jakarta.

3. Results and Discussion

3.1. Respondent Overview

The subjects of this study were employees of the Cash Management Department Bank Indonesia Jakarta. Data collection using a questionnaire distributed directly (*face to face*) which was carried out from April 28 – 7 In May 2026, 90 respondents were obtained with the following characteristics following:

Table Respondent Characteristics

Characteristics	Information	Frequency	Percentage
Gender	Man	82	**91.1**
	Woman	8	**8.9**
Total		90	**100**
	18 – 25 years old	0	**0**
Age	26 – 35 years old 36 – 45 years old	27 48	**30.0** **53.3**
	> 45 years	15	**16.7**
Total		90	**100**
	High school or equivalent	0	**0**
Education	Diploma Bachelor	0 57	**0** **63.3**

	Master	33	**36.7**
Total		90	**100**
	15 years	9	**10.0**
Length of working	6 – 10 years 11 – 15 years	21 23	**23.3** **25.6**
	> 15 years	37	**41.1**
Total		**90**	**100%**

Based on the characteristics of 90 employees of the Cash Management Department Bank Indonesia Jakarta, it is known that 90.5% are male, this shows that men have a fairly good level of financial literacy and are often quantitatively dominant in technical financial positions certain. Age characteristics show that as many as 53.3% of employees are aged 36 – 45 years, this age is the adult and productive age, employees in general able to solve complex financial problems, identify deviations, and take corrective actions more accurately. Characteristics education shows that 63.3% of employees have a bachelor's degree, this shows that employees have higher education, they have the ability to produce higher quality and more accurate financial reports. Characteristics length of service shows that as many as 41.1% of employees have worked for more than 15 years, this shows that they already have practical experience in handling the complexities of financial reporting, taxation, and auditing.

Evaluation of the inner model, also known as the structural model, is used to assess the causal relationship (cause-effect relationship) between latent variables in a research model. the results of the evaluation of the inner model in research can described as follows:

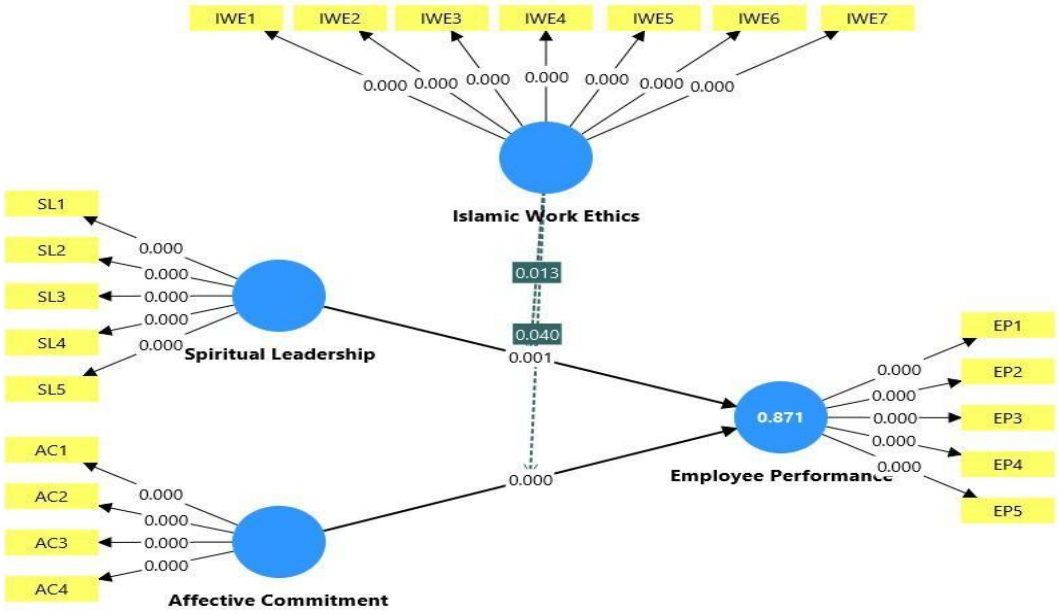


Figure *Inner Model* (*Structural Model*)

Based on the image above, the results can be explained. *path coefficient*,*indirect effect*, R-square (R2), f-square (F2), test*goodness of fit*.

1) Path Coefficient (*Path Coefficient*)

Path coefficient in PLS-SEM it is used to measure strength and the direction of the relationship between constructs (latent variables) in the structural model.

Path coefficient evaluated based on the p-value and T-statistics produced from *bootstrapping*. If the p-value is less than or equal to 0.05, and if the statistic is more than 1.65 then the direct influence is considered statistically significant

Table Direct Influence (*Path Coefficient*)

Path Coefficient	Original sample (O)	Sample mean (M)	Standard Deviation (STDEV)	T statistics	P values	Information
Spiritual Leadership-> Employee performance	0.317	0.311	0.105	3,036	0.001	**H1accepted**
Affective Commitment -> Employee performance	0.360	0.347	0.102	3,540	0.000	**H2accepted**
Islamic Work Ethics x Spiritual Leadership-> Employee performance	0.218	0.226	0.097	2,242	0.013	**H3accepted**
Islamic Work Ethics x Affective Commitment -> Employee performance	**0.160**	**0.166**	**0.091**	**1,755**	**0.040**	**H4accepted**

Based on the data presented in table above, it can be seen that of the four hypotheses proposed in this study, as follows:

a. Influence *Spiritual Leadership* to *Employee Performance*

The test results show that *spiritual leadership* proven to be effective significantly positive to ward *employee performance* (p-value 0.001 <0.05; T-statistic 3.036 > 1.65; coefficient 0.317). These results indicate that leadership that emphasizes spiritual values is capable encourage employees to work optimally.

b. Influence *Affective Commitment* to *Employee Performance*

The test results show that *affective commitment* proven to be effective significantly positive toward *employee performance* (p-value 0.000 <0.05; T-statistic 3.540 > 1.65; coefficient 0.360). These results indicate that increased affective commitment significantly contributes to the achievement of organizational performance targets.

c. Role *Islamic Work Ethics* in Moderating Influence *Spiritual Leadership* to *Employee Performance*

The test results show that *Islamic work ethics* proven by significantly moderates the influence *spiritual leadership* to *employee performance* (0.013 < 0.05; T-Statistics 2.242 > 1.65; coefficient 0.218). It means *Islamic work ethics* can strengthen the influences *spiritual leadership* to *employee performance*, where spiritual leadership will more effective in improving performance if employees also apply the values Islamic work ethic values.

d. Role *Islamic Work Ethics* in Moderating Influence *Affective Commitment* to *Employee Performance*

The test results show that *Islamic work ethics* proven by significantly moderates the influence *affective commitment* to *employee performance* (0.040 < 0.05; T-Statistics 1.755 > 1.65; coefficient 0.160).

It means *Islamic work ethics* can strengthen the influence *affective commitment* to *employee performance*, where the employees are have a high affective commitment to the company, if accompanied by with a strong Islamic work ethic will show far superior performance higher than employees who do not apply Islamic work ethics.

3.2. Discussion

1) Influence *Spiritual Leadership* to *Employee Performance*

Bank Indonesia Jakarta Money Management Department This study found that *spiritual leadership* proven has a significant positive effect on *employee performance*. This result indicates that leadership that emphasizes values Spiritual leadership can motivate employees to work optimally. has a positive and significant influence on employee performance employees), either directly or indirectly through variables intermediaries such as job satisfaction, employee resilience, and employee well-being. This approach motivates employees through vision, hope, and love. altruistic, which has an impact on increasing productivity. *Spiritual leadership* proven to have a positive and significant influence on employee performance, often times mediated by higher levels of job satisfaction. Leaders who applying spiritual values can improve *resilience* (endurance) employees, which in turn improves their performance significantly.

The results of this study can be implemented in a company that when a leader can increase the spiritual values of leadership and bring those spiritual values into the work environment as part of the foundation policy fundamentals, then it will certainly encourage an increase *Employee Performance*. when an employee sees a leader with a religious character polite, have good morals, obey the Almighty, emphasize spiritually based policies of course a person

Employees will feel that a leader is not only smart administration is good at corporate governance but also good at internal implementing religious values.

The results of this study are supported by Al-Sakinah and Irawanto (Al-Sakinah, PS, & Irawanto, D 2020) shows that *spiritual leadership* influential on employee performance at Darul Ulum University, Jombang. These results are in line with research conducted by Permana, Rosnani and Hendri (Permana, R., Rosnani, T., & Hendri 2021) that *spiritual leadership* have an impact on employee performance. This can be interpreted as meaning that spiritual leadership has an influence significant impact on performance. The higher the spiritual leadership, the greater the high employee performance. Research results from various journals show that there is the similarity of the substance of the findings is that it turns out that leaders who prioritize spiritual as part of his leadership character will provide a good enough influence to encourage all employees to improve its performance *Spiritual leadership* is an important factor in improving performance, because *spiritual leadership* interpreted as a combination of values, attitudes and behavior that is intrinsically necessary to motivate each other so that have a sense of spiritual resilience through calling and membership (Sugiyardi, 2019).*Spiritual leadership* in an organization has an important role. The success of achieving goals is based on the quality of leadership (Yuki 2018). *Spiritual leadership* actually able to run and direct an institution to achieve organizational goals. Achieving organizational goals One of them is employee performance (Robbins & Judge, 2015).

2) Influence *Affective Commitment* to *Employee Performance*

This study found that *affective commitment* proven has a significant positive effect on *employee performance*. This result indicates that increasing affective commitment significantly contributes on achieving organizational performance targets. *Affective commitment* (affective commitment) has a positive and significant effect on *employee performance* (performance employees). Employees with high emotional commitment tend to more loyal, actively involved, and work harder to achieve goals organization. This bond encourages intrinsic motivation to improve work results. Employees with affective commitment feel they have goals that are aligned with organization, so they tend to put in extra effort, increasing their dedication and overall performance. This commitment reflects a sense of emotional attachment and identification of employees with the company, which has a direct impact on productivity and job satisfaction.

Affective commitment courage employees to behave outside the formal task behavior (OCB), which positively influences overall performance. overall. Affective commitment also often acts as a mediating variable which strengthens the influence of leadership or extrinsic

motivation on employee performance. Conversely, when an employee does not have affective commitment to work, of course this will affect the low level of employee performance or performance. Therefore, the results of this study can used as a reference in deciding a policy where a Companies must be able to increase affective commitment among their employees either through training or other programs.

A person's commitment to their profession or the organization where they work is often a very important issue. Some companies make this an element commitment as one of the requirements for holding a position or position offered in job vacancies. This shows that it is important have a commitment in the world of work. Work commitment in the company has the form of relationship between employees and the work or profession at the employee's place of work work to achieve organizational goals (Rizal, Alam & Asi, 2023). Research (Maranata, Widyaningtyas & Istiqomah, 2022) states that affective commitment, continuing commitment and normative commitment influence employee performance. Research by Arestia (2022) states that the stronger the employee's commitment, the higher the performance. he showed.

Affective commitment is the psychological condition of an employee who showing emotional feelings towards the organization where he works, as well as the desire to continue to be part of the organization. This involves self-identification with the goals and values of the organization, and a willingness to work hard for the sake of achieve organizational goals (Maranata, Widyaningtyas & Istiqomah, 2022). Committed employees feel an emotional attachment with the organization, so that they are more dedicated in carrying out their duties and responsibilities so that they have a higher level of productivity (Priharti & Marjati, 2022) In addition, according to (Rizal, Alam & Asi, 2023)*Affective commitment* high levels can create a positive work culture, where Employees feel appreciated and supported so that employees will be more focused on work, be more efficient in carrying out tasks, and be more proactive in looking for solutions to problems.

3) Role Islamic Work Ethics in Moderating Influence Spiritual Leadership to Employee Performance

This study found that *Islamic work ethics* proven by significantly moderates the influences *spiritual leadership* to *employee performance*. This result means *Islamic work ethics* treng then influence *spiritual leadership* to *employee* performance, where spiritual leadership will more effective in improving performance if employees also apply the values Islamic work ethics.

*Islamic Work Ethic s*plays an important role as a moderating variable and often the mediating/intermediary variable that strengthens the Spiritual influence Leadership towards Employee Performance. *Islamic Work Ethics* acts as an internal mechanism that changes spiritual vision leaders become real work behavior, dedication, and professionalism, which in turn ultimately improve performance results. When spiritual leaders instill values heart-based leadership values, employees who have an Islamic work ethic strong will respond with higher

dedication, exceeding professional standards ordinary, because they feel directly responsible to God. The level of *Islamic Work Ethic* high in employees will enhance the effectiveness of spiritual leadership, making its positive influence on performance more significant. The findings indicate that the environment spiritual work (*workplace spirituality*) does not necessarily improve performance, but when the environment encourages an Islamic work ethic (such as sincerity and honesty), employee performance will improve.

Spiritual leadership plays an important role in shaping culture work that is based on moral and spiritual values. Leaders who implement spiritual principles will seek to develop employee character, instill meaning in work, and create a positive work environment supporting collective spirit. A leader with a clear vision, high integrity and concern for employee welfare can foster a strong work spirit, make employees more disciplined, diligent, and responsible for his duties. Such a work culture will directly strengthen work ethic and support achievement optimal performance (Syahri, 2020). Spiritual leadership that teaches values such as honesty, responsibility, and a sense of ownership of the work can motivate employees to work harder and be more disciplined (Alfarajat & Emeagwali, 2021). With a strong work ethic, employees become more disciplined, honest, responsible, and motivated, which ultimately accelerates achievement. organizational goals and improve self-reputation. The results of the study supports such as Korip, Adriani & Khalik (2025) explain that *Islamic work ethics* able to positively and significantly moderate the relationship between *spiritual leadership* And *employee performance*. This means that when the leader applying spiritual values (such as sincerity, vision, and hope) and supported by employees who have a high work ethic (diligent, honest, responsible answer), then the increase in employee performance will be much greater.

The results of this research can be used as a basis for policy in a company that Islamic work ethics can actually have a positive influence on work environment and employees when spiritual leadership influences performance employees who are less than optimal, then Islamic work ethics becomes an instrument that can encourages the optimal influence between variable x and y. This means that when the company wants to improve employee performance which is driven by spiritual leadership, Islamic work ethics must also be improved. gradually in order to create a religious work environment drive company goals.

4) Role Islamic Work Ethics in Moderating Influence Affective Commitment to Employee Performance

This study found that *Islamic work ethics* proven by significantly moderates the influence *affective commitment* to *employee performance*. It means *Islamic work ethics* strengthen influence *affective commitment* to *employee performance*, where employees have high affective commitment to the company, if accompanied by work ethics A strong Islam will show a much higher performance than employees who do not apply Islamic work ethics.

The findings of this study provide the meaning that Islamic Work Ethics acts as a significant positive moderator in increase the influence of affective commitment on employee

performance. Islamic Work Ethics instills the values of sincerity, responsibility, and professionalism (itqon), so that emotional commitment employees towards the company transforming into better performance superior.

Employees with high affective commitment (like to work) will achieve peak performance when driven by the values of Islamic Work Ethics view work as worship. Islamic Work Ethics strengthens the relationship between motivation and performance, especially in situations of pressure or challenges. Islamic Work Ethics emphasizes discipline and honesty (adab), which directly improve accountability and work results, not just engagement emotional. In short, when *affective commitment* employees are strengthened by *Islamic Work Ethics*, employees not only feel emotionally attached to company, but also spiritually motivated to deliver performance best.

Srimulyani et al (2023) stated that *affective commitment* will form emotional loyalty of employees towards the company, so that they reluctant to leave the company and determined to continue to provide best contribution in achieving organizational goals. Through this commitment, employee tend carry outtasks with more optimal for the sake of support the achievement of company performance and goals. Employees with high commitment tends to have better dedication, responsibility, and work motivation, which encourages higher work enthusiasm for achieve company goals.

Atom et al (2023), stated that individuals who have an emotional attachment to the company where they work, tend to have better performance as a reciprocal relationship to treatment positive they receive from the company. Affective commitment can arise from an environment that supports and appreciates it, so that it can strengthen employee commitment and influence improvement employee performance (Oktavia Marsyanda & Rozaq, 2024). Work ethic plays a role as a moderating variable that strengthens the positive influence of affective commitment (emotional attachment) to employee performance. Employees with high commitment supported by a strong work ethic will work more diligently, responsibly, and discipline, thus improving performance significantly compared to them who have high commitment but low work ethic. Research results support this, such as the research by Herlina, Hartati & Yanthi (2024) which states that *Islamic Work Ethics* moderates the relationship between Organizational Commitment and Employee Performance.

The findings of this study can be concluded that the variables *Islamic Work Ethics* can moderate or can be a moderating variable that influences the relationship between affective commitment and *Employee Performance*. This means that when in an affective company less than optimal commitment in influencing employee performance so *Islamic Work Ethics* must be improved either through regulations company policies that are fundamental so that the environment work creates an atmosphere of religious brotherhood, honesty, noble character, souls religiousness that is implemented in work attitudes and behavior that are will ultimately build which will lead to increased employee performance.

4. Conclusion

Based on the research findings and discussion, the following conclusions can be drawn *Spiritual leadership* proven to have a significant positive effect on *employee performance* This indicates that leadership that emphasizes spiritual values is able to encourage employees to work optimally. *Affective commitment* proven to have a significant positive effect on *employee performance*, this indicates that increased commitment affective significantly contributes to the achievement of organizational performance targets. *Islamic work ethics* proven to strengthen the influence *spiritual leadership* to *employee performance*, this indicates that leadership spirituality will be more effective in improving performance if employees also implementing Islamic work ethic values. *Islamic work ethics* proven to strengthen the influence *affective commitment* to *employee performance*, this indicates that employees who have a high affective commitment, if accompanied by Islamic work ethics strong will show much higher performance than employees who do not apply Islamic work ethics. The results of this study provide a number of managerial implications that associated with *spiritual leadership, affective commitment, Islamic work ethics* and *employee performance* The lowest indicator in this study is altruistic love, so that DPU Bank Indonesia Jakarta management can continue and deepen programs such as *Spiritual Revival* (*batch 3)* who accompanies BI staff and leaders through *Sufistic Wellness.* Another solution is DPU management can intensify dialogue with figures *spiritual leadership* as in *Bank Indonesia Religious Festival* (FASBIRI) 2025. This fosters a sense of brotherhood and affection between employees and leaders without looking at the differences.

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