MAGISTER MANAJEMEN-UNISSULA
SAMaJ
SULTAN AGUNG MANAGEMENT JOURNAL

Developing Employee Performance Through Altruistic Leadership And Islamic Culture Organization With Islamic Job Motivation As An Intervening Variable At Madrasah Ibtida'iyah In Punggelan District, Banjarnegara Regency

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Abstract. *This study aims to examine: (1) the effect of Altruistic Leadership on Employee Performance in Islamic Elementary Schools in Punggelan District, Banjarnegara Regency; (2) the effect of Islamic Organizational Culture on Employee Performance; (3) the effect of Altruistic Leadership on Islamic Job Motivation; (4) the effect of Islamic Organizational Culture on Islamic Job Motivation; and (5) the effect of Islamic Job Motivation on Employee Performance. This study employed a quantitative approach using an Explanatory Research design. The research population consisted of 189 educators with civil servant (PNS) and Inpassing status. The sampling technique used was the census method, while data were collected through questionnaires. Data analysis was conducted using the SEM-PLS (Structural Equation Modeling Partial Least Squares) approach. The results indicate that: (1) Altruistic Leadership has a positive and significant effect on Employee Performance; (2) Islamic Organizational Culture has a positive and significant effect on Employee Performance; (3) Altruistic Leadership has a positive and significant effect on Islamic Job Motivation, indicating that higher levels of Altruistic Leadership contribute to increased Islamic Job Motivation; (4) Islamic Organizational Culture has a positive and significant effect on Islamic Job Motivation; (5) Islamic Job Motivation has a positive and significant effect on Employee Performance; (6) Altruistic Leadership affects Employee Performance through the mediating role of Islamic Job Motivation; and (7) Islamic Organizational Culture influences Employee Performance through the mediating role of Islamic Job Motivation.*

Keywords: *Altruistic; Leadership; Motivation; Organizational; Performance.*

1. Introduction

Madrasahs are generally understood by the public as primary and secondary educational institutions that provide Islamic religious studies, a combination of religious and general knowledge, or general knowledge based on Islamic teachings.(Gandariyah Afkari et al., 2022). Deeper(Gandariyah Afkari et al., 2022), explained that Madrasahs are Islamic educational institutions that, if managed professionally in accordance with management theories, have

the potential to develop towards excellence, progress, and excellence. Madrasahs are formal educational institutions where children are invested as human resources, educated and developed to possess the qualities expected to become agents of change in society, the nation, and the state.

The quality of employee performance in education is a crucial factor influencing the achievement of educational institutions' goals. Teachers, as key actors, must possess professional competencies encompassing personality, professional, social, and pedagogical aspects to create effective learning. Good performance management encompasses coaching, development, promotion, transfer, compensation, and objective and measurable assessments. Through effective management, educators can improve their competencies, create a conducive learning environment, and provide optimal educational services. In the era of globalization, systematic and organized performance management is key for educational institutions to achieve national goals and shape a superior generation with noble character.(Tanjung, Wahdah Kholilah; Julia, Ayu Putri; Nasution, Hafiz Yusuf; Batubara, 2024).

From an Islamic perspective, performance reflects how individuals actualize themselves through concrete actions that reflect their values, beliefs, and understanding, and are grounded in strong moral principles. Thus, performance is determined by a combination of ability, motivation, and the work environment. Therefore, to achieve optimal performance, an employee needs to be highly motivated and have mastery of their assigned tasks.(Shafique et al., 2018).

Madrasahs play a central role in Islamic education in Indonesia, aiming not only to enhance religious knowledge but also to develop students' character and contribute to society. However, madrasahs face a number of challenges, including limited educational quality, the availability of qualified teachers, limited facilities, and competition from public schools.(Apriyani, 2025)The quality and performance of teaching staff and administrative staff are important indicators in determining the success of a madrasah.

This condition aligns with the importance of spiritual leadership, which not only addresses managerial needs but also accommodates the spiritual dimension in building sustainable performance. (Yulianti et al., 2022)Spiritual leadership is the answer to future leadership. Spiritual leadership enables leaders to increase their awareness of the deeper meaning of life and the desire to create a connection with a transcendent source of meaning. Furthermore, according to(Rafsanjan, 2017)Spiritual leadership is believed to be the solution to the current leadership crisis.

In this study, the dimensions of spiritual leadership used arealtruistic leadership. According to(Fry, 2003)This dimension emphasizes real values such as altruistic love, caring, compassion, and unconditional concern, which are the foundation of intrinsic motivation and organizational culture. This leadership focuses on building compassion-based relationships, integrating moral and spiritual values into the leadership process, and fostering a sense of belonging and spiritual awareness among followers. Specifically,(Fry, 2003)explains, altruistic

leadership is a manifestation of the dimension of spiritual leadership that is oriented towards moral and inner aspects, where the values of love and compassion become the main force in motivating and building an organizational culture that is centered on service and the meaning of life.

According to(Algaraawi, Mohammed Thabit; Naji, 2023)explainAltruistic leadership is a driver of positive behavior, such as innovative behavior. An altruistic leader builds a "tolerant" and "flexible" context in the workplace, which can ultimately encourage positive behavior among subordinates. By its very nature, it can build high-quality relationships between leaders and subordinates. An altruistic leader who demonstrates love (including humility, patience, understanding, compassion, and kindness) encourages subordinates to build and consolidate their social resources, thereby increasing the likelihood that they will help those whose knowledge they seek. In addition,(Kayseri et al., 2024)explain pBehaviors such as altruism, selflessness, and guidance provided by leaders without expecting anything in return have been found to improve job performance and reduce their desire to leave their jobs.

According to(Abdilah Kurniawan et al., 2023)One factor that contributes to high and low employee performance is work culture. Islamic organizational culture originates from the Quran and Sunnah. Islamic organizational culture is the process of transmitting and sharing philosophies, visions, missions, values, beliefs, norms, knowledge, and skills between organizational members, the Quran and Sunnah, to achieve organizational goals smoothly and efficiently.(Mariyanti et al., 2020). This is supported by(Nasabii et al., 2017)explains that a strong Islamic organizational culture will have an impact on improving the Islamic performance of employees or in other words, the way employees work, their attitudes and behavior at work will experience major changes for the better so that the results obtained will be more optimal.

Every employee will become accustomed to applying Islamic values in their activities. This implementation automatically improves employee performance in carrying out their responsibilities, as they also consider work to be part of their worship and a form of devotion to Allah SWT. Therefore, work must be in accordance with applicable norms and values. When an awareness of negligence arises, employees will feel responsible for it due to their fear of God.(Mariyanti et al., 2020).

*Research gap*foundabsenceconsistency of research results regarding the influenceAltruistic leadership and Islamic culture organization on employee performance. In a research study conducted by(Kayseri et al., 2024)explains that altruistic leadership behavior has a positive influence on work performance, (Palupi & Zulfa, 2024),shows that altruistic leadership has a significant influence on HR performance,(Sakti et al., 2023)explain, kaltruistic leadership has a significant influence on job satisfaction,(Algaraawi, Mohammed Thabit; Naji, 2023)reveals the direct impact of altruistic leadership on high employee performance,(Ithri & Cahyono, 2018)explains that when the culture in an organization has been implemented well, it will have a positive impact on the performance of the employees themselves.,(Adisty,

2023)explains that the Islamic work environment has a partial significant influence on employee performance,(Dea & Afriyani, 2025)explains that school culture has a partial and significant influence on teacher performance,(Fadlurrohman & Mas'ud, 2022)explains that Islamic organizational culture has a positive influence on employee performance.

On the other hand, bsomeResearch shows that altruistic leadership and Islamic organizational culture do not influence employee performance, the studyresearch conducted by(Rohman et al., 2022) shows that altruism is not able to improve organizational performance, (Mirela et al., 2022)explains that religious culture has a negative and significant influence on employee performance,(Anggraeni, S. & Cahyono, 2023)explains that the influence of the work environment has a negative and insignificant effect on employee performance.

Another factor that can influence organizational performance is motivation,(Azimi, 2024)explains that motivation in Islam encompasses both worldly and afterlife pleasures, with the stipulation that worldly pleasures are accompanied and balanced with obedience to Allah. This motivation guides individuals to seek true happiness, which is not merely temporary but eternal. Islam emphasizes the importance of goodness and justice in every aspect of life, including the workplace. Muslims are encouraged to behave fairly in work relationships, treating coworkers, superiors, and subordinates with justice and kindness.

Conceptualizing the relationship between Islamic Job Motivation and Employee Performance is important. According to(Azimi, 2024)explains that work motivation in Islam is not only focused on worldly success, but also on perfection in the afterlife. By viewing work as a trust and an opportunity for worship, a Muslim can find deep motivation in their daily lives. From an Islamic perspective, work is considered part of worship and a form of devotion to God. Working with full motivation and dedication is seen as a way to achieve blessings in life, both in this world and the hereafter.

By conceptualizing Islamic Job Motivation as the main factor that determines Employee Performance, organizations can adjust their strategies to improve Employee Performance through good leadership, a supportive work environment, and program recognition, thus having a positive impact on employee performance.

This research was conducted at an Islamic Elementary School (Madrasah Ibtida'iyah) in Punggelan District, Banjarnegara Regency. Furthermore, Punggelan District has a strong characteristic in the application of Islamic values in institutional governance and the daily activities of its educators. There are 27 Islamic Elementary Schools in Punggelan District, consisting of 1 public Madrasah and 26 private Madrasahs, and it is the district with the largest number of Islamic Elementary Schools in Banjarnegara Regency. Another aspect is access to data related to teacher performance assessments, which served as the initial material for this research.The following is the teacher performance assessment data for 2022, 2023, and 2024 as follows::

Table Teacher Performance Assessment Data

Category	2022	2023	2024	Total number
Very Good	2	0	0	2
Good	187	189	189	565
Enough	0	0	0	0
Currently	0	0	0	0
Not enough	0	0	0	0
Amount	189	189	189	567

Source:Head of Madrasah in Punggelan District

Based on this, it is clear that there is a gap between the "Good" and "Excellent" categories. Over three years, out of a total of 567 teachers, only 2 (0.35%) achieved the "Excellent" category, while the rest (99.65%) remained in the "Good" category. Not a single teacher fell into the "Fair," "Moderate," or "Poor" categories. This condition indicates stagnation in the "Good" category, reflecting a significant achievement gap between teachers who perform well and those who are truly excellent, resulting in stagnation in the "Good" category.

Table Good Sub Category Data

Category	2022	2023	2024	Total number
Good Fat	5	5	12	22
Good Moderate	44	62	70	176
Good Skinny	140	122	107	369
Amount	189	189	189	567

Further analysis, based on subcategories within the “Good” group, reveals that the majority of teachers fall into the “Good Fat” category (22 teachers, 3.9%), the “Good Moderate” category (176 teachers, 31%), and the “Good Thin” category (369 teachers, 65.08%). This indicates that the majority of teachers are still at the lower end of the “Good” category, with very few approaching optimal performance levels.

Based on the background explained above, there is a gap phenomenon, as well as a research gap contradiction between previous studies that have been considered to influence altruistic leadership and Islamic organizational culture on Islamic Job Motivation and Employee Performance. This contradiction requires further research to prove the influence of altruistic leadership and Islamic organizational culture on Employee Performance and Islamic Job Motivation.

This research is based on previous research conducted by(Khafid, Abdul., PujiAstuti, Arum., Fauzi, 2024).The difference with this study is the addition of an independent variable, namely Islamic organizational culture. According to the researchers, Islamic organizational culture can improve employee performance by implementing Islamic values and teachings into daily life, such as communal worship, spiritual studies, greeting each other, smiling, and helping each other. When these practices are implemented in the workplace, it will create a comfortable

work environment, enabling employees to work with enthusiasm.

In addition, this study also added Islamic Job Motivation as an intervening variable. This differs from research conducted by(Khafid, Abdul., PujiAstuti, Arum., Fauzi, 2024) which uses workplace spirituality as a mediator. According to the researchers, employee performance will improve if the organization has clear direction from leadership, a work environment that implements Islamic values, and a strong motivation to view work as worship. These conditions will make employees feel comfortable and enthusiastic about their work. Furthermore, this study differs from the research conducted by(Khafid, Abdul., PujiAstuti, Arum., Fauzi, 2024)is the research location, where the research was conducted at PT. Asuransi Syariah Sun Life Financial AL FATEEH Branch, while this research was conducted at Madrasah Ibtida'iyah in Punggelan District, Banjarnegara Regency.

2. Research Methods

This research is explanatory research. According to(Sugiyono, 2017)Explanatory research is a type of research that aims to empirically and quantitatively test causal relationships between variables. This research focuses on testing previously formulated theories or hypotheses regarding the relationships between the variables. To test the research objective hypothesis, a structural equation model (SEM) was used. According to Ghozali (2018), a structural equation model (SEM) is an equation model based on components and variance. Covariance-based structural equation models are generally used to test theories or causality. In this study, SEM was used to analyze the influence of Altruistic Leadership and Islamic Organizational Culture on Employee Performance, mediated by Islamic Job Motivation. Sugiyono (2019) stated that in general there are 4 (four) types of data collection techniques, namely observation, interviews, documentation and combination/triangulation (observation, interviews and observation). In this study, data collection was carried out by distributing questionnaires. Data were collected by distributing questionnaires to 189 sample research respondents. The research questionnaire was a question with 5 Likert scale answer choices consisting of: Strongly Disagree (STS) worth 1, Disagree (TS) worth 2, Neutral (N) worth 3, Agree (S) worth 4, and Strongly Agree (SS) worth 5.

3. Results and Discussion

3.1. Data Collection Description

The population in this study was all civil servant and in passing teaching staff at the Elementary Madrasah in Punggelan District, Banjarnegara Regency, to taling 189 people. The questionnaire distribution process was carried out through Google Forms distributed online via WhatsApp from July 11, 2025, to July 24, 2025. The data was then verified and obtained data of 189 answers used because they met the respondent criteria, namely employees with PNS and in passing status. Furthermore, 189 answers after verification have met the requirements as respondents, so the data used came from the answers of 189 respondents.

Data were analyzed based on the results of the questionnaire distribution which were then processed using SEM PLS. The description of the respondents can be explained as follows.

Based on the research that has been conducted, respondent data was obtained and presented as follows:

Table Respondent Overview

Characteristics	Frequency (N=189)	Percentage (%)
Gender		
Man	63	33.33%
Woman	126	66.67%
Amount	**189**	**100%**
Age		
20-30 Years	20	10.58
31-40 Years	40	21.16%
41-50 Years	89	47.09%
Over 51 Years	40	21.16%
Amount	**189**	**100%**
Education		
S1	177	93.65%
S2	12	6.35%
Amount	**189**	**100%**

Source: Primary Data 2025

Based on primary data obtained in 2026, this study involved 189 respondents. Respondent characteristics were grouped by gender, age, and highest level of education. This grouping aims to provide an overview of the demographic profile of the respondents participating in the study. The distribution of respondent characteristics is presented in the respondent characteristics table.

Based on gender, there were 126 female respondents, or 66.67%, while there were 63 male respondents, or 33.33%. The data shows that female respondents outnumbered male respondents by 33.34 percentage points. Therefore, the respondents in this study were predominantly female. This distribution reflects the characteristics of the sample participating in the study, but does not directly indicate any differences in attitudes or behavior between male and female respondents.

In terms of age, respondents aged 41–50 years old constituted the largest group, with 89 respondents, or 47.09%. Furthermore, respondents aged 31–40 years old and respondents aged 51 and older each numbered 40, representing 21.16% of the sample. Meanwhile, respondents aged 20–30 years old accounted for 20 respondents, or 10.58%.

The findings indicate that nearly half of the respondents were between the ages of 41 and 50. Furthermore, 169 respondents, or approximately 89.42% of the total, were aged 31 and above. This indicates that the study sample comprised more respondents in the more mature adult age group. However, this age distribution only reflects the demographic profile of the sample and cannot be used to draw conclusions about the effect of age on the study variables without further analysis.

Based on their highest level of education, the majority of respondents had a bachelor's degree (S1), amounting to 177 people (93.65%). Respondents with a master's degree (S2) numbered 12 people (6.35%).

This distribution shows that respondents with a bachelor's degree dominate the research sample. The proportion of respondents with a bachelor's degree, which reached 93.65%, indicates that the sample characteristics in this study are concentrated in the undergraduate group. Therefore, the research results need to be interpreted by considering the educational composition of the respondents, especially if the research results are to be applied to populations with more diverse educational levels.

Overall, the characteristics of the 189 respondents indicate that the study sample was dominated by women, respondents aged 41–50 years, and respondents with a bachelor's degree. This composition provides an overview of the respondents' demographic profile, which serves as the basis for understanding the results of subsequent analyses. However, these characteristics are descriptive in nature and do not, by themselves, prove a causal relationship or the influence of demographic characteristics on the variables studied.

1) Descriptive Analysis of Variables

Descriptive analysis aims to determine respondents' responses to each question posed. In this case, descriptive analysis explains the public's responses to the questions posed for each variable, which includes Altruistic Leadership, Islamic Culture Organization, Islamic Job Motivation, and Employee Performance. To determine respondents' responses to each variable, in this study, they were grouped into one score category using a scale range with the following formula (Umar, 2012). The index number can summarize the degree of respondents' perception of the indicators of the variables in the study. The method for calculating the respondent's answer index can be done with the following formula:

The lowest assessment score is 1

The highest assessment score is 5

Interval = (Maximum Value – Minimum Value) / (Number of Classes) = (5-1)/3 = 1.3

Thus the interval is explained as follows:

1.00 – 2.29 = Low

2.30 – 3.59 = Moderate

3.60 – 5.00 = High

a. Descriptive Statistics of Variables *Altruistic Leadership*

Table Altruistic Leadership

Code	Indicator	STS	TS	CS	S	SS	Total	Mean	Criteria

AL1	The practice of unconditional attention and appreciation	2	0	6	73	108	189	4.51	Tall
AL2	Building relationships based on love	3	0	3	78	105	189	4.49	Tall
AL3	Bringing to life and transmitting positive moral values	3	1	7	71	107	189	4.47	Tall
AL4	Focus on service and humility	2	2	10	95	80	189	4.32	Tall
	Total average							4.45	Tall

Source: Primary Data 2025

Based on the results of descriptive statistical analysis of the Altruistic Leadership variable consisting of four indicators, namely AL1, AL2, AL3, and AL4, involving 189 respondents, the average value of all indicators was 4.45. This value is included in the high category based on the mean interpretation criteria used in the study, namely the interval 3.67–5.00.

For indicator AL1, the mean score was 4.51, with 108 respondents strongly agreeing (S) and 73 agreeing (S). These results indicate that indicator AL1 received a very good rating from the majority of respondents.

The AL2 indicator obtained a mean score of 4.49, with 105 respondents strongly agreeing and 78 respondents agreeing. Meanwhile, the AL3 indicator obtained a mean score of 4.47, with 107 respondents strongly agreeing and 71 respondents agreeing.

Overall, the descriptive statistics show that the Altruistic Leadership variable received a high rating from respondents. The average score of 4.45 indicates that respondents' perceptions of the altruistic leadership variable tended to be positive. Indicator AL1 received the highest mean score of 4.51, while indicator AL4 received the lowest mean score of 4.32. Therefore, based on the descriptive statistics, the Altruistic Leadership variable received a high rating in this study.

b. Descriptive Statistics of Variables*Islamic Cultural Organization*

Table Islamic Culture Organization

Code	Indicator	STS	TS	CS	S	SS	Total	Mean	Criteria
ICO1	*Teamwork*(Team Work)	2	0	1	86	100	189	4.49	Tall
ICO2	Integrity	4	1	1	71	112	189	4.51	Tall
ICO3	Professionalism	3	0	1	99	86	189	4.40	Tall
ICO4	Concern	2	1	4	88	94	189	4.43	Tall
	Total average							4.46	Tall

Source: Primary Data 2025

Based on the results of descriptive statistical analysis of the Islamic Culture Organization variable, which consists of four indicators: ICO1, ICO2, ICO3, and ICO4, with a total of 189

respondents, the average value of all indicators was 4.46. This value is included in the high category based on the mean interpretation interval of 3.67–5.00.

For the ICO1 indicator, the mean score was 4.49, with 100 respondents strongly agreeing and 86 agreeing. These results indicate that the ICO1 indicator received a high rating from respondents.

The ICO2 indicator obtained a mean score of 4.51, with 112 respondents strongly agreeing and 71 respondents agreeing. This indicator had the highest mean score compared to other indicators in the Islamic Culture Organization variable.

Furthermore, the ICO3 indicator obtained a mean score of 4.40, with 86 respondents strongly agreeing and 99 respondents agreeing. Meanwhile, the ICO4 indicator obtained a mean score of 4.43, with 94 respondents strongly agreeing and 88 respondents agreeing.

Overall, the descriptive statistics show that the Islamic Culture Organization variable received a high rating from respondents, with an average score of 4.46. The ICO2 indicator received the highest mean score of 4.51, while the ICO3 indicator received the lowest mean score of 4.40. These results indicate that respondents' perceptions of the Islamic Culture Organization variable tended to be positive. Therefore, based on the descriptive statistics, the Islamic Culture Organization variable is in the high category..

c. Descriptive Statistics of Variables*Islamic Job Motivation*

Table Islamic Job Motivation

Code	Indicator	STS	TS	CS	S	SS	Total	Mean	Criteria
IJM1	Living	9	7	21	91	61	189	3.99	Tall
IJM2	Da'wah	2	3	8	101	75	189	4.29	Tall
IJM3	Practicing knowledge	2	0	4	96	87	189	4.41	Tall
IJM4	Congregation	1	1	11	91	85	189	4.37	Tall
	Total average							4.26	Tall

Source: Primary Data 2025

Based on the results of descriptive statistical analysis of the Islamic Job Motivation variable consisting of four indicators, namely IJM1, IJM2, IJM3, and IJM4, with a total of 189 respondents, the average value of all indicators was 4.26. This value is included in the high category based on the mean interpretation interval of 3.67–5.00.

In the IJM1 indicator, a mean value of 3.99 was obtained, with 61 respondents giving strongly agree answers, 91 respondents giving agree answers, 21 respondents giving quite agree answers, 7 respondents giving disagree answers, and 9 respondents giving strongly disagree answers.

The IJM2 indicator obtained a mean score of 4.29, with 75 respondents strongly agreeing and 101 respondents agreeing. These results indicate that the IJM2 indicator received a high rating from the majority of respondents.

Furthermore, the IJM3 indicator obtained a mean score of 4.41, with 87 respondents strongly agreeing and 96 respondents agreeing. This indicator had the highest mean score for the Islamic Job Motivation variable. Meanwhile, the IJM4 indicator obtained a mean score of 4.37, with 85 respondents strongly agreeing and 91 respondents agreeing.

Overall, the descriptive statistics show that the Islamic Job Motivation variable obtained an average value of 4.26 and is included in the high category. The IJM3 indicator obtained the highest mean value of 4.41, while the IJM1 indicator obtained the lowest mean value of 3.99. Although the IJM1 indicator has the lowest mean value compared to the other indicators, it is still in the high category. Thus, the descriptive statistics show that the Islamic Job Motivation variable received a high rating from respondents.

d. Descriptive Statistics of Variables *Employee Performance*

Table Employee Performance

Code	Indicator	STS	TS	CS	S	SS	Total	Mean	Criteria
EP1	Quality of work	0	5	21	118	45	189	4.07	Tall
EP2	Punctuality	0	1	14	121	53	189	4.20	Tall
EP3	Effectiveness	1	1	8	113	66	189	4.28	Tall
EP4	Independence	2	16	31	96	44	189	3.87	Tall
	Total average							4.10	Tall

Source: Primary Data 2025

Based on the results of descriptive statistical analysis of the Employee Performance variable consisting of four indicators, namely EP1, EP2, EP3, and EP4, with a total of 189 respondents, the overall average value of the indicator was 4.10. This value is included in the high category based on the mean interpretation interval of 3.67–5.00. In the EP1 indicator, a mean value of 4.07 was obtained, with 45 respondents giving answers that strongly agree, 118 respondents giving answers that agree, 21 respondents giving answers that quite agree, and 5 respondents giving answers that disagree.

The EP2 indicator obtained a mean value of 4.20, with 53 respondents giving a strongly agree answer, 121 respondents giving an agree answer, 14 respondents giving a somewhat agree answer, and 1 respondent giving a disagree answer.

Furthermore, the EP3 indicator obtained a mean value of 4.28, with 66 respondents giving strongly agree answers, 113 respondents giving agree answers, 8 respondents giving somewhat agree answers, and 1 respondent each giving disagree and strongly disagree answers.

Meanwhile, the EP4 indicator obtained a mean value of 3.87, with 44 respondents giving answers that strongly agree, 96 respondents giving answers that agree, 31 respondents giving answers that quite agree, 16 respondents giving answers that disagree, and 2 respondents giving answers that strongly disagree.

Overall, the descriptive statistics show that the Employee Performance variable obtained an average value of 4.10 and is included in the high category. The EP3 indicator obtained the

highest mean value of 4.28, while the EP4 indicator obtained the lowest mean value of 3.87. Although the EP4 indicator has the lowest mean value compared to the other indicators, it is still in the high category. Thus, based on the descriptive statistics, the Employee Performance variable received a high rating from respondents.

Hypothesis testing in this context aims to validate or refute the researcher's initial assumptions about the relationship between variables. This is a crucial step in quantitative research to ensure that the results obtained are not mere coincidence but reflect a real relationship in the population being studied.

1) Direct Effect Hypothesis Test (Path Coefficient)

To determine the structural relationship between latent variables, hypothesis testing must be performed on the path coefficients between the variables by comparing the p-value with alpha (0.05) or a t-statistic (>1.96). The p-value and t-statistic are obtained from the SmartPLS output using the bootstrapping method.

Table Hypothesis Test of Direct Effect (Path Coefficient)

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (|O/STDEV|)	P values	Information
Altruistic Leadership -> Employee Performance	0.444	0.130	0.088	5,505	0.003	Significant Positive
Altruistic Leadership -> Islamic Job Motivation	0.475	0.177	0.088	6,850	0.001	Significant Positive
Islamic Culture Organization -> Employee Performance	0.170	0.168	0.091	5,682	0.003	Significant Positive
Islamic Culture Organization -> Islamic Job Motivation	0.739	0.729	0.092	8,063	0.000	Significant Positive
Islamic Job Motivation -> Employee Performance	0.661	0.655	0.084	7,916	0.000	Significant Positive

Source: Researcher Data 2026

The direct effect hypothesis (path coefficient) testing was conducted to determine the direction, magnitude, and significance of the relationship between variables in the study. Decision-making was based on the original sample value (O), T-statistics, and P-values. At a 5% significance level ($\alpha = 0.05$), the effect is considered significant if the T-statistics value is greater than 1.96 and the P-value is less than 0.05.

a. The Influence of Altruistic Leadership on Employee Performance

The path coefficient (original sample) of 0.444 indicates that Altruistic Leadership has a positive influence on Employee Performance. The t-statistic value of 5.505 and p-value of 0.003 indicate that the effect is significant at the 5% level. This means that the better the Altruistic Leadership, the higher the Employee Performance, while still considering the context and other variables in the research model.

b. The Influence of Altruistic Leadership on Islamic Job Motivation

The path coefficient of 0.475 indicates a positive influence of altruistic leadership on Islamic job motivation. A t-statistic of 6.850 and a p-value of 0.001 indicate a significant effect. These results indicate that better altruistic leadership is associated with increased Islamic work motivation.

c. The Influence of Islamic Culture Organization on Employee Performance

The path coefficient of 0.170 indicates a positive influence of Islamic organizational culture on employee performance. The t-statistic of 5.682 and p-value of 0.003 indicate a significant effect. Thus, a better Islamic organizational culture is associated with improved employee performance.

d. The Influence of Islamic Culture Organization on Islamic Job Motivation

The path coefficient of 0.739 indicates a positive influence of Islamic Organizational Culture on Islamic Job Motivation. The t-statistic value of 8.063 and the displayed p-value of 0.000 indicate a significant result. A value of 0.000 in the statistical output should be written as $p < 0.001$, not interpreted as a probability of zero. These results indicate that Islamic organizational culture is positively related to Islamic work motivation.

e. The Influence of Islamic Job Motivation on Employee Performance

The path coefficient of 0.661 indicates a positive influence of Islamic Job Motivation on Employee Performance. The t-statistic of 7.916 and the p-value of 0.000 indicate a significant effect (preferably reported as $p < 0.001$). This means that the higher the Islamic work motivation, the higher the employee performance in this model.

3.2. Discussion

1) Influence *Altruistic Leadership* on Employee Performance

The test results show that Altruistic Leadership has a positive and significant effect on Employee Performance, with a path coefficient of 0.444, a t-statistic of 5.505, and a p-value of 0.003. Because the p-value is smaller than 0.05 and the path coefficient is positive, the relationship is statistically supported. Thus, the better Altruistic Leadership perceived by educators, the higher the employee performance tendency in this research model.

Substantively, altruistic leadership can be understood as a leader's behavior that prioritizes the common good, caring, assisting, and welfare of members. In a madrasah environment, this behavior can be reflected in the principal's willingness to assist teachers in addressing work challenges, providing fair attention, serving as a role model, and encouraging cooperation. The support and example of a leader have the potential to create a positive work environment, thus encouraging educators to carry out their duties responsibly.

These findings underscore the importance of the madrasah principal's role in building performance through altruistic leadership. Performance development should focus not only on supervision and work targets, but also on leading by example, caring, communicating, and supporting the professional needs of educators.

2) Influence *Altruistic Leadership* to wards Islamic Job Motivation

The test results show that Altruistic Leadership has a positive and significant effect on Islamic Job Motivation. The path coefficient of 0.475, t-statistic of 6.850, and p-value of 0.001 indicate that the relationship is significant at the 5% level. This means that improving the quality of Altruistic Leadership is associated with an increase in Islamic Job Motivation among educators.

In the madrasah context, leaders who are caring, fair, helpful, and exemplary can strengthen the meaning of their work for educators. When teachers feel valued and supported, they can more easily connect their daily work with responsibility, dedication, trust, and the values of worship. Leadership that sets concrete examples can also help translate these values into work behaviors, such as discipline, honesty, responsibility, and sincerity in teaching.

These findings indicate that Islamic Job Motivation can be related to the social environment and leadership role models, in addition to internal motivation from employees. Madrasah principals can strengthen motivation through respectful communication, fair task allocation, support for competency development, and reinforcement of Islamic values in daily work practices.

3) Influence *Islamic Cultural Organization* on Employee Performance

The test results show that Islamic Culture Organization has a positive and significant effect on Employee Performance, with a path coefficient of 0.170, a t-statistic of 5.682, and a p-value of 0.003. These results indicate that Islamic Culture Organization has a positive relationship with Employee Performance. Although the path coefficient is the smallest among the five paths in the table, its effect is still significant based on the reported p-value.

Islamic Cultural Organization this can be reflected through the application of the values of trustworthiness, honesty, discipline, justice, responsibility, deliberation, and mutual respect in madrasah activities. These values serve as shared guidelines for completing tasks, interacting with colleagues, serving students, and maintaining public trust. When organizational values are consistently applied, employees have a clearer set of behavioral guidelines, allowing for more focused coordination and task execution.

4. Conclusion

Based on the results of data analysis and discussion regarding the influence of Altruistic Leadership and Islamic Culture Organization on Employee Performance with Islamic Job Motivation as an intervening variable at Madrasah Ibtidaiyah in Punggelan District, Banjarnegara Regency, the following conclusions can be drawn: 1. Altruistic Leadership has a positive and significant influence on Employee Performance, so the higher the Altruistic Leadership, the greater the influence on Employee Performance.Elementary Madrasah in Punggelan District, Banjarnegara Regency. 2.*Islamic Cultural Organization*has a positive and significant influence on Employee Performance, so the higher the Islamic Culture Organization can influence Employee Performance.Elementary Madrasah in Punggelan District, Banjarnegara Regency. 3. *Altruistic Leadership*has a positive and significant effect on Islamic Job Motivation, so the higher the Altruistic Leadership, the more influence it can have on Islamic Job Motivation.Elementary Madrasah in Punggelan District, Banjarnegara Regency. 4. *Islamic Cultural Organization*has a positive and significant influence on Islamic Job Motivation, so the higher the Islamic Culture Organization can influence Islamic Job Motivation.Elementary Madrasah in Punggelan District, Banjarnegara Regency. 5. *Islamic Job Motivation*has a positive and significant effect on Employee Performance, so the higher the Islamic Job Motivation, the higher the influence on Employee Performance.Elementary Madrasah in Punggelan District, Banjarnegara Regency.

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