

An Analysis of The Impact of Islamic Work Ethic on Maslahah-Based Job Performance and Islamic Family Well-Being

Iman Fauzi Sudirman^{1*}, Achmad Firdaus², Irfan Budiono³, Ainun Nurul Sya'diah⁴

^{1,3,4} Fakultas Ekonomi & Bisnis Islam, Sekolah Tinggi Agama Islam Idrisiyyah

^{1,2} Fakultas Ekonomi & Bisnis Islam, Institut Agama Islam TAZKIA

*Email correspondence: iman.fauzi10@gmail.com

Abstract

Employee performance is frequently a concern because it affects the company's success. For employees, connections with their families and jobs are inextricably linked. The Islamic work ethic regards work as a means of improving oneself economically, socially, psychologically, and spiritually, which stems from faith. This research is also concerned with the Islamic work ethic in the workplace and at home. This study aims to establish the impact of the Islamic work ethic on maslahah-based job performance and Islamic family well-being by investigating the mediating function of intrinsic motivation and job satisfaction. This research combines quantitative description with explanatory investigation on a sample of 207 people. In this work, the descriptive-analytic method, Structural Equation Modeling (SEM), was used in conjunction with SmartPLS 3. The results reveal that the Islamic work ethic has a considerable and favourable effect on maslahah-based job performance and Islamic family well-being, both directly and indirectly. The factors of work satisfaction and intrinsic motivation have a partially mediating influence.

Keywords: Islamic work ethic, Maslahah-based job performance, Islamic family well-being, intrinsic motivation, job satisfaction

Citation suggestions: Sudirman, I. F., Firdaus, A., Budiono, I., & Sya'diah, A. N. (2024). An Analysis of The Impact of Islamic Work Ethic on Maslahah-Based Job Performance and Islamic Family Well-Being. *Jurnal Ilmiah Ekonomi Islam*, 10(02), 1524-1538. doi: <http://dx.doi.org/10.29040/jiei.v10i2.13823>

DOI: <http://dx.doi.org/10.29040/jiei.v10i2.13823>

1. INTRODUCTION

Islam views work as having a goal for the common good. (A. Ali, 1988). Islam teaches its people to work hard consistently, followed by moral values, namely akhlaq or ethics. This ethic can deliver to various professions safely and help them achieve the goal of sincere worship of Allah. (Hidayat, 2004). Ethics, called akhlaq, are Islamic moral values sourced in the Quran and the Sunnah of the Prophet Muhammad SAW throughout his life. Therefore, kindness and moral principles help distinguish between the Haq (goodness) and the faults associated with work. Furthermore, use a spiritual approach to do a better job. (Gheitani et al., 2019). Religious beliefs substantially impact the understanding of work values and encourage adherents to go beyond material pursuits. (Parboteeah et al., 2009). In the early 19th century, the Protestant Work Ethic (PWE) theory was

developed, an ideology that teaches frugality, individualism, discipline, and hard work. (Weber, 1992). This concept offers a causal link between the Protestant work ethic and the development of capitalism in society. Work values are generally defined by what people believe to be fundamentally right or wrong in the work environment. (Smola & Sutton, 2009). PWE is not a universal concept/construction (Quoquab, 2016).

Yousef (2000) We examined Islamic work ethics, emphasising and focusing on work intentions. Sudirman et al. (2022) The essential point in Islamic work ethics is to worship Allah and work as a means of our devotion as his servants. Belief values and perceptions about Islam can affect working and management attitudes. (A. et al., 2008).

Employees who perform well create a superior organisation (Pushpakumari, 2008). Meanwhile,

Arulrajah & Opatha (2016) Explain that job performance is the extent to which duties and responsibilities are carried out when working. The two main criteria for measuring job performance are quantity of work and quality of work. Meanwhile, Ramawickrama et al., (2017) Revealed that job performance is the extent to which employees' efforts to demonstrate their traits, engage in behaviour and produce results following their duties.

Firdaus (2021) Explains that maslahah-based performance is highly dependent on fulfilling six aspects of maslahah orientation: worship orientation, internal processes, talent, learning, customers, and property. So whatever happens to maintain the five things are called maslahah, and everything that comes out of the five is called mafsadah (Al-Ghazali, 1991) Understanding religious values when working can be implemented in work attitudes and behaviour to help a person achieve the best performance. (Amaliah et al., 2013).

The imbalance between work and family can harm the quality of life because, in this case, work imbalance increases stress and work-family conflict. Even individuals who spend more time on family than work experience a higher quality of life (Greenhaus et al., 2003). Meanwhile, in Qayyum et al., (2018) Work-family conflict positively affects interpersonal conflict and psychological disorders. Family well-being is considered a multidimensional concept that covers different scopes and is an amalgamation of various types of well-being, such as physical, social, economic, and psychological. (Wollny et al., 2010). Meanwhile, in Masyhuri et al., (2020) Family is the highest source of happiness compared to other welfare factors.

In Sari et al., (2015) The factors causing family disunity are relationship factors (egocentrism, anger, infidelity), economic conditions (income, psychological burden of work), and the environment. In the conditions of the Covid-19 pandemic, Wijayanti, (2021) It was revealed that the main factors causing infidelity are economic conditions and the intention of the affair itself.

In forming a Sakinah family, financial factors must be appropriately managed following Islamic law. In Tamanni & Mukhlisin (2018) Financial planning is part of maqashid syariah because finance is related to maintaining religion, soul, mind, offspring, and property, so it is essential to design sakinah finance. Tiilikainen et al., (2020) We can divide family welfare

into three dimensions: the material, the relational, and the ethical.

Everyone, when doing something, must have a reason for doing this action, which is often referred to as motivation. Highly motivated employees are the key to organisational success. (Yasrebi et al., 2014). Ryan & Deci (2020) Intrinsic motivation is the inherent tendency to seek new challenges to develop and use personal competencies to discover and learn. In SDT (Self Determinations Theory), motivation is divided into three groups: motivation, intrinsic motivation, and intrinsic motivation. (Ryan & Deci, 2000, 2020) In contrast, intrinsic motivation is more about behaviours for reasons other than self-gratification. This motivation is based more on a sense of judgment, such as doing something because they find the activity valuable, even if it is unpleasant. In contrast, intrinsic motivation is based on interest and pleasure. People perform these behaviours because they find them exciting or fun. (Ryan & Deci, 2020).

Every individual has different willingness and satisfaction. Including work job satisfaction dramatically affects the results of his work. Job satisfaction describes a pleasant feeling all the time when working. Judge et al. (2001) revealed that the aspects included in job satisfaction are wages, promotion opportunities, the job itself, supervision, and coworkers. Job satisfaction is associated with an emotional state closely related to the attitude, the situation at work, cooperation and collaboration between leaders and subordinates, and the state of the work environment. Through various studies, it has come to a common understanding that job satisfaction is an "*attitude towards*" work (Pushpakumari, 2008). From the Islamic perspective, job satisfaction is defined as a feeling of happiness obtained before, during, and after doing some work, based on the belief that doing the job is an act of piety done to get the pleasure of Allah (Mohamad et al., 2014).

The research of Hayati & Caniago (2012) and Gheitani et al., (2019) Stated that IWE affects IM. Meanwhile, in Abbas & Kowang (2020), JS is influenced by IWE. In Uddin et al., (2016), IWE affects job performance. Furthermore, IWE directly affects employee well-being. Whereas in Qayyum et al., (2018), the presence of Islamic work ethics moderates the relationship between interpersonal conflict and psychological disorders. Work-family interference reduces mutual help between employees in the workplace. (De Clercq et al., 2019).

Some research focuses on the effect of IWE on job performance in general, either by direct influence or using mediating variables. No researchers discuss the maslahah-based job performance derived from maqashid Sharia. Some researchers focus on the effect of IWE on personal well-being but not associated with family well-being. Therefore, this study analyses the link between work and family life. This study aims to analyse the impact of Islamic work ethic on maslahah-based job performance and Islamic family well-being with intrinsic motivation and job satisfaction as mediating variables. Then, the contribution of this research is expected to improve job performance and develop a model of the interrelationship between work and the well-being of the Islamic family.

LITERATURE REVIEW

Islamic Work Ethics

Value in IWE comes from the intention accompanying it, and results are not the goal. (A. Ali, 1988). In this case, it emphasises the social aspect of the workplace and society. Furthermore, IWE emphasises justice and generosity in the workplace. Moreover, he views involvement in economic activities as an obligation. (Yousef, 2000). Meanwhile, in Sudirman et al., (2022) The essence of IWE is the intention of worship and work as a medium of our devotion to religion.

IWE is built on four main concepts: effort, competition, transparency, and responsible behaviour (A. J. Ali & Al-Owaihian, 2008). In Javed et al., (2020) Islamic values include sincerity, skill, honesty, patience, self-evaluation, and trust. The most exciting aspect of IWE is encouraging good and preventing wrong, and work ethics are generally associated with religious values. (Javed et al., 2020). In Sudirman et al., (2022) The constructs of the IWE are work Intention (for worship and devotion to religion), effort, Collectivity, Justice and Fairness.

The research of Hayati & Caniago (2012) and Gheitani et al., (2019) Stated that IWE affects IM. Meanwhile, in Abbas & Kowang (2020) IWE influences JS. In Jalal et al., (2019) IWE affects job performance. Furthermore, IWE directly affects employee well-being. (Uddin et al., 2016).

Intrinsic Motivation

Pleasure is also associated with behaviours attributed to intrinsic/internal motivation. (Harackiewicz, 1979). Motivation is the reason behind an action. Highly motivated employees are considered

the key to the success of any organisation. (Yasrebi et al., 2014). IM is inherent in satisfaction when a person's IM drives a person to be moved and act for pleasure or challenge rather than due to external motivation, pressure, or reward. (Ryan & Deci, 2000).

Ryan & Deci (2020) Assess IM in three dimensions: interest, enjoyment, and inherent satisfaction. IM affects organisational commitment. (Karatepe & Tekinkus, 2006; Mohsan et al., 2011).

Hafiz et al., (2013) and Sudirman et al., (2022) Stated that IWE influences IM. These findings support the theory that IWE impacts IM. Thus, based on previous research, the researcher proposed the first hypothesis as follows:

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

Job Satisfaction.

Job satisfaction can be considered an overall feeling about work or behaviour-related aspects of work. (Spector, 1985). In comparison, Nelson, D. L. & Quick (2012) Mention that job satisfaction is something pleasant or a positive emotional state resulting from an assessment of one's job or work experience.

Job satisfaction is essential because most employees spend most of their time at work. (Yaser & Jolodar, 2012). In Zheng et al., (2014) Feeling confused and insecure at work will negatively affect job satisfaction. In Hoboubi et al., (2017) Five factors contribute to job satisfaction: pay, promotion, coworkers, supervision, and work.

IM and IWE influence JS, and then JS affects job performance. (Hayati & Caniago, 2012). And in Sudirman et al., (2022) IWE has a significant effect on JS. These findings support the theory that IWE impact JS. Thus, based on previous research, the researcher proposed the first hypothesis as follows:

H2: Islamic Work Ethic has a significant effect on Job Satisfaction

In Gheitani et al., (2019) IM mediates the relationship between IWE and JS. IM and IWE influence JS. (Hayati & Caniago, 2012) Moreover, IM is significantly related to JS. (Karatepe & Tekinkus, 2006). These findings support the theory that IM impact JS. Thus, based on previous research, the researcher proposed the first hypothesis as follows:

H5: Intrinsic Motivation has a significant effect on Job Satisfaction

Maslahah-based Job Performance

Rothmann & Coetzer (2003) Job performance is defined as a multi-dimensional structure that shows the quality of employee performance, innovation, problem-solving techniques, and methods of utilising available resources. In comparison, Motowidlo & Kell (2012) It was revealed that Job Performance is the overall value the organisation expects of a person during a specific period. To improve human performance in organisations, namely with strategies in recruitment and selection, training and development, or motivation.

Ramawickrama et al., (2017) Define job performance as the extent to which employees show their efforts and are involved in producing results through their duties. In Arulrajah & Opatha (2016) Job performance is how employees carry out duties and responsibilities.

Firdaus (2021) States that basic needs are fulfilled or achieved *maslahah*, including job performance, namely by achieving *maslahah*. The constructs of *maslahah*-based job performance are worship orientation, internal process orientation, Learning orientation, Talent orientation, Customer orientation, and Wealth orientation.

IWE and JS influence job performance. (Hayati & Caniago, 2012). Whereas in Din et al., (2019) IM mediates The relationship between IWE and job performance. These findings support the theory that IWE impacts *Maslahah*-based Job Performance. Thus, based on previous research, the researcher proposed the first hypothesis as follows:

H3: Islamic Work Ethic has a significant effect on Maslahah-based Job Performance

IM also affects job performance (Mundhra, 2010) and positively affects one's habits (Gardner & Lally, 2013). These findings support the theory that IM impacts *Maslahah*-based Job Performance. Thus, based on previous research, the researcher proposed the first hypothesis as follows:

H6: Intrinsic Motivation has a significant effect on Maslahah-based Job Performance

IM and IWE influence JS, and then JS affects job performance (Hayati & Caniago, 2012). These findings support the theory that JS impact *Maslahah*-based Job Performance. Thus, based on previous research, the researcher proposed the first hypothesis as follows:

H7: Job Satisfaction has a significant effect on Maslahah-based Job Performance

In (2019), IM mediates the relationship between IWE and job performance. IM and IWE influence JS, which affects job performance (Hayati & Caniago, 2012). These findings support the theory that IM and JS mediate between impact IWE and *Maslahah*-based Job Performance. Thus, based on previous research, the researcher proposed the first hypothesis as follows:

H10: Intrinsic motivation and Job satisfaction as a mediating variable Islamic work ethic to Maslahah-based Job Performance

Islamic Family well-being

Family well-being is considered a multidimensional concept that covers different scopes and is an amalgamation of different types of well-being, such as physical, social, economic, and psychological. Like individual well-being, family well-being can also be conceptualised regarding function, needs, and fulfilment. (Wollny et al., 2010). Meanwhile, in Masyhuri et al., (2020) Family is the highest source of happiness compared to other welfare factors. Meanwhile, Hj Jaapar & Azahari (2011) Argue that a happy family is formed by fulfilling three elements: *sakinah*, *mawaddah*, and *rahmah*.

In Machrus et al., (2017) The Muhammadiyah organisation uses the term *sakinah* family, which is a family in which each member always develops the basic abilities of his human nature to make himself a human being who is responsible for the welfare of fellow humans and nature so that family members always feel safe, peaceful, and happy. With indicators of strength/power and intimacy, honesty and freedom of opinion, warmth, joy and humour, organisational and negotiation skills, and a shared value system. Meanwhile, Nahdlatul Ulama uses the term *Maslahah* Family (*Mashalihul Ushrah*), which is a family that applies the principles of justice, balance, moderation, tolerance, and *Amar ma'ruf nahi munkar*, has good morals, is *sakinah mawaddah wa rahmah*, is physically and mentally prosperous, and plays an active role in seeking the benefit of the social and natural environment as a manifestation of Islam *rahmatan lil'alamin*.

In Chadijah (2018) The factors that characterise a *Sakinah* family are straightness of intention, a strong relationship with Allah, love, openness, politeness and wisdom, communication and deliberation, tolerance, forgiveness, fairness, patience, and gratitude. In Sari et al., (2015), the factors that cause family disunity are

relationship factors (egocentrism, anger, infidelity), economic conditions (income, psychological burden of work), and the environment. In the Covid-19 pandemic Wijayanti (2021), the main factors causing infidelity are economic conditions and infidelity. Tiilikainen et al., (2020) We can divide family well-being into three dimensions: the material, the relational, and the ethical.

Islamic work ethics buffer the negative relationship between family-to-work conflict and helping behaviour. (De Clercq et al., 2019). These findings support the theory that IWE impacts IFW. Thus, based on previous research, the researcher proposed the first hypothesis as follows:

H4: Islamic Work Ethic has a significant effect on Islamic Family Well-being

In Ryan & Deci (2000) SDT (self-determination theory) can identify several types of motivation, each with specific consequences for learning, performance, personal experience, and well-being. These findings support the theory that IM impacts IFW. Thus, based on previous research, the researcher proposed the first hypothesis as follows:

H8: Intrinsic Motivation has a significant effect on Islamic Family Well-being

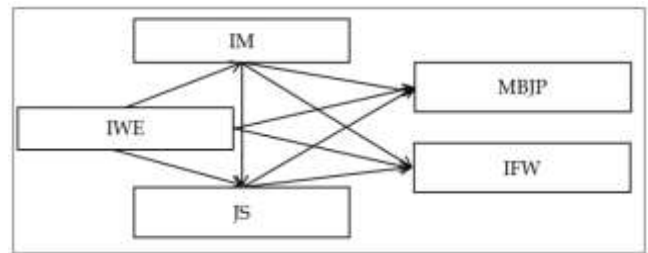
In Bowling et al., (2010), JS is related to subjective well-being. Status pekerjaan akan berpengaruh terhadap kebahagiaan keluarga (Booth & Van Ours, 2008). These findings support the theory that JS impact IFW. Thus, based on previous research, the researcher proposed the first hypothesis as follows:

H9: Job Satisfaction has a significant effect on Islamic Family Well-being

Noor et al., (2014) Work and family balance is essential to the family well-being index. Bowling et al., (2010) Job satisfaction has a relationship with subjective well-being. These findings support the theory that IM and JS mediate between impact IWE and IFW. Thus, based on previous research, the researcher proposed the first hypothesis as follows:

H11: Intrinsic motivation and Job satisfaction as a mediating variable Islamic work ethic to Islamic Family Well-being

Figure 1: Framework to Analyze the Impact of Islamic Work Ethic on Maslahah-Based Job Performance and Islamic Family Well-being with Intrinsic Motivation and Job Satisfaction as Mediating Variables.



2. METHOD

This study used quantitative methods with three latent variables tested in this study: Islamic work ethic (IWE), intrinsic motivation (IM), job satisfaction (JS), maslahah-based job performance (MBJP) and Islamic family well-being (IFW). This study used a survey questionnaire for data collection. The research population was taken from Muslim Indonesian employees working in companies in Indonesia's service, trade, agriculture, manufacturing, finance and education sectors.

If the respondent has worked in his company for at least a year, he can be taken as a sample. The data is retrieved using Google Forms. The 227 collected questionnaires can be used for further analysis. Then, the data is analysed using the PLS-SEM descriptive analysis method with SmartPLS 3.0 software.

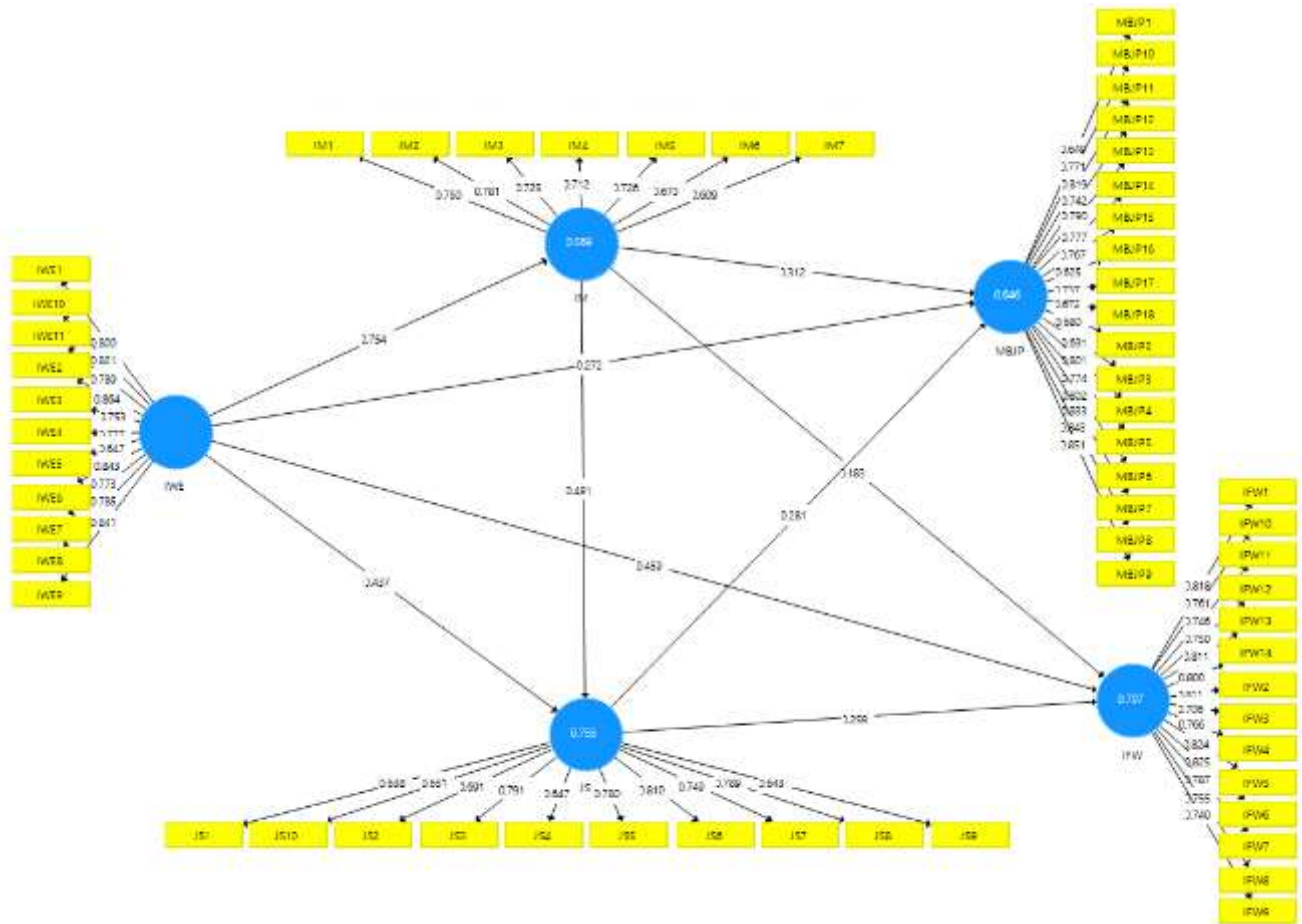
3. RESULTS AND DISCUSSION

3.1. Result

PLS-SEM assessment follows a two-step process that involves a separate assessment of the measurement of a structural model (Hair et al., 2012). There are two criteria for assessing whether the outer model meets the convergent validity requirements for reflective construction, namely (1) loading must be above 0.70 and (2) a significant p-value of <0.05 (Hair et al., 2017).

Meanwhile, according to Sholihin & Ratmono (2020) The loading requirement is above 0.70 because the latent variable should at least be able to explain the variance of each indicator by 50% (the result of 0.702 is close to 50%). However, the loading requirement above 0.70 is often not met in some cases. Therefore in Hair et al., (2017) loading between 0.40-0.70 should still be considered to be maintained.

Figure 2: Outer Loading Measurement Model Output Results



A standard measure for establishing convergent validity at the construct level is Average Variance Extracted (AVE). This criterion is the grand average value of the squared loadings of the indicators associated with the construct. Therefore, AVE is equivalent to the commonality of a construct. An AVE value of 0.50 or higher indicates that, on average, the construct explains more than half of the variance of its indicators.

Figure 2: Outer Loading Measurement Model Output Results

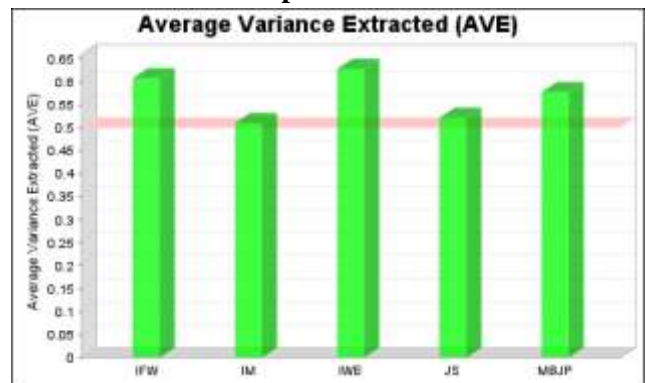


Figure 3: Average Variance Extracted (AVE) Results

Based on Figure 3, it is known that the AVE result of the indicators of all variables (IWE, IM, JS, MBJP and IFW) shows more than 0.5. Then, all indicators are *accepted*.

Table 2. Outer Loading Result

IWE		IM		JS		MBJP		IFW	
IWE1	0,800	IM1	0,760	JS1	0,638	MBJP1	0,649	IFW1	0,818
IWE10	0,821	IM2	0,781	JS10	0,651	MBJP10	0,771	IFW10	0,761
IWE11	0,789	IM3	0,725	JS2	0,691	MBJP11	0,819	IFW11	0,746
IWE2	0,864	IM4	0,712	JS3	0,791	MBJP12	0,742	IFW12	0,750
IWE3	0,753	IM5	0,726	JS4	0,647	MBJP13	0,790	IFW13	0,811

IWE		IM		JS		MBJP		IFW	
IWE4	0,777	IM6	0,673	JS5	0,780	MBJP14	0,777	IFW14	0,800
IWE5	0,647	IM7	0,609	JS6	0,810	MBJP15	0,767	IFW2	0,811
IWE6	0,843			JS7	0,749	MBJP16	0,625	IFW3	0,706
IWE7	0,773			JS8	0,789	MBJP17	0,737	IFW4	0,766
IWE8	0,785			JS9	0,643	MBJP18	0,672	IFW5	0,824
IWE9	0,841					MBJP2	0,680	IFW6	0,825
						MBJP3	0,691	IFW7	0,787
						MBJP4	0,801	IFW8	0,755
						MBJP5	0,774	IFW9	0,740
						MBJP6	0,802		
						MBJP7	0,833		
						MBJP8	0,843		
						MBJP9	0,851		

(Source: Processed researchers, 2023)

Table 2 shows that the outer loading value of the indicators of all variables (IWE, IM, JS, MBJP and IFW) is more than 0.4. Then, all indicators are *accepted*.

Table 3. Cross Loadings Result

	IWE	IM	JS	MBJP	IFW
IWE1	0,800	0,535	0,608	0,566	0,669
IWE10	0,821	0,652	0,671	0,568	0,630
IWE11	0,789	0,590	0,654	0,530	0,626
IWE2	0,864	0,559	0,620	0,589	0,667
IWE3	0,753	0,549	0,612	0,570	0,591
IWE4	0,777	0,559	0,620	0,498	0,566
IWE5	0,647	0,545	0,542	0,579	0,504
IWE6	0,843	0,636	0,666	0,597	0,708
IWE7	0,773	0,632	0,627	0,581	0,615
IWE8	0,785	0,633	0,680	0,674	0,666
IWE9	0,841	0,662	0,710	0,632	0,742
IM1	0,700	0,760	0,687	0,636	0,659
IM2	0,783	0,781	0,776	0,604	0,663
IM3	0,498	0,725	0,516	0,542	0,505
IM4	0,423	0,712	0,512	0,517	0,490
IM5	0,406	0,726	0,492	0,477	0,484
IM6	0,443	0,673	0,534	0,476	0,423
IM7	0,350	0,609	0,483	0,436	0,387
JS1	0,482	0,538	0,638	0,504	0,448
JS10	0,440	0,571	0,651	0,541	0,495
JS2	0,487	0,559	0,691	0,444	0,485
JS3	0,685	0,631	0,791	0,567	0,620
JS4	0,431	0,501	0,647	0,495	0,421
JS5	0,687	0,637	0,780	0,622	0,660
JS6	0,711	0,641	0,810	0,613	0,680
JS7	0,615	0,602	0,749	0,515	0,585
JS8	0,739	0,685	0,789	0,602	0,694
JS9	0,432	0,529	0,643	0,540	0,444

	IWE	IM	JS	MBJP	IFW
MBJP1	0,582	0,568	0,608	0,649	0,580
MBJP10	0,601	0,573	0,570	0,771	0,600
MBJP11	0,596	0,628	0,623	0,819	0,655
MBJP12	0,437	0,483	0,486	0,742	0,502
MBJP13	0,488	0,521	0,527	0,790	0,556
MBJP14	0,705	0,634	0,690	0,777	0,741
MBJP15	0,446	0,525	0,489	0,767	0,538
MBJP16	0,329	0,379	0,361	0,625	0,372
MBJP17	0,559	0,595	0,584	0,737	0,564
MBJP18	0,670	0,594	0,580	0,672	0,672
MBJP2	0,445	0,523	0,505	0,680	0,579
MBJP3	0,627	0,624	0,607	0,691	0,677
MBJP4	0,576	0,554	0,600	0,801	0,654
MBJP5	0,454	0,482	0,486	0,774	0,577
MBJP6	0,486	0,542	0,554	0,802	0,584
MBJP7	0,573	0,603	0,609	0,833	0,630
MBJP8	0,610	0,607	0,599	0,843	0,634
MBJP9	0,644	0,651	0,695	0,851	0,689
IFW1	0,726	0,641	0,719	0,693	0,818
IFW10	0,557	0,585	0,543	0,622	0,761
IFW11	0,600	0,531	0,646	0,641	0,746
IFW12	0,594	0,549	0,490	0,542	0,750
IFW13	0,688	0,600	0,607	0,631	0,811
IFW14	0,620	0,532	0,582	0,590	0,800
IFW2	0,697	0,650	0,659	0,672	0,811
IFW3	0,549	0,634	0,615	0,634	0,706
IFW4	0,585	0,614	0,654	0,677	0,766
IFW5	0,694	0,601	0,668	0,619	0,824
IFW6	0,656	0,580	0,638	0,635	0,825
IFW7	0,652	0,524	0,526	0,546	0,787
IFW8	0,550	0,527	0,575	0,603	0,755
IFW9	0,580	0,498	0,536	0,640	0,740

(Source: Processed researchers, 2023)

A discriminant validity model is considered good when the loading factor value of each latent variable is greater than that of the other variables. From the data in Table 3, it can be concluded that compared with the loading factor values of other variables, each latent variable indicator item has the most considerable loading factor value. This means that discriminant validity was satisfied in this study.

Table 3. Reliability Result

Variable	Cronbach's Alpha	Composite Reliability	Information
IWE	0,940	0,949	Reliable
IM	0,841	0,879	Reliable
JS	0,897	0,915	Reliable
MBJP	0,956	0,961	Reliable
IFW	0,950	0,956	Reliable

(Source: Processed researchers, 2023)

Table 3 shows the reliability results of both Cronbach's Alpha and Composite Reliability of all variable indicators (IWE, IM, JS, MBJP, and IFW), which show more than 0.7. Then, all variables are *accepted*.

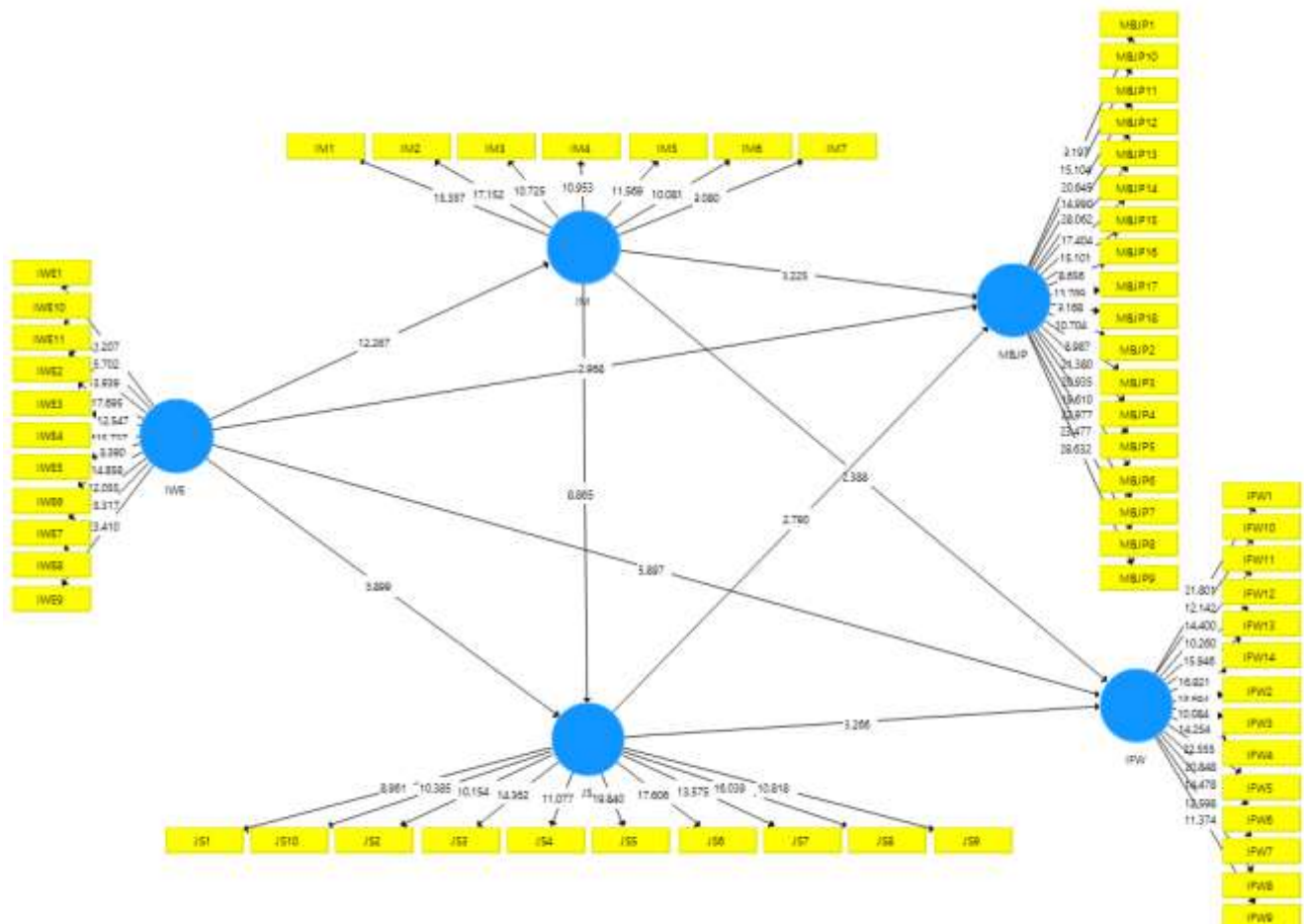
Table 4. R Square Result

Variable	R Square
IM	0,569
JS	0,755
MBJP	0,646
IFW	0,707

(Source: Processed researchers, 2023)

Testing of structural models is carried out by looking at the R-square, a goodness fit test of the model. The model of the influence of IWE on IM provides an R-Square value of 0.569, which can be interpreted as an IM constructs variable, which can be explained by the IWE construct variables of 56,9%. Furthermore, IWE on JS provides an R-Square value of 0.755, which can be interpreted as a JS constructs variable, which can be explained by the IWE and IM construct variables of 75,5%. IWE on MBJP provides an R-Square value of 0.646, which can be interpreted as an MBJP constructs variable, which can be explained by the IWE, IM and JS construct variables of 64,6%. The last IWE on IFW provides an R-Square value of 0.707, which can be interpreted as an IFW constructs variable, which can be explained by the IWE, IM and JS construct variables of 70,7%.

Figure 4: Bootstrapping Result



Based on Figure 3, IWE to IM has a positive value of 12,267, IWE to JS has a positive value of 5,899, IM to JS has a positive value of 8.865, IWE to MBJP has a positive value of 2,968, IWE to IFW has a positive value of 5,897, IM to MBJP has a positive value of 3.225, IM to IFW has a positive value of 2.388, JS to MBJP has a positive value of 2.790, and JS to IFW has a positive value of 2.790.

Table 5. Path Coefficients

Variable	Coefficients	T Statistics	P Values
IWE -> IM	0.754	12.267	0.000
IWE -> JS	0.437	6.899	0.000
IWE -> MBJP	0.272	2.968	0.003
IWE -> IFW	0.459	5.897	0.000
IM -> JS	0.491	8.865	0.000
IM -> MBJP	0.312	3.225	0.001
IM -> IFW	0.183	2.388	0.017
JS -> MBJP	0.281	2.790	0.005
JS -> IFW	0.259	3.266	0.001

(Source: Processed researchers, 2023)

Table 6. Specific Indirect Effect

Variable	Coefficients	T Statistics	P Values
IWE -> IM ->	0.104	2.635	0.009
JS -> MBJP	0.096	2.978	0.003
IWE -> IM ->			
JS -> IFW			

(Source: Processed researchers, 2023)

Table 7. Hypothesis Testing

Variable	Coefficients	T Statistics (>2,00)	P Values (<0,05)	Hypothesis
IWE -> IM	0.754	12.267	0.000	Accepted
IWE -> JS	0.437	6.899	0.000	Accepted
IWE -> MBJP	0.272	2.968	0.003	Accepted
IWE -> IFW	0.459	5.897	0.000	Accepted
IM -> JS	0.491	8.865	0.000	Accepted
IM -> MBJP	0.312	3.225	0.001	Accepted
IM -> IFW	0.183	2.388	0.017	Accepted
JS -> MBJP	0.281	2.790	0.005	Accepted
JS -> IFW	0.259	3.266	0.001	Accepted
IWE -> IM -> JS -> MBJP	0.104	2.635	0.009	Accepted
IWE -> IM -> JS -> IFW	0.096	2.978	0.003	Accepted

(Source: Processed researchers, 2023)

3.2. Discussion

In Table 7, it is explained that IWE has a significant and positive effect on IM with a P-value of 0.000. The IWE coefficient has a positive sign of 0.754, which means that the better the IWE, the better the IM implementation. Furthermore, the t- t-statistical value of 12.267, having a value greater than > 2.00, indicates that the IWE path significantly affects IM.

Applying fairness and honesty in the workplace will form a solid intrinsic motivation. Working with the best ability, praying, and straightening intentions because work is a form of devotion to religion will add intrinsic motivation to working. (2022) state that IWE maintains a balance between individual and social life and views work as a noble act to make ends meet. Therefore, the Islamic faith is seen as high in those with the will and ability to work hard. IWE also affirms that life does not mean not working and carrying out economic activities is an obligation that must be fulfilled responsibilities (Yousef, 2000). It also aligns with QS. At-Taubah 105 “ And say, “Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. Moreover, you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.” And QS. Az-Zariyat 56: “And I did not create the jinn and mankind except to worship Me.”

An exemplary implementation of IWE will also increase liking and comfort at work, expectations, and well-being.

Then, IWE has a significant and positive effect on JS with a P-value of 0.000. The IWE coefficient is positively marked at 0.437, which means that the better the IWE, the better the JS implementation. Furthermore, the t-statistical value of 6.899 is more significant than > 2.00, indicating that the IWE path significantly affects JS.

Implementing good IWE will increase JS in the association of colleagues so that it is more productive and responsible and has a good relationship between employees and managers. According to Nelson, D. L., and Quick (2012), JS is a positive and pleasant emotional state resulting from work. Meanwhile, feeling confused, insecure, or uncomfortable at work will negatively affect job satisfaction (Zheng et al., 2014). Sudirman et al., (2022) The implementation of IWE increases job satisfaction and employees' feeling comfortable working.

Then, IWE has a significant and positive effect on MBJP with a P-value of 0.000. The IWE coefficient is positively marked at 0.272, which means that the better the IWE, the better the MBJP implementation. Furthermore, the t-statistical value of 2.968 is more significant than > 2.00 , indicating that the IWE path significantly affects MBJP.

Applying Islamic work ethics in the workplace, such as the values of justice, honesty, trustworthiness, straightening intentions for the sake of Allah and trying, can improve the work performance of its employees. (Saban et al., 2020). Ethics is part of Sufism. In Islam, it is an act of worship, so the application of ethics will make enthusiasm in working to achieve the pleasure of Allah. (Fathurahman, 2020).

Then, IWE has a significant and positive effect on IFW with a P-value of 0.000. The IWE coefficient is positively marked at 0.459, which means that the better the IWE, the better the IFW implementation. Furthermore, the t-statistical value of 5.897 is more significant than > 2.00 , indicating that the IWE path significantly affects IFW.

Uddin et al., (2016) The impact of IWE will be to increase employee welfare. IWE is a control variable for the negative impact of family problems on work (De Clercq et al., 2019). Meanwhile, Work-family conflict affects interpersonal conflict and psychological distress, and IWE acts as a moderator by weakening the relationship between interpersonal conflict and psychological distress. (Qayyum et al., 2018).

Employees who intend to work for Allah with complete sincerity and behave pretty, honestly, and trustworthy at work make employees' family lives more prosperous in family and social relationships. They also have financial priorities, sound financial management, and increased obedience in worship.

Then, IM significantly and positively affects JS with a P-value of 0.000. The IM coefficient is positively marked at 0.491, which means that the better the IM, the better the JS implementation. Furthermore, the t-statistical value of 8.865, which has a value greater than > 2.00 , indicates that the IM path significantly affects JS. According to Ryan & Deci (2000), intrinsic motivation will produce happiness and well-being. The research results support this study by Gheitani et al. (2019) and Hayati & Caniago (2012). The study results showed that IM had a positive effect on JS.

Then, IM has a significant and positive effect on MBJP with a P-value of 0.001. The IM coefficient is positively marked at 0.312, which means that the better the IM, the better the MBJP implementation. Furthermore, the t-statistical value of 3.225, which is greater than > 2.00 , indicates that the IM path significantly affects MBJP. (2019) state that IM positively and significantly affects JS and mediates the relationship between IWE and job performance. Meanwhile, (2014) IM positively and significantly affects job performance and partially mediates the relationship between developmental feedback and job performance.

Then, IM significantly and positively affects IFW with a P-value of 0.017. The IM coefficient is positively marked at 0.183, which means that the better the IM, the better the IFW implementation. Furthermore, the t-statistical value of 2.388, which has a value greater than > 2.00 , indicates that the IM path significantly affects IFW. Employees who enjoy working, feel happy at work and are accompanied by a sense of love for their work make their family life more prosperous, both in relationships between family members and social relationships, have financial priorities and sound financial management and increase obedience in worship. Hussain et al., (2020) IM has a positive and significant effect on employees' psychological well-being. Furthermore, Ryan & Deci, (2020) IM impacts a person's ability to carry out an activity with inherent satisfaction and can facilitate the achievement of well-being. The power that is felt can move a person to act and feel well-being.

Then, JS significantly and positively affects MBJP with a P-value of 0.005. The JS coefficient is positively marked at 0.281, which means that the better the JS, the better the MBJP implementation. Furthermore, the t-statistical value of 2.790, which has a value greater than > 2.00 , indicates that the IM path significantly affects MBJP. Employees who are satisfied with their jobs in terms of salary, co-workers, promotion system, and leadership supervision make employees more productive, creative and innovative, help co-workers, increase the number of employees, and improve the quality of their work, more productive, creative and innovative, help colleagues, improve managerial skills, increase experience and be involved in every process. managerial skills, increase experience and get involved in every process of the company's progress. Company progress. Hayati & Caniago (2012) employees with higher JS predict

increased job performance. Furthermore, Saban et al. (2020) employees with higher JS predict increased job performance.

Then, JS has a significant and positive effect on IFW with a P-value of 0.001. The JS coefficient is positively marked at 0.259, which means that the better the JS, the better the IFW implementation. Furthermore, the t-statistical value of 3.266, which has a value greater than > 2.00 , indicates that the IM path significantly affects IFW. Employees are satisfied with their work regarding salary, co-workers, promotion system, and leadership supervision, which make their family life more prosperous, both in relationships between family members and social relationships, have financial priorities and sound financial management, and increase obedience in worship.

Bowling et al., (2010) Regarding a meta-analytic examination of the relationship between job satisfaction and subjective well-being, this study found a positive relationship between job satisfaction, life satisfaction, and happiness. Job satisfaction also has a causal relationship with subjective well-being. Greenhaus et al., (2003) This study resulted in three components of work-family balance: time balance (equal time devoted to work and family), engagement balance, and satisfaction balance (equal satisfaction between work and family). It also mentioned that those who spent more time with family experienced a higher quality of life than those who balanced work and family and a higher quality of life than those who spent more time working.

Effect Mediating

Table 7 explains that IWE indirectly influences MBJP with a P-value of 0.009. The IWE path coefficient is 0.104, which means that the better the IWE, the better the JS implementation will be indirect. Furthermore, the t-statistical value of 2.635 is more significant than > 2.00 .

Based on Table 7, the indirect influence of IWE with the IWE-> MBJP, IM->MBJP, and JS-> MBJP paths has significant results and a positive effect. These results show that the role of IM and JS can mediate or become a link between IWE and MBJP partially (partial mediation) or not mediate fully. The results of this study are supported by Gheitani et al. (2019) Regarding the mediating effect of IM on the relationship between IWE, JS, and organisational commitment in the banking sector. (2020) states that

JS mediates IWE and job performance through direct or indirect influence.

Table 7 explains that IWE indirectly influences IFW with a P-value of 0.003. The IWE path coefficient is 0.096, which means that the better the IWE, the better the JS implementation will be indirect. Furthermore, the t-statistical value of 2.978 is more significant than > 2.00 .

Based on Table 7, the indirect influence of IWE with the IWE-> IFW, IM->IFW, JS-> IFW paths has significant results and a positive effect. These results show that the role of IM and JS can mediate or become a link between IWE and IFW partially (partial mediation) or not mediate fully. Noor et al., (2014) On the development of indicators for family well-being in Malaysia. The study states that work balance and family time are important indicators of family relationship variables in measuring the family well-being index. Qayyum et al., (2018) The study states that work-family conflict affects interpersonal conflict and psychological distress. Islamic work ethics acts as a moderator by weakening the relationship between interpersonal conflict and psychological distress.

4. CONCLUSION

Applying IWE has a good impact on increasing IM, JS, performance, and family well-being. Applying IWE values focuses on aligning the intention of work in Islam, which must be worthy of worship to achieve the pleasure of Allah, justice, honesty, trustworthiness, and trying their best. However, the main finding in the research is how implementing IWE has a good impact on employee performance. This study uses the Maslahah-based job performance (MBJP) measurement to measure job performance. That is, performance measurement is not only seen from the completion of work. However, oriented to worship (work aims to worship, by Islamic law and is beneficial to religion), internal process orientation (work productivity, effective and efficient, creative and innovative, helpful attitude and managerial skills), learning orientation (improving skills and knowledge, implementing organisational culture), talent orientation (increasing sustainable excellence and improving talent/expertise), customer orientation (responding to complaints and providing solutions to customers, good service, being able to identify market needs, and conducting customer survey evaluations) and wealth orientation (maintenance and distribution of assets according to Islamic law). So, good work

measurement not only impacts the good or development of the company but also provides a broader benefit.

With the application of IWE, people will be more aware of family welfare and how there should be a good relationship between work and family. So every company is advised to make a programme to improve the welfare of their employees' families. This programme should include educational programmes on family financial management and planning, health and education benefits for their families, religious studies, and parenting for families.

Although this study succeeded in showing the effect of IWE on MBJM and IFW either directly or using connecting variables, it seems that some limitations remain that can be considered for future research to overcome this problem. One of them is that the type of work in this study is mainly filled by those who work in the field of education. Therefore, if the population is more evenly distributed, the same or different results may be obtained for other segments of the research population.

5. REFERENCES

- Abbas, A. M., & Kowang, T. O. (2020). Impact of Ethical Leadership and Islamic Work Ethics on Employee Commitment and Job Satisfaction. *Journal of Research in Psychology*, 2(2), 47–58. <https://doi.org/10.31580/jrp.v2i2.1601>
- Al-Ghazali, A. H. (1991). *Al-Mushtashfa Min Ilmil Ushul (1st edition)* (M. A. Salam (ed.); 1st ed.). Darul Kutub al-Ilmiyyah.
- Ali, A. (1988). Scaling an islamic work ethic. *Journal of Social Psychology*, 128(5), 575–583. <https://doi.org/10.1080/00224545.1988.9922911>
- Ali, A. J., & Al-Owaihian, A. (2008). Islamic work ethic: A critical review. *Cross Cultural Management: An International Journal*, 15(1), 5–19. <https://doi.org/10.1108/13527600810848791>
- Amaliah, I., Julia, A., & Riani, W. (2013). Pengaruh dari Nilai-Nilai Islam terhadap Kinerja Kerja. *MIMBAR, Jurnal Sosial Dan Pembangunan*, 29(2), 165. <https://doi.org/10.29313/mimbar.v29i2.394>
- Arulrajah, A. A., & Opatha, H. H. D. N. P. (2016). Analytical and Theoretical Perspectives on Green Human Resource Management: A Simplified Underpinning. *International Business Research*, 9(12), 153. <https://doi.org/10.5539/ibr.v9n12p153>
- Booth, A. L., & Van Ours, J. C. (2008). Job satisfaction and family happiness: The part-time work puzzle. *Economic Journal*, 118(526). <https://doi.org/10.1111/j.1468-0297.2007.02117.x>
- Bowling, N. A., Eschleman, K. J., & Wang, Q. (2010). A meta-analytic examination of the relationship between job satisfaction and subjective well-being. *Journal of Occupational and Organizational Psychology*, 83(4), 915–934. <https://doi.org/10.1348/096317909X478557>
- Chadijah, S. (2018). Karakteristik Keluarga Sakinah Dalam Islam. *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan*, 14(1), 113–129. <https://doi.org/10.31000/rf.v14i1.676>
- De Clercq, D., Rahman, Z., & Haq, I. U. (2019). Explaining Helping Behavior in the Workplace: The Interactive Effect of Family-to-Work Conflict and Islamic Work Ethic. *Journal of Business Ethics*, 155(4), 1167–1177. <https://doi.org/10.1007/s10551-017-3541-3>
- Din, M. U., Khan, F., Khan, U., Kadarningsih, A., & Astuti, S. D. (2019). EFFECT OF ISLAMIC WORK ETHICS ON JOB PERFORMANCE: MEDIATING ROLE OF INTRINSIC MOTIVATION. *IJBE (International Journal of Islamic Business Ethics)*, 4(2), 676–688.
- Fathurahman, S. M. (2020). *Tasawuf Berkarakter SIMPATIK (Simpel, Praktis & Komprehensif) 2* (Dewan Ulum Shufiyah Majelis Ketarekatan Idrisiyyah (ed.); 2nd ed.). Mawahib.
- Firdaus, A. (2021). Determination of organisational essential needs as the basis for developing a maṣlaḥah-based performance measurement. *ISRA International Journal of Islamic Finance*, 13(2), 229–250. <https://doi.org/10.1108/IJIF-11-2017-0041>
- Gardner, B., & Lally, P. (2013). Does intrinsic motivation strengthen physical activity habit? Modeling relationships between self-determination, past behaviour, and habit strength. *Journal of Behavioral Medicine*, 36(5), 488–497. <https://doi.org/10.1007/s10865-012-9442-0>
- Gheitani, A., Imani, S., Seyyedamiri, N., & Foroudi, P. (2019). Mediating effect of intrinsic motivation on the relationship between Islamic work ethic, job satisfaction, and organizational commitment in banking sector. *International Journal of Islamic and Middle Eastern Finance and Management*, 12(1), 76–95. <https://doi.org/10.1108/IMEFM-01-2018-0029>
- Greenhaus, J. H., Collins, K. M., & Shaw, J. D. (2003). The relation between work-family balance and quality of life. *Journal of Vocational Behavior*, 63(3), 510–531. [https://doi.org/10.1016/S0001-8791\(02\)00042-8](https://doi.org/10.1016/S0001-8791(02)00042-8)

- Guo, Y., Liao, J., Liao, S., & Zhang, Y. (2014). The mediating role of intrinsic motivation on the relationship between developmental feedback and employee job performance. *Social Behavior and Personality*, 42(5), 731–742. <https://doi.org/10.2224/sbp.2014.42.5.731>
- Hafiz, Z., Zakeriya, N., Mushtaq, A., Yasir, R., & Muhammad, M. (2013). *The Mediating Role of Intrinsic Motivation between Islamic Work Ethics and Mediating Role of Organizational Justice in Relationship between Islamic Work Ethics and Employee Turnover Inte* 5(October 2018), 93–102.
- Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sarstedt, M. (2017). A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM). Thousand Oaks. In *Sage* (Second edi). SAGE Publications Ltd.
- Hair, J. F., Sarstedt, M., Ringle, C. M., & Mena, J. A. (2012). An assessment of the use of partial least squares structural equation modeling in marketing research. *Journal of the Academy of Marketing Science*, 40(3), 414–433. <https://doi.org/10.1007/s11747-011-0261-6>
- Harackiewicz, J. M. (1979). The Effects of Reward Contingency and Performance Feedback on Intrinsic Motivation. In *Journal of Personality and Social Psychology* (Vol. 37, Issue 8).
- Hayati, K., & Caniago, I. (2012). Islamic Work Ethic: The Role of Intrinsic Motivation, Job Satisfaction, Organizational Commitment and Job Performance. *Procedia - Social and Behavioral Sciences*, 65(ICIBSoS 2012), 1102–1106. <https://doi.org/10.1016/j.sbspro.2014.05.148>
- Hidayat, I. S. (2004). ETOS KERJA SESUAI DENGAN ETIKA PROFESI ISLAM. *MIMBAR, Jurnal Sosial Dan Pembangunan*, XXII(1), 130–142.
- Hj Jaapar, N. Z., & Azahari, R. (2011). Model Keluarga Bahagia Menurut Islam. *Jurnal Fiqh*, 8(1), 25–44. <https://doi.org/10.22452/fiqh.vol8no1.2>
- Hoboubi, N., Choobineh, A., Kamari Ghanavati, F., Keshavarzi, S., & Akbar Hosseini, A. (2017). The Impact of Job Stress and Job Satisfaction on Workforce Productivity in an Iranian Petrochemical Industry. *Safety and Health at Work*, 8(1), 67–71. <https://doi.org/10.1016/j.shaw.2016.07.002>
- Hussain, K., Abbas, Z., Gulzar, S., Jibril, A. B., & Hussain, A. (2020). Examining the impact of abusive supervision on employees' psychological wellbeing and turnover intention: The mediating role of intrinsic motivation. *Cogent Business and Management*, 7(1). <https://doi.org/10.1080/23311975.2020.1818998>
- Jalal, R. N. U. D., Zeb, N., & Fayyaz, U. E. R. (2019). The effect of personality traits on employee job satisfaction with moderating role of islamic work ethics. *Journal of Asian Finance, Economics and Business*, 6(2), 161–171. <https://doi.org/10.13106/jafeb.2019.vol6.no2.161>
- Javed, S., Malik, A., & Alharbi, M. M. H. (2020). The relevance of leadership styles and Islamic work ethics in managerial effectiveness. *PSU Research Review*, 4(3), 189–207. <https://doi.org/10.1108/PRR-03-2019-0007>
- Judge, T. A., Thoresen, C. J., Bono, J. E., & Patton, G. K. (2001). The Job Satisfaction-Job Performance Relationship: A Qualitative and Quantitative Review. In *Psychological Bulletin* (Vol. 127, Issue 3).
- Karatepe, O. M., & Tekinkus, M. (2006). The effects of work-family conflict, emotional exhaustion, and intrinsic motivation on job outcomes of front-line employees. *International Journal of Bank Marketing*, 24(3), 173–193. <https://doi.org/10.1108/02652320610659021>
- Machrus, A., Rofiah, N., Qadir, F. A., Wahid, A., Muzayyanah, I., Faried, F. La, Widodo, S., El-Baroroh, U., Eddyono, S., Pranawati, R., & Riyadi, D. S. (2017). *Fondasi Keluarga Sakinah :Bacaan Mandiri Calon Pengantin* (A. K. Anwar & T. B. Santoso (eds.); 1st ed.). Subdit Bina Keluarga Sakinah.
- Masyhuri, Subandi, Azhar, M., & Suud, F. M. (2020). The concept of happiness for Islamic Community of melayu kampar Riau Indonesia. *Journal of Critical Reviews*, 7(12), 833–838. <https://doi.org/10.31838/jcr.07.12.147>
- Mohamad, B., Saadiah, H., Saad, M., Hayaati, S., & Ismail, S. (2014). *THE ROLE OF INTEGRITY AS A MEDIATOR BETWEEN WORK SATISFACTION AND WORK PERFORMANCE IN THE PERSPECTIVE OF ISLAM: AN EMPIRICAL APPROACH USING SEM/AMOS MODEL* (Vol. 2).
- Mohsan, F., Nawaz, M. M., Khan, M. S., Shaukat, Z., & Aslam, N. (2011). Are employee motivation, commitment and job involvement inter-related: Evidence from banking sector of Pakistan. *International Journal of Business and Social Science*, 2(17), 226–233. ijbssnet.com/journals/Vol_2_No_17/31.pdf
- Motowidlo, S. J., & Kell, H. J. (2012). Job Performance. *Handbook of Psychology, Second Edition*, 82–103. <https://doi.org/10.1002/9781118133880.hop212005>

- Mundhra, W. D. C. D. (2010). INTRINSIC MOTIVATIONAL CANVASS IN THE INDIAN SERVICE SECTOR: AN EMPIRICAL STUDY. *VISION-The Journal OfBusiness Perspective*, 14(4), 1–7.
- Nelson, D. L. & Quick, J. C. (2012). *Organizational Behaviour: Science, the Real World, and You. (8th Ed)* (8 ed). South-Western Cengage Learning.
[https://books.google.co.id/books?hl=id&lr=&id=bf0JAAAAQBAJ&oi=fnd&pg=PT5&dq=Nelson,+D.+L.+%26+Quick,+J.+C.+2012.+Organizational+Behaviour:+Science,+the+Real+World,+and+You.+\(8th+Ed\).+South-Western+Cengage+Learning.&ots=mGIpGY0T MQ&sig=XXb-qXqt75Qhsel7H1xnc](https://books.google.co.id/books?hl=id&lr=&id=bf0JAAAAQBAJ&oi=fnd&pg=PT5&dq=Nelson,+D.+L.+%26+Quick,+J.+C.+2012.+Organizational+Behaviour:+Science,+the+Real+World,+and+You.+(8th+Ed).+South-Western+Cengage+Learning.&ots=mGIpGY0T MQ&sig=XXb-qXqt75Qhsel7H1xnc)
- Noor, N. M., Gandhi, A. D., Ishak, I., & Wok, S. (2014). Development of Indicators for Family Well-Being in Malaysia. In *Social Indicators Research* (Vol. 115, Issue 1).
<https://doi.org/10.1007/s11205-012-0219-1>
- Parboteeah, K. P., Paik, Y., & Cullen, J. B. (2009). Religious groups and work values: A focus on Buddhism, Christianity, Hinduism, and Islam. *International Journal of Cross Cultural Management*, 9(1), 51–67.
<https://doi.org/10.1177/1470595808096674>
- Pushpakumari, M. D. (2008). The Impact of Job Satisfaction on Job Performance : An Empirical Analysis. *City Forum*, 9(1), 89–105.
http://202.11.2.113/SEBM/ronso/no9_1/08_PUSHPAKUMARI.pdf
- Qayyum, A., Kousar, S., Jamil, R. A., & Sarmad, M. (2018). Relationship between Work-Family and Interpersonal Conflicts: Mediating Role of Psychological Distress and the Moderating Effect of Islamic Work Ethics. *Journal of Islamic Business and Management (JIBM)*, 8(2), 501–519. <https://doi.org/10.26501/jibm/2018.0802-010>
- Quoquab, J. M. F. (2016). Furthering the thought on Islamic work ethic: how does it differ? *Journal of Islamic Marketing*, 7(3), 355–375.
<https://doi.org/10.1108/JIMA-07-2014-0047>
- Ramawickrama, J., Opatha, H. H. D. N. P., & M. D., P. (2017). A Synthesis towards the Construct of Job Performance. *International Business Research*, 10(10), 66.
<https://doi.org/10.5539/ibr.v10n10p66>
- Rothmann, S., & Coetzer, E. . (2003). The Big Five Dimension and Job Performance. *A Journal of Industrial Psychology*, 29(1), 68–74.
- Ryan, R. M., & Deci, E. L. (2000). ON HAPPINESS AND HUMAN POTENTIALS: A Review of Research on Hedonic and Eudaimonic Well-Being. *Annual Review of Psychology*, 52, 141. www.annualreviews.org
- Ryan, R. M., & Deci, E. L. (2020). Intrinsic and extrinsic motivation from a self-determination theory perspective: Definitions, theory, practices, and future directions. *Contemporary Educational Psychology*, 61.
<https://doi.org/10.1016/j.cedpsych.2020.101860>
- Saban, D., Basalamah, S., Gani, A., & Rahman, Z. (2020). Impact Of Islamic Work Ethics, Competencies, Compensation, Work Culture On Job Satisfaction And Employee Performance: The Case Of Four Star Hotels. *European Journal of Business and Management Research*, 5(1), 1–8. <https://doi.org/10.24018/ejbmr.2020.5.1.181>
- Sari, M. N., Yusri, Y., & Sukmawati, I. (2015). Faktor Penyebab Perceraian dan Implikasinya dalam Pelayanan Bimbingan dan Konseling. *Jurnal Konseling Dan Pendidikan*, 3(1), 16–21.
<https://doi.org/10.29210/112200>
- Sholihin, M., & Ratmono, D. (2020). *Analisis SEM-PLS dengan WarpPLS 7.0 untuk hubungan nonlinier dalam penelitian Sosial dan Bisnis*. Penerbit Andi.
- Smola, K. W., & Sutton, C. D. (2009). Generational differences : revisiting generational work values for the new millennium. *Journal of Organizational Behavior*, 30, 839–862.
- Spector, P. E. (1985). Measurement of Human Service Staff Satisfaction: Development of the Job Satisfaction Survey 1. In *American Journal of Community Psychology* (Vol. 13, Issue 6).
- Sudirman, I. F., Firdaus, A., & Ali, Z. M. (2022). Analysis of Islamic Work Ethic on Job Satisfaction with Intrinsic Motivation Mediation Variables in Millennial Generation Employees. ... *Journal of Islamic ...*, 7(June), 104–118.
<https://e-journal.lp2m.uinjambi.ac.id/ojp/index.php/ijoieb/article/view/1553%0Ahttps://e-journal.lp2m.uinjambi.ac.id/ojp/index.php/ijoieb/article/download/1553/760>
- Tamanni, L., & Mukhlisin, M. (2018). *Sakinah Finance Solusi mudah mengatur keuangan keluarga Islami* (F. 'L. Hasiem (ed.)). Tinta Medina.
- Tiilikainen, M., Al-Sharmani, M., & Mustasaari, S. (2020). Wellbeing, law, and marriage: Recognition of Nikah in multicultural Britain and the Finnish welfare state. In *Wellbeing of Transnational Muslim Families: Marriage, Law and Gender* (First, pp. 1–206). Routledge. www.routledge.%0Acom/sociology/series/ASHSER1049
- Uddin, M., Ali, S., & Ali, B. (2016). Effect of Islamic Work Ethics on Job Stress, Turnover Intention and Employee Well-being. *Turnover Intention and Employee Well-Being*
https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2734766

- Weber, M. (1992). The Protestant Ethic and the Spirit of Capitalism (Translated). In *Journal of Geophysical Research* (Vol. 94, Issue D12).
- Wijayanti, U. T. (2021). Analisis Faktor Penyebab Perceraian pada Masa Pandemi Covid-19 di Kabupaten Banyumas. *Jurnal Ilmu Keluarga Dan Konsumen*, 14(1), 14–26. <https://doi.org/10.24156/jikk.2021.14.1.14>
- Wollny, I., Apps, J., Henricson, C., & National Family & Parenting Institute (Great Britain). (2010). *Can government measure family wellbeing?: a literature review*.
- Yaser, S., & Jolodar, E. (2012). An Investigation of Social Factors Affecting on Personnel Job Satisfaction of Remedial Service Insurance Department. In *Iranian Journal of Management Studies (IJMS)* (Vol. 5, Issue 1).
- Yasrebi, A. B., Wetherelt, A., Foster, P. J., & Afzal, P. (2014). Mine Planning and Equipment Selection. *Mine Planning and Equipment Selection*, 1495–1496. <https://doi.org/10.1007/978-3-319-02678-7>
- Yousef, D. A. (2000). The Islamic work ethic as a mediator of the relationship between locus of control, role conflict and role ambiguity A study in an Islamic country setting. In *Journal of Managerial Psychology* (Vol. 15, Issue 4). # MCB University Press. <http://www.emerald-library.com>
- Zheng, X., Diaz, I., Tang, N., & Tang, K. (2014). Job insecurity and job satisfaction: The interactively moderating effects of optimism and person-supervisor deep-level similarity. *Career Development International*, 19(4), 426–446. <https://doi.org/10.1108/CDI-10-2013-0121>