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The Influence of Islamic Leadership Style and Islamic Work Ethics on Job Satisfaction (A Study on A Manufacturing Company in Bandung)

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ABSTRACT

This study aims to analyze the influence of Islamic Leadership Style and Islamic Work Ethics on Job Satisfaction among employees of a manufacturing company in Bandung (PT. XYZ). This study utilizes a quantitative approach with descriptive and verificative methods. Primary data were collected through questionnaires distributed to 199 employee respondents selected using Slovin's formula from a total population of 395 employees. Data analysis techniques include descriptive analysis, validity and reliability tests, classical assumption tests, multiple linear regression analysis, and the coefficient of determination. The results indicate that Islamic Leadership Style and Islamic Work Ethics are perceived in a very good category within the company. Partially, Islamic Leadership Style has a positive and significant effect on Job Satisfaction ($t = 12.28$, $p < 0.001$, $R^2 = 0.43$). Similarly, Islamic Work Ethics has a positive and significant effect on Job Satisfaction ($t = 10.73$, $p < 0.001$, $R^2 = 0.37$). Simultaneously, Islamic Leadership Style and Islamic Work Ethics significantly influence Job Satisfaction ($F = 112.43$, $p < 0.001$) contributing 53% ($R^2 = 0.53$), while the remaining 47% is influenced by other unexamined factors. These findings emphasize the importance of integrating spiritual and ethical values into leadership and organizational culture to enhance employee job satisfaction.

Keywords: *Islamic Leadership Style, Islamic Work Ethics, Job Satisfaction, Manufacturing*

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INTRODUCTION

Human resources (HR) represent the primary and most critical element in organizational management functions alongside machines, methods, money, and materials. Humans play a vital role because they manage and operate all other management elements. Effective and efficient HR management serves as a strategic asset for an organization to maximize its sustainable competitiveness (Michael, 2017). One of the key indicators of successful HR management is the creation of job satisfaction across all organizational members. Job satisfaction drives employees to work more productively, remain highly

motivated, and maintain commitment to achieving corporate goals (Masram & Muáh, 2015).

Job satisfaction is defined as a pleasant or unpleasant emotional state perceived by employees regarding their work, encompassing the fulfillment of personal needs, expectations, and ambitions (Siagian & Khair, 2018). Conversely, job dissatisfaction has a negative impact on individual, group, and overall organizational performance (Susanto, 2019). Factors influencing job satisfaction include compensation/salary levels, relationships with coworkers, leadership and supervision, promotion systems, and working conditions (Dhamija et al., 2019).

In the manufacturing industry, which employs a large workforce, job satisfaction is a vital management focus. PT. XYZ, a multinational aircraft component manufacturing company operating in Bandung, routinely conducts employee satisfaction pulse surveys with a minimum benchmark score of 70. Although the trend of pulse survey scores at PT. XYZ shows an upward trajectory reaching a score of 87 in September 2022, an analysis of constructive criticism (191 constructive suggestions out of 301 total comments) indicates lingering areas of significant dissatisfaction, such as benefit & welfare systems, career promotion opportunities, internal communication effectiveness, and supervision.

To address these job satisfaction challenges, approaches based on leadership styles and work ethics become highly relevant. Theoretically, an effective leadership style is capable of directing and creating work comfort for subordinates (Ardiansyah et al., 2017). In spiritually and religiously grounded literature, Islamic Leadership Style—which emulates the attributes of Prophet Muhammad SAW including *Shiddiq* (truthfulness/personal excellence), *Amanah* (trustworthiness/interpersonal capital), Fathanah (intelligence & professional competence), and *Tabligh* (communicative & visionary leadership)—has been empirically proven to enhance employee engagement and well-being (Abdelwahed et al., 2025; Astuti et al., 2020). On the other hand, the implementation of Islamic Work Ethics sourced from the Qur'an and Hadith—encompassing dimensions of *Itqan* (meticulousness/professionalism), *Istiqamah* (consistency), *Tawakkal* (optimism), *Mu'awanah* (mutual assistance), *'Adl* (justice), *Syura* (consultation), Transparency, and Responsibility—forms the foundation for an ethical, harmonious, and productive organizational climate (Ali & Al-Owaihan, 2008; Gheitani et al., 2019).

In line with scientific publication standards, this research was conducted at an aircraft component manufacturing company in Bandung (PT. XYZ) to empirically test the extent of the influence of Islamic Leadership Style and Islamic Work Ethics, both partially and simultaneously, on Employee Job Satisfaction.

METHOD

This study adopts a quantitative approach using a descriptive-verificative method. The descriptive approach is used to depict the achievement level of Islamic Leadership Style (X1), Islamic Work Ethics (X2), and Job Satisfaction (Y), while the verificative method is employed to test causality and hypotheses among variables (Sugiyono, 2019).

The research population comprised all 395 employees of PT. XYZ in Bandung across 7 operational departments. The sample size was determined using Slovin's formula with a margin of error (e) of 5%:

$$n = \frac{N}{(1+N(e)^2}$$

$$n = \frac{395}{(1+395(0.05)^2}$$

n = 198.7 ≈ 199 respondents

Sampling was conducted using a proportional stratified random sampling technique to ensure balanced representation from each department. Primary data collection was executed via structured questionnaires measured on a 5-point Likert scale (1: Strongly Disagree to 5: Strongly Agree). The questionnaire consisted of 41 items: 11 items for Islamic Leadership Style, 15 items for Islamic Work Ethics, and 15 items for Job Satisfaction.

The research instrument underwent validity and reliability testing. Validity tests showed that all items possessed a Pearson Correlation coefficient r_calculated > r_table (0.138) at a significance level of 0.05. Reliability tests yielded Cronbach's Alpha values of 0.78 for Islamic Leadership Style, 0.78 for Islamic Work Ethics, and 0.76 for Job Satisfaction (all exceeding the 0.60 threshold), demonstrating instrument validity and reliability. Classical assumption tests—including the Kolmogorov-Smirnov Normalities Test ($p > 0.05$) and Multicollinearity Test (VIF = 1.345 < 10, Tolerance = 0.743 > 0.10)—confirmed that the regression model was free from primary statistical assumption violations. Data analysis techniques utilized Simple Linear Regression, Multiple Linear Regression, F-test (simultaneous), t-test (partial), and Coefficient of Determination (R^2) using statistical software.

FINDING AND DISCUSSION

RESEARCH RESULT

Based on data collected from 199 employee respondents at PT. XYZ, the majority fell into the productive age group of 31–40 years (55.3%), followed by 41–50 years (20.6%), and 21–30 years (19.6%). In terms of tenure, most respondents had over 10 years of work experience (56.8%), 6–10 years (26.6%), and under 5 years (16.6%). The educational background was dominated by High School graduates (46.7%), Bachelor's degree/S1 (27.1%), and Diploma 3 (24.6%). These demographic statistics indicate that respondents possess organizational maturity, work experience, and adequate intellectual capacity to evaluate leadership and ethical culture within the firm.

Descriptive analysis results illustrating the ratio of actual scores to ideal scores are summarized below:

Table 1: Respondents Score Mapping on Research Results

Research Variable	Average Actual Score	Percentage Achievement	Interpretation Category
Islamic Leadership Style (X1)	822	82.6%	Good
Islamic Work Ethics (X2)	890	89.4%	Very Good
Job Satisfaction (Y)	807	81.1%	Good

Linear regression analysis was conducted both partially and simultaneously to evaluate the research hypotheses. The partial and multiple regression outcomes are summarized below:

Table 2: Regression Results

Regression Model	Unstandardized B	Std. Error	t-value	Significance (p)	Decision
Constant (a)	0.66	4.47	0.15	0.884	Model Intercept
Islamic Leadership Style (X1)	0.59	0.07	8.35	0.000	Significant (H1 Supported)
Islamic Work Ethics (X2)	0.50	0.08	6.51	0.000	Significant (H2 Supported)

1. Influence of Islamic Leadership Style on Job Satisfaction (H1): Simple linear regression analysis produced a coefficient of B = 0.82 with t_calculated = 12.28 ($p < 0.001$) and R^2 = 0.43. In the multiple model, coefficient B was 0.59 ($t = 8.35$, $p < 0.001$). This indicates that Islamic Leadership Style has a positive and significant partial effect on Job Satisfaction, explaining 43% of its variance independently.
2. Influence of Islamic Work Ethics on Job Satisfaction (H2): Partial testing of Islamic Work Ethics yielded a regression coefficient B = 0.82 with t_calculated = 10.73 ($p < 0.001$) and $R^2 = 0.37$. In the multiple model, coefficient B was 0.50 ($t = 6.51$, $p < 0.001$). This confirms that Islamic Work Ethics has a positive and significant partial impact on Job Satisfaction, explaining 37% of its variance independently.
2. Simultaneous Influence of Islamic Leadership Style and Islamic Work Ethics on Job Satisfaction (H3): ANOVA/F-test results revealed an F_calculated value of 112.43 with $p < 0.001$ (below $\alpha = 0.05$). This proves that Islamic Leadership Style and Islamic Work Ethics simultaneously exert a significant influence on Job Satisfaction.

The resulting multiple regression equation is:

$$\mathbf{Y = 0.66 + 0.59\ X1 + 0.50\ X2 + \varepsilon}$$

The overall Coefficient of Determination (R^2) reached 0.53 (Adjusted R^2 = 0.53). This demonstrates that 53% of the variance in Employee Job Satisfaction at manufacturing firm PT. XYZ is explained by Islamic Leadership Style and Islamic Work Ethics combined. The remaining 47% is influenced by unexamined external factors, such as workload, physical work environment, or direct financial compensation structures.

DISCUSSION

The findings of this study provide further empirical evidence that leadership grounded in prophetic virtues, encompassing truthfulness (*Shiddiq*), trustworthiness (*Amanah*), intelligence and competence (*Fathanah*), and effective communication (*Tabligh*), plays an important role in shaping employees' perceptions of their workplace environment and overall job satisfaction. These four dimensions represent not merely a set of desirable leadership characteristics but also an integrated ethical foundation that guides managerial behavior, interpersonal relationships, and organizational decision-making. In the context of PT. XYZ, the implementation of Islamic Leadership Style demonstrates that leadership effectiveness is closely associated with the extent to which organizational leaders consistently translate Islamic values into their daily managerial practices. Leaders who demonstrate *Shiddiq*, for instance, establish credibility through honesty, openness, and consistency between their statements and actions. Such behavioral consistency reduces uncertainty among employees and strengthens their confidence in managerial decisions. When employees perceive that information is communicated honestly and that organizational policies are implemented without manipulation or hidden intentions, they are more likely to develop positive attitudes toward their supervisors and the organization as a whole.

Similarly, the value of *Amanah* reinforces the relationship between leadership behavior and employee satisfaction by emphasizing responsibility, reliability, and the appropriate exercise of authority. Leaders who demonstrate trustworthiness are more likely to create a work environment in which employees feel respected, protected, and treated fairly. This is particularly relevant in manufacturing organizations, where employees depend on supervisors for work instructions, performance evaluations, task allocation, and the resolution of operational problems. The consistent application of *Amanah* helps establish confidence that managerial authority will be exercised responsibly rather than arbitrarily. Meanwhile, *Fathanah* highlights the importance of managerial intelligence, professional competence, sound judgment, and the ability to respond appropriately to organizational challenges. Employees are more likely to develop confidence in leaders who possess sufficient knowledge and practical capabilities to guide their teams, address operational difficulties, and make decisions that support both organizational objectives and

employee interests. Consequently, leadership competence contributes not only to operational effectiveness but also to employees' perceptions of supervisory quality.

The dimension of *Tabligh*, which received the highest perceptual rating among the dimensions of Islamic Leadership Style in this study, further illustrates the importance of effective communication in developing employee satisfaction. Through clear, constructive, and accessible communication, leaders can ensure that employees understand organizational expectations, operational procedures, performance standards, and the rationale behind managerial decisions. Effective communication also provides opportunities for employees to express concerns, communicate suggestions, and obtain clarification when difficulties arise. In this respect, *Tabligh* extends beyond the ability to deliver information; it encompasses the capacity to establish meaningful communication and maintain constructive relationships between management and employees. Such practices contribute to a more supportive supervisory environment in which employees feel that their voices are acknowledged and their contributions are appreciated. The positive influence of these prophetic leadership values on employee satisfaction is consistent with the findings of Astuti et al. (2020), Bismala (2021) and Fahrul (2015), which emphasize the importance of faith-inspired leadership in strengthening organizational trust and fostering positive workplace relationships. Taken together, these findings suggest that the implementation of Islamic Leadership Style can serve as an important managerial approach for cultivating employee confidence, improving perceptions of supervision, and strengthening job satisfaction.

Beyond leadership practices, the findings also demonstrate that Islamic Work Ethics constitute an important foundation for shaping employees' attitudes and behavior within the organization. Islamic Work Ethics provide employees with a moral and spiritual framework through which work is understood not merely as an economic activity or a means of earning income, but also as a responsibility that carries ethical and social significance. This perspective encourages employees to approach their duties with integrity, discipline, accountability, and a commitment to achieving quality performance. In the organizational context of PT. XYZ, the internalization of Islamic Work Ethics can contribute to the development of a workplace culture characterized by mutual respect, professional responsibility, and cooperation. Employees who perceive their work as a form of responsibility are more likely to demonstrate commitment to organizational tasks, maintain appropriate workplace conduct, and recognize the importance of their individual contributions to collective organizational objectives.

The values of *Itqan*, *Istiqamah*, and *Mu'awanah* provide further explanations of how Islamic Work Ethics can contribute to a positive work environment and greater employee satisfaction. *Itqan*, which emphasizes diligence, precision, and the pursuit of excellence, encourages employees to perform their responsibilities carefully and consistently in accordance with established quality standards. This value is particularly relevant in manufacturing industries, where the accuracy of work processes, compliance with operational procedures, and consistency in product quality are essential. Employees who internalize *Itqan* are encouraged to view the quality of their work as an important

ethical responsibility rather than merely an obligation imposed by organizational supervision. Such an orientation can strengthen individual accountability while contributing to a collective commitment to maintaining organizational performance. Similarly, *Istiqamah*, which represents consistency, perseverance, and steadfastness in maintaining positive values, encourages employees to demonstrate discipline and reliability in carrying out their duties. The consistent application of ethical principles helps establish predictable patterns of workplace behavior, reduces potential conflicts arising from inconsistent conduct, and strengthens mutual confidence among colleagues.

Furthermore, *Mu'awanah*, which emphasizes mutual assistance and cooperation, highlights the social dimension of Islamic Work Ethics. Within a manufacturing organization, the achievement of operational targets frequently depends on coordination and cooperation among employees performing different but interrelated responsibilities. Employees who embrace the principle of mutual assistance are more inclined to support their colleagues, share relevant knowledge, and contribute to resolving work-related difficulties collectively. This cooperative orientation can reduce interpersonal friction, strengthen team cohesion, and create a more supportive working atmosphere. Rather than perceiving workplace relationships exclusively through individual competition, *Mu'awanah* encourages employees to recognize the importance of collective achievement and shared responsibility. When these ethical values become part of everyday organizational practices, employees may develop a stronger sense of belonging and perceive their workplace as an environment in which individual contributions are recognized and supported.

The relationship between Islamic Work Ethics and job satisfaction can also be understood through the principles of justice and consultation. A workplace characterized by fairness, mutual respect, and opportunities for participation provides employees with a greater sense of psychological security and organizational appreciation. The principle of *Syura*, in particular, emphasizes the importance of consultation and collective consideration in organizational decision-making. When employees are given opportunities to communicate their opinions, provide suggestions, and participate in discussions concerning work-related matters, they are more likely to perceive that their perspectives have organizational value. Such involvement can strengthen their sense of responsibility and encourage more constructive relationships between employees and management. Moreover, the application of fairness in the distribution of responsibilities, the evaluation of performance, and the treatment of employees can reinforce perceptions of organizational justice. These conditions are important because job satisfaction is influenced not only by compensation and employment conditions but also by the quality of interpersonal relationships, the fairness of organizational procedures, and the extent to which employees feel respected in their professional environment. These findings reinforce the theoretical perspectives of Ali & Al-Owaihan (2008) and Yousef (2001), who associate Islamic Work Ethics and value-based workplace behavior with positive organizational outcomes, particularly organizational commitment and job satisfaction. Their theoretical contributions support the argument that religiously grounded work values can function as

an important source of ethical orientation, employee responsibility, and constructive organizational behavior.

An important implication emerging from these findings is that Islamic Leadership Style and Islamic Work Ethics should not be considered independent organizational mechanisms operating in isolation. Rather, they represent complementary dimensions of Islamic value-based human resource management. Islamic Leadership Style provides the behavioral example and managerial direction through which organizational values are communicated and demonstrated, whereas Islamic Work Ethics provide the moral foundation that guides employees in translating those values into their daily work behavior. The effectiveness of leadership is therefore strengthened when employees also internalize the ethical principles promoted by their leaders. Conversely, employees' ethical commitment is more likely to develop and be maintained when management consistently demonstrates the same values through fair decisions, responsible conduct, professional competence, and constructive communication. This relationship creates a mutually reinforcing organizational environment in which ethical leadership encourages ethical employee behavior, while employees' ethical conduct further supports organizational trust, cooperation, and workplace harmony.

The simultaneous contribution of Islamic Leadership Style and Islamic Work Ethics, which accounts for 53% of the variation in Employee Job Satisfaction, provides empirical support for the relevance of integrating these two dimensions into organizational management practices. This result indicates that the combined application of prophetic leadership principles and Islamic ethical work values offers a substantial explanatory contribution to understanding employee job satisfaction at PT. XYZ. Nevertheless, the remaining 47% suggests that job satisfaction is also associated with other organizational and individual factors that were not examined in this study, such as compensation, career development opportunities, working conditions, organizational culture, work motivation, and organizational commitment. Therefore, although Islamic Leadership Style and Islamic Work Ethics constitute important determinants of employee satisfaction, their implementation should be accompanied by broader human resource management initiatives that address employees' professional expectations and workplace needs.

From a managerial perspective, these findings suggest that manufacturing companies in Indonesia can strengthen their human resource management practices by incorporating Islamic values into both leadership development and employee management systems. Such integration should extend beyond formal organizational statements or the symbolic adoption of religious terminology. Instead, it should be reflected in measurable managerial practices, including transparent communication, responsible supervision, competence-based decision-making, fair performance evaluations, employee participation, and the consistent encouragement of ethical workplace behavior. Leadership development programs, for example, should emphasize the practical application of *Shiddiq*, *Amanah*, *Fathanah*, and *Tabligh* in supervisory responsibilities, while employee development initiatives should encourage the internalization of *Itqan*, *Istiqamah*, and *Mu'awanah* in daily operational activities. In addition, organizational mechanisms that promote consultation

and fairness should be strengthened to ensure that Islamic values are embedded in the organization's institutional practices rather than remaining individual moral expectations.

Ultimately, the findings demonstrate that the integration of prophetic leadership role-modeling and employee-driven ethical practices can provide a meaningful foundation for developing a supportive, responsible, and value-oriented workplace. The 53% joint contribution of Islamic Leadership Style and Islamic Work Ethics highlights the strategic relevance of these variables in explaining Employee Job Satisfaction and provides an empirical basis for considering Islamic values as part of human resource management in the manufacturing sector. More importantly, the findings suggest that organizational effectiveness and employee well-being need not be pursued separately from ethical and spiritual considerations. By establishing consistency between managerial behavior, employee work ethics, and organizational policies, manufacturing companies can create an environment that supports not only the achievement of operational objectives but also employees' sense of fairness, professional dignity, trust, and satisfaction. Thus, Islamic value-based management represents a potentially important approach to strengthening the relationship between organizational performance and employee well-being in the Indonesian manufacturing industry.

CONCLUSION

Based on the empirical findings and the discussion presented, this study concludes that Islamic Leadership Style, Islamic Work Ethics, and Employee Job Satisfaction at PT. XYZ, a manufacturing company in Bandung, are generally perceived to be in the Good to Very Good categories. Among the respective dimensions, *Tabligh* in Islamic Leadership Style and Responsibility in Islamic Work Ethics received the highest perceptual ratings, indicating their important roles in shaping employees' workplace experiences. The findings further demonstrate that Islamic Leadership Style has a positive and statistically significant partial influence on Employee Job Satisfaction, explaining 43% of its variance. Similarly, Islamic Work Ethics also exerts a positive and statistically significant partial influence, accounting for 37% of the variance in Employee Job Satisfaction. When examined simultaneously, both independent variables have a significant influence on Employee Job Satisfaction, with a combined contribution of 53%, while the remaining 47% is attributable to other factors beyond the scope of this study.

In light of these findings, several practical recommendations and managerial implications can be considered. Management at PT. XYZ should reassess its promotion and employee welfare systems by establishing clearer, more transparent, and equitable promotion criteria in accordance with the Islamic principles of *'Adl* (justice) and transparency. This improvement is particularly important because the promotion dimension received the lowest score, suggesting an area that requires greater managerial attention to enhance employee satisfaction. Furthermore, the company is encouraged to strengthen its Islamic leadership development programs through regular workshops and training sessions, particularly those emphasizing the values of *Amanah* (trustworthiness) and *Fathanah* (wisdom and competence) among supervisors and managerial personnel.

Management should also foster a stronger culture of *Syura* (consultation) by providing operational employees with broader opportunities to participate in technical and workplace-related decision-making. Such an approach may strengthen employee engagement, encourage a greater sense of involvement, and ultimately improve job satisfaction.

For future research, it is recommended that subsequent studies extend their investigation to a larger sample involving employees from multiple manufacturing companies to improve the generalizability of the findings. Future researchers may also consider employing Structural Equation Modeling (SEM) to examine more complex relationships among the variables, particularly by incorporating mediating variables such as Work Motivation or Organizational Commitment. These additional variables may provide a more comprehensive understanding of the mechanisms through which Islamic Leadership Style and Islamic Work Ethics influence Employee Job Satisfaction.

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