



Islamic Work Ethics, Organizational Culture, and Performance: The Mediating Role of Organizational Commitment

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ABSTRACT

This study aims to analyze the influence of Islamic work ethics and organizational culture on the performance of family welfare empowerment (PKK) cadres in Banggai Regency, with organizational commitment acting as a mediating variable. This research is motivated by the importance of improving the performance of PKK cadres as partners of the government in community empowerment and family welfare development. Islamic work ethics and organizational culture are considered important factors that can strengthen organizational commitment and improve the performance of cadres in implementing PKK programs. This study employs a quantitative approach using a survey method. The research population consists of PKK cadres in Banggai Regency, and the sample was determined using a sampling technique representing the population. Data were collected through questionnaires and analyzed using descriptive analysis and inferential analysis with a structural equation modeling (SEM) approach. The results indicate that Islamic work ethics and organizational culture have a positive and significant effect on organizational commitment. Furthermore, Islamic work ethics, organizational culture, and organizational commitment positively influence the performance of PKK cadres. Organizational commitment is proven to act as a mediating variable that strengthens the relationship between Islamic work ethics and organizational culture and the performance of PKK cadres. These findings suggest that stronger implementation of Islamic work ethics and organizational culture leads to higher organizational commitment, which ultimately enhances the performance of PKK cadres. This study contributes theoretically to the development of human resource management, particularly within community organizations, and provides practical implications for PKK organizational management in improving cadre performance through strengthening Islamic work ethics, organizational culture, and organizational commitment.

Keywords: Islamic Work Ethics, Organizational Culture, Organizational Commitment, Performance.

JEL Classifications: M31, C83, 033

1. INTRODUCTION

National development is an effort undertaken by all components of the nation to achieve the goals of society, nation, and state. Development can be effective if, on the one hand, there are facilities, conveniences, and service systems provided by the government, and on the other hand, there is active participation and engagement from all members of society (Yuliarniangsyah et al., 2021). As stipulated in Law Number 52 of 2005 concerning the National Development Planning System, the government must focus more on this law, as development is a bridge to a prosperous society. To

assist national development, the government has created a policy, namely Presidential Regulation Number 99 of 2017 concerning Community Empowerment through the Family Empowerment and Welfare Movement, abbreviated as the PKK Movement. As a basis for implementing the Family Empowerment and Welfare Movement, this policy requires the PKK institution to empower the community, thus facilitating the implementation of national development. Development will be successful effectively if on the one hand there are facilities, cooperation, conveniences and service systems provided by the government, and on the other hand there is active participation of the entire community. Regulation of

the Minister of Home Affairs Number 36 of 2017 Concerning the Existence of the PKK Driving Team known as the Family Welfare Empowerment Movement (PKK) as an institution or organization spread throughout Indonesia at every level is present as an organization that can help the government as a partner in realizing the vision and mission of the local government, one of which is the PKK Driving Team in Banggai Regency, with a total of 24 PKK Driving Teams at the District level, 291 PKK Driving Teams at the Village level and 46 PKK Driving Teams at the Village level.

According to the Central PKK Movement Team (2015), the PKK Movement is a national movement in community development that grows from the grassroots, managed by, and for the community, toward the realization of families who believe in and are devoted to God Almighty, possess noble character and virtuous character, and are healthy and prosperous, both physically and mentally. The PKK, an organization and government partner with approximately 4,600 members in Banggai Regency, plays a very strategic role in the advancement of national development. This is inseparable from the function of the administrators or cadres themselves, which essentially aims to create an empowered society that is just and prosperous, equitable, materially and spiritually, by improving the standard of living, intelligence, and welfare of the people. In an effort to respond to this direction of national development, the PKK movement reaffirms its commitment to strengthening the role of Indonesian families as agents of social change. It is hoped that this will build an integrated, adaptive, and results-oriented strategic framework, serving as a shared guide for all PKK Movement Team cadres at all levels (Adrian et al., 2025). Therefore, the role of PKK cadres in supporting regional government programs is crucial. The PKK is at the forefront of carrying out its duties in remote areas, disseminating work plans and helping address issues within the community. The smallest unit, the family, plays a significant role in the development process, as the condition of a family can serve as a benchmark for the welfare of society at large. The performance of PKK cadres is also a crucial factor in the success of family and community empowerment programs. However, in practice, PKK cadre performance is not always optimal. This is because many cadres working in the field still do not understand that the PKK is a social organization dedicated to sincere work. One factor suspected of influencing cadre performance is an Islamic work ethic, which emphasizes values such as honesty, responsibility, and discipline based on Islamic values. These values encourage individuals to work with integrity and professionalism. Research by Budiharto and Widayastuti (2023) found that an Islamic work ethic has been shown to increase employee responsibility, discipline, and performance within an organization. Islamic Work Ethics is a complex phenomenon, so effective capabilities in Islamic work ethics require a continuous and sustainable development process, instilled and pioneered throughout time. Islamic Work Ethics in an organization are the most crucial element, because Islamic Work Ethics have the power or ability to influence and motivate others. PKK cadres are well aware that the success of an organization, in addition to requiring an effective Islamic Work Ethics, also requires a conducive organizational culture so that all cadres can achieve high performance. The PKK Mobilization Team acts as a motivator, facilitator, planner, implementer, controller, and activator. PKK guidance for families and communities is carried

out in collaboration and partnership with relevant government agencies or agencies. The PKK Mobilization Teams at sub-districts, villages, and urban villages can adapt and further develop all activities related to socialization guidance tailored to the location, situation, conditions, and actual needs in their respective regions by optimally utilizing and developing the potential of regional resources (Safrizal et al., 2021).

The shortage of Family Welfare Empowerment (PKK) cadres in Luwuk Banggai Regency is currently a serious obstacle to the implementation of the organization's work programs, particularly at the sub-district, village, and urban village levels. In fact, there has been a decline in the number of women actively participating in the PKK structure, as evidenced by the numerous vacancies in the working groups (Pokja) and Dasawisma (village level) levels. This situation is exacerbated by a generation gap, with senior cadres entering their retirement years, while the younger generation in Luwuk Banggai tends to show little interest in volunteering. They prefer jobs with clear financial compensation to time-consuming social activities. In addition to the regeneration factor, the increasingly complex workload is a major factor contributing to community reluctance to become cadres. In Luwuk Banggai Regency, PKK cadres are expected to spearhead crucial issues such as stunting management, integrated health service posts (Posyandu), and family economic empowerment through the UP2K (Family Welfare Empowerment Program). However, these demands for professionalism are often not accompanied by adequate operational support or incentives, given Banggai's vast and diverse geography. As a result, the phenomenon of "dual-task cadres," or the accumulation of tasks on a small number of individuals, ultimately triggers burnout and mass resignations. Without an adaptive recruitment and retention strategy, the PKK organization in Luwuk Banggai is at risk of losing its role as a strategic partner for the government in community development. Empirically, there is a relationship between leadership, organizational culture, and organizational performance, with organizational culture moderating the influence of leadership on job satisfaction, which in turn improves cadre performance (Harris and Ogbonna, 2000). Organizational culture, on the other hand, refers to a system of shared ownership embraced by organizational members and distinguishes it from other organizations. The organizational culture strongly associated with the leader, in this case the head of the Banggai Regency PKK, is a deep sense of family, a strong sense of mutual cooperation, a willingness to accept constructive suggestions and criticism, and so on.

Organizational culture refers to the values, norms, beliefs, and practices shared by members of an organization. A strong and positive organizational culture can create a healthy work environment, including trust, cooperation, and effective communication. An organizational culture that supports performance can encourage the Banggai Regency Family Welfare Movement (TP PKK) to work well, contribute optimally, and achieve desired results. Robbins and Coulter in Metz et al. (2019) stated that a strong organizational culture will be more oriented towards improving performance. It is also stated that all organizations have a culture, but not all organizational cultures are equally strong in influencing employee behavior and actions. Meanwhile, research on organizational

commitment began with observations of managers' concerns about the commitment of cadres to the organization. For cadres, the organization serves as a crucial resource related to emotional needs, such as respect and caring, and tangible benefits, such as salary and benefits, are highly valued by the organization in helping to satisfy employees' needs for approval, self-esteem, and affiliation. Organizational commitment theory (Rhoades et al., 2002) states that in order to meet socio-emotional needs and assess the benefits of increased work effort, members form a general perception of the extent to which the organization values their contributions and cares about their well-being. This organizational commitment will increase members' feelings of obligation to help the organization achieve its goals, affective commitment to the organization, and the expectation that improved performance will be appropriately rewarded. However, several issues remain within the Family Welfare Movement (PKK) organization, such as a lack of human resources and the lack of women's participation in PKK activities aimed at empowering women-only communities. The aforementioned factors are indeed challenges likely experienced by all PKKs across the country. As the results of research conducted by Waseem et al. (2025) in examining the relationship between organizational commitment and performance, where the results of the study showed that organizational commitment can improve employee performance. This study aims to see the variables of Islamic work ethics and organizational culture through organizational commitment influencing the performance of PKK cadres, although in Banggai Regency the problems that often arise are still related to the inability of cadres to implement policies contained in several additional tasks outside the 10 main PKK programs.

2. LITERATURE REVIEW

2.1. Islamic Work Ethics

According to Beekun and Badawi in Izza and Ihya'ul (2022), Islamic work ethics (IWE) is defined as a set of moral principles that distinguish between what is right and what is wrong in the Islamic context. Meanwhile, Hayati and Caniago in Masngudi (2022) explain that IWE is Islamic expectations regarding behavior in the workplace, including effort, dedication, cooperation, responsibility, social relations, and creativity. According to Tariq Ramadan, Islamic work ethics involves justice, honesty, integrity, responsibility, long-term thinking, fulfilling promises, and prioritizing the common good and avoiding fraud, corruption, and behavior that harms others (Deti and Sunantri, 2022). According to Wulandari and Mubarak (2021), the indicators of Islamic work ethics are hard work and responsibility, intention of worship, means of increasing faith, happiness and blessings, and perseverance.

2.2. Organizational Culture

Organizational culture theory is a theoretical approach that studies how organizational culture influences behavior, values, norms, and interaction patterns within an organization. This theory emphasizes the importance of organizational culture as a factor that can shape organizational identity, direct employee actions, and influence overall organizational performance (Busro, 2020). Meanwhile, according to Deal and Kennedy in Abdullah et al. (2021), organizational culture is the totality of values, beliefs, habits, and

behaviors that characterize an organization. According to Robbins and Judge in Jasin and Pane (2021), indicators of organizational culture formation are attention to detail, people orientation, team orientation, aggressiveness, and stability.

2.3. Organizational Commitment

The definition of organizational commitment according to Rousseau in Suhartini (2020) states that organizational commitment is an individual's psychological bond to the organization where they work. This includes trust, a desire to remain in the organization, and a desire to actively participate in organizational activities. Mowday in Hanaysha (2016) states that organizational commitment is the strength of an individual's desire to maintain membership in an organization. Measurement of organizational commitment refers to the opinions of Timothy (2013), Kamase and Gani (2020), namely affective commitment, normative commitment, and continuance commitment.

2.4. Performance

According to Sinambela (2021), employee performance reflects an individual's ability to perform specific tasks. Employee performance is crucial because it assesses their ability to complete assigned tasks. According to Serang and Latief (2022), performance is the result of a process that is assessed and measured over a specific period of time, in accordance with predetermined standards or agreements. Performance can be measured and observed through indicators related to the employee's performance. Miber, as translated by Mangkunegara (2014), suggests that measurable performance dimensions and indicators include work quality, work quantity, responsibility, cooperation, and initiative.

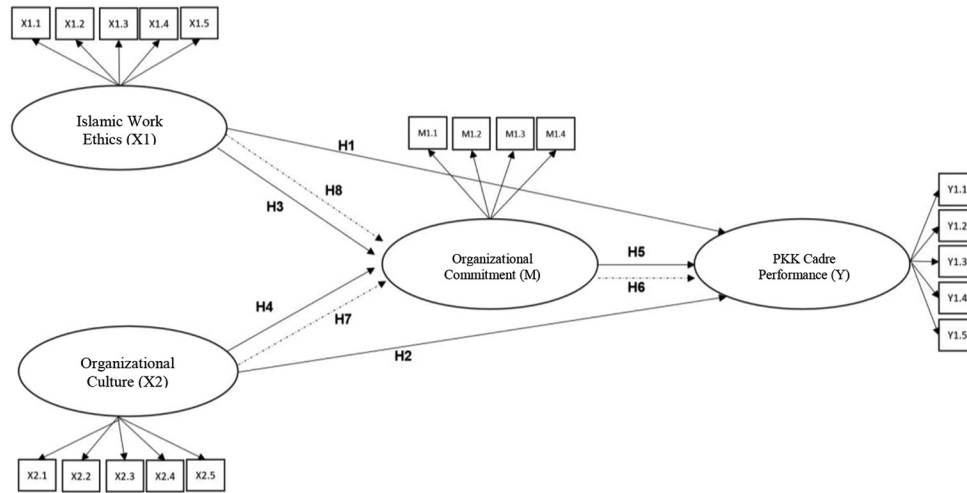
2.5. Conceptual Framework

This research model is based on the basic assumption that the performance of PKK cadres in Luwuk Banggai Regency is influenced by the interaction between personal values and the organizational environment, with commitment as a mediator variable as shown in Figure 1. The conceptual framework model explains the causal relationship of the 4 variables studied, namely, Islamic work ethics variable (X1), organizational culture (X2) which is an independent variable, which influences the dependent variable, namely, organizational commitment (M) and PKK cadre performance (Y), where organizational commitment (M) is an intervening variable (Mediation), as in the model above.

3. RESEARCH METHOD

The method used in this study is a quantitative approach, which focuses on the use of numerical data. This is in accordance with the view expressed by Sugiyono (2018) that quantitative methods refer to a research approach based on the philosophy of positivism. This study adopts an explanatory approach, which aims to identify relatively new relationships and explain the phenomena caused by the research object. In order to deepen the results of the study, a qualitative study was also conducted in the form of in-depth interviews with the person in charge attended by several people selected in 24 Districts of the PKK Mobilization Team of Banggai Regency. The time of this study is scheduled for 3 months starting from January to April 2025. The location of the research was

Figure 1: Conceptual framework



carried out at the Family Welfare Empowerment Mobilization Team (PKK) spread across 24 Districts in the Banggai Regency area, Central Sulawesi province. The population in this study was all PKK cadres in 24 sub-districts, consisting of sub-district PKK cadres, village PKK cadres, and village PKK cadres in Banggai Regency, totaling 2,800 PKK cadres. Therefore, referring to the Krejcie and Morgan table, a sample of 338 individuals was obtained. The data analysis techniques used in this study were descriptive statistical analysis and inferential analysis using Structural Equation Modeling (SEM). Descriptive analysis and inferential analysis were described. Prior to conducting SEM, data preparation was necessary, including instrument validity and reliability, Oulier tests, data normality tests, measurement model tests, structural model tests, hypothesis tests, and mediation tests.

4. RESULTS/FINDINGS

4.1. Analysis of Respondent Description of the Research

The respondents presented in this study were PKK cadres in Banggai Regency, Central Sulawesi Province, who were willing to complete the questionnaire. A total of 338 questionnaires were distributed and returned (Table 1).

The respondents in this study were Family Welfare Empowerment (PKK) cadres from various sub-districts in Banggai Regency. The distribution of respondents by sub-district shows that the largest number came from Pagimana Sub-district, namely 22 people (6.5%). Meanwhile, the sub-district with the fewest number of respondents was Toili Jaya with 12 people (3.6%). This distribution reflects the fairly even representation of PKK cadres across all sub-districts, thus providing a comprehensive picture of the research conditions in the region. In terms of age, the respondents in this study were dominated by the 46-55 year age group with 138 people (40.8%), while the fewest respondents were over 55 years old with 54 people (16.0%). This data shows that the majority of PKK cadres are in the middle-productive age group, who generally have experience and maturity in carrying out community empowerment tasks. Based on length of service, the majority of respondents had 1-5 years of experience with 195 people (57.7%). Meanwhile, only 2 people

Table 1: Description of PKK cadre respondents

Variable	Category	Frequency	Percentage
Sub-district PKK TP	Toili Barat	14	4.1
	Toili Jaya	12	3.6
	Toili	15	4.4
	Moilong	14	4.1
	Batui Selatan	13	3.8
	Batui	13	3.8
	Kintom	15	4.4
	Nambo	14	4.1
	Luwuk Selatan	13	3.8
	Luwuk	15	4.4
	Luwuk Timur	13	3.8
	Luwuk Utara	13	3.8
	Balantak	14	4.1
	Balantak Utara	14	4.1
	Balantak Selatan	13	3.8
	Mantoh	13	3.8
	Masama	14	4.1
	Lamala	14	4.1
	Bualemo	13	3.8
	Pagimana	22	6.5
Age	Lobu	14	4.1
	Bunta	15	4.4
	Nuhon	14	4.1
	Simpang Raya	14	4.1
	Total	338	100.0
Length of service	<35 year	35	10.4
	35-45 year	111	32.8
	46-55 year	138	40.8
	>55 year	54	16.0
	Total	338	100.0
	Education	<1 year	24
1-5 year		195	57.7
6-10 year		37	10.9
11-20 year		63	18.6
21-30 year		17	5.0
>30 year		2	0.6
Total		338	100.0
Education	SD	1	0.3
	SMP	3	0.9
	SMA	100	29.6
	Diploma	21	6.2
	S1	202	59.8
	S2	11	3.3
Total	338	100.0	

Source: Processed data (2025)

Table 2: Validity testing

Indicator	Product moment correlation coefficient	Sig. (1-tailed) ≤0.05	Indicator	Product moment correlation coefficient	Sig. (1-tailed) ≤0.05
X1.1	0.841	0.000	M2	0.843	0.000
X1.2	0.833	0.000	M3	0.822	0.000
X1.3	0.848	0.000	M4	0.861	0.000
X1.4	0.857	0.000	Y1	0.843	0.000
X1.5	0.848	0.000	Y2	0.843	0.000
X2.1	0.848	0.000	Y3	0.863	0.000
X2.2	0.860	0.000	Y4	0.866	0.000
X2.3	0.840	0.000	Y5	0.853	0.000
X2.4	0.847	0.000		R table=0.106 (5%)	
X2.5	0.852	0.000			
M1	0.872	0.000			

Source: Processed data (2025)

(0.6%) had more than 30 years of experience. This composition illustrates that most PKK cadres are relatively new members but have the potential to contribute long-term. In terms of education, the majority of respondents had a bachelor’s degree (202 people) (59.8%), followed by at least 1 person (0.3%) who had an elementary school education. The high proportion of college graduates indicates that PKK cadres in this region have adequate educational capacity to support the implementation of community empowerment programs.

4.2. Validity Testing

The validity of a measuring instrument refers to the level of accuracy and precision of an instrument in measuring research variables (Suliyanto, 2018). According to Arikunto (2008), validity testing can be conducted through two main approaches. First, external validity which assesses the suitability of data with external information related to the variable. Second, internal validity which measures the consistency between parts of the instrument and the entire measuring instrument. In this study, validity testing was conducted through item analysis by correlating the score of each item with the total score. An item is declared valid if it meets the following criteria: (1) Pearson correlation coefficient > r table value at a certain significance level (α ; n-2), or (2) one-tailed significance value $\leq \alpha$. This approach ensures that each question item accurately represents the variable being measured.

Based on the results of the validity test using the Product Moment correlation, all indicators in this study showed correlation coefficient values that were far above the r table value of 0.106 at a significance level of 5% (Table 2). The correlation coefficient values of each indicator were in the range of 0.822-0.872, which means that each indicator has a very strong relationship with the total score of its construct. All Sig. (1-tailed) significance values were recorded at 0.000, which is <0.05. This indicates that the correlation obtained is statistically significant, so that each indicator can be declared valid. Thus, it can be concluded that all indicators in variables X1, X2, M, and Y meet the validity criteria, because they are able to measure the intended construct accurately and consistently. These results ensure that the research instrument has adequate measurement quality for use in the next stage of analysis.

4.3. Reliability Testing

Instrument reliability indicates the ability of a measuring instrument to produce reliable measurement results (Table 3)

Table 3: Reliability testing

Variable	Alpha cronbach	Criteria
X1	0.900	Alpha Cronbach
X2	0.903	≥ 0.6 (Reliabel)
M	0.870	
Y	0.906	

Source: Processed data (2025)

Table 4: Model fit measures

Measure	Estimate	Threshold	Interpretation
CMIN	162.643	--	--
DF	139	--	--
CMIN/DF	1.170	Between 1 and 3	Excellent
CFI	0.994	>0.95	Excellent
SRMR	0.035	<0.08	Excellent
RMSEA	0.022	<0.06	Excellent
Pclose	1.000	>0.05	Excellent

Congratulations, your model fit is excellent!. Source: Processed data with AMOS (2025)

(Suliyanto, 2018). According to Sekaran (1992), reliability <0.6 is poor (unreliable), while reliability ≥ 0.6 is good (reliable). Based on Table 3, it can be seen that the total Cronbach’s Alpha value for each variable is ≥ 0.6 , so the latent construct instrument is declared reliable.

Based on the results of the reliability test, all research variables showed a Cronbach’s alpha value above 0.6, so it can be concluded that all variables are reliable. Variable X1 has a Cronbach’s alpha value of 0.900, X2 of 0.903, the mediating variable (M) of 0.870, and variable Y of 0.906. These values indicate very good internal consistency in the research instrument used. Thus, the questionnaire used to measure each variable has a high level of reliability, so the measurement results are trustworthy and suitable for use in further analysis.

4.4. Structural Model Test

The figure shows the structural model output from the SEM analysis using AMOS, which tests the influence of Islamic work ethics (X1) and organizational culture (X2) on PKK cadre performance (Y), with organizational commitment (M) as a mediating variable.

Based on the results in the model fit measures in Table 4, the research model shows a very good level of fit. The CMIN/DF value

of 1.170 is in the ideal range of 1-3, indicating that the model has a good fit with the data. The comparative fit index (CFI) reached 0.994, well above the minimum limit of 0.95, indicating that the model explains the data very well compared to the independent model. The standardized root mean square residual (SRMR) value of 0.035 is smaller than the threshold of 0.08, which means the residual error is relatively small. Likewise, the root mean square error of approximation (RMSEA) value of 0.022, which is lower than 0.06, indicates that the model has a very low level of approximation error. In addition, the PClose value of 1.000 (>0.05) indicates that the hypothesis “RMSEA ≤ 0.05” cannot be rejected, thus supporting the claim that the model fits the data very well. Overall, all indicators show that the research model has excellent goodness-of-fit and is suitable for use in hypothesis testing.

4.5. Hypothesis Testing

Based on the proposed empirical model, this study will test the hypotheses by examining path coefficients in a structural equation model, which is a mathematical representation of the relationship between variables. This analysis allows researchers to measure and distinguish between direct effects, namely the direct impact of one variable on another, and indirect effects, namely the impact that occurs through an intermediary variable. These two types of effects, along with their statistical significance values, will then be presented in detail in a table to facilitate interpretation of the research results.

Based on the results of testing the structural model using structural equation modeling (SEM), all hypotheses proposed in this study were declared significant at the 1% level ($P < 0.01$) with a positive relationship (Table 5). This finding provides empirical evidence that the variables Islamic work ethic (X1), organizational culture (X2), organizational commitment (M), and PKK cadre performance (Y) are closely related, forming a mutually reinforcing causal relationship. In other words, an increase in one variable in this model tends to be followed by an increase in the other variables, either through direct or indirect influences. First, the effect of Islamic work ethic (X1) on Organizational Commitment (M) showed a positive and significant result with a direct effect coefficient of 0.362 ($P = 0.000$). This result indicates that the stronger the application of Islamic work ethic principles, which include the values of honesty, trustworthiness, responsibility, hard work, and a sincere intention to provide benefits, the higher the level of cadre commitment to the organization. The implementation of Islamic work ethics can foster a sense of moral and spiritual responsibility in cadres, thus increasing their willingness to

continue contributing and actively participating in various organizational activities. Second, Organizational Culture (X2) was shown to have a stronger positive influence on organizational commitment (M) than Islamic work ethics, with a direct effect coefficient of 0.528 ($P = 0.000$). These results indicate that a conducive, adaptive, and value-aligned organizational culture can enhance cadres' sense of belonging and emotional attachment to the organization. A harmonious work environment, clear rules, and support among members create a healthy organizational climate, encouraging cadres to maintain their loyalty and contribute maximally to achieving organizational goals. Third, the test results also showed that Islamic Work Ethics (X1) had a direct effect on PKK Cadre Performance (Y) of 0.337 ($P = 0.000$). This confirms that cadres who apply Islamic values in their work tend to be more disciplined, trustworthy, and responsible, which ultimately improves the quality of their performance. On the other hand, Organizational Culture (X2) had a direct effect on PKK Cadre Performance (Y) of 0.324 ($P = 0.000$). This finding indicates that a positive organizational culture, including teamwork, open communication, and recognition for achievement, can be important factors in boosting cadre productivity.

Fourth, organizational commitment (M) itself proved to be a significant variable directly influencing PKK cadre performance (Y) with a coefficient of 0.399 ($P = 0.000$). A high level of commitment makes cadres more focused on achieving targets, willing to sacrifice time and energy, and have internal motivation to deliver the best work results. These findings reinforce the view in the human resource management literature that organizational commitment is one of the most consistent predictors of individual performance. Furthermore, the results of the indirect effect test provide a more comprehensive picture. Organizational commitment (M) was shown to mediate the relationship between Islamic work ethics (X1) and PKK cadre performance (Y) with an indirect effect value of 0.144. This increased the total effect of X1 on Y to 0.506 ($P = 0.000$). Thus, the majority of the contribution of Islamic work ethics to cadre performance occurs through the mechanism of increased organizational commitment. Similarly, organizational commitment (M) also mediated the relationship between Organizational Culture (X2) and PKK cadre performance (Y) with an indirect effect value of 0.211. This increased the total effect of X2 on Y to 0.739 ($P = 0.000$). These findings indicate that the influence of organizational culture on cadre performance will be greater if accompanied by increased organizational commitment. A positive work culture creates a sense of comfort,

Table 5: Hypothesis testing

HP	Variabel		Direct effect Endogen	Indirect effect	Total effect	P-value	Ket	
	Eksogen	Intervening						
1	Islamic Work Ethics (X1)	0	Organizational commitment (M)	0.362	0	0.362	0.000	(+) Significant
2	Organizational culture (X2)	0	Organizational commitment (M)	0.528	0	0.528	0.000	(+) Significant
3	Islamic Work Ethics (X1)	0	PKK cadre performance (Y)	0.337	0	0.337	0.000	(+) Significant
4	Organizational culture (X2)	0	PKK cadre performance (Y)	0.324	0	0.324	0.000	(+) Significant
5	Organizational Commitment (M)	0	PKK cadre performance (Y)	0.399	0	0.399	0.000	(+) Significant
6	Islamic Work Ethics (X1)	Organizational commitment (M)	PKK cadre performance (Y)	0.362	0.144	0.506	0.000	(+) Significant
7	Organizational culture (X2)	Organizational commitment (M)	PKK cadre performance (Y)	0.528	0.211	0.739	0.000	(+) Significant

Source: Processed data (2025)

engagement, and loyalty among members, which significantly impacts their performance.

Overall, the results of this study provide strong empirical evidence that improved performance among PKK members is not only directly influenced by Islamic work ethics and organizational culture, but is also strengthened by the role of organizational commitment as a mediating variable. The practical implication of these findings is that efforts to improve member performance must be undertaken holistically, namely by strengthening Islamic work ethics, building a healthy organizational culture, and simultaneously increasing member commitment to the organization. Strategies such as training in Islamic work values, establishing positive work norms, and strengthening a sense of organizational ownership will be important steps in sustainably increasing the effectiveness and productivity of PKK members.

5. DISCUSSION

5.1. The Influence of Islamic Work Ethics on Organizational Commitment

Islamic work ethics (EKI) is a set of values, principles, and norms derived from Islamic teachings that govern individual behavior at work. Values such as honesty (*şidq*), trustworthiness (*amanah*), justice, responsibility, and *ihsan* (good deeds) form the primary foundations that shape work attitudes and behavior. Organizational commitment, defined as emotional attachment, willingness to contribute, and the desire to maintain membership in an organization, is strongly influenced by the extent to which Islamic ethical values are implemented in daily work activities. The results of this study indicate that Islamic work ethics have a positive and significant effect on the organizational commitment of family welfare empowerment (PKK) cadres in Banggai regency. This indicates that the higher the application of Islamic work ethics values, the stronger the cadres' commitment to serving the organization. This finding aligns with the view that spiritual and moral values form a strong emotional bond between individuals and their organizations, as cadres perceive their duties not only as social obligations but also as acts of worship with transcendental value. The relationship between Islamic work ethics and organizational commitment can be explained through social exchange theory. In this case, PKK cadres who adhere to Islamic values will internalize their work as a meaningful form of service, thus fostering a stronger bond with the organization. Furthermore, from a psychological perspective, the implementation of Islamic work ethics can fulfill cadres' intrinsic needs, such as a sense of meaning, appreciation, and togetherness. Organizational commitment grows not solely due to structural ties, but also due to the inner satisfaction gained from working in accordance with Islamic principles. Thus, Islamic values serve as a driving force for intrinsic motivation, strengthening loyalty and emotional attachment to the organization.

This suggests that PKK cadres who uphold Islamic ethics not only feel bound by organizational rules but also feel a moral and religious responsibility to uphold the organization's honor through strong commitment. This finding is further supported by previous studies, such as those by Yousef (2001) and Ali and Al-Owaihan

(2008), which found a close relationship between Islamic work ethics and organizational commitment. Islamic values provide a strong foundation for building loyalty and member engagement with the organization, as individuals perceive work as not only an economic activity but also a form of worship with spiritual value. Therefore, the results of this study emphasize the relevance of implementing an Islamic work ethic in improving the quality of human resources in social organizations such as the family welfare movement (PKK). Practically, the implication of these findings is the importance of integrating an Islamic work ethic in the development of PKK cadres. Training, familiarization, and role models from organizational leaders need to be directed toward instilling Islamic values in every work activity. Thus, cadres not only work formally in accordance with organizational regulations but are also driven by religious motivation to strengthen their commitment. This will ultimately create a solid, competitive, and sustainable PKK organization in implementing community empowerment programs.

5.2. The Influence of Organizational Culture on Organizational Commitment

Organizational culture is a set of values, beliefs, norms, and practices internalized by organizational members in their daily activities. A strong culture provides direction for work behavior, builds collective identity, and creates a sense of belonging among members. This aligns with Schein (2010) theory of organizational culture, which asserts that organizational culture is the foundation for forming member commitment through shared values and meaning. Organizational commitment is defined as the level of psychological attachment an individual feels to an organization, reflected in a willingness to remain with, contribute to, and support organizational goals (Meyer and Allen, 1997). A positive organizational culture can enhance the affective dimension of commitment, where members feel a strong emotional bond because the organization's values align with their personal values. In the family welfare movement (PKK), cadres accustomed to a culture of deliberation, mutual cooperation, and community concern tend to demonstrate a high level of commitment to implementing family empowerment programs. Organizational culture also influences normative commitment, which is the feeling of obligation to remain with the organization. In the context of the family welfare movement (PKK), a culture of community service through various social activities, family education, and welfare improvement encourages cadres to view commitment not merely as a personal choice, but as a moral and social obligation. Furthermore, an adaptive organizational culture that is open to change can strengthen continuance commitment. In this regard, organizational culture serves as a retention mechanism, making cadres reluctant to leave the organization due to a sense of loss if they abandon the values and experiences they have gained.

Previous research findings support a positive relationship between organizational culture and organizational commitment. For example, research by Lok and Crawford (2004) showed that a strong organizational culture increases member loyalty and engagement. Meanwhile, Robbins and Judge (2019) emphasized that a consistent, adaptive, and value-oriented culture can strengthen members' attachment to the organization. Therefore,

in the context of PKK cadres in Banggai Regency, the stronger the organizational culture that prioritizes family values, service, and social concern, the higher the cadre's commitment to continue actively contributing. Overall, the influence of organizational culture on organizational commitment is significant and multidimensional. Organizational culture not only shapes the attitudes and behaviors of its members but also strengthens collective identity and fosters a sense of belonging. Therefore, a strong, relevant, and consistent organizational culture will produce highly committed PKK members who are ready to support government programs and contribute to improving the welfare of the community in Banggai Regency.

5.3. The Influence of Islamic Work Ethics on the Performance of PKK Cadres

Islamic work ethics are a set of values, norms, and moral principles derived from Islamic teachings, such as honesty, trustworthiness, discipline, responsibility, and sincerity in work. In the context of family welfare empowerment (PKK) cadres, Islamic work ethics play a crucial role in shaping a work attitude that is not only results-oriented but also grounded in devotion and devotion to the community. The application of Islamic work ethics encourages PKK cadres to work with integrity, comply with organizational regulations, and prioritize the interests of the community above personal interests. This aligns with the view of Ali and Al-Owaihah (2008), who stated that Islamic work ethics encourage productive work behavior that is both religious and valuable. PKK cadre performance can be understood as the level of success of cadres in carrying out their duties and responsibilities, whether in empowerment programs, administrative management, or implementing social activities in the community. Islamic work ethics play a crucial role in improving this performance because Islamic values direct cadres to work in a disciplined, timely manner, and consistently with organizational regulations. For example, the principle of trustworthiness (*amanah*) ensures cadres' commitment to every task they undertake, while the value of sincerity (*ikhlas*) encourages cadres to work without expecting material rewards, but rather for the benefit of society. Thus, Islamic work ethics create intrinsic motivation that positively impacts performance. The application of Islamic work ethics in the PKK organization also encourages cadres to have a more professional and responsible work orientation. Ethics such as *ihsan* (doing one's best) and *istiqamah* (consistency) shape cadres' behavior, which is persistent, persistent, and capable of providing quality services to the community. This is relevant to intrinsic motivation theory, which emphasizes that internal, value-based motivation is more sustainable than external motivation. In other words, Islamic work ethics serve as an internal driver that boosts cadres' work enthusiasm, thus directly impacting improved performance.

Previous research has shown that Islamic work ethics have a positive relationship with both individual and organizational performance. For example, research by Yousef (2001) confirmed that Islamic work ethics can increase commitment and job satisfaction, which in turn impacts performance improvement. In the context of PKK cadres in Banggai Regency, the application of Islamic values can strengthen cadre integrity in their work and reduce dysfunctional behavior, such as working without following

procedures or neglecting responsibilities. Thus, an Islamic work ethic serves not only as a moral guide but also as an effective strategy for improving the quality of cadre performance.

Furthermore, an Islamic work ethic also strengthens collaborative and harmonious aspects within PKK cadre teams. The values of *ukhuwah* (brotherhood) and *ta'awun* (mutual assistance) encourage cadres to support each other and work together in implementing community empowerment programs. Cooperation based on Islamic ethics not only accelerates the achievement of goals but also improves the quality of work output, making it more integrated and beneficial. Thus, the application of an Islamic work ethic extends its impact from the individual to the collective, ultimately strengthening cadre performance overall. From a performance management perspective, an Islamic work ethic also contributes to creating higher work standards. PKK cadres who view work as an act of worship will strive to deliver the best results, despite facing limited resources or challenges in program implementation. This demonstrates that Islamic ethics can be an instrument for internalizing work discipline, quality orientation, and social responsibility. Therefore, the existence of an Islamic work ethic not only improves individual cadre performance but also contributes to the overall effectiveness of the PKK organization.

Overall, it can be concluded that an Islamic work ethic has a significant influence on the performance of PKK cadres in Banggai Regency. Through internalizing Islamic values such as trustworthiness, honesty, sincerity, and brotherhood, cadres are able to work with greater discipline, responsibility, and a focus on quality service. This positive impact not only improves individual performance but also strengthens the PKK organization as a vehicle for community empowerment. Therefore, strengthening an Islamic work ethic can be a key strategy for enhancing the professionalism and productivity of PKK cadres.

5.4. The Influence of Organizational Culture on the Performance of PKK Cadres

Organizational culture is a set of values, norms, beliefs, and ways of acting shared by members of an organization. In the context of PKK cadres in Banggai Regency, organizational culture is reflected in the values of family, togetherness, mutual cooperation, and a spirit of service that have been passed down since the PKK's inception. A strong culture provides direction and guidance for action, enabling cadres to work with full dedication and in alignment with the organization's vision and mission. Therefore, organizational culture is a crucial factor influencing the performance of PKK cadres. PKK cadre performance is measured by their ability to implement family empowerment programs, such as education, health, economic productivity, and the environment. If the PKK's organizational culture is consistently implemented, cadres will develop a strong sense of responsibility and strong intrinsic motivation to work. A culture that emphasizes cooperation, discipline, and community concern will encourage cadres to achieve optimal performance. This demonstrates that organizational culture functions as an effective instrument of motivation and social control.

Theoretically, the relationship between organizational culture and performance can be explained through Schein's Organizational

Culture Theory, which states that organizational culture shapes member behavior through deeply rooted basic assumptions. When PKK cadres internalize organizational cultural values, their work behavior becomes more focused, productive, and aligned with organizational goals. Thus, organizational culture serves as a foundation that facilitates cadres' more effective work. In the context of the PKK, an organizational culture that emphasizes the values of sincerity, selfless service, and social concern has been shown to improve the quality of cadres' work. Cadres who feel the organizational culture aligns with their personal values are more enthusiastic, loyal, and willing to work beyond set targets. In other words, a strong organizational culture creates a conducive work environment, motivating cadres to make maximum contributions to society. Based on empirical findings from previous studies, a positive organizational culture positively influences performance improvement. An inclusive, participatory, and service-oriented culture will enhance the effectiveness of PKK cadres. For example, the value of togetherness encourages cadres to support each other in implementing programs, while the value of discipline encourages them to be more consistent in carrying out activities. This demonstrates that organizational culture plays a driving role in strengthening cadre performance.

Furthermore, the PKK's organizational culture also serves as a factor in shaping identity and pride for cadres. This identity fosters a sense of belonging, encouraging cadres to work wholeheartedly. Cadres who are proud of their organization will demonstrate better performance, both in terms of the quantity and quality of service to the community. Thus, organizational culture serves not only as a behavioral guide but also as a source of intrinsic motivation that strengthens performance. Considering the above description, it can be concluded that organizational culture has a significant influence on PKK cadre performance. A strong, positive organizational culture aligned with community social values will improve cadre motivation, discipline, and work quality. Therefore, continuous strengthening of organizational culture within the PKK in Banggai Regency needs to be carried out through internalization of values, training, and leadership role models, so that cadre performance can be optimized in implementing family welfare empowerment programs.

5.5. The Influence of Organizational Commitment on PKK Cadre Performance

Organizational commitment is a crucial factor influencing individual performance within an organization. Meyer and Allen (1997) explain that organizational commitment has three main dimensions: affective commitment, continuance commitment, and normative commitment. PKK cadres with high affective commitment feel proud to be part of the organization, while continuance commitment encourages cadres to stay because they consider the costs and benefits of leaving the organization. Normative commitment stems from a sense of moral obligation to continue contributing. High levels of commitment across these three dimensions significantly impact cadre performance in implementing PKK programs.

In the context of the PKK, organizational commitment is crucial because cadres generally work with a sense of dedication and without a commercial orientation. Cadres with strong commitment

will demonstrate dedication, sincerity, and consistency in implementing family empowerment activities at the village and sub-district levels. This aligns with social exchange theory (Blau, 1964), which states that individuals tend to contribute more when they feel emotionally, normatively, and rationally attached to their organization. Therefore, organizational commitment serves as a motivational foundation that drives PKK cadres to perform optimally, even when faced with limited resources.

The performance of PKK cadres can be reflected in their success in implementing the 10 main PKK programs, including education, health, clothing, food, and the environment. Cadres with high organizational commitment demonstrate active participation in activities, coordination skills, and a willingness to work beyond formal responsibilities. They are more adaptable to changes in local government policy, able to mobilize communities, and maintain program continuity despite diverse challenges on the ground. This demonstrates that commitment serves not only as an internal driver but also as a binding factor for the sustainability of organizational performance. Empirical research also supports the positive influence of organizational commitment on performance. Research by Putra and Nugroho (2023) shows that organizational commitment has a significant influence on employee performance in the public sector. Similar results were found by Wibowo (2020), who confirmed that employees with high levels of commitment are more consistent in completing tasks and demonstrate better performance than those with low levels of commitment. In empowerment-based organizations like the PKK, affective commitment is a dominant factor influencing cadre performance. Cadres who feel emotionally connected to the organization will work wholeheartedly without waiting for instructions. This aligns with research by Allen and Meyer (1997), which emphasized that affective commitment is the strongest form of commitment in driving performance. This means that when PKK cadres feel valued, their contributions recognized, and given the space to participate in decision-making, their loyalty and performance will increase.

In addition to affective commitment, normative commitment also plays a crucial role in the PKK context. PKK cadres often view their duties as a moral calling to help others. Research by Supriyanto (2022) shows that normative commitment is closely related to altruistic motivation, which in turn contributes to improved performance. This normative commitment is particularly relevant in the Family Welfare Movement (PKK), as cadres are generally motivated by the values of mutual cooperation and social obligation to improve the well-being of families in their communities.

Thus, it can be concluded that organizational commitment is a key determinant of PKK cadre performance in Banggai Regency, Central Sulawesi. This finding is supported by previous research, which consistently shows a positive and significant relationship between organizational commitment and performance. This means that the higher the commitment of PKK cadres, the greater their contribution to achieving organizational goals. Therefore, strengthening organizational commitment through coaching, rewards, and strengthening the value of togetherness is a strategic step to sustainably improve PKK cadre performance.

5.6. The Influence of Islamic Work Ethics on PKK Cadre Performance, Mediated by Organizational Commitment

The Islamic work ethic is a set of values derived from Islamic teachings, such as honesty, trustworthiness, discipline, responsibility, and work as a form of worship. These values shape the work orientation of PKK cadres, encouraging them to conduct their activities with pure intentions and dedication. In the context of the PKK organization, the application of Islamic work ethics not only serves as a moral guideline but also encourages cadres to work professionally, sincerely, and consistently for the welfare of their families and communities. By understanding that work is worship, PKK cadres have stronger intrinsic motivation to implement community empowerment programs.

The direct influence of Islamic work ethics on PKK cadre performance is reflected in work behaviors full of integrity, productivity, and social concern. Islamic values such as *ihsan* (doing one's best) and *amanah* (being responsible) encourage PKK cadres to produce optimal performance in accordance with their roles and responsibilities. Previous research by Yousef (2001) showed that Islamic work ethics are positively related to performance because these values increase discipline, motivation, and commitment to work. This confirms that the higher the implementation of Islamic work ethics, the higher the performance quality of PKK cadres. However, the influence of Islamic work ethics on PKK cadre performance is not only direct but also mediated by organizational commitment. Strong organizational commitment—whether affective, normative, or continuance—emerges when PKK cadres feel their Islamic values align with those of the organization. Thus, Islamic work ethics foster loyalty, a sense of belonging, and attachment to the PKK organization. This aligns with research by Meyer and Allen (1997), which emphasizes that organizational commitment is a crucial factor in bridging the relationship between personal values and productive work behavior.

Several studies support this mediating role. For example, Ali and Al-Kazemi (2007) found that Islamic work ethics can increase organizational commitment, which in turn strengthens employee performance. In the PKK context, cadres with high commitment will implement programs with full dedication despite facing limited resources. In other words, Islamic work ethics not only drive performance improvement through individual motivation but also through organizational commitment mechanisms that strengthen cadres' loyalty and accountability to PKK goals. This demonstrates that organizational commitment serves as a strategic bridge in maximizing the influence of Islamic work ethics on PKK cadre performance.

5.7. The Influence of Organizational Culture on PKK Cadre Performance, Mediated by Organizational Commitment

Organizational culture is a set of values, beliefs, norms, and practices that underpin member behavior within an organization. In the context of PKK cadres in Banggai Regency, organizational culture reflects patterns of cooperation, social concern, and loyalty to the goal of family welfare. A strong organizational

culture fosters a sense of togetherness and a clear work direction, enabling each cadre to consistently understand their role. Schein (2010) theory of organizational culture emphasizes that inherent values and norms guide member behavior in achieving the organization's vision. Thus, a positive organizational culture directly encourages effective PKK cadre performance, both in community empowerment and social service activities.

However, the influence of organizational culture on PKK cadre performance is not always direct; it is also mediated by organizational commitment. Organizational commitment is the level of emotional attachment, identification, and involvement of an individual with an organization (Meyer and Allen, 1997). PKK cadres who perceive an inclusive organizational culture, value contributions, and uphold shared values will have a stronger commitment to their organization. This sense of belonging and loyalty then increases cadre motivation to optimally carry out their duties. This means that organizational culture provides a foundation of values, while organizational commitment serves as a psychological mechanism that strengthens cadres' internal drive to contribute maximally to performance achievement. Several previous studies support the mediating role of organizational commitment in the relationship between organizational culture and performance. For example, research by Sopiah (2018) showed that organizational culture has a positive and significant effect on employee performance through organizational commitment as a mediating variable. Similarly, research by Kusumawardani (2020) in public service organizations found that a strong organizational culture increases affective commitment, which ultimately impacts service quality and individual performance. This aligns with the context of PKK cadres, where a culture of mutual cooperation, a sense of caring, and a focus on community service serve as the foundation that drives cadres' commitment to work with dedication, which is subsequently reflected in their improved performance.

Thus, it can be concluded that organizational culture plays a significant role in improving PKK cadre performance, but this influence is stronger when mediated by organizational commitment. Organizational culture serves as the underlying values that shape cadre behavior, while organizational commitment serves as the driving force that connects these values to performance achievement. Therefore, in an effort to improve the performance of PKK cadres, it is crucial for the banggai regency PKK leadership to strengthen an inclusive, adaptive, and service-based organizational culture, while simultaneously building organizational commitment among cadres by fostering a sense of belonging, loyalty, and active involvement in all activities. This strategy not only improves cadre performance but also strengthens the sustainability of family welfare empowerment programs in the region.

6. CONCLUSION

Based on the research results obtained that Islamic work ethics have a positive and significant effect on the performance of PKK cadres, organizational culture has a positive and significant effect on the performance of PKK cadres, organizational commitment

plays an important mediating role between Islamic work ethics and organizational culture on cadre performance, and overall, the research results show that the performance of PKK cadres in banggai regency can be improved through simultaneous strategies: Strengthening the internalization of Islamic work ethics, establishing a positive organizational culture, and strengthening the organizational commitment of cadres. This shows that the role of PKK as a community-based social organization is not only determined by structural and administrative factors, but is also greatly influenced by the value, cultural, and psychological aspects of its members. Thus, the success of PKK in implementing family empowerment programs depends heavily on the organization's ability to build ethical, cultured, and highly committed cadres.

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