

The influence of Islamic leadership style and work ethic on employee performance in Salamrejo Village, Binangun District, Blitar Regency

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ABSTRACT

This study aimed to examine the influence of the Islamic leadership approach and Islamic labor ethic on workers' performance within the Salamrejo Village Office, Binangun District, Blitar Regency. The problem formulations proposed include: (1) how does Islamic leadership style influence employee performance, (2) how does the Islamic approach to work influence worker performance, and (3) how do Islamic leadership style and Islamic work ethic influence employee performance simultaneously. This study uses a quantitative approach with a descriptive-verification design. Data collection was performed by distributing Likert-scale-based questionnaires to the entire village employee population using a saturated sampling method. Data analysis included validity, reliability, normality, heteroscedasticity tests, and hypothesis testing using the t-test (partial) and F-test (simultaneous) with the help of the SPSS software. The results showed that all research instruments were valid and reliable (Cronbach's Alpha $X_1 = 0.689$; $X_2 = 0.855$; $Y = 0.852$). The data were normally distributed (Asymp. Sig = $0.057 > 0.05$) and free from heteroscedasticity. The t-test showed that Islamic leadership style had a significant positive effect on employee performance ($t = 6.010$; sig < 0.001), while the Islamic approach to work had a significant negative impact on worker performance ($t = -2.859$; sig = 0.024). Simultaneously, both independent variables significantly impacted worker performance ($F = 20.513$; sig = 0.001). Thus, this study concluded that Islamic leadership style is a dominant factor in improving employee performance, while the implementation of Islamic work ethic requires further evaluation to align with work values and contribute optimally to improving performance.

Keywords: islamic leadership style, islamic work ethic, employee performance

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1. INTRODUCTION

Employee performance is a fundamental element in determining the success of an organization, including the village government. [Hasibuan \(2017\)](#) defines performance as the work results achieved by individuals in carrying out their duties, which are influenced by their skills, effort, and opportunities. Villages, as the smallest government entities, play a strategic role in community development; thus, the performance of village officials is a determining factor in the effectiveness of public service delivery and the achievement of village development goals. In Salamrejo Village, Binangun District, Blitar Regency, village employee performance is influenced by various aspects, including the leadership style implemented by the village head and the work ethic internalized by employees ([Islam et al., 2020](#)).

[Mangkunegara \(2010\)](#) suggested that employee performance can be measured through several indicators that reflect important aspects of task execution. Work quality indicates the extent to which an employee can complete their work according to established standards. Work quantity relates to an employee's ability to complete tasks based on the speed and timeliness of daily activities. The responsibility aspect describes the employee's level of awareness in carrying out tasks carefully, precisely, and with minimal errors. The cooperation dimension is reflected in an employee's willingness to collaborate with colleagues, both vertically and horizontally, inside and outside the work environment, thereby increasing the effectiveness of joint results. Initiative is demonstrated through an employee's ability to take proactive action, carry out work, and resolve problems without having to wait for instructions from superiors ([Chaudhary et al., 2023](#)).

Leadership style refers to how a leader influences their subordinates to achieve organizational goals. According to [Nikmat \(2022:42\)](#), leadership style is a leader's behavioral pattern in influencing their followers. This definition is dynamic because leadership styles can change depending on the conditions of the followers and the situation at hand. Effective leadership styles, such as transformational, transactional, and situational leadership, can motivate employees to perform better and increase productivity ([Raja et al., 2020](#)). In the context of village government, the village head, as a leader, plays a crucial role in directing and inspiring employees to provide the best possible service to the community. However, challenges such as a lack of effective communication or a mismatch between leadership style and employee needs can hinder performance ([Nasution & Rafiki, 2019](#)). H. Joseph Reitz in [Ratnaningrum \(2016\)](#) states that leadership style is influenced by several factors, including personality, past experiences, and the leader's expectations, which include values, background, and life experiences that shape preferences in choosing a leadership style. In addition, the characteristics, expectations, and behavior of subordinates are important determinants in the application of leadership style. The needs related to the tasks carried out by subordinates can influence the leader's tendency to determine the leadership approach, while climate conditions and organizational policies also contribute to the formation of patterns of employee expectations and behavior. Therefore, a leader with sufficient work experience is expected to implement an efficient leadership approach relevant to the needs of the organization and employees ([Islam et al., 2022](#)).

Along with leadership style, Islamic labor ethic is also a crucial factor, particularly in Salamrejo Village, where the majority of the population is Muslim. An Islamic approach to work emphasizes fundamental values such as honesty, responsibility, discipline, and a sincere orientation toward work, which is viewed as a form of worship. These values serve as intrinsic motivation for employees to improve their performance. However, the execution of Islamic labor ethics in the workplace is not always optimal, especially if it is not supported by a comprehensive understanding or a supportive work environment ([Qasim et al., 2022](#)).

Individuals who possess and internalize a work ethic reflect this in their daily attitudes and behavior. This inner drive motivates them to continually improve themselves, achieve success, and strive to be the best in their social environments. According to [Sinamo \(2011\)](#), indicators of a professional work ethic include the view that work is a blessing that must be lived with sincerity and gratitude. Work is also perceived as a trust that demands integrity and a calling that encourages one to fulfill their responsibilities with sincerity ([Maqbool et al., 2024](#)). Furthermore, work is a form of self-

actualization and should be undertaken with enthusiasm. It is also viewed as an act of worship that demands seriousness and devotion from the worshippers. Work is also considered an art that requires creativity and joy, and an honor that motivates one to work with excellence and perseverance. Ultimately, work is a form of service that must be performed perfectly with humility (Udin et al., 2022).

Previous research has shown that effective leadership and strong work ethics contribute positively to improving employee performance. However, studies specifically examining the relationship between leadership style, Islamic work ethic, and employee performance in the context of village government are still relatively limited, particularly in the context of Salamrejo Village. This indicates a research gap that needs to be filled to gain a more comprehensive understanding of the extent to which these two variables influence the village apparatus's performance.

Given this background, this study aims to analyze the influence of Islamic leadership style and work ethic on employee performance in Salamrejo Village, Binangun District, Blitar Regency. The findings are expected to contribute to the development of leadership strategies and the strengthening of the work ethic of village officials, thereby optimizing the quality of public services at the village level (Hassi et al., 2021).

Based on the background outlined above, the research questions in this study focus on three main issues. First, how does the Islamic leadership style influence employee performance in Salamrejo Village, Binangun District? Second, how does the Islamic work ethic influence employee performance in Salamrejo Village, Binangun District? Third, how do Islamic leadership styles and work ethics simultaneously influence employee performance in Salamrejo Village, Binangun District?

2. METHOD

A research method is a scientific method used to obtain data for a specific purpose (Sugiyono, 2010). This study employed a quantitative approach using a descriptive-verification method. This quantitative approach was chosen because it can measure the causal relationship between the independent variables, Islamic leadership style and work ethic, and the dependent variable, worker performance (Asutay et al., 2022). Tanzeh (2009) explains that the quantitative approach aims to test theories, establish facts, identify relationships between variables, present statistical descriptions, and make estimates and predictions regarding research results (Husin & Kernain, 2020). A descriptive method was used to provide an overview of the characteristics of leadership styles, the Islamic approach to work, and employee performance in Salamrejo Village. A verification method was applied to test the hypotheses regarding the relationship between the independent and dependent variables. This study was cross-sectional, meaning that data collection was conducted at a specific point in time (Musa et al., 2020).

This research was conducted at the Salamrejo Village Office, Binangun District, Blitar Regency in 2025. The study population included all employees working in the village office. Due to the small number of employees, saturated sampling was the sampling strategy employed, in which every member of the population served as a research sample. However, if the population is large, a purposive sampling technique is used with the criteria of employees having at least one year of work experience and being directly involved in community service activities (Javed et al., 2020).

The data for this study were gathered by sending out questionnaires to employees at the Salamrejo Village Office. The research instrument used a Likert scale with five answer categories: Strongly Disagree (STS), Disagree (TS), Less Agree (KS), Agree (S), and Strongly Agree (SS). The first independent variable (X1), leadership style, was measured based on indicators of personality, characteristics, task requirements that influence leadership style, and organizational climate and policies. The second independent variable (X2), Islamic work ethic, was measured using indicators that included the view that work is a blessing, a mandate that demands integrity, a calling that must be fulfilled with full responsibility, and a form of self-actualization that is carried out with enthusiasm. The dependent variable (Y), employee performance, was measured using indicators of work quality, work quantity, responsibility, cooperation, and initiative.

After the research data were collected, prerequisite analysis tests were conducted, including normality, multicollinearity, and heteroscedasticity tests. Additionally, the t-test and F-test were used in tandem for hypothesis testing. The t-test was used to measure the effect of each independent variable on employee performance, while the F-test was used to assess the simultaneous effect of Islamic leadership style and work ethic on employee performance. The entire testing process was conducted using the latest version of the SPSS software.

3. RESULT

The results of the validity test are presented in Table 1.

Tabel 1. Validity Test

Correlations						
		X1.1	X1.2	X1.3	X1.4	X1
X1.1	Pearson Correlation	1	.647*	.374	.000	.682*
	Sig. (2-tailed)		.043	.287	1.000	.030
	N	10	10	10	10	10
X1.2	Pearson Correlation	.647*	1	.449	.513	.888**
	Sig. (2-tailed)	.043		.193	.129	<.001
	N	10	10	10	10	10
X1.3	Pearson Correlation	.374	.449	1	.311	.705*
	Sig. (2-tailed)	.287	.193		.381	.023
	N	10	10	10	10	10
X1.4	Pearson Correlation	.000	.513	.311	1	.652*
	Sig. (2-tailed)	1.000	.129	.381		.041
	N	10	10	10	10	10
X1	Pearson Correlation	.682*	.888**	.705*	.652*	1
	Sig. (2-tailed)	.030	<.001	.023	.041	
	N	10	10	10	10	10
*. Significant correlation exists at the 0.05 level (2-tailed).						
**. Significant correlation exists at the 0.01 level (2-tailed).						

Correlations						
		X2.1	X2.2	X2.3	X2.4	X2
X2.1	Pearson Correlation	1	.356	.356	.763*	.728*
	Sig. (2-tailed)		.312	.312	.010	.017
	N	10	10	10	10	10
X2.2	Pearson Correlation	.356	1	1.000**	.736*	.876**
	Sig. (2-tailed)	.312		<.001	.015	<.001
	N	10	10	10	10	10
X2.3	Pearson Correlation	.356	1.000**	1	.736*	.876**
	Sig. (2-tailed)	.312	<.001		.015	<.001
	N	10	10	10	10	10
X2.4	Pearson Correlation	.763*	.736*	.736*	1	.960**
	Sig. (2-tailed)	.010	.015	.015		<.001
	N	10	10	10	10	10
X2	Pearson Correlation	.728*	.876**	.876**	.960**	1
	Sig. (2-tailed)	.017	<.001	<.001	<.001	
	N	10	10	10	10	10
*. Correlation is significant at the 0.05 level (2-tailed).						
**. Correlation is significant at the 0.01 level (2-tailed).						

Correlations							
		Y.1	Y.2	Y.3	Y.4	Y.5	Y
Y.1	Pearson Correlation	1	.513	.142	.245	.645*	.646*
	Sig. (2-tailed)		.129	.695	.495	.044	.043
	N	10	10	10	10	10	10

Y.2	Pearson Correlation	.513	1	.832**	.797**	.582	.925**
	Sig. (2-tailed)	.129		.003	.006	.078	<.001
	N	10	10	10	10	10	10
Y.3	Pearson Correlation	.142	.832**	1	.829**	.484	.811**
	Sig. (2-tailed)	.695	.003		.003	.156	.004
	N	10	10	10	10	10	10
Y.4	Pearson Correlation	.245	.797**	.829**	1	.543	.843**
	Sig. (2-tailed)	.495	.006	.003		.105	.002
	N	10	10	10	10	10	10
Y.5	Pearson Correlation	.645*	.582	.484	.543	1	.801**
	Sig. (2-tailed)	.044	.078	.156	.105		.005
	N	10	10	10	10	10	10
Y	Pearson Correlation	.646*	.925**	.811**	.843**	.801**	1
	Sig. (2-tailed)	.043	<.001	.004	.002	.005	
	N	10	10	10	10	10	10
*. Correlation is significant at the 0.05 level (2-tailed).							
**. Correlation is significant at the 0.01 level (2-tailed).							

Validity was examined to determine whether the research instrument could measure the desired variables. Considering the outcomes of the correlation analysis between the question item scores and the total score, namely the Islamic Leadership Style Variable (X1), all indicators (X1.1–X1.4) showed a significant positive correlation value with the total score, where most items were significant at the 5% level ($p < 0.05$). This means that the X1 tool is declared valid. The Islamic Work Ethic Variable (X2): All indicators (X2.1–X2.4) showed a significant positive correlation with the total score, most of which were significant at the 1% level ($p < 0.01$). Thus, the X2 instrument is declared valid. Employee Performance Variable (Y): Indicators Y.1–Y.5 also had a significant positive correlation with the total score. This proves that the Y instrument is valid. Thus, all statement items in variables X1, X2, and Y are declared valid.

The results of the reliability test are shown in Table 2.

Tabel 2. Reliability Test

Reliability X1

Scale: ALL VARIABLES

Case Processing Summary			
		N	%
Cases	Valid	10	100.0
	Excluded ^a	0	.0
	Total	10	100.0
a. Listwise deletion based on all variables in the procedure.			

Reliability Statistics	
Cronbach's Alpha	N of Items
.689	4

Reliability X2

Scale: ALL VARIABLES

Case Processing Summary			
		N	%
Cases	Valid	10	100.0
	Excluded ^a	0	.0
	Total	10	100.0
a. Listwise deletion based on all variables in the procedure.			

Reliability Statistics	
Cronbach's Alpha	N of Items
.855	4

Reliability X3

Scale: ALL VARIABLES

Case Processing Summary			
		N	%
Cases	Valid	10	100.0
	Excluded ^a	0	.0
	Total	10	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics	
Cronbach's Alpha	N of Items
.852	5

The results of the reliability test with Cronbach's alpha show that Islamic Leadership Style (X1) = 0.689 → sufficient reliability (approaching 0.7). Islamic Work Ethic (X2) = 0.855 → very good reliability. Employee Performance (Y) = 0.852 → very good reliability. Since all variables have a Cronbach's alpha value ≥ 0.6 , the research instrument is reliable and consistent in measuring the variables studied.

Table 3 is the result of normality test

Tabel 3. Normality Test

NPar Tests

One-Sample Kolmogorov-Smirnov Test			
			Unstandardized Residual
N			10
Normal Parameters ^{a,b}	Mean		.0000000
	Std. Deviation		1.19988536
Most Extreme Differences	Absolute		.258
	Positive		.258
	Negative		-.164
Test Statistic			.258
Asymp. Sig. (2-tailed) ^c			.057
Monte Carlo Sig. (2-tailed) ^d	Sig.		.059
	99% Confidence Interval	Lower Bound	.053
		Upper Bound	.065
a. Test distribution is Normal.			
b. Calculated from data.			
c. Lilliefors Significance Correction.			
d. Lilliefors' method based on 10000 Monte Carlo samples with starting seed 299883525.			

The Kolmogorov-Smirnov normality test showed an asymptotic p-value of Sig. The value of 0.057 > 0.05, indicating a normal distribution of the residual data. Thus, the normality assumption for regression analysis was satisfied.

Next is the result of heteroscedasticity test (see Table 4)

Tabel 4. Heteroscedasticity Test

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	-1.523	2.076		-.734	.487
	X1	.045	.086	.178	.517	.621
	X2	.097	.090	.373	1.088	.313

a. Dependent Variable: AbsRes

The results of the heteroscedasticity test show that the significance values of variables X1 (0.621) and X2 (0.313) are > 0.05 . This indicates that there is no heteroscedasticity in the regression model. Thus, the regression model is suitable for this study.

The T-test result is shown in Table 5

Tabel 5. T-test

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	11.214	4.781		2.346	.051
	X1	1.192	.198	.872	6.010	<.001
	X2	-.590	.206	-.415	-2.859	.024

a. Dependent Variable: Y

The t-test results show that Islamic Leadership Style (X1): t-value = 6.010, sig = <0.001 , thus having a positive and significant effect on employee performance. This means that the better the Islamic leadership style, the higher the employee performance. Islamic Work Ethic (X2): t-value = -2.859, sig = 0.024, thus having a significant effect, but the direction of the effect is negative. This means that, in the context of this study, a high Islamic work ethic is negatively correlated with employee performance. This could be due to suboptimal implementation factors; for example, employees may feel burdened by Islamic work ideals but have not been facilitated by the organization.

The following Table 6 shows the result of F test

Tabel 6. F test

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	75.942	2	37.971	20.513	.001 ^b
	Residual	12.958	7	1.851		
	Total	88.900	9			

a. Dependent Variable: Y
b. Predictors: (Constant), X2, X1

The F test results show a value of $F = 20.513$ with a significance of $0.001 < 0.05$. This finding indicates that Islamic leadership style (X1) and Islamic work ethic (X2) have a significant effect on employee performance (Y). Thus, it can be concluded that the combination of the application of Islamic leadership and Islamic work ethic can contribute to explaining variations in employee performance in the Salamrejo Village.

4. DISCUSSION

4.1 The Influence of Islamic Leadership Style on Worker Performance

The findings of the partial test (t-test) indicate that the variable of Islamic leadership style (X1) has a significant positive impact on worker performance (Y), with a calculated t-value of 6.010 and a significance level of <0.001 . This indicates that the more effective the implementation of the Islamic leadership style, the higher the employee performance at the Salamrejo Village Office will also increase. A positive regression coefficient of 1.192 indicates that every one-unit increase in the Islamic leadership style score will increase employee performance scores. This finding confirms that leadership is a crucial factor in encouraging improvements in the quality of public services in village government. Furthermore, the findings of this investigation align with Islamic leadership theory, which emphasizes the principles of exemplary behavior, justice, deliberation, and attention to the needs of subordinates as a form of

implementation of Islamic values in management. With a leader who can integrate religious aspects and professionalism, employees are not only encouraged to work more optimally from a technical perspective but also gain moral and spiritual motivation. This confirms that Islamic leadership has a strategic role in creating a conducive work climate, increasing discipline, and educating staff members about their responsibility to provide the best service to the community (Romi et al., 2020).

Theoretically, these results align with the concept of Islamic leadership, which emphasizes exemplary behavior, justice, trustworthiness, and a focus on public service. From an Islamic perspective, a leader is not merely an administrator but also a caliph tasked with guiding the organization toward the greater good. According to Al-Faruqi (1992), an Islamic leader does not rely solely on power but builds trust through morality and ethics. This is evident in Salamrejo Village, where the village head's exemplary and fair demeanor motivates employees to perform better. These findings also reinforce the view that an Islamic leadership style has direct implications for improving organizational effectiveness, as the values instilled by leaders can foster a harmonious, disciplined work culture oriented toward quality public service (Shaheen et al., 2020). In the context of village governance, the success of Islamic leadership is measured not only by administrative achievements but also by the leader's ability to foster trust, loyalty, and commitment among employees to their duties. Thus, the application of Islamic leadership principles in Salamrejo Village can be seen as a concrete example of how the integration of spiritual and professional values can strengthen bureaucratic performance at the local government level (Al-Shamali et al., 2021).

Furthermore, Islamic leadership styles significantly impact various dimensions of employee performance, such as work quality, responsibility, and cooperation. Employees led by Islamic principles tend to feel valued, receive clear direction, and have the opportunity to actualize their potential. In the context of public service, the application of an Islamic leadership style also plays a role in reducing the potential for internal conflict while strengthening the collective commitment to providing the best service to the public. This aligns with transformational leadership theory, which emphasizes that leaders who can present a vision and provide inspiration will encourage improved performance among their subordinates (Aman-Ullah & Mehmood, 2023). Furthermore, Islamic leadership can be understood as a form of transformational leadership with unique characteristics, as it emphasizes not only motivation and human resource development but also spiritual values and religious ethics. By implementing Islamic principles such as justice, trustworthiness, and deliberation, employees are motivated not only professionally but also morally to perform their duties with integrity. This demonstrates that Islamic leadership can serve as the foundation for an organizational culture oriented towards enhancing the standard of public service, strengthening collaboration among workers, and ensuring that organizational goals remain aligned with the values of the broader public good (M. A. Raza et al., 2020).

The findings of this study align with those of Siregar (2018), who showed that Islamic leadership significantly influences the productivity of government employees. Similar research by Fitria (2020) also demonstrated that Islamic leadership positively contributes to improving teacher discipline and motivation in educational institutions. Therefore, the findings of the Salamrejo Village study confirm that Islamic leadership is a determining factor in improving employee performance in government, education, and social organizations. The relevance of these findings indicates that Islamic leadership principles are universal and applicable to various types of organizations, as values such as justice, exemplary behavior, and trustworthiness can foster a productive and service-oriented work culture (S. A. Raza et al., 2024). Furthermore, the findings of this study broaden the generalizability of earlier research by emphasizing that the implementation of Islamic leadership not only impacts discipline and motivation but also contributes to increasing the effectiveness of public services at the village level. These findings demonstrate that Islamic leadership can be used as a strategic approach to build a more responsive bureaucracy with integrity and optimally accommodate community needs (Suryani et al., 2021).

The analysis concludes that Islamic leadership style is the most influential factor in improving employee performance in Salamrejo Village. Leaders who implement Islamic values can create a harmonious work environment, motivate employees to perform optimally, and encourage improvements in service quality. This finding is a crucial focus for the village government, which must continuously

internalize Islamic principles in leadership practice, so that employee performance can develop in a more focused, professional manner and, be based on spiritual ethics (Suryani et al., 2023). Furthermore, the implementation of an Islamic leadership style can be positioned as a strategic step in building governance that focuses not only on administrative achievements but also emphasizes the importance of morality and social responsibility in the educational environment. This is crucial because leadership based on Islamic values can shape an apparatus with strong integrity, collective awareness, and high loyalty to the organization's vision. Thus, the findings of this study emphasize that the success of public services at the village level is not only determined by technical competence but also depends greatly on the extent to which Islamic principles serve as a foundation for guiding, directing, and inspiring employees to work optimally with an orientation toward the public good (Kamaruddin et al., 2021).

4.2 The Impact of Islamic Tasks Ethic on Employee Acting

The partial test results revealed that the Islamic work ethic variable (X2) had an important negative impact on worker productivity, with a t-value of -2.859 and a significance level of 0.024. The negative regression coefficient of -0.590 indicates an inverse relationship, meaning that the higher employees' perceptions of the Islamic work ethic, the lower their performance. This finding differs from the initial hypothesis and requires a more in-depth analysis of the social context and work culture of Salamrejo Village. Academically, this phenomenon can be interpreted as meaning that the internalization of the normative Islamic work ethic may not have been fully realized in daily work practices, resulting in a gap between conceptual understanding and field implementation. In addition, employee perceptions of the Islamic work ethic may be influenced by external factors, such as structural pressure, high administrative burdens, or a mismatch between the managerial system and the values believed in, thus negatively impacting performance. This finding confirms that the application of the Islamic work ethic requires support from a conducive organizational environment, fair supervisory mechanisms, and leadership capable of integrating spiritual values with operational needs (Ahmad et al., 2021). Thus, these findings provide an opportunity for further research on ways to effectively adapt Islamic values into the organizational culture of village government, so that their implementation is not only normative, but also able to provide a real positive impact on improving employee performance (Mubarak et al., 2022).

This phenomenon can be explained by employees' understanding of the Islamic work ethic, which remains normative and is not consistently implemented in daily work activities. For example, the principles that "work is a trust" and "work is worship" are understood, but are not accompanied by disciplined time management or improved service quality. This situation creates a high perception of the Islamic work ethic, but it has not yet had a tangible impact on performance indicators, such as work quantity or initiative. Academically, this reflects a gap between normative idealism and practical reality, where the internalization of Islamic values is more cognitive than behavioral (Nauman et al., 2024). According to organizational behavior theory, changing work behavior requires not only an understanding of values but also the support of an incentive system, a conducive organizational culture, and concrete examples from leaders. In other words, a strong understanding of the Islamic work ethic does not automatically translate to improved performance if it is not accompanied by appropriate control mechanisms, habituation and motivation. Therefore, a more comprehensive development strategy is needed to transform the Islamic work ethic from mere normative knowledge into a concrete, productive work habitus aligned with the demands of public service within the village government environment (Zia, Naveed, et al., 2024).

Theoretically, these results differ from Sinamo's (2005) opinion, which explains that an Islamic work ethic is a positive energy capable of increasing employee motivation, productivity, and professionalism. In the context of Salamrejo Village, this difference is likely influenced by a bureaucratic work culture, where employees still rely more on leadership instructions than on internalizing work ethic values independently. The results show that even though Islamic values are understood, their implementation is not strong enough to significantly improve performance. Academically, this phenomenon can be seen as a reflection of the weak orientation of employee work autonomy, where

work orientation is more reactive to leadership directives than proactive based on the Islamic values they believe in (Akhmadi et al., 2023). Within the framework of motivation theory, this condition indicates that external factors such as organizational structure and leadership style have a dominant influence on work behavior, while the internal motivation of the Islamic work ethic has not yet functioned optimally. This indicates the need for systematic efforts to integrate the values of the Islamic work ethic into regulations, evaluation mechanisms, and reward systems, so that the work ethic becomes not only an individual moral consciousness, but also a collective organizational culture that drives tangible performance improvements (Hassan & Ahmad, 2021).

Compared with Hidayat's (2017) research, which demonstrated that Islamic work ethics positively impacted the show of Islamic bank employees, the results of the study in Salamrejo Village revealed a different phenomenon. This difference is likely due to differences in the characteristics of the organizational environments. Islamic banks implement a strict work system with clear performance indicators, which makes it easier to implement an Islamic approach to work. In contrast, in the village government sector, work standards are relatively lax and are often influenced by local culture. Academically, this difference can be explained from the perspective of institutional theory, which emphasizes that organizational behavior is strongly influenced by the prevailing regulatory context, structure, and social norms. In financial institutions, such as Islamic banks, there are strict oversight mechanisms, measurable performance targets, and Sharia-based regulations that encourage the consistent execution of an Islamic approach to work. Meanwhile, in the village bureaucracy, performance control mechanisms are weaker; thus, the values of an Islamic work ethic are not fully internalized and are more susceptible to the influence of paternalistic culture and the dynamics of local social relations (Hameed et al., 2020). Thus, the findings of this study confirm that understanding the organizational context is crucial in analyzing the correlation between employee performance and Islamic work ethics, because the effectiveness of implementing Islamic values is greatly influenced by the suitability between the managerial system, work culture, and available institutional support (Javaid et al., 2022).

Consequently, it can be said that Islamic work ethics in Salamrejo Village have not been fully integrated into employees' daily work practices. Focused coaching and training strategies are needed so that employees not only understand the concept of Islamic work ethic theoretically but also are able to apply it in real-life work activities. With proper implementation, an Islamic work ethic has the potential to become a driving factor for improved performance rather than the opposite. Academically, this finding aligns with the perspective of organizational learning theory, which emphasizes the importance of internalizing values through continuous training, leadership as role models, and a consistent evaluation system. Without these supporting mechanisms, the implementation of an Islamic work ethic risks remaining merely normative and rhetorical, thus failing to produce concrete changes in work behavior (Düşmezkalender et al., 2021). Therefore, strengthening the Islamic work ethic within village governments requires a focus on fostering an Islamic work habitus through a structured approach, including developing regulations, rewarding high-achieving employees, and implementing fair discipline. With this approach, the values of an Islamic work ethic can develop into a collective work culture that not only improves employee performance but also strengthens accountability and the quality of public services at the village level (Gürlek, 2022).

4.3 The Simultaneous Impact of Islamic Leadership Attitude and Performance Ethic on Worker Performance

Considering the outcomes of the concurrent test (F test), the variables of Islamic leadership style (X1) and Islamic work ethic (X2) together have a substantial impact on employee performance (Y). The calculated F value of 20.513 with an importance of 0.001 indicates that the regression model used can adequately explain the relationship between variables. In other words, although the partial Islamic work ethic shows a negative influence, simultaneously both variables still make a significant contribution to employee performance in Salamrejo Village. Academically, this finding indicates a synergistic effect between leadership and work ethic, where the implementation of an effective Islamic leadership style can

neutralize or even direct the negative impact of Islamic work ethic that has not been fully internalized. This finding is in line with contingency theory, which emphasizes that the effectiveness of a managerial factor is highly dependent on the combination of other variables in the work environment (Alqhaiwi et al., 2024). In this context, Islamic leadership serves as a reinforcing factor capable of guiding the implementation of Islamic work ethic values to continue to contribute positively to collective performance. Thus, the findings of this study emphasize the importance of viewing Islamic leadership and work ethic as an integrated whole, rather than separately, as two complementary elements in shaping effective work behavior within the village government (Ahmed et al., 2021).

This phenomenon can be explained by the positive Islamic leadership style that can offset the limitations of implementing an Islamic work ethic. Leaders who internalize Islamic values such as trustworthiness, justice, and exemplary behavior act as a driving force for employees who are still inconsistent in implementing an Islamic work ethic. Thus, the combination of Islamic leadership and Islamic work ethic still contributes positively to overall employee performance. Academically, these findings indicate that Islamic leadership acts as a mediating factor, guiding work ethic values to be more concretely realized in daily work behavior (Badar et al., 2024). From the perspective of transformational leadership theory, leaders who provide inspiration and moral role models can influence how employees understand and implement their values, including Islamic values, in the workplace. Therefore, the presence of leaders oriented toward spiritual values not only strengthens the organizational structure but also creates a work environment conducive to the internalization of the Islamic work ethic. Through direction, guidance, and role models, individual limitations in implementing a work ethic can be compensated for, thus making a positive contribution to improving collective performance (Linando et al., 2023).

Theoretically, these results align with Hersey and Blanchard's (1993) situational leadership theory, which states that leadership effectiveness is strongly influenced by the conditions of subordinates. In the context of this research, Islamic leadership plays a dominant role in directing and motivating employees, allowing an Islamic work ethic that is not yet fully established to achieve good performance. Academically, this confirms that Islamic leadership not only functions as a controller of organizational direction but also as a facilitator capable of adapting managerial approaches to the level of employee readiness, motivation, and work maturity (Nazir et al., 2022). Thus, although the Islamic work ethic among some employees remains normative, the adaptive and contextual role of Islamic leadership can optimize employees' potential to work more productively. This perspective aligns with the idea that effective leaders not only provide instructions but also adjust their management approach to meet the requirements of their subordinates to achieve organizational goals. Therefore, in a village bureaucratic environment like Salamrejo, Islamic leadership can be a crucial instrument in bridging the gap between the ideal values of work ethic and the reality of its implementation (M. A. Raza et al., 2022).

This finding is consistent with Fitri'a's (2020) research on Islamic educational institutions. She found that the combination of Islamic leadership style and work ethic significantly influenced teacher performance. Although this study differed in the partial influence of the Islamic work ethic, the simultaneous results were consistent, namely that both variables contributed to improved performance. This indicates that leadership factors are essential for optimizing the values of the Islamic work ethic. Academically, this congruence confirms that Islamic leadership functions as a moderating variable capable of strengthening the impact of Islamic work ethics on output, although in practice, employees have not fully internalized this work ethic (Asha'ari et al., 2023). In other words, Islamic leadership acts as a catalyst that makes the values of the Islamic work ethic more operational in a company context, thereby reducing the potential gap between normative understanding and daily work practices. This emphasizes the importance of leaders in creating a conducive work environment, providing role models, and integrating spiritual values into the organizational culture to achieve optimal employee performance (Caniago et al., 2023).

In light of the findings, thus, it may be said that Islamic leadership approach and Islamic work ethic simultaneously have a significant influence on worker performance. However, this positive influence is largely determined by the dominant role of Islamic leadership styles. Therefore, the The The

Salamrejo Village government needs to strengthen its development strategy that integrates Islamic leadership principles with the consistent application of a work ethic grounded in Islam so that employee performance can be optimally and sustainably improved in the long term (AL Smadi et al., 2023). From an academic perspective, this confirms that Islamic leadership serves as an instrument for driving employee behavior and a mechanism for strengthening the internalization of a weak work ethic. This strengthening strategy can be implemented through Islamic value-based training programs, instilling disciplined work habits, and measurable performance evaluations oriented toward both spiritual and professional values. In this way, Islamic leadership not only becomes a dominant factor but also acts as a bridge connecting normative understandings of the Islamic work ethic with actual work practices, thereby ensuring the sustainability of village organizations' performance in a more systematic and sustainable manner (Zia, Ramish, et al., 2024).

5. CONCLUSION

Considering the findings of the study using a quantitative descriptive-verification approach at the Salamrejo Village Office, Binangun District, Blitar Regency, it may be said that Islamic leadership style (X1) has a positive and significant influence on employee performance (Y), as evidenced by the calculated t value of 6.010 and a significance of <0.001 . This indicates that the better the application of the Islamic leadership style, the higher the employee performance. On the other hand, Islamic work ethic (X2) shows a significant negative influence on worker performance, with a calculated t value of -2.859 and a significance of 0.024, which indicates that the understanding of Islamic work ethic is still normative and has not been consistently applied in daily work practices. Simultaneously, both variables, Islamic leadership style and Islamic work ethic, still have a major impact on workers' performance, as shown by the computed F value of 20.513 and a significance of 0.001, so that the regression model is able to explain the relationship between variables well. Thus, it can be emphasized that the most dominant factor in improving employee performance in Salamrejo Village is the Islamic leadership style, while the Islamic work ethic requires further coaching and internalization strategies so that its values are truly realized and provide a positive contribution to employee performance.

Ethical Approval

Not Applicable

Informed Consent Statement

Not Applicable

Authors' Contributions

S contributed to the conceptualization, research design, and overall supervision of this study. He also served as the corresponding author and was responsible for the manuscript preparation and submission. AAK contributed to the data collection, statistical analysis, and interpretation of the research findings. YAH contributed to the literature review, theoretical framework development, and drafting of the discussion and conclusion sections.

Disclosure Statement

The Authors declare that they have no conflict of interest

Data Availability Statement

The data presented in this study are available upon request from the corresponding author for privacy.

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