

The Effect of Religiosity and Islamic Work Environment on Employee Performance at Pondok Pesantren YAPINK Pusat Bekasi

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KEYWORDS

Religiosity, Islamic Work Environment, Employee Performance, Islamic Educational Institution, Human Resource Management.

ABSTRACT This study aims to determine the effect of religiosity and Islamic work environment on employee performance at Pondok Pesantren YAPINK Pusat, Bekasi. The research is motivated by the gap between the ideal values of Islam and employee performance reality, as evidenced by attendance rates reaching only 89% with lateness of 15-20 minutes, and performance evaluation scores at 72, below the minimum standard of 85. This study employed a quantitative approach with a survey method. The population consisted of 200 employees, with a sample of 133 respondents selected using purposive sampling technique based on criteria of having worked at least one year and having permanent employee status. Data were collected through questionnaires with 15 statement items covering five dimensions for each variable. Instrument validity was tested using Product Moment correlation, with all items declared valid ($r\text{-count} > r\text{-table } 0.170$), and reliability was tested using Cronbach's Alpha, yielding values of 0.889 (religiosity), 0.896 (Islamic work environment), and 0.886 (employee performance), all exceeding 0.60. Data analysis included classical assumption tests (normality, heteroscedasticity, multicollinearity), multiple linear regression, and hypothesis testing using t-test and F-test. The results showed that: (1) religiosity has a positive but not significant effect on employee performance ($\text{Sig. } 0.069 > 0.05$); (2) Islamic work environment has a positive and significant effect on employee performance ($\text{Sig. } 0.000 < 0.05$); (3) religiosity and Islamic work environment simultaneously have a significant effect on employee performance ($\text{Sig. } 0.000 < 0.05$, $F\text{-count } 123.575 > F\text{-table } 3.07$). The coefficient of determination (Adjusted R^2) of 0.655 indicates that 65.5% of employee performance is explained by religiosity and Islamic work environment, while the remaining 34.5% is influenced by other variables. This research contributes to the development of Islamic human resource management, particularly in Islamic educational institutions.

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1. INTRODUCTION

Human resources are strategic assets vital for organizations, especially amid increasingly intense global competition. Organizational success is not only determined by technology or capital but primarily by the quality of humans

who can manage, develop, and utilize all resources effectively (Robbins & Judge, 2017). Therefore, human resource development has become a strategic necessity to enhance employee competence, creativity, and adaptability.

Employee performance is the main determinant of organizational success as it reflects individual abilities in meeting work standards, achieving targets, and contributing to company productivity. Organizations capable of improving human resource quality and strengthening employee performance will have sustainable competitive advantages and be better prepared to face future business dynamics. Performance is influenced by factors such as ability, motivation, leadership, work environment, and reward systems (Mathis & Jackson, 2006).

Religiosity is often reflected in work values. Employees with high levels of religiosity tend to view work as a form of moral responsibility and worship. From this emerges attitudes such as honesty, discipline, trustworthiness, and responsibility. These values directly contribute to performance improvement, for example, completing work on time, minimizing fraud, and maintaining work quality. Religiosity is an important factor influencing individual behavior at work, particularly in the Islamic economic perspective (Ancok & Suroso, 2011). In Islam, work is viewed not merely as an economic activity but as a form of worship with spiritual value. High levels of religiosity encourage the formation of honest (*ṣidq*), trustworthy (*amānah*), and responsible attitudes in carrying out tasks. This aligns with sharia economic principles emphasizing justice, honesty, and blessing in every economic activity (Nurrohmah & Purbayati, 2020). Previous studies have shown that religiosity positively influences employee performance because religious individuals tend to have strong intrinsic motivation and work with orientation not only toward worldly outcomes but also toward the hereafter (Ali, 2009).

The Islamic work environment is a crucial factor in improving employee performance. An Islamic work environment is a work atmosphere that applies sharia values such as mutual respect, justice, togetherness, and avoiding practices contrary to Islamic teachings, including usury (*riba*), uncertainty (*gharar*), and other unethical behaviors. In the Islamic economy, a conducive work environment aligned with Islamic principles creates psychological comfort for employees, enabling them to work optimally. Previous research has revealed that the Islamic work environment significantly influences job satisfaction and employee performance, as it fosters a healthy organizational culture oriented toward moral values (Mushodiq, 2019).

The relationship between religiosity and the

Islamic work environment on employee performance shows that both variables complement each other in creating optimal work productivity. Religiosity as an internal factor provides moral and spiritual encouragement, while the Islamic work environment as an external factor supports the implementation of these values in daily work activities. Within the framework of Islamic economics, the synergy between the two will produce employee performance that is not only high in quantity but also quality and full of blessings. This is reinforced by various empirical research findings stating that the combination of religious values and an environment aligned with sharia can increase loyalty, discipline, and employee work ethic within an organization (Legery et al., 2026; Sanjaya et al., 2026).

Islamic boarding schools (*pesantren*) are the oldest Islamic educational institutions in Indonesia with unique characteristics distinct from conventional organizations. The value system adhered to not only stems from modern managerial principles but also from Islamic teachings emphasizing trustworthiness (*amānah*), excellence (*iḥsān*), discipline, and moral responsibility. Employee religiosity becomes an important aspect because it is believed to influence work ethic, integrity, and commitment to duties. Individuals with high levels of religiosity tend to interpret work as worship, potentially improving performance quality and consistency. Research by Junianto, Maroah, and Mochklas (2021) showed that the Islamic work environment has a positive and significant effect on employee performance at Islamic educational institutions. The results affirmed that a conducive work environment, including one with Islamic nuances, can improve employee work ethic and productivity. Additionally, the work environment also has an indirect effect through work ethic as an intervening variable, further strengthening the importance of an Islamic work atmosphere in *pesantren* institutions.

Pondok Pesantren YAPINK Pusat, located in Bekasi, is one of the oldest Islamic boarding schools in the region, officially opened and commencing educational operations on February 20, 1969. As a value-based Islamic institution, the work environment at Pondok Pesantren YAPINK Pusat is characterized by religious activities, disciplined culture, and social interactions based on principles of trustworthiness, brotherhood (*ukhuwah*), and responsibility. Employees working within are not only required to have professional competence but are also expected to internalize religious values in carrying out daily

tasks. The increasing demands for quality management of Islamic educational institutions make human resource professionalism in pesantren environments a vital issue. Employee professionalism reflects not only technical competence but also integrity, responsibility, and commitment to carrying out tasks according to Islamic values. As of 2025, Pondok Pesantren YAPINK Pusat has 200 employees consisting of 109 educators (54.5%), 20 cleaning staff (10%), 6 security personnel (3%), and 65 other employees (32.5%) serving as kitchen staff, administration, and operational support.

The novelty of this research lies in examining the combined effect of religiosity and Islamic work environment on employee performance specifically within a pesantren context. While previous studies have separately examined religiosity or work environment, few have explored their simultaneous influence in Islamic educational institutions. This study fills the gap by providing empirical evidence from Pondok Pesantren YAPINK Pusat, contributing to the development of Islamic human resource management theory and practice. Therefore, this research is significant for understanding how religiosity and Islamic work environment can be optimized to enhance employee performance in Islamic educational institutions.

2. METHODS

This research employs a quantitative approach with a survey method. The quantitative approach was selected because this study aims to test the effect of independent variables on the dependent variable through inferential statistical analysis (Sugiyono, 2019). The research design involves two independent variables: religiosity (X1) and Islamic work environment (X2), and one dependent variable: employee performance (Y). This design allows for examining both the partial and simultaneous effects of the independent variables on the dependent variable.

The research was conducted at Pondok Pesantren YAPINK Pusat, located on Jalan Sultan Hasanuddin

No. 226, Tambun Selatan, Bekasi, West Java. The research location was purposively selected due to the identified gap between ideal Islamic values and employee performance reality. The research was conducted from December 1, 2025, to February 20, 2026. The population consisted of all 200 employees at Pondok Pesantren YAPINK Pusat. The sample comprised 133 employees determined using the Slovin formula with a 5% margin of error, selected through purposive sampling technique with criteria of having worked at least one year and having permanent employee status.

Data collection employed questionnaires distributed through Google Forms with 15 statement items covering five dimensions for each variable. Religiosity was measured using five dimensions adapted from Glock and Stark (1965): belief (ideological), religious practice (ritualistic), religious experience (experiential), religious knowledge (intellectual), and religious consequences (consequential). Islamic work environment was measured using five dimensions adapted from Abbas J. Ali (2005): work as worship, honesty and trustworthiness, cooperation and ukhuwah, justice, and responsibility. Employee performance was measured using five dimensions from Silaen (2021): work quality, work quantity, timeliness, effectiveness, and commitment. All instruments used a five-point Likert scale: Strongly Agree (SS), Agree (S), Neutral (KS), Disagree (TS), and Strongly Disagree (STS).

Instrument validity was established through content validity via expert judgment and construct validity using Product Moment correlation, with items deemed valid if $r\text{-count} \geq r\text{-table}$ at $\alpha = 0.05$ ($r\text{-table} = 0.170$ for $n=133$). Reliability testing using Cronbach's Alpha yielded coefficients of 0.889 for religiosity, 0.896 for Islamic work environment, and 0.886 for employee performance, all exceeding the minimum reliability threshold of 0.70. Data analysis proceeded through prerequisite tests including normality (Kolmogorov-Smirnov), heteroscedasticity (Glejser Test), and multicollinearity (VIF and Tolerance), followed by multiple linear regression and hypothesis testing using t-test and F-test at $\alpha = 0.05$.

Table 1. Research Instrument Validity and Reliability Results

Variables	Indicator	r-count	r-table	Validity	Cronbach's Alpha	Reliability
Religiosity (X1)	X1.1	0.809	0.170	Valid	0.889	Reliable
	X1.2	0.810	0.170	Valid		
	X1.3	0.849	0.170	Valid		
	X1.4	0.864	0.170	Valid		
	X1.5	0.829	0.170	Valid		
Islamic Work Environment (X2)	X2.1	0.828	0.170	Valid	0.896	Reliable

Variables	Indicator	r-count	r-table	Validity	Cronbach's Alpha	Reliability
	X2.2	0.818	0.170	Valid		
	X2.3	0.877	0.170	Valid		
	X2.4	0.850	0.170	Valid		
	X2.5	0.830	0.170	Valid		
Employee Performance (Y)	Y1.1	0.765	0.170	Valid	0.886	Reliable
	Y1.2	0.858	0.170	Valid		
	Y1.3	0.859	0.170	Valid		
	Y1.4	0.810	0.170	Valid		
	Y1.5	0.865	0.170	Valid		

3. RESULT AND DISCUSSION

3.1 Description of Research Location

Pondok Pesantren YAPINK Pusat is one of the oldest Islamic boarding schools in Bekasi, officially opened on February 20, 1969. Founded by KH. Drs. Moh. Dawam Anwar and community leaders of Tambun Village, the pesantren was established out of concern for the educational conditions of the community. Currently under the leadership of H. Ahmad Kholid Dawam, Lc. M.Hum, YAPINK has grown into a large educational institution with various educational levels from RA/TK Islam to higher education (INISA). The pesantren has 10 branches spread across West Java, Jakarta, and Lampung. With total employees of 200 people, the composition includes 109 educators (54.5%), 20 cleaning staff (10%), 6 security personnel (3%), and 65 other employees (32.5%). The vision of the foundation is to realize a generation that understands, appreciates, and implements Islamic law, has noble character, possesses high competence in science, is honest and responsible, capable of being a light for the community, and ready to defend the Qur'an and Sunnah based on the Ahlussunnah wal Jama'ah creed.

3.2 Respondent Demographic Characteristics

Based on Table 1, the majority of respondents were male (62%, n=82), while female respondents comprised 38% (n=51). Regarding age distribution, the largest group was 41-50 years with 34% (n=45), followed by 31-40 years with 23% (n=30), and both 20-30 years and >50 years each with 22% (n=29). The dominance of male respondents and the largest age group of 41-50 years indicates that employees at the pesantren are predominantly mature with longer work experience, potentially having stronger religious commitment and deeper understanding of Islamic work culture.

3.3 Descriptive Statistics of Research Variables

Table 2 shows that religiosity is in the high

category, with the highest indicators being belief (X1.1: 72% SS) and religious experience (X1.3: 72% SS). Islamic work environment is also in the high category, with the highest indicator being justice (X2.4: 62% SS) and work as worship (X2.1: 61% SS). Employee performance is in the high category, with the highest indicator being commitment (Y1.5: 74% SS) and timeliness (Y1.3: 62% SS). The dominance of "Strongly Agree" and "Agree" responses across all variables indicates that the values of religiosity, Islamic work environment, and employee performance have been well integrated in the pesantren environment.

3.4 Prerequisite Test Results

3.4.1 Normality Test

The Kolmogorov-Smirnov normality test results showed a significance value of 0.240 for the residual, which is greater than 0.05. This indicates that the data are normally distributed, meeting the assumption required for parametric statistical analysis.

3.4.2 Heteroscedasticity Test

The Glejser test results showed religiosity (X1) with Sig. 0.552 > 0.05 and Islamic work environment (X2) with Sig. 0.112 > 0.05. Since all independent variables have significance values greater than 0.05, it can be concluded that there is no heteroscedasticity in the regression model.

3.4.3 Multicollinearity Test

The multicollinearity test showed Tolerance values of 0.187 for both variables, which are greater than 0.10, and VIF values of 5.341 for both variables, which are less than 10. This indicates that there is no multicollinearity between independent variables.

3.5 Multiple Linear Regression Analysis

The multiple linear regression analysis yielded the following equation:

$$\hat{Y} = 5.126 + 0.205X_1 + 0.570X_2$$

Interpretation:

Constant (5.126): If religiosity and Islamic work environment are zero, employee performance is 5.126.

Religiosity Coefficient (0.205): A 1% increase in religiosity increases employee performance by 0.205 (14%), assuming other variables remain constant. This shows a positive relationship, but

as will be seen, it is not statistically significant.

Islamic Work Environment Coefficient (0.570): A 1% increase in Islamic work environment increases employee performance by 0.570 (57%), assuming other variables remain constant. This shows a strong positive and significant relationship.

Table 2. Multiple Linear Regression Results

Variables	B Coefficient	Std. Error	Beta	t-count	Sig.	Description
(Constant)	5.126	1.121		4.573	0.000	
Religiosity (X1)	0.205	0.112	0.218	1.835	0.069	Not Significant
Islamic Work Environment (X2)	0.570	0.112	0.607	5.102	0.000	Significant

3.6 Hypothesis Testing Results

3.6.1 Partial Test (t-Test)

The t-test results in Table 5 show:

Religiosity (X1): t-count = 1.835, Sig. = 0.069 > 0.05. Therefore, H_0 is accepted and H_a is rejected. Religiosity has a positive but not significant partial effect on employee performance at

Pondok Pesantren YAPINK Pusat, Bekasi.

Islamic Work Environment (X2): t-count = 5.102, Sig. = 0.000 < 0.05. Therefore, H_0 is rejected and H_a is accepted. Islamic work environment has a positive and significant partial effect on employee performance at Pondok Pesantren YAPINK Pusat, Bekasi.

3.6.2 Simultaneous Test (F-Test)

Table 3. F-Test Results (ANOVA)

Model	Sum of Squares	df	Mean Square	F-count	Sig.
Regression	781.848	2	390.924	123.575	0.000
Residual	411.249	130	3.163		
Total	1193.098	132			

F-count = 123.575 > F-table = 3.07, Sig. = 0.000 < 0.05. Therefore, H_0 is rejected and H_a is accepted. Religiosity and Islamic work environment simultaneously have a positive and significant

effect on employee performance at Pondok Pesantren YAPINK Pusat, Bekasi.

3.6.3 Coefficient of Determination (R^2)

Table 4. Coefficient of Determination Results

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.810	0.655	0.650	1.779

The Adjusted R Square value of 0.655 indicates that 65.5% of employee performance is explained by religiosity and Islamic work environment, while the remaining 34.5% is influenced by other variables not examined in this study.

Discussion

Effect of Religiosity on Employee Performance

The finding that religiosity has a positive but not significant effect on employee performance (Sig. 0.069 > 0.05) warrants careful analysis. This result indicates that although religiosity is a significant personal value, it has not yet translated into direct performance improvement in the context of Pondok Pesantren YAPINK Pusat. This finding aligns with the theoretical perspective of Robbins and Judge (2017), who state that employee performance is the result of interaction between ability, motivation, and opportunity. Religiosity is

not categorized as a primary factor that directly determines performance, but rather as an internal value that can influence individual attitudes. Therefore, even though employees have high levels of religiosity, this does not necessarily have a significant impact on performance if not accompanied by adequate ability, strong work motivation, and conducive work environment support.

This result also resonates with the research findings of Hidayati and Wahyuni (2023), which showed that religiosity does not have a direct effect on employee performance but has an indirect effect through Organizational Citizenship Behavior (OCB). This suggests that religiosity needs to be manifested in concrete work behaviors to have a significant impact. In the pesantren context, although religious values are highly emphasized, employees may still face challenges in translating these values into measurable performance outcomes. Religious attitudes such as honesty, trustworthiness, and responsibility are qualitative values that are difficult to quantify into performance metrics, potentially explaining the non-significant statistical result.

Several factors may explain this non-significant finding. First, the measurement of religiosity may not fully capture its manifestation in work behavior. The dimensions of belief, ritual practice, and religious experience may not directly translate to work-related outcomes. Second, the organizational culture at the pesantren may have institutionalized religiosity to such an extent that it has become a baseline rather than a differentiating factor for performance. When religiosity is universally high among employees, it may not discriminate between high and low performers. Third, there may be mediating variables, such as work motivation or organizational commitment, that better explain the relationship between religiosity and performance.

This finding has implications for the management of Islamic educational institutions. While religiosity remains an important personal value, organizations should not assume that high religiosity alone will guarantee high performance. A more comprehensive approach is needed, combining religious values with performance management systems, competence development, and supportive work environments. Pesantren institutions should consider how to better integrate religiosity with performance evaluation systems, perhaps through behavioral indicators that capture

Islamic work ethics in action.

Effect of Islamic Work Environment on Employee Performance

The finding that Islamic work environment has a positive and significant effect on employee performance (Sig. 0.000 < 0.05) confirms the importance of a work environment aligned with Islamic values. This result aligns with the Theory of Planned Behavior (Ajzen, 1991), where individual behavior is influenced by attitudes toward behavior. In this case, the Islamic work environment shapes positive attitudes toward work, thereby encouraging performance improvement. The coefficient of 0.570 indicates that Islamic work environment is a strong predictor of employee performance, with a 1% improvement in the Islamic work environment increasing performance by 57%.

The significant effect of Islamic work environment can be attributed to several factors. First, the Islamic work environment provides psychological comfort through the application of sharia values such as justice, honesty, and brotherhood. When employees feel treated fairly and work in a harmonious atmosphere, their motivation and commitment increase, leading to better performance. Second, the Islamic work environment provides spiritual meaning to work, encouraging employees to view their tasks as worship. This intrinsic motivation enhances work quality and consistency. Third, the social support inherent in an Islamic environment, characterized by mutual cooperation (ta'awun) and brotherhood (ukhuwah), creates a supportive atmosphere that enhances productivity.

This finding is consistent with previous research by Junianto, Maroah, and Mochklas (2021) which found that the Islamic work environment has a positive influence on employee performance in pesantren contexts. Similarly, Putri and Abidin (2024) confirmed that the Islamic work environment and Islamic work ethic positively and significantly affect employee performance in Islamic financial institutions. Sa'diah, Hakim, and Santoso (2025) also demonstrated that the Islamic work environment contributes significantly to employee performance from an Islamic perspective. The consistency of these findings across different types of Islamic organizations strengthens the argument that an Islamic work environment is a crucial determinant of employee performance.

The practical implication of this finding is significant. Pondok Pesantren YAPINK Pusat should continue to maintain and develop its

Islamic work environment through consistent application of Islamic values in daily work activities. This includes ensuring justice in treatment of employees, promoting honesty and trustworthiness in all transactions, encouraging cooperation and mutual support, and providing facilities for worship and religious activities. The organization should also foster a culture of open communication, ethical leadership, and shared religious values that reinforce the Islamic nature of the workplace.

Simultaneous Effect of Religiosity and Islamic Work Environment on Employee Performance

The finding that religiosity and Islamic work environment simultaneously have a significant effect on employee performance (Sig. 0.000 < 0.05, F-count 123.575 > F-table 3.07) demonstrates the complementarity of these two variables. Both variables together explain 65.5% of employee performance, as indicated by the Adjusted R Square value of 0.655. This high coefficient of determination suggests that employee performance in the pesantren context is largely determined by the interplay between internal religious values and external organizational conditions.

Religiosity and Islamic work environment are interrelated factors that mutually reinforce each other. Religiosity provides internal motivation for employees to work with integrity, honesty, and responsibility, as work is viewed as worship. Islamic work environment, in turn, reinforces these behaviors through the application of values such as justice, cooperation, and a supportive work atmosphere. The synergy between the two creates a virtuous cycle: religious employees contribute to a positive Islamic work environment, and the positive environment further strengthens employee religiosity. This explains why the combination of both variables provides a stronger explanation of performance than either variable alone.

This finding aligns with the integrated approach to Islamic human resource management proposed by various scholars (Ali, 2005; Legery et al., 2026). In Islamic organizations, human resource management should not only focus on technical and managerial aspects but also on the spiritual and moral development of employees. The integration of religiosity and Islamic work environment creates a holistic work culture that supports both professional competence and spiritual growth, resulting in optimal and blessed performance.

The high Adjusted R Square value (65.5%) indicates that religiosity and Islamic work environment are substantial contributors to employee performance in the pesantren context. This suggests that these variables should be the focus of organizational development efforts. However, the remaining 34.5% variance indicates the influence of other variables not examined in this study, such as compensation, leadership style, organizational culture, work motivation, and employee competence. Future research could explore these additional variables to develop a more comprehensive model of employee performance in Islamic educational institutions..

4. CONCLUSION

Based on the research findings and discussion, several conclusions can be drawn. First, religiosity has a positive but not significant effect on employee performance at Pondok Pesantren YAPINK Pusat, Bekasi. Although religiosity is an important personal value, it has not yet been proven to significantly influence performance improvement. This indicates that religiosity alone is not sufficient to guarantee high performance; other factors such as ability, motivation, and supportive work environment are also essential. Second, Islamic work environment has a positive and significant effect on employee performance. This confirms that a conducive work environment aligned with Islamic values, characterized by justice, honesty, cooperation, and a supportive atmosphere, significantly enhances employee performance through increased comfort, motivation, and spiritual responsibility. Third, religiosity and Islamic work environment simultaneously have a significant effect on employee performance, with an Adjusted R Square value of 0.655 indicating that 65.5% of employee performance is explained by both variables.

This research contributes to the development of Islamic human resource management theory by demonstrating the importance of integrating religiosity and Islamic work environment in improving employee performance in Islamic educational institutions. The findings suggest that successful performance management in pesantren contexts requires attention to both internal spiritual values and external organizational conditions. For Pondok Pesantren YAPINK Pusat, maintaining and developing Islamic work environment through consistent application of Islamic values, fostering religious activities, and promoting cooperative work culture are essential strategies for enhancing employee performance. The study also suggests that while religiosity is important, organizations should focus on

translating religious values into concrete work behaviors and performance metrics.

Limitations of this research should be acknowledged. The study was conducted at a single institution, limiting the generalizability of findings to other contexts. The cross-sectional design captures the relationship at one point in time and does not establish causality. Future research should replicate the study across multiple pesantren and Islamic educational institutions, employ longitudinal designs, and include additional variables such as leadership, compensation, and organizational commitment. Research on how to effectively integrate religiosity with performance management systems would also be valuable.

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