



**THE INFLUENCE OF THE APPLICATION OF ISLAMIC VALUES IN THE
WORLD OF WORK ON THE WORK ETHIC AND PRODUCTIVITY OF
EMPLOYEES IN PELINDO REGIONAL 3****Carlos Lazaro Prawirosastro^{1*}****Universitas Hang Tuah, Surabaya, Indonesia**carlos.prawirosastro@hangtuah.ac.id**Toto Dwijaya Saputra²****Universitas Hang Tuah, Surabaya, Indonesia**toto.dwijaya@hangtuah.ac.id

Abstract

Employee productivity is one of the most crucial indicators of organisational performance in the modern era, including in the port sector, which is full of challenges and operational complexity. Islamic values such as ihsan (spiritual professionalism), honesty, and trustworthiness have an important role in shaping a strong work ethic. This study aims to analyse the effect of the application of Islamic values on work ethic and employee productivity, and to examine the mediating role of work ethic. This research uses a quantitative approach with an explanatory design and a causal-comparative research type. The sampling technique is total sampling, namely all 34 employees of Pelindo Regional 3 were used as samples. Data were collected using a questionnaire with a 5-point Likert scale. Data were analyzed using a Structural Equation Modeling approach based on Partial Least Squares (PLS-SEM). The results showed that Islamic values have a significant effect on employee work ethic (p-value 0.000, t-statistic 6.421), and have a significant effect on work productivity both directly (p-value 0.043, t-statistic 2.028) and indirectly through the mediation of work ethic (p-value 0.000, t-statistic 3.431). Work ethic has a significant effect on productivity (p-value 0.015, t-statistic 2.503). The R-Square value for the work ethic is 0.389, and for work productivity is 0.404 (fairly strong model contribution). These findings suggest that the integration of Islamic values can be an important foundation in improving the quality of human resources. Organisations need to embed spiritual values in the work culture through training, coaching, and the leader's example.

Key Words: Islamic Values, Work Ethic, Employee Productivity



INTRODUCTION

As the largest archipelago in the world with more than 17,000 islands, ports play a vital role as the main node for the distribution of goods and services in Indonesia. Ports are not only the entry and exit points for logistics flows, but also serve as the main driver of the national economy (Nguyen et al., 2022). The productivity and work quality of port employees are crucial factors that determine the success of daily port operations. The port sector also faces various complex operational challenges, such as pressure on time efficiency due to tight shipping schedules, high physical and mental workloads, and limitations in coaching and developing human resource capacity (Wahyuni et al., 2020). This situation requires a breakthrough in strengthening work ethic and value-based HR management.

Pelindo Regional 3, as one of the strategic entities in Indonesia's national port system, bears a significant responsibility for maintaining smooth and efficient operations at various major ports in eastern and central Indonesia. Based on internal reports and field observations, work productivity in several Pelindo Regional 3 operational units exhibits a fluctuating trend. This phenomenon is largely influenced by internal factors, including weak work motivation, uncertainty in task division, and a lack of coordination between divisions (Junaedi et al., 2022). This inconsistency ultimately impacts service performance and the level of satisfaction of port service users (Özdaşlı et al., 2023). This condition shows the weakness of character and value building in the work environment, which should be an important instrument in building loyalty and morale (Ariyani et al., 2023). Ironically, although the majority of workers in Pelindo Regional 3 are Muslim, the integration of Islamic values has not been fully mainstreamed in the organisational culture. This gap opens up space for religious value-based social interventions to shape a healthier, more moral, and productive work environment sustainably.

Recognising the complexity of productivity challenges and the lack of value development in Pelindo Regional 3, an approach that encompasses not only technical and managerial aspects but also addresses the moral and spiritual needs of employees is necessary. In this context, Islamic teachings, as a value system embraced by the majority of workers, can serve as a strategic foundation for rebuilding a strong work ethic (Kumar, R., & Singh, 2024). The concept of work in Islamic teachings is not only seen as an economic activity, but also as a form of worship (*'ibādah*), which emphasizes a commitment to do the best possible or *ihsan*, responsibility (*amanah*), and awareness of the presence of Allah SWT



(taqwa) (Basit et al., 2024). Islamic values offer an alternative solution that emphasises the balance between professionalism and spirituality (Chupradit et al., 2022). Research indicates that the application of Islamic ethical values and principles in the workplace can lead to significant improvements in employee behaviour and job satisfaction, honesty creates a climate of trust between individuals and between workers and institutions (Ridwansyah et al., 2023). Meanwhile, responsibility (mas'uliyah) will train employees in discipline and commitment to completing tasks by work standards and ethics (Chupradit et al., 2022).

The reality of work in Pelindo Regional 3 reveals that one of the fundamental problems faced is fluctuations in work ethic, which have a direct impact on the productivity of individuals and work teams. Research in several port units revealed inconsistent work patterns, including delays in task completion and weak individual initiatives, particularly in the face of rapidly changing operational dynamics (Setiawan et al., 2022). Several employees tend to only carry out tasks based on fulfilling administrative demands without a sense of responsibility for the work they carry out (Muh. Ferils et al., 2022). Low discipline and an unsupportive work environment lead to obstacles in inter-divisional collaboration (Firmansyah & Mistar, 2020). Development activities, such as ethics training and the integration of religious values, are often incidental and not systematically structured, so their impact is not maximised in fostering a healthy work ethic (Fuad et al., 2025). The emphasis on work as a form of worship, honesty, and responsibility can facilitate the formation of a more effective work culture (Usman, 2023).

Development of continuous training on Islamic ethical values in the work environment, thereby creating a work climate that focuses on operational targets and on spiritual and moral aspects (Agusfina Fernata & Mardani, 2023). Islamic values, such as responsibility and honesty, can serve as both moral guidelines and a strong foundation for employee work ethic (Erwan Iskandar & Eman Sulaiman, 2024); Islamic values can contribute to the development of work characters that are not only focused on mechanical tasks, but are also characterised by a spirit of contribution and professional awareness (Amir et al., 2020). This character embodies a high work ethic. In the long run, the work ethic built on these transcendental values contributes to increased work productivity (Prayoga et al., 2023).

This research holds a strategic position that aligns with Hang Tuah University's mission of promoting science and technology-based innovation and



fostering spiritual values within the maritime context. Through an Islamic value-based approach in the world of port work, this research not only strengthens the integration between religious and professional dimensions but also contributes to the implementation of MBKM policies through the active involvement of students in applied research (Hakim, 2022). This study is a logical continuation of previous research that highlighted the role of the company mosque as a centre for value formation, expanding the scope of the study from symbolic aspects to a more substantive work culture transformation. As stated by Uccang et al. (2022), internalising aspects of Islamic religious education is believed to strengthen the character of students or employees in carrying out their duties and responsibilities. Through this research, it is hoped that not only will an effective work policy be created, but also an environment that fosters spiritual values, encouraging innovation and improved performance in the maritime sector.

The urgency of this research lies in the urgent need to integrate Islamic values more systematically into the formal work system, especially in the port sector, to create a work culture that is not only productive but also harmonious and dignified. In terms of novelty, this research makes a conceptual and practical contribution through an integrative approach that combines religious values and work productivity in the port industry sector - a space that has been dominated by a purely technocratic approach, thus opening a new perspective on the development of a spirituality-based work culture in the maritime environment.

LITERATURE REVIEW

The Concept of Implementing Islamic Values in the World of Work

Islamic values refer to a set of moral and ethical principles derived from the teachings of the Qur'an and Hadith, which govern individual behaviour in carrying out work activities. These values include the concepts of *ihsan* (excellence in work), *amanah* (trustworthiness), *sidq* (honesty), and *istiqamah* (consistency), which together form an ethical framework for every Muslim. Islam considers that work is a form of worship (*'ibādah*). Work is a mandate that must be carried out with full responsibility, because the results of work are not only judged by humans but also by Allah SWT (Basit et al., 2024). The normative foundation of this principle can be found in various verses of the Qur'an, such as Surah At-Tawbah, verse 105, which emphasizes that every deed will be judged by Allah. Many hadiths encourage Muslims to work hard, honestly, and professionally.



The following presents the dimensions and indicators of the Application of Islamic Values in the World of Work

Table 1.
Dimensions and Indicators of the Application of Islamic Values in the World of Work

Dimension	Indicators	Source
a. Ihsan (<i>Profesionalisme Spiritual</i>)	1) Work wholeheartedly as a form of worship to Allah SWT.	
	2) Carry out tasks with the best quality and full responsibility	
	3) Maintain a professional attitude, discipline, and harmonious working relationships	
	4) Feeling calm and better work results when working with spiritual values.	
b. Honesty(<i>Work Integrity</i>)	5) Convey information correctly and transparently in the performance of duties.	
	6) Remain honest even under social pressure or risk.	
	7) Maintain the trust of superiors, coworkers, and operational partners	
	8) Shaping work reputation and strengthening team collaboration through honesty	
c. Responsibility (<i>Work mandate</i>)	9) Complete tasks on time and by applicable procedures.	
	10) Make work reports regularly and accurately.	
	11) Clearly understand the obligations and scope of job responsibilities.	
	12) Ready to accept the consequences and not blame others	

Implementation of Islam-Based Work Ethic

The characteristics of the Islamic work ethic are reflected in the value of sincerity, which is working with the intention of worship and without worldly strings; discipline, which is reflected in time consistency, compliance with rules, and personal responsibility; and professionalism, which is carrying out tasks with the best standards and maintaining the mandate (Zaim et al., 2021). These spiritual values play a crucial role in shaping a deeper and more sustainable work spirit, have a moral and transcendental awareness that every job will be held accountable, both to humans and to God (Nor et al., 2024). The Islamic work ethic



is an instrument for character building and individual integrity in a professional environment (Haris dan Siti, 2023).

Table 2.
Dimensions and Indicators of Work Ethic

Dimension	Indicators	Source
a. Commitment to Quality of Work	1) Always try to give my best in my work.	
	2) Strive to improve the quality of work every day.	
b. Religious Value-Based Motivation	3) Motivated to work seriously because of religious values.	
	4) Feeling responsible for the safety and smooth operation at the port.	
c. Honesty and Transparency	5) Providing correct and transparent information at work.	
	6) Judging honesty is essential to maintain trust in the workplace.	
d. Responsibility and Morality	7) Completing tasks on time according to responsibilities.	
	8) Dare to convey mistakes if they occur at work.	

Employee Work Productivity

Employee work productivity measures the effectiveness and efficiency of an employee in completing tasks and responsibilities within a specified period, as well as their contribution to achieving organisational goals (Handoko et al., 2020). Various factors can affect employee productivity, including intrinsic motivation, personal values (including religious values), management and leadership systems, a supportive work environment, the availability of training and technology, and organisational culture (Asis, 2021). The following presents the dimensions and indicators of Work Productivity.

Table 3.
Dimensions and Indicators of Work Productivity

Dimensions	Indicators	Source
a. Work Performance and Output	1) Feeling that work productivity has increased due to the application of religious values.	
	2) Feeling that the quality of work has improved due to applying Islamic values.	
b. Work Discipline and Efficiency	3) Feeling more disciplined to be able to work more regularly and efficiently.	



c. Technology Adaptation and Utilisation	4) Able to adapt to new technology while maintaining honesty.	
	5) Religious values support the understanding of the importance of technology to support work performance.	
	6) Always maintain a good work ethic when using technology in carrying out tasks.	
d. Productive Work Environment Support	7) The company supports the application of religious values in a productive work system.	
	8) Have attended Islamic value-based training that supports performance improvement.	
	9) The work environment generally supports the creation of a productive work atmosphere through Islamic values.	

RESEARCH METHOD

This research employs a quantitative approach with an explanatory design. The primary focus of this research is to analyse the effect of applying Islamic values (X) on work ethic (Y1) and work productivity (Y2) among employees in Pelindo Regional 3, as well as to investigate the mediating role of work ethic in the relationship between Islamic values and productivity. Data analysis was conducted using Partial Least Squares Structural Equation Modelling (PLS-SEM).

The sampling technique used was total sampling, so that the entire population of permanent employees working at Pelindo Regional 3, amounting to 34 employees, was used as a sample.

Data were collected using questionnaire instruments. The questionnaire was arranged in the form of closed statements using a 5-point Likert scale (1 = strongly disagree, 5 = strongly agree). The distribution of questionnaires was carried out directly to respondents at the work location. The data analysis technique employed in this research is Partial Least Squares Structural Equation Modelling (PLS-SEM), utilising the SmartPLS software. The analysis was conducted through two main stages, namely Outer Model (to evaluate construct validity and reliability) and Inner Model to test the relationship between latent variables and the significance of the influence path.



RESULTS AND DISCUSSION

Characteristics of Respondents

The characteristics of the respondents are presented from three main aspects: gender, age group, and position or work division.

Table 4.

Characteristics of Respondents by Gender, Age, and Position

No	Category	Sub-category	Number	Percentage (%)
1	Gender	Male	25	73,53%
		Female	9	26,47%
2	Age Group	≤ 34 years	8	23,53%
		35-44 years	9	26,47%
		45-54 years	17	50,00%
3	Position/Division	Staff	22	64,71%
		Manager	2	5,88%
		HSSE	2	5,88%
		Finance	1	2,94%
		Quality Management	1	2,94%
		Accounting	1	2,94%
		Warehouse Operations	1	2,94%
		Commercial	1	2,94%
		Planning	1	2,94%
		Other	2	5,88%

Based on the gender data, the majority of respondents in this study were male, with a percentage of 73.53%, while female respondents accounted for 26.47%. This reflects the general condition of the port sector, which is still dominated by a male workforce, mainly due to the technical and field nature of the work. Women play a significant role in administrative positions. In terms of age group, half of the respondents (50.00%) were in the mature productive age range of 45-54 years. Meanwhile, young respondents (≤ 34 years old) and middle-aged respondents (35-44 years old) have percentages of 23.53% and 26.47%, respectively. This indicates that Pelindo Regional 3's workforce structure is well-balanced in terms of experience and regeneration. In the position dimension, the majority of respondents (64.71%) are at the staff level, indicating that this data collection represents the perceptions of operational and administrative workers. Other positions were spread across managerial, HSSE, finance, and other strategic divisions. This diversity of positions enables a more comprehensive analysis of



how Islamic values are applied not only in the context of technical work but also in decision-making and overall organisational culture.

Statistical Description of Research Variables

These results provide an initial picture of how respondents assess the application of Islamic values in their workplace, the extent to which their work ethic is established, and their productivity in the context of working within Pelindo Regional 3.

Table 5.
Mean and Standard Deviation of Indicators and Research Variables

Variable	Dimension	Indicator	Mean	Standard Deviation	Total Average
Application of Islamic Values	a. Ihsan (Spiritual Professionalism)	X1.1	4.62	0.49	4.52
		X1.2	4.41	0.56	
		X1.3	4.21	0.41	
		X1.4	4.74	0.45	
	b. Honesty (Work Integrity)	X1.5	4.56	0.66	
		X1.6	4.59	0.50	
		X1.7	4.35	0.54	
		X1.8	4.29	0.76	
	c. Responsibility (Work Mandate)	X1.9	4.76	0.55	
		X1.10	4.59	0.66	
		X1.11	4.53	0.83	
		X1.12	4.56	0.70	
Work Ethic	a. Commitment to Work Quality	Y1.1	4.53	0.51	4.51
		Y1.2	4.44	0.50	
	b. Religious Value-Based Motivation	Y1.3	4.26	0.45	
		Y1.4	4.74	0.45	
	c. Honesty and Transparency	Y1.5	4.76	0.55	
		Y1.6	4.59	0.50	
	d. Responsibility and Morality	Y1.7	4.53	0.51	
		Y1.8	4.24	0.78	
Work Productivity	a. Performance and Work Output	Y2.1	4.53	0.71	4.40
		Y2.2	4.41	0.70	
	b. Discipline and Work Efficiency	Y2.3	4.41	0.70	
	Y2.4	4.59	0.61		
	Y2.5	4.24	0.65		



Variable	Dimension	Indicator	Mean	Standard Deviation	Total Average
	c. Technology Adaptation and Utilisation	Y2.6	4.62	0.60	
	d. Productive Work Environment Support	Y2.7	4.47	0.71	
		Y2.8	4.12	0.84	
		Y2.9	4.24	0.78	

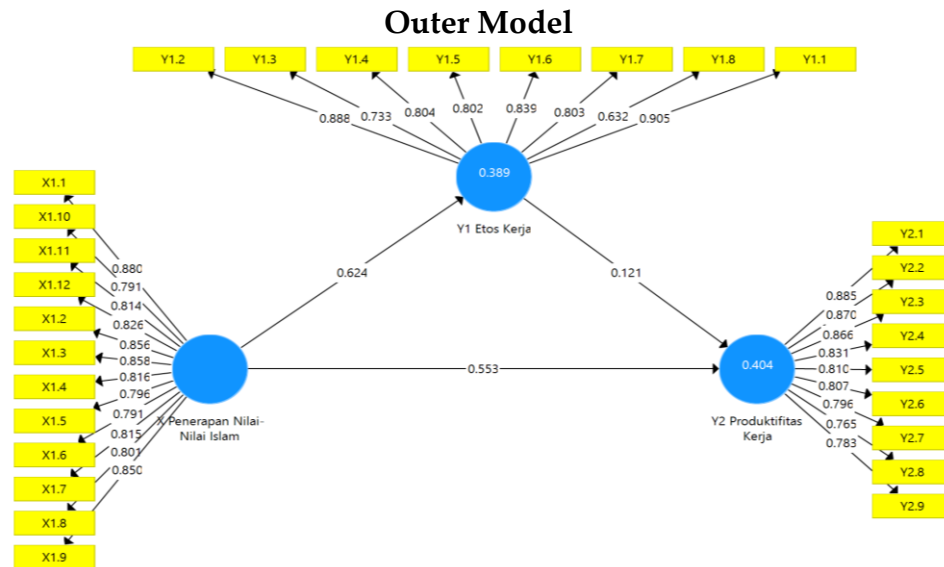
The descriptive results indicate that the application of Islamic values in the workplace is highly rated by the respondents, with a total mean score of 4.52. The dimensions of responsibility or work mandate (X1.9-X1.12) recorded the highest scores compared to other dimensions, reflecting that employees feel a moral and spiritual burden in completing their tasks well. Meanwhile, the values of ihsan and honesty were also positively internalised, although there was higher variation in the honesty indicato. The work ethic of the employees was also identified as high, with an average of 4.51. The dimensions of faith-based motivation and honesty-transparency dominated the highest scores. This suggests that religious teachings make a significant contribution to shaping work commitment, a sense of responsibility, and a passion for ethical and disciplined work. Work productivity averages 4.40, which is slightly below the other two variables. The dimension of adaptation to technology showed a positive response. Work environment support (Y2.8 and Y2.9) recorded lower scores, indicating a need for improvement in the structural and cultural aspects of the organisation to better support productivity.

Outer Model

a. Outer Loading

The recommended outer loading value in PLS-SEM is at least 0,70. The results of the analysis show that the value of all outer loading is more than 0,70, indicating that each indicator makes a significant contribution to reflecting the latent construct being measured. This indicates that the research instrument has met the indicator validity criteria and can proceed to the next testing stage. Figure 1 shows the factor loading values on the construct

Figure 1.



b. Construct Reliability and Validity

The three main measures used in this stage include: (1) Cronbach's Alpha,; (2) Composite Reliability,; and (3) Average Variance Extracted (AVE). The Cronbach's Alpha values for the three constructs demonstrate each value above 0.90. This indicates that the instrument is reliable. The Composite Reliability value is above 0.70, and even approaches or reaches 0.95, indicating that all indicators in each construct work consistently in explaining the latent variable. Thus, the instruments have been statistically proven to have strong reliability. In terms of convergent validity, all AVE values exceed the 0.50 threshold, indicating that the measured construct can explain more than 50% of the variance in the indicators. This means that all constructs in this model have good convergent validity.

c. Discriminant Validity

The Fornell-Larcker criterion used to evaluate discriminant validity requires that the square root value of the AVE of a construct must be higher than the correlation of the construct with other constructs in the model.

Table 8.
Fornell-Larcker Criterion Results

Construct	X Implementation of Islamic Values	Y1 Work Ethic	Y2 Work Productivity
X Implementation of Islamic Values	0.825		
Y1 Work Ethic	0.624	0.805	
Y2 Work Productivity	0.629	0.466	0.825



The table above shows that all constructs meet the discriminant validity requirements based on the Fornell-Larcker criteria. This is indicated by the diagonal values (bolded), which are the square root of the AVE, and all are higher than the correlation values between constructs in the same column and row.

d. Coefficient of Determination (R Square)

The coefficient of determination (R-squared) is used to measure the extent to which variation in an endogenous construct can be explained by exogenous constructs in the structural model.

Table 9.
R Square and Adjusted R Square Values

Endogenous Constructs	R Square	R Square Adjusted
Y1 Work Ethic	0.389	0.370
Y2 Work Productivity	0.404	0.366

Based on the table above, the R-squared value for Work Ethic (Y1) is 0.389, which means that 38.9% of the variability in work ethic can be explained by the application of Islamic values (X). While the rest, amounting to 61.1%, is influenced by other factors outside the model. Meanwhile, the R Square value for Work Productivity (Y2) was recorded at 0.404, indicating that 40.4% of the variation in work productivity can be explained simultaneously by the application of Islamic values (X) and work ethic (Y1).

e. Analysis of f-Square (Effect Size)

According to Cohen (1988), the f^2 value can be categorised into three levels of effect: small (0.02), medium (0.15), and large (0.35). The greater the f^2 value, the greater the impact of the construct on the dependent variable explained.

Table 10.
The F-Square Value of Each Interconstruct Relationship

Construct	Work Ethic (Y1)	Work Productivity (Y2)
X Implementation of Islamic Values	0.638 (large)	0.314 (medium-large)
Y1 Work Ethic	–	0.115 (medium)

First, the effect of the Application of Islamic Values on Work Ethic ($f^2 = 0.638$) is significant. This indicates that Islamic values significantly and positively influence the work ethic of employees in the port environment. Second, the effect of the Application of Islamic Values on Work Productivity ($f^2 = 0.314$) is in the medium to large category. This means that Islamic values not only influence the



way of working but also have a tangible impact on employees' work output. Third, the effect of Work Ethic on Work Productivity shows an f^2 value of 0.115, which falls into the medium category. Although not as significant as the direct effect of Islamic values, this finding demonstrates that the work ethic still makes a meaningful contribution to productivity, confirming the role of ethos as an essential mediator in this model.

4. Inner Model Analysis Results

T-statistics are used to test the importance of the impact (with a limit of ≥ 1.96 for $\alpha = 0.05$), and P-values indicate the level of statistical significance. A p-value < 0.05 indicates a significant relationship.

Table 11.

Inner Model Testing Results

Construct Hypothesis	Original Sample	Sample Mean	STDEV	T-Statistics	P-Values
X Application of Islamic Values → Y1 Work Ethic	0.624	0.657	0.097	6.421	0.000
X Application of Islamic Values → Y2 Work Productivity	0.553	0.518	0.273	2.028	0.043
Y1 Work Ethic → Y2 Work Productivity	0.421	0.483	0.240	2.503	0.015
X Islamic Values → Y1 Work Ethic → Y2 Work Productivity (Mediation)	0.754	0.720	0.175	3.431	0.000

- a. First, Islamic values have a direct and significant influence on employee work ethic ($\beta = 0.624$, $T = 6.421$, $p < 0.001$), indicating that the application of Islamic principles such as *ihsan*, honesty, and trustworthiness consistently strengthens port employees' commitment, motivation, and work morality.
- b. Second, Islamic values have a direct effect on work productivity ($\beta = 0.553$, $T = 2.028$, $p = 0.043$). This suggests that internalising spiritual values can lead to increased efficiency and higher-quality work results, even in a modern, technology-based workplace such as Pelindo.
- c. Third, the effect of work ethic on work productivity is also significant ($\beta = 0.421$, $T = 2.503$, $p = 0.015$). This demonstrates that a positive work attitude, grounded in religious values, makes a significant contribution to achieving better performance.
- d. Fourth, the mediation test shows that work ethic significantly mediates the relationship between Islamic values and work productivity ($\beta = 0.754$, $T = 3.431$, $p < 0.001$). This means that the application of Islamic values will be more effective in increasing productivity if it first fosters a strong work ethic among employees.



Discussion

The test results indicate that the application of Islamic values has a significant impact on enhancing the work ethic of Pelindo Regional 3 employees. Islamic values such as *ihsan*, honesty, and trustworthiness play an essential role in shaping a more disciplined, professional, and responsible work attitude. In the context of port work, which demands consistency and high integrity, the application of Islamic values has an impact on employees' internal motivation, leading to a more noble enthusiasm and goals (Musoli & Yamini, 2021). The implications of this result show that strengthening spiritual values in organisations has a high relevance to the formation of a work ethic. The implementation of Islamic values not only builds individual moral awareness but also increases the sense of collective responsibility in the work environment (Gibran Panuntun & Ari Zaqi Al-Faritsy, 2023). Therefore, companies should consider developing a faith-based value coaching program as an integral part of HR management strategy to strengthen the foundation of work ethic in the port environment.

The application of Islamic values has a significant influence on work productivity. This means that Islamic values not only shape work attitudes but also have an impact on more productive work results, characterised by increased efficiency, timeliness, and adaptability to technology. Employees who internalise Islamic values tend to work with greater focus, uphold integrity, and can complete tasks effectively despite facing high work pressure (Lase et al., 2023). In a work environment such as a port with operational complexity, this is a strategic advantage. This finding suggests that religious values are not just moral guidance, but can be operationalised as an approach to improve performance (Elmontadzery et al., 2024). In practice, the application of Islamic values serves as a foundation for professional behaviour, which is reflected in commitment to work results and compliance with operational standards (Munir et al., 2024). Honesty, responsibility, and a sincere work spirit become internal drivers that optimise productivity. This aligns with research that shows spiritual values and work ethics based on Islamic teachings can enhance employee performance (Bambang Triyono & Elis Mediawati, 2023). Through the application of Islamic values in an integrated manner in the company's work system, it is expected to support sustainable productivity improvements.

The results of testing the third hypothesis show a significant influence of work ethic on work productivity. This suggests that employees with a strong work ethic, characterised by discipline, a commitment to high-quality work, honesty, and responsibility, tend to produce more productive results. Work ethic



forms the foundation of consistent and directed work behaviour, so that employees not only complete tasks but also strive to improve the quality of work results (Heryyanto, 2022). In the context of port operations, this is particularly important because it is directly related to service efficiency and the satisfaction of business partners. Previous research shows that work discipline and organisational climate contribute significantly to organisational work productivity (Ariani et al., 2020). Companies that instill work ethic values consistently through training, mentoring, and a supportive organisational culture will find it easier to realise optimal performance goals (Aurelya Jasmine & Wahyu Wirjawan, 2022).. Thus, work ethic serves as a link between motivation and real work results, making employees a strategic asset in achieving productivity.

The fourth hypothesis shows that work ethic significantly mediates the relationship between the application of Islamic values and work productivity. This result shows that Islamic values do not directly affect productivity, but first shape work ethic, which then encourages increased productivity. This means that internalising values such as *ihsan*, honesty, and trustworthiness encourages employees to build strong work character, which in turn has a positive impact on their work performance (Faiq & Sholahuddin, 2024). As stated by Smadi et al., Islamic work ethics function as a bridge between attitude and productivity (AL Smadi et al., 2023). From these findings, it can be concluded that organisational performance improvement strategies through a spiritual approach must prioritise the development of work ethic as an intermediate variable determining the effectiveness of value implementation. Therefore, strengthening values and work ethic internally is a prerequisite for maximising the positive impact of religious values on performance. Organisations need to integrate work ethic development into their human resource development systems so that Islamic values can be fully reflected in employee productivity (Saputri et al., 2021).

CONCLUSION

Based on the results of this study, it can be concluded that the implementation of Islamic values has a significant impact on improving the work ethic and productivity of employees at Pelindo Regional 3. Values such as *ihsan*, honesty, and *amanah* have been shown to foster a professional, honest, and responsible work attitude, which is then reflected in improved employee performance and efficiency. Islamic values not only directly influence productivity but also indirectly through strengthening the work ethic as a mediator.



As a practical implication, companies need to continue encouraging the implementation of Islamic values in the workplace through regular training, fostering Islamic work ethics, and exemplary leadership in implementing the principles of ihsan and amanah.

REFERENCES

- A Kamis, R., Husen, Z., & Ridwan, I. W. (2024). Analysis Of Factors Affecting Employee Job Satisfaction At Bank Syariah Indonesia In Ternate. *Jurnal Ilmiah Ekonomi Islam*, 10(2). <https://doi.org/10.29040/jiei.v10i2.13722>
- Agusfina Fernata, N., & Mardani, A. D. (2023). Optimising Employee Performance: The Impact of Islamic Values, Skills, and Motivation in DPMPTSP Padang. *Al Urwah: Sharia Economics Journal*, 1(01), 19–29. <https://doi.org/10.61536/alurwah.v1i01.15>
- AL Smadi, A. N., Amaran, S., Abugabah, A., & Alqudah, N. (2023). An examination of the mediating effect of Islamic Work Ethic (IWE) on the relationship between job satisfaction and job performance in Arab work environment. *International Journal of Cross Cultural Management*, 23(1), 59–77. <https://doi.org/10.1177/14705958221120343>
- Amir, N. H., Misbach, I., & Haddade, A. W. (2020). THE INTERNALIZING VALUE OF THE LEMPU' REFUEL THE BUSINESS BENEFITS OF MIXED TRADERS' PERSPECTIVE OF ISLAMIC BUSINESS ETHICS. *Laa Maisyir : Jurnal Ekonomi Islam*, 7(2), 248. <https://doi.org/10.24252/lamaisyir.v7i2.12271>
- Ariani, D., Saputri, I. P., & Suhendar, I. A. (2020). PENGARUH DISIPLIN KERJA, IKLIM ORGANISASI DAN KOMITMEN ORGANISASI TERHADAP PRODUKTIVITAS KERJA GURU. *Jurnal Ilmu Manajemen Terapan*, 1(3), 268–279. <https://doi.org/10.31933/jimt.v1i3.110>
- Ariyani, N., Wibowo, I., & Guswandi, G. (2023). The Influence of Leadership Style and Organizational Culture on the Performance of Functional Employees Through Motivation Within the General Secretariat Regional Representative Council of the Republic of Indonesia. *Journal of Social Research*, 2(7), 2491–2506. <https://doi.org/10.55324/josr.v2i7.1218>
- Asis, M. (2021). PENGARUH IKLIM KERJA DAN DISIPLIN KERJA TERHADAP PRODUKTIVITAS MELALUI ETOS KERJA PEGAWAI PADA SEKRETARIAT DAERAH KABUPATEN BARRU. *Jurnal BISNIS & KEWIRAUSAHAAN*, 10(2), 136–147. <https://doi.org/10.37476/jbk.v10i2.3143>



- Aurelya Jasmine, R. Q., & Wahyu Wirjawan, T. (2022). PENGARUH LINGKUNGAN KERJA, MOTIVASI, DAN DISIPLIN KERJA TERHADAP KINERJA KARYAWAN PADA PT. FEDERAL INTERNATIONAL FINANCE (FIF GROUP) CABANG PAMANUKAN. *JISMA: Jurnal Ilmu Sosial, Manajemen, Dan Akuntansi*, 1(3), 393–402. <https://doi.org/10.59004/jisma.v1i3.128>
- Bambang Triyono, & Elis Mediawati. (2023). Transformasi Nilai-Nilai Islam melalui Pendidikan Pesantren: Implementasi dalam Pembentukan Karakter Santri. *Journal of International Multidisciplinary Research*, 1(1), 147–158. <https://doi.org/10.62504/jimr403>
- Basit, A., Ahmad, A., Azhari, D. S., Ingriza, R., & Qurba, A. (2024). Fundamental Human Resource Management Concepts for Islamic Educational Institutions: Fostering Character and Religious Values through Strategic Workforce Development. *Abjadia : International Journal of Education*, 9(3), 737–744. <https://doi.org/10.18860/abj.v9i3.29828>
- Chupradit, S., Jasiyah, R., Alazzawi, F. J. I., Zaroni, A. N., Norvadewi, N., Mahmudiono, T., Holh Sabit, S., Suksatan, W., & Bykanova, O. (2022). The impact of Islamic work ethics on organisational culture among Muslim staff. *HTS Teologiese Studies / Theological Studies*, 78(4). <https://doi.org/10.4102/hts.v78i4.7332>
- Elmontadzery, A. Y. F., Basori, A. R., & Mujadid, M. (2024). Internalisasi Nilai-Nilai Pendidikan Islam dalam Peningkatan Karakter Religius di MA NU Putra Buntet Pesantren Cirebon. *Tsaqafatuna*, 6(1), 67–81. <https://doi.org/10.54213/tsaqafatuna.v6i1.413>
- Erwan Iskandar, & Eman Sulaiman. (2024). Komunikasi Bisnis Syariah: Membangun Relasi Bisnis Berdasarkan Prinsip-Prinsip Islam. *Jurnal Riset Manajemen, Bisnis, Akuntansi Dan Ekonomi*, 3(1). <https://doi.org/10.58468/jambak.v3i1.104>
- Faiq, A., & Sholahuddin, M. (2024). The Influence of Islamic Work Ethic, Productivity, and Employee Performance: Mediating Work Quality at KSPPS BMT. *EKOMBIS REVIEW: Jurnal Ilmiah Ekonomi Dan Bisnis*, 12(2). <https://doi.org/10.37676/ekombis.v12i2.5191>
- Firmansyah, D., & Mistar, M. (2020). PENGARUH KEDISIPLINAN TERHADAP PRODUKTIVITAS KERJA PEGAWAI PADA DINAS SOSIAL KABUPATEN BIMA. *JURNAL DIMENSI*, 9(2), 202–216. <https://doi.org/10.33373/dms.v9i2.2532>
- Fuad, R. M., Ismuni, M., & Haryadi, R. N. (2025). Penerapan Kedisiplinan dan



- Budaya Kerja Islam serta Pengaruhnya terhadap Kinerja Karyawan: Studi Kasus CV Garmen Bogor. *AKADEMIK: Jurnal Mahasiswa Humanis*, 5(2), 949–960. <https://doi.org/10.37481/jmh.v5i2.1432>
- Gibran Panuntun, & Ari Zaqi Al-Faritsy. (2023). ANALISIS KINERJA ORGANISASI BPTTG D.I. YOGYAKARTA MELALUI PENERAPAN TOTAL QUALITY MANAGEMENT (TQM). *Jurnal Cakrawala Ilmiah*, 2(12), 4677–4686. <https://doi.org/10.53625/jcijurnalcakrawalailmiah.v2i12.6397>
- Hakim, T. R. (2022). Implementasi Nilai-Nilai Pendidikan Agama Islam dalam Membina Moderasi Kehidupan Beragama. *Edukasiana: Jurnal Inovasi Pendidikan*, 1(4), 192–200. <https://doi.org/10.56916/ejip.v1i4.188>
- Handoko, N. T., Indrawati, M., & Muninghar, M. (2020). STRUKTUR ORGANISASI, DESAIN KERJA, BUDAYA ORGANISASI DAN PENGARUHNYA TERHADAP PRODUKTIVITAS KERJA PEGAWAI PADA DINAS PENDIDIKAN KABUPATEN BOJONEGORO. *Jurnal Mitra Manajemen*, 4(5), 761–773. <https://doi.org/10.52160/ejmm.v4i5.401>
- Heryyanto, A. (2022). Bagaimana Kelelahan Kerja, Tanggung Jawab dan Disiplin Kerja Mempengaruhi Kinerja Karyawan: Studi Empiris. *Strategic: Journal of Management Sciences*, 2(1), 6. <https://doi.org/10.37403/strategic.v2i1.35>
- Junaedi, E., Z Basri, Y., & Kusnadi. (2022). The Effect of Strategy Cempetency and Work Motivation on Organizational Performance of Army Headquarters Mediated by Organizational Commitment. *International Journal of Research -GRANTHAALAYAH*, 10(4), 32–49. <https://doi.org/10.29121/granthaalayah.v10.i4.2022.4559>
- Kumar, R., & Singh, V. (2024). Mental health implications of job dissatisfaction: A global perspective. *Journal of Occupational Health Psychology*, 29(1), 78-96.
- Lase, A., Lase, D., Laia, O., & Buulolo, N. A. (2023). Korelasi antara Pengetahuan, Kemampuan, dan Pengalaman Kerja dengan Kinerja Pegawai di Kantor Pengadilan Negeri Gunungsitoli. *Tuhenori: Jurnal Ilmiah Multidisiplin*, 1(1), 1–10. <https://doi.org/10.62138/tuhenori.v1i1.3>
- Muh. Ferils, Karmila, & Indah Ramayani. (2022). PENGARUH LINGKUNGAN KERJA DAN DISIPLIN KERJA TERHADAP KINERJA KARYAWAN PT. ADIRA DINAMIKA MULTI FINANCE CABANG MAMUJU. *Jurnal E-Bussiness Institut Teknologi Dan Bisnis Muhammadiyah Polewali Mandar*, 2(1), 31–38. <https://doi.org/10.59903/ebusiness.v2i1.23>
- Munir, A. M., Prabowo, M. A., Khomsatun, S., Ahmadi, L. P., Aryan, H. F. i, & Dayadi, T. H. (2024). ANALISIS INTEGRASI ANTARA BUDAYA ORGANISASI DAN NILAI ISLAM DALAM MEMINIMALKAN FRAUD KETIKA CORPORATE GOVERNANCE LEMAH STUDI KASUS PT BPRS



- XYZ. *Jurnal Akuntansi STIE Muhammadiyah Palopo*, 10(1), 75.
<https://doi.org/10.35906/jurakun.v10i1.2031>
- Musoli, M., & Yamini, E. A. (2021). PERAN ETIKA KERJA ISLAM DAN KETERIKATAN KARYAWAN DALAM MENINGKATKAN ORGANIZATIONAL CITIZENSHIP BEHAVIOUR. *JBTI: Jurnal Bisnis: Teori Dan Implementasi*, 11(3), 260–273.
<https://doi.org/10.18196/jbti.v11i3.10778>
- Nguyen, T. Q., Ngo, L. T. T., Huynh, N. T., Quoc, T. Le, & Hoang, L. Van. (2022). Assessing Port Service Quality: An Application of the Extended Fuzzy AHP and Importance-Performance Analysis. *PLOS ONE*, 17(2), e0264590.
<https://doi.org/10.1371/journal.pone.0264590>
- Nor, A., Yusuf, M., & Arabi, I. (2024). Strategies for Improving the Professionalism of Islamic Education Teachers at University. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(1), 40–61.
<https://doi.org/10.31538/tijie.v5i1.774>
- Özdaşlı, K., Ceyhan, S., & Yildirim, D. (2023). The Effect of Organizational Culture on Innovative Work Behavior: The Mediator Role of Trust in Managers. *Mehmet Akif Ersoy Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi*, 10(2), 1479–1500. <https://doi.org/10.30798/makuiibf.1249986>
- Prayoga, T. I., Isima, N., & Ibrahim, S. (2023). Potensi Sistem Hukum Ekonomi Syariah dalam Pencegahan Korupsi Wujudkan Integritas Sektor Ekonomi. *Al-'Aqdu: Journal of Islamic Economics Law*, 3(2), 135.
<https://doi.org/10.30984/ajiel.v3i2.2850>
- Ridwansyah, R., Fauzan, R., Hendri, M. I., Kalis, M. C. I, & Rosnani, T. (2023). relationship of Islamic work ethic to work culture through innovative work behavior of Madrasah teachers. *International Journal of Social Sciences and Humanities*, 7(1), 88–97. <https://doi.org/10.53730/ijssh.v7n1.14065>
- Saputri, A. D., Handayani, S., & DP, M. K. (2021). Pengaruh Disiplin Kerja dan Pemberian Insentif terhadap Kinerja Karyawan PT Putra Karisma Palembang. *Jurnal Nasional Manajemen Pemasaran & SDM*, 2(1), 25–42.
<https://doi.org/10.47747/jnmpsdm.v2i1.211>
- Setiawan, J., Fauzi, A., Khofifah, K., Salsabila, N., Ariansyah, M., & Ryan Fakhri, M. (2022). Pengaruh Kedisiplinan dan Lingkungan Kerja Terhadap Kinerja Karyawan Pada Bagian Produksi. *Jurnal Ilmu Multidisplin*, 1(3), 625–635.
<https://doi.org/10.38035/jim.v1i3.90>
- Uccang, M. R., Buhaerah, & Andi Aras. (2022). Tantangan dan Strategi Guru Pendidikan Agama Islam Kontemporer dalam Menginternalisasikan



- Nilai-nilai Pendidikan Agama Islam Kepada Peserta Didik. *Al-Ishlah: Jurnal Pendidikan Islam*, 20(1), 79–98. <https://doi.org/10.35905/alishlah.v20i1.2729>
- Usman, M. (2023). Boosting High Morale In the Workplace Through Islamic Values. *International Journal of Innovation and Business Strategy (IJIBS)*, 17–27. <https://doi.org/10.11113/ijibs.v18.139>
- Wahyuni, S., Taufik, A. A., & Hui, F. K. P. (2020). Exploring key variables of port competitiveness: evidence from Indonesian ports. *Competitiveness Review: An International Business Journal*, 30(5), 529–553. <https://doi.org/10.1108/CR-11-2018-0077>
- Zaim, H., Demir, A., & Budur, T. (2021). Ethical leadership, effectiveness and team performance: an Islamic perspective. *Middle East J. of Management*, 8(1), 42. <https://doi.org/10.1504/MEJM.2021.111991>