

THE INFLUENCE OF ISLAMIC WORK CULTURE ON EMPLOYEE PRODUCTIVITY WITH WORK DISCIPLINE AS AN INTERVENING VARIABLE AT THE TENGGARONG PUBLIC SERVICE MALL (MPP) OFFICE

Eva Noorhya Akhmar Ramadhan Putri^{*1}, Widya Hana Fahleti², dan Muhammad Feri Admaja³

Program Studi Manajemen, Sekolah Tinggi Ilmu Ekonomi Tenggara, Jl. Wolter Monginsidi No. 25 Kel. Timbau, Kec. Tenggara, Kalimantan Timur, Indonesia

Correspondence: evanoorhya@stietenggarong.ac.id ^{1*}, widyalwidya2@gmail.com ², feriadmaja07@stietenggarong.ac.id ³

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Abstract

This study aims to analyze the effect of Islamic work culture on employee productivity with work discipline as an intervening variable at Mal Pelayanan Publik Tenggara. The study used a quantitative approach with a survey method. The population consisted of 99 employees, with 92 respondents selected as samples. Data were analyzed using Structural Equation Modeling-Partial Least Square (SEM-PLS) with SmartPLS 3. The results showed that Islamic work culture had a positive and significant effect on employee productivity. Work discipline also had a positive and significant effect on employee productivity. In addition, Islamic work culture had a positive and significant effect on work discipline. Mediation testing indicated that work discipline significantly mediated the effect of Islamic work culture on employee productivity. These findings indicate that the implementation of Islamic values such as trustworthiness, honesty, responsibility, and consistency can improve employee discipline and productivity. Therefore, institutions need to strengthen Islamic work culture and work discipline to improve public service quality and organizational performance sustainably.

Keywords; Islamic Work Culture, Work Discipline, Employee Productivity

INTRODUCTION

In the era of bureaucratic reform and public service transformation, government organizations are expected to deliver services that are professional, transparent, accountable, effective, and citizen-oriented. Bureaucratic reform is no longer limited to simplifying administrative procedures but also emphasizes improving the quality of human resources (HR) as the main driver of organizational performance. Previous studies have consistently demonstrated that organizational culture plays a crucial role in shaping employee behavior, organizational effectiveness, service quality, and productivity (Mangkunegara, 2017; Robbins & Judge, 2017; Schein & Schein, 2017; Siagian, 2019).

The Tenggara Public Service Mall (Mal Pelayanan Publik/MPP) is an integrated public service institution established to provide various government services through a single service point, enabling citizens to obtain services that are faster, easier, more transparent, and more efficient. The effectiveness of this integrated service system depends not only on

technological infrastructure and administrative procedures but also on employees' attitudes, commitment, discipline, and work ethics. Therefore, strengthening organizational culture has become an important strategy for improving employee productivity and public service quality. One organizational culture that has attracted increasing attention in the field of human resource management is Islamic Work Ethics (IWE). Islamic Work Ethics represent a set of moral values derived from the Qur'an and Sunnah that guide employees in performing their duties with responsibility (*amanah*), honesty (*shiddiq*), excellence (*ihsan*), and consistency (*istiqamah*). Work is regarded not merely as an economic activity but also as an act of worship and social responsibility. Consequently, employees are encouraged to perform their duties professionally, ethically, and responsibly (Ali, 1988); (Sutrisno, 2019). Empirical evidence also indicates that Islamic Work Ethics promote positive work attitudes, organizational commitment, and ethical behavior in the workplace.

Recent empirical studies further confirm the strategic role of Islamic Work Ethics in improving organizational performance. Udin et al., (2022) found that Islamic Work Ethics significantly improve employee performance both directly and indirectly through affective commitment. Likewise, ethical leadership strengthens employee performance by fostering Islamic Work Ethics and knowledge-sharing behavior, which subsequently enhance organizational effectiveness. Furthermore, Aflah et al., (2021) demonstrated that Islamic Work Ethics positively influence employee performance through Islamic motivation, job satisfaction, and affective commitment. Similar findings were reported by Badar et al. (2023), who concluded that Islamic Work Ethics contribute positively to organizational performance through the development of a supportive employee relations climate.

From the perspective of human resource management, one of the mechanisms linking organizational culture and employee productivity is work discipline. Work discipline reflects employees' willingness and awareness to comply with organizational rules, working hours, and established procedures (Hasibuan, 2018). Employees with higher discipline tend to complete their work punctually, comply with standard operating procedures, and consistently provide quality public services. According to Robbins & Judge (2017), productivity reflects the efficiency and effectiveness with which employees transform organizational resources into valuable outputs. Similarly, Sinungan (2018) and Mangkunegara (2017) argue that productivity is achieved when employees consistently maintain work quality, efficiency, and responsibility in carrying out organizational duties.

Despite the increasing attention given to Islamic Work Ethics, several practical challenges remain evident in public organizations. Preliminary observations at the Tenggara Public Service Mall indicate that some employees still experience attendance delays, inconsistent compliance with organizational procedures, and varying levels of awareness regarding work as both professional responsibility and religious obligation. These conditions may reduce service quality and organizational productivity, indicating that Islamic Work Ethics have not yet been fully translated into consistent workplace behavior.

A review of previous studies also reveals several important research gaps. First, most studies concerning Islamic Work Ethics have focused on private companies, family businesses, Islamic financial institutions, and educational organizations, while empirical evidence from integrated public service institutions such as Public Service Malls remains scarce. Second, previous research has primarily examined the direct relationship between Islamic Work Ethics and employee performance, whereas the mediating role of work discipline has received relatively limited empirical attention. Third, previous empirical studies were generally conducted in organizations with relatively homogeneous work environments, whereas government institutions are characterized by more diverse employee backgrounds,

organizational structures, and service responsibilities, creating different challenges for implementing Islamic Work Ethics effectively.

Based on these research gaps, this study offers a novel perspective by examining the mediating role of work discipline in explaining the relationship between Islamic Work Ethics and employee productivity within the context of an integrated public service institution. Unlike previous studies that mainly focused on direct relationships or private-sector organizations, this study develops a mediation model to explain how Islamic Work Ethics influence employee productivity through work discipline in the Public Service Mall of Tenggara.

Therefore, this study aims to analyze the direct effect of Islamic Work Ethics on employee productivity, the effect of Islamic Work Ethics on work discipline, the effect of work discipline on employee productivity, and the mediating role of work discipline in the relationship between Islamic Work Ethics and employee productivity. The findings are expected to contribute to the development of human resource management literature from an Islamic perspective while providing practical recommendations for strengthening organizational culture, improving employee discipline, and enhancing the quality of public services.

Islamic work culture is a set of values, norms, and ethics derived from Islamic teachings and applied in daily work activities. According to Sutrisno (2019), Islamic work culture is a work value system that refers to Islamic teachings with the aim of fostering a work ethos that is honest, disciplined, responsible, and sincere as a form of worship to Allah SWT. Meanwhile, according to Rivai & Sagala (2013), Islamic work culture emphasizes that working is not only to meet worldly needs but also as a form of worship (*ibadah ghair mahdhah*), so every task must be carried out with trustworthiness, professionalism, and full integrity.

In the Qur'an, Allah SWT says: "And say, 'Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers...'" (QS. At-Taubah: 105). This verse emphasizes that working is an obligation that must be carried out seriously and with full responsibility because all work will be evaluated by Allah SWT.

According to Sutrisno (2019) and Rivai (2020), Islamic work culture refers to a set of work values derived from Islamic teachings that guide individuals in performing their duties with professionalism, integrity, and a sense of worship toward Allah. Islamic work culture is reflected through five key indicators: amanah, shiddiq, ihsan, istiqamah, and tawakal. Amanah refers to carrying out duties with responsibility, trustworthiness, and honesty. Shiddiq emphasizes truthfulness and integrity in both words and actions, fostering trust within the workplace. Ihsan represents the commitment to performing work to the highest possible standard, striving for excellence and the best outcomes. Istiqamah reflects consistency in fulfilling responsibilities, adhering to organizational rules, and maintaining ethical conduct over time. Finally, tawakal refers to placing one's trust in Allah after exerting maximum effort, demonstrating faith, resilience, and acceptance of the outcomes while continuing to work diligently.

These five indicators collectively represent the fundamental dimensions of Islamic work culture and serve as a framework for assessing the extent to which Islamic values are practiced in the workplace. By integrating ethical behavior, professional responsibility, and spiritual commitment, Islamic work culture contributes to improved individual performance and organizational effectiveness.

The implementation of these indicators in the work environment will create a harmonious working atmosphere, increase work ethos, and foster spiritual motivation in working. Islamic work culture encourages employees to work with a sense of responsibility, discipline, and professionalism. Values such as *amanah* and *istiqamah* create compliance with regulations and commitment to working hours. Employees who apply Islamic values will have high discipline so that work productivity increases. According to Fahmi (2018), Islamic work culture has a positive effect on performance and productivity because it fosters awareness that work is a form of worship with spiritual value.

According to Hasibuan (2018), work discipline is a person's awareness and willingness to obey all organizational regulations and applicable social norms. Discipline is a reflection of an employee's responsibility and commitment to their work. Meanwhile, according to, work discipline is a form of training that seeks to improve and shape the knowledge, attitudes, and behaviors of employees so that they voluntarily strive to work more effectively. From an Islamic perspective, discipline is part of the values of *amanah* and *ihsan*, namely the commitment to executing tasks on time, maintaining integrity, and striving to deliver the best results.

According to Hasibuan (2018), work discipline refers to employees' commitment to complying with organizational rules, responsibilities, and work standards to achieve organizational goals effectively. The main indicators of work discipline include adherence to working hours, reflected in punctuality and attendance; obedience to organizational regulations, demonstrated by compliance with workplace policies; responsibility in carrying out duties, shown through accountability in completing assigned tasks; consistency in maintaining work performance and outcomes; and compliance with instructions and applicable work standards, ensuring that tasks are performed according to established procedures and organizational expectations. These indicators collectively reflect employees' discipline and commitment to maintaining high levels of performance.

High work discipline indicates the presence of employee motivation and a sense of responsibility toward their duties, as well as reflecting a good organizational culture. Employees with high discipline will work systematically, punctually, and efficiently, thereby increasing productivity. According to Mangkunegara (2017), work discipline is one of the main factors in shaping productivity because without discipline, work capability and motivation will not be maximized. In Islam, discipline is identical to consistency (*istiqamah*), which reflects earnestness and honesty in performing tasks.

According to Sinungan (2018), productivity is a comparison between the results achieved and the total resources used. Productivity reflects the ability of employees to generate output effectively and efficiently. According to Robbins & Judge (2017), productivity is a measure of the work efficiency and effectiveness of an individual or organization in producing output from a certain amount of input. Meanwhile, according to Sutrisno (2019), employee productivity is a person's ability to produce high-quality work output with efficient use of time and resources. In the Islamic view, productivity is measured not only by material results, but also by the blessings (*barakah*) and benefits of the work for others. As stated by Allah SWT: "Verily, Allah loves it when one of you does a job, he does it perfectly." (HR. Thabrani).

According to Sutrisno (2019) and Mangkunegara (2017), productivity indicators include the quality of work results, quantity of work results, timeliness of task completion, efficiency in resource utilization, and creativity and initiative in work. Islamic values such as *amanah*, *istiqamah*, and *ihsan* encourage individuals to work orderly and obey rules. Islamic work culture has a positive effect on increasing work discipline (Sutrisno, 2019). High discipline reflects consistency in working, thereby directly impacting the increase in productivity (Hasibuan, 2018). Islamic work culture implants the value of responsibility and work as worship. Employees who possess high discipline due to the encouragement of Islamic values will be more productive (Rivai, 2020)

This study aims to determine and analyze the effect of Islamic work culture on work discipline, the effect of work discipline on employee productivity, the direct effect of Islamic work culture on employee productivity, as well as the effect of Islamic work culture on employee productivity through work discipline as an intervening variable at the Mal Pelayanan Publik (MPP) Office of Tenggarong. The results of this study are expected to contribute to the development of human resource management science and serve as consideration for institutions in improving the quality of public services through strengthening Islamic work culture and work discipline.

The objectives of this study are to identify and describe the implementation of Islamic work culture among employees of the Mal Pelayanan Publik (MPP) Office of Tenggarong. In addition, this study aims to analyze the effect of Islamic work culture on employee work discipline, as well as the effect of work discipline on employee productivity. Furthermore, the study seeks to examine the direct effect of Islamic work culture on employee productivity. Finally, it aims to investigate the mediating role of work discipline in the relationship between Islamic work culture and employee productivity, in order to determine whether work discipline serves as a significant link between these variables.

This conceptual framework provides the basis for conducting research on the relationship between Islamic work culture, work discipline, and employee productivity at the MPP Office of Tenggarong. This study is expected to fill the existing research gap, provide new insights, and offer recommendations for improving the quality of public services to be more effective and efficient.

METHODS

This study employed a quantitative research design with a survey approach to examine the effect of Islamic Work Ethics on employee productivity, with work discipline serving as a mediating variable, at the Tenggarong Public Service Mall (MPP). Quantitative research is appropriate for testing causal relationships among variables using statistical analysis (Creswell & Creswell, 2018). The population comprised all 99 employees of the Tenggarong Public Service Mall. Using purposive sampling, 92 employees who had worked for at least one year and were directly involved in public service delivery were selected as respondents. Primary data were collected through a structured questionnaire using a five-point Likert scale.

Data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS 3.0. The analysis included the assessment of the measurement model

(outer model) by evaluating indicator reliability, convergent validity, discriminant validity, and composite reliability, followed by the evaluation of the structural model (inner model) through the coefficient of determination (R^2), path coefficients, and hypothesis testing using the bootstrapping procedure. A hypothesis was accepted when the t-value exceeded 1.96 and the p-value was below 0.05 (Hair et al., 2022)

The conceptual model positions Islamic Work Culture (X) as the independent variable, Employee Productivity (Y) as the dependent variable, and Work Discipline (Z) as the intervening/mediating variable. Based on this framework, four research hypotheses are formulated:

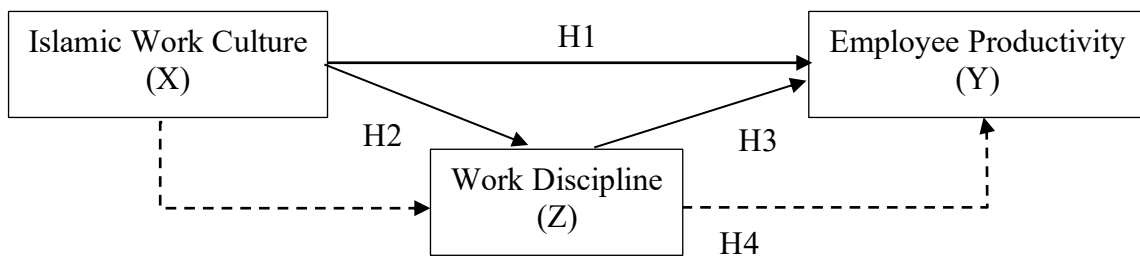


Figure 1. Research Framework

- H1 : Islamic work culture has a positive and significant direct effect on employee productivity.
- H2 : Islamic work culture has a positive and significant direct effect on work discipline.
- H3 : Work discipline has a positive and significant direct effect on employee productivity.
- H4 : Islamic work culture has a positive and significant indirect effect on employee productivity through work discipline as an intervening variable.

To ensure consistency between the conceptual framework and empirical measurement, each research variable was operationalized based on well-established theories and previous empirical studies. The operational definitions specify the meaning of each construct within the context of this study, while the measurement indicators and questionnaire items were adapted from validated instruments reported in the literature. All variables were measured using a structured questionnaire with a five-point Likert scale ranging from 1 (Strongly Disagree) to 4 (Strongly Agree). The operational definitions, indicators, sample measurement items, measurement scale, and supporting references are presented in table.

Table 1. Operational Definition of Variables and Research Instrument

No	Variable	Indicator	Research Instrument	Code	Scale
1.	Employee Productivity (Y)	Quality of Work	I consistently produce high-quality work results.	Y1	Likert 1–4
		Quantity of Work	I am able to complete the expected amount of work within the specified period.	Y2	

		Timeliness	I complete my work according to the established deadlines.	Y3	
		Resource Efficiency	I utilize organizational resources effectively and efficiently while performing my duties.	Y4	
		Creativity and Initiative	I actively propose new ideas and initiatives to improve work performance and public services	Y5	
2.	Work Discipline (Z)	Adherence to Working Hours	I always arrive at work and attend meetings on time.	Z1	Likert 1–4
		Compliance with Organizational Regulations	I consistently comply with all organizational rules and standard operating procedures (SOPs).	Z2	
		Responsibility in Performing Duties	I complete every assigned task according to the specified standards and deadlines.	Z3	
3.	Islamic Work Ethics (X)	Amanah (Responsibility)	I carry out my duties responsibly and fulfill the trust assigned to me.	X1	Likert 1–4
		Shiddiq (Honesty)	I always perform my work honestly without manipulating information or results.	X2	
		Ihsan (Excellence)	I always strive to deliver the best quality of work beyond the minimum standard.	X3	
		Istiqamah (Consistency)	I consistently maintain good work performance and comply with organizational values.	X4	

RESEARCH RESULTS AND DISCUSSION

RESULTS

Outer Model Evaluation (Validity and Reliability Test)

The measurement model (outer model) was evaluated using convergent validity (outer loading > 0.70 and AVE > 0.50) and reliability tests (Cronbach's Alpha and Composite Reliability > 0.70).

Table 2. Reflective Measurement

Variable	Indicator	Outer Loading / Loading Factor	Cronbach's Alpha	Composite Reliability	AVE
Employee Productivity (Y)	Y.1	0.823	0.854	0.895	0.632
	Y.2	0.743			
	Y.3	0.854			
	Y.4	0.729			
	Y.5	0.819			
Work Discipline (Z)	Z.1	0.867	0.861	0.915	0.782
	Z.2	0.880			
	Z.3	0.905			
Islamic Work Ethics (X)	X.1	0.706	0.804	0.873	0.632
	X.2	0.818			
	X.3	0.816			
	X.4	0.833			

The Islamic Work Culture variable was measured using 4 valid indicators with outer loading values ranging from 0.706 to 0.833. The composite reliability value of 0.873 and Cronbach's alpha of 0.804 indicate that the instrument is reliable, while the AVE of 0.632 shows that convergent validity is fulfilled. The Employee Productivity variable was also measured using valid indicators with outer loadings of 0.735–0.866, composite reliability of 0.900, Cronbach's alpha of 0.861, and AVE of 0.645, thus declared reliable and valid.

Furthermore, the Work Discipline variable was measured using 3 valid indicators with outer loading values of 0.845–0.872. A composite reliability value of 0.886 and Cronbach's alpha of 0.827 indicate good reliability, while the AVE of 0.661 indicates that convergent validity has been fulfilled. Thus, all variables in this study are feasible for further analysis.

Structural Model or Inner Model

Testing of the inner model or structural model is conducted to examine the relationships between constructs, significance values, and R-square of the research model. The structural model is evaluated using R-square for dependent constructs, t-tests, and the significance of structural path parameter coefficients.

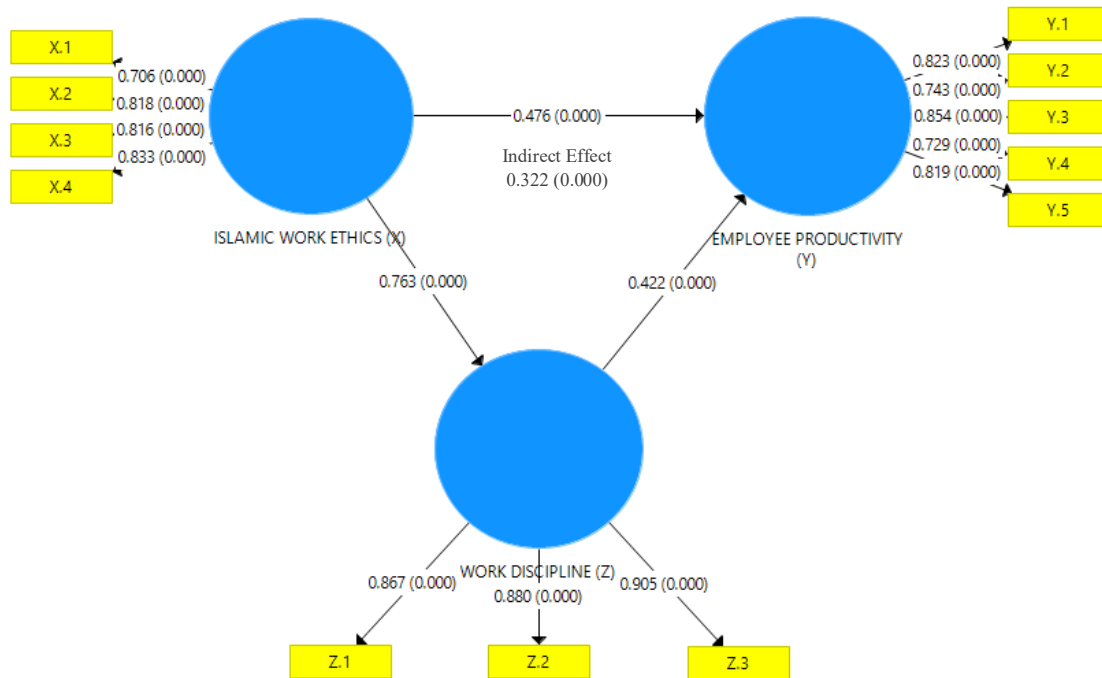


Figure 2. Inner Model Output Diagram

Based on the output analysis results of smartPLS data using the SEM-PLS analysis tool, it shows that overall, the direct effects in this study namely Islamic work culture on employee productivity, Islamic work culture on work discipline, and work discipline on employee productivity exert a significant influence because they obtained a significance value of < 0.05. Similarly, the indirect effect, namely Islamic work culture on employee productivity through work discipline, also has a significant effect because it obtained a significance value of < 0.05.

The structural model (inner model) evaluates the explanatory power of the model using the R-square (R²) value and path coefficients. To fulfill the inner model evaluation criteria and analyze the predictive capacity of the structural model, the R² values for the endogenous constructs were calculated. The evaluation of the R² values based on the SmartPLS inner model analysis is presented in Table 2 below:

Table 3. Coefficient of Determination (R²) Results

Endogenous Construct	R Square (R ²)	Predictive Level
Work Discipline (Z)	0.582	Moderate
Employee Productivity (Y)	0.714	Strong

Based on the output results presented in Table 2, the R² value for the Work Discipline (Z) variable is 0.582. This indicates that 58.2% of the variance in employee work discipline at the MPP Office of Tenggara can be explained and predicted by the implementation of Islamic Work Culture (X), while the remaining 41.8% is influenced by other organizational factors not examined in this study.

Furthermore, the R² value for the Employee Productivity (Y) variable is found to be 0.714. According to Hair et al. (2022), an R² value above 0.67 indicates a strong predictive power. This finding empirically proves that 71.4% of the variance in employee productivity is

simultaneously explained by the combination of Islamic Work Culture (X) and Work Discipline (Z). Meanwhile, the remaining 28.6% of productivity variance is attributed to other variables outside the scope of this conceptual framework, such as digital infrastructure readiness, leadership styles, or competence.

Hypothesis Testing

The significance of the estimated parameters provides highly useful information regarding the relationships between research variables. The basis used for testing hypotheses is the values found in the output of the "result for inner weight." The following table provides estimates for structural model testing.

Table 4. Direct Effect Hypothesis Testing Results

Hypothesis	Path Coefficient	P-Values	F Square
H1. Islamic Work Culture (X) --> Employee Productivity (Y)	0.476	0.000	0.327
H2. Work Discipline (Z) --> Employee Productivity (Y)	0.422	0.000	0.256
H3. Islamic Work Culture (X) --> Work Discipline (Z)	0.763	0.000	1.397

Table 5. Indirect Effect Hypothesis Testing (Mediation)

Hipotesis / Structural Path	Indirect Coefficient	P-Values	Result
H4. Islamic Work Culture (X) --> Work Discipline (Z) --> Employee Productivity (Y)	0.322	0.000	Significant

Therefore, based on the results of the hypothesis testing above, the following details are concluded:

1. There is a significant direct effect of Islamic work culture on employee productivity (H1), evidenced by a p-value ($0.000 < 0.05$) and a corrected path coefficient of 0.476. Furthermore, its f-square value is 0.327, which means it has an effect in the moderate category.
2. There is a significant direct effect of work discipline on employee productivity (H2), evidenced by a p-value ($0.000 < 0.05$) and a path coefficient of 0.422. Furthermore, its f-square value is 0.256, which means it has an effect in the moderate category.
3. There is a significant direct effect of Islamic work culture on work discipline (H3), evidenced by a p-value ($0.000 < 0.05$) and a path coefficient of 0.763. Furthermore, its f-square value is 1.397, which means it has an effect in the large category.
4. There is a significant indirect effect of Islamic work culture on employee productivity through work discipline as an intervening variable (H4), evidenced by an indirect p-value ($0.000 < 0.05$) and an indirect path coefficient of 0.322. This empirically demonstrates that

work discipline serves as a significant and effective mediator in the relationship between Islamic work culture and employee productivity

DISCUSSION

This section discusses the results of the hypothesis testing and empirical findings regarding the influence of Islamic work culture on employee productivity, with work discipline serving as an intervening variable at the Tenggarong Public Service Mall (MPP) Office. Through the SEM-PLS approach, all hypotheses proposed in this study have been proven to have a positive and significant effect.

The Direct Effect of Islamic Work Culture on Employee Productivity (H1)

Based on the results of the first hypothesis testing (H1), it is found that Islamic work culture has a positive and significant direct effect on employee productivity at MPP Tenggarong. This is evidenced by a *p-value* of 0.000 (< 0.05), a path coefficient of 0.476, and an *f-square* value of 0.327, which falls into the moderate effect category.

Theoretically, this finding reinforces the concepts put forward by Sutrisno (2019) and Rivai & Sagala (2013), which state that an Islamic work culture transforms employees' paradigms toward their work. Employees no longer view work merely as a means to fulfill material or worldly needs, but rather as a form of worship (*ibadah ghair mahdhah*) to Allah SWT. At MPP Tenggarong, the internalization of Islamic values such as *amanah* (trustworthiness), *shiddiq* (honesty), *ihsan* (excellence), and *istiqamah* (consistency) drives employees to work with high integrity and to always orient themselves toward the best results. The spiritual awareness that every action is observed by the Creator (in accordance with QS.

The Direct Effect of Islamic Work Culture on Work Discipline (H2)

The testing of the second hypothesis (H2) shows that Islamic work culture has a positive and significant direct effect on employee work discipline. This finding is supported by a very strong path coefficient of 0.763 with a *p-value* of 0.000. Furthermore, the *f-square* value obtained is 1.397, indicating that the contribution of Islamic work culture toward shaping work discipline falls into the large category.

Work discipline, defined as an individual's awareness and willingness to obey all organizational regulations and social norms, requires a solid moral foundation to operate out of self-awareness rather than coercion (Hasibuan, 2018). An Islamic work culture provides this moral foundation. The value of *istiqamah* trains employees to be consistent regarding time and regulations, while the value of *amanah* triggers a high sense of responsibility toward assigned tasks. Employees who strongly anchor Islamic values within themselves will naturally reject undisciplined behavior, such as arriving late or abandoning service counters during working hours, because they understand that such behavior violates the commitment of *amanah*.

This finding provides an empirical solution to the disciplinary challenges highlighted in the research background, such as employee tardiness at MPP Tenggarong. With a coefficient of determination (R^2) for the Work Discipline variable of 0.582, it is empirically proven that 58.2% of the variance in employee discipline levels can be formed and explained by how well

Islamic work culture is implemented in the workplace. This result supports the statement of Sutrisno (2019) that the Islamic value system in the workplace is a primary determinant in training and shaping disciplined attitudes. (At-Taubah: 105) encourages employees to voluntarily improve the quality and quantity of their work outputs, timeliness, and resource efficiency.

Empirically, the results of this study are in line with previous research by Udin et al. (2022) and Purnomo et al. (2023), which stated that Islamic work ethics contribute significantly to increasing employee performance and work motivation. Similarly, the findings of Sharah Patricia (2011) reinforce the importance of ethical values in supporting organizational performance. These results prove that although the MPP operates within a public sector environment with a diverse workforce, the implementation of an organizational culture based on Islamic values remains highly relevant and effective in boosting productivity.

The Direct Effect of Work Discipline on Employee Productivity (H3)

Based on the results of the third hypothesis testing (H3), work discipline is proven to have a positive and significant direct effect on the productivity of MPP Tenggarong employees. This relationship path has a coefficient of 0.422 with a *p-value* of 0.000 and an *f-square* value of 0.256, which belongs to the moderate category.

This finding confirms classical human resource management theories from Mangkunegara (2017) and Sinungan (2018) that discipline is an essential instrument for achieving work efficiency. An employee's high capability, skill, or work motivation will not produce optimal productivity outputs if it is not accompanied by compliance with organizational regulations and standard operating procedures (SOPs). When MPP Tenggarong employees demonstrate high compliance with working hours, complete tasks according to deadlines, and adhere to service instructions, the integrative bureaucratic process at the Public Service Mall can run faster, more responsively, and more satisfactorily for the public. In Islam, time discipline and consistency of work outcomes align with the principle of *ihsan* performing a job as perfectly as possible to bring blessings (*barakah*).

The Indirect Effect of Islamic Work Culture on Employee Productivity through Work Discipline (H4 - Mediation Analysis)

The testing of the indirect effect (H4) yielded a highly compelling finding, where Islamic work culture is proven to have a significant indirect effect on employee productivity through work discipline as an intervening variable. The mediation coefficient value was recorded at 0.322 with a *p-value* of 0.000. This result confirms that work discipline serves as a significant and effective mediator in linking the spiritual values of Islamic culture with tangible work productivity outputs.

Conceptually, this mediation path illustrates that building sustainable employee productivity in the public sector cannot occur instantly merely by demanding target outputs. This process requires strengthening the upstream aspect first, namely restructuring the mindsets and work culture of employees through Islamic values. When an Islamic work culture is properly internalized, the first aspect formed is an increased awareness of disciplined behavior

(*istiqamah*). This disciplined attitude, driven by spiritual motivation, then becomes the primary engine for employees to utilize working hours effectively, minimize work errors, and stimulate creativity for the advancement of public services.

The comprehensive integration of this structural model is evidenced by the R^2 value for the Employee Productivity variable, which reaches 0.714. This figure indicates a strong predictive power (*strong predictive level*), meaning that the collaborative combination of Islamic Work Culture (X) and Work Discipline (Z) can explain 71.4% of the variance in employee productivity at MPP Tenggarong.

Practical Implications for MPP Tenggarong

These findings provide crucial policy implications for the management of the Tenggarong Public Service Mall (MPP). To maintain and improve the quality of bureaucratic reform, the institution can no longer rely solely on formal supervisory systems or administrative sanctions to enforce discipline and boost productivity. Management needs to formulate organizational culture reinforcement programs based on Islamic spiritual values.

Practical steps that can be taken include:

- Integrating Islamic ethical indicators (such as honesty in reporting or responsibility toward office facilities) as part of periodic behavior evaluations.
- Institutionalizing the value of work as worship through regular religious gatherings or mental guidance forums to reduce employee tardiness rates.
- Facilitating the implementation of *shiddiq* and *amanah* values through transparency in public service information so that public satisfaction can be achieved optimally at MPP Tenggarong.

CONCLUSION

Based on the research findings, Islamic work culture and work discipline each have a positive and significant direct effect on employee productivity at the Mal Pelayanan Publik (MPP) Office of Tenggarong. Additionally, Islamic work culture significantly and positively influences work discipline. The mediation analysis reveals that work discipline effectively bridges the relationship between Islamic work culture and productivity. These results demonstrate that a deeply rooted Islamic work culture anchored in the values of *amanah* (trustworthiness), *shiddiq* (honesty), *istiqamah* (consistency), and responsibility serves as a vital moral foundation that naturally fosters disciplined habits, which in turn optimizes overall public service productivity.

To sustain these improvements, the management of MPP Tenggarong should institutionalize Islamic ethical values within daily operations by embedding these indicators into formal performance reviews and conducting routine mental guidance forums to minimize employee tardiness. Furthermore, to build upon these findings, future researchers are encouraged to expand the scope of this study by incorporating additional organizational variables, such as leadership styles and the work environment, to provide a more holistic and comprehensive understanding of the diverse factors driving employee productivity in the public sector.

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