

## Islamic Work Culture and Environment Effects on Employee Engagement: The Mediating Role of Job Satisfaction

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### Abstract

*This study examines the physical work environment and Islamic work culture as key job resources within the Job Demands–Resources (JD-R) framework. It analyzes their direct and indirect effects on employee work engagement through job satisfaction as a mediating mechanism at PT Bersama Ukhuwah Sejahtera Banjarmasin. This study used a quantitative explanatory approach. Data from 111 employees were collected using saturated sampling and analyzed with PLS-SEM in SmartPLS 4. The structural model explained 68.3% of the variance in job satisfaction and 61.9% in work engagement. The work environment and Islamic work culture significantly increased both job satisfaction and work engagement. Job satisfaction acted as a partial mediator in both relationships. Among Islamic work culture indicators, Amanah emerged as the most dominant dimension influencing engagement. Sustainable employee engagement in Islamic-oriented organizations requires strengthening workplace resources and institutionalizing Amanah-centered values, both operating through enhanced job satisfaction. This study was limited to a single organization in Banjarmasin and used a cross-sectional design, restricting generalizability and causal inference. Self-reported data may also introduce common method bias. The study integrates JD-R theory with Islamic management principles and provides practical HR insights for improving engagement through workplace conditions and Amanah-based accountability.*

**Keywords:** Employee Work Engagement, Islamic Work Culture, Job Satisfaction, Work Environment

### 1. INTRODUCTION

Human resource management plays a central role in the effective management of organizational resources, particularly human capital, to achieve organizational goals. It encompasses a broad range of essential processes, including recruitment, training, performance evaluation, compensation, and the creation of a conducive work environment that supports employee satisfaction ([Mardiana & Hanafi, 2021](#)). Employee satisfaction is considered a crucial determinant of work engagement, which is a psychological state that significantly impacts productivity and organizational commitment ([Dominguez-Salas et al., 2022](#)). Highly engaged employees exhibit vigor, dedication, and absorption, which, in turn, enhances task performance and contributes to overall organizational success. However, maintaining high levels of work engagement remains a challenge, particularly in environments where organizational culture and the physical work setting are not aligned with employees' intrinsic needs ([Agustina & Irwanto, 2023](#); [Albab, Puspitadewi, & Rahayu, 2025](#)).

This study focuses on the influence of the work environment and Islamic work culture on employee work engagement at PT Bersama Ukhuwah Sejahtera Banjarmasin. Although extensive research has been conducted on the effects of work environments and organizational cultures on employee satisfaction, there remains a significant gap in the literature concerning the integration of Islamic work culture with work engagement, especially through job satisfaction as a mediating variable ([Pradana, Parela, & Putra, 2024](#); [Rabbad, Astuti, Tubastuvi, & Pratama, 2024](#); [Sutarya, Suryani, Akbar, & Prasetyaningtyas, 2023](#)). The company under investigation, which operates within a predominantly Islamic cultural context, provides a unique opportunity to explore how religiously motivated work cultures can enhance employee engagement. It is hypothesized that a supportive work environment, coupled with an Islamic work culture, will lead to higher levels of work engagement, with job satisfaction serving as a mediator ([Ozturk, Karatepe, & Okumus, 2021](#); [Syihabudhin & Pristiawiana, 2020](#)).

The contribution of this study lies in its exploration of the combined effects of work environment and Islamic work culture on work engagement within an Indonesian industrial setting. While previous studies have focused predominantly on Western organizational contexts, or have

examined either work culture or work environment separately [Akhmadi, Hendryadi, Suryani, Sumail, and Pujiwati \(2023\)](#), this study provides a novel approach by integrating both dimensions within a local cultural framework. By doing so, it offers new insights into the role of Islamic work culture in influencing employee behavior and engagement. Additionally, the study emphasizes the mediating role of job satisfaction, a variable that has been relatively overlooked in similar research [Farid, Tunas, and Purwana \(2022\)](#) and [Sumardianto and Mardalis \(2023\)](#), further enriching the existing body of knowledge.

This study adopts a quantitative approach and utilizes Structural Equation Modeling (SEM) to analyze data collected from 111 employees at PT Bersama Ukhuwah Sejahtera. The primary data collection method involves surveys designed to assess the work environment, Islamic work culture, job satisfaction, and work engagement ([Farid et al., 2022](#)). The expected results are anticipated to reveal significant correlations between a positive work environment, Islamic work culture, and employee work engagement, with job satisfaction acting as a key mediator ([Khusanova, Kang, & Choi, 2021](#)). This research aims to offer actionable recommendations for HR managers to enhance employee engagement by leveraging both cultural and environmental factors effectively.

In conclusion, this study deepens our understanding of how the work environment and Islamic work culture influence employee work engagement within the Indonesian context. The findings provide practical insights for organizations seeking to improve employee satisfaction and performance by optimizing both workplace conditions and organizational culture. By focusing on an industrial enterprise with a distinctive Islamic organizational culture, this research fills a critical gap in the literature on work engagement in non-Western settings ([Farid et al., 2022](#); [Khusanova et al., 2021](#); [Ozturk et al., 2021](#)).

## 2. LITERATURE REVIEW

### 2.1 Theoretical Framework

The overarching theoretical foundation for this study is the Job Demands–Resources (JD-R) theory. The JD-R theory posits that employee well-being and organizational outcomes are the results of a balance between job demands such as, physical, psychological, social, or organizational aspects that require effort and job resources such as, aspects that help achieve goals and stimulate personal growth. In the context of this study, work environment and Islamic work culture are conceptualized as critical job resources ([Syihabudhin & Pristiawiana, 2020](#)). When these resources are abundant, such as a supportive physical environment and a spiritually grounding culture, they buffer the impact of job demands, thereby fostering higher levels of job satisfaction and, subsequently, work engagement ([Bakker & Demerouti, 2017](#)). This framework provides a robust explanation for how organizational support mechanisms translate into the psychological states of engagement.

### 2.2 Work Environment and Employee Engagement

The work environment encompasses all physical, social-psychological, and structural conditions that exist around employees while they perform their duties. A conducive work environment is not merely about physical facilities but also includes supportive relationships with coworkers and leadership. Empirical studies indicate that a positive work environment acts as a catalyst for employee motivation. When employees perceive their environment as supportive and safe, they are more likely to exhibit vigor, dedication, and absorption in their work. [Syihabudhin and Pristiawiana \(2020\)](#) previous research confirms that the work environment significantly influences work engagement by reducing workplace stress and enhancing intrinsic motivation.

### 2.3 Islamic Work Culture: A Spiritual Resource

Within the JD-R theoretical framework, *tabligh* (communicative advocacy) functions as an interpersonal job resource by compelling employees to articulate organizational values clearly and constructively, thereby reinforcing psychological safety and team cohesion. Simultaneously, *fathonah* (intellectual wisdom and sound judgment) constitutes a personal resource that equips employees with the cognitive capacity to navigate job demands without depleting their motivational reserves. Collectively, these two values operationalize the Islamic principle of *khalifah*

(stewardship), wherein employees conceptualize their professional roles not merely as occupational tasks, but as a sacred trust that necessitates both wise deliberation and transparent communication. This theological-to-managerial translation amplifies the motivational buffer inherent in the JD-R model, producing heightened levels of job satisfaction and, consequently, sustained work engagement (Farid et al., 2022; Udin, 2024).

## 2.4 Job Satisfaction as a Mediating Mechanism

Job satisfaction reflects a positive emotional state resulting from the appraisal of one's job experiences. In this study, job satisfaction is positioned as a critical mediator. The JD-R theory suggests that resources (environment and culture) do not always lead directly to engagement such as, rather, they first generate satisfaction. First, a supportive work environment, characterized by adequate facilities and harmonious coworker relations, directly boosts satisfaction. Second, an Islamic work culture fosters satisfaction by creating an ethical and fair workplace where employees feel spiritually fulfilled and valued. Once employees are satisfied, they are more likely to reciprocate with higher levels of engagement. Thus, job satisfaction serves as the psychological bridge that translates external resources into internal engagement (Jameel, 2024).

## 2.5 Research Conceptual Framework

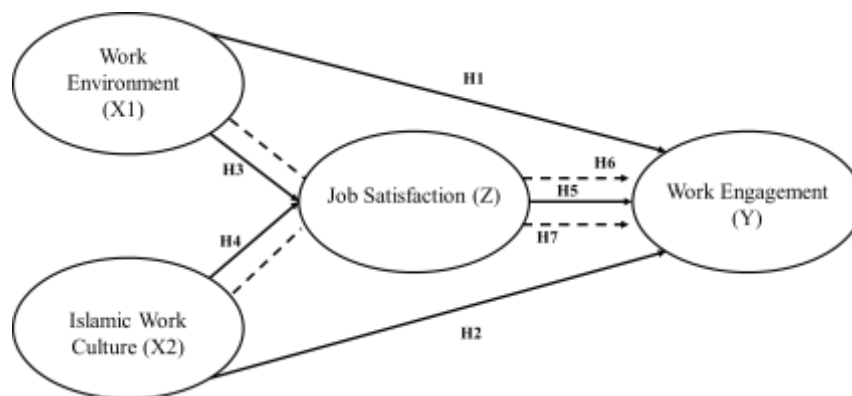


Figure 1. Research conceptual framework

The study's hypotheses are based on these conceptual underpinnings and formulated to test the direct and indirect effects of the work environment and Islamic work culture on work engagement, with job satisfaction acting as the key mediator (Muchtadin, 2024; Syihabudhin & Pristiawiana, 2020). The hypotheses are as follows:

- H<sub>1</sub>*: The work environment positively and significantly affects work engagement in PT Bersama Ukhuwah Sejahtera Banjarmasin
- H<sub>2</sub>*: Islamic work culture positively and significantly affects work engagement in PT. Bersama Ukhuwah Sejahtera Banjarmasin
- H<sub>3</sub>*: The work environment positively and significantly affects job satisfaction in PT. Bersama Ukhuwah Sejahtera Banjarmasin
- H<sub>4</sub>*: Islamic work culture positively and significantly affects job satisfaction in PT. Bersama Ukhuwah Sejahtera Banjarmasin
- H<sub>5</sub>*: Job satisfaction positively and significantly affects work engagement in PT Bersama Ukhuwah Sejahtera Banjarmasin
- H<sub>6</sub>*: Job satisfaction mediates the effect of work environment on work engagement in PT. Bersama Ukhuwah Sejahtera Banjarmasin
- H<sub>7</sub>*: Job satisfaction mediates the effect of Islamic work culture on work engagement in PT. Bersama Ukhuwah Sejahtera Banjarmasin

These hypotheses aims to assess the direct and indirect effects of the work environment and Islamic work culture on work engagement, with job satisfaction playing a critical role in mediating

these effects ([Bakker & Demerouti, 2017](#); [Zang & Feng, 2023](#)). The conceptual framework and hypotheses are visually represented in Figure 1, which shows the relationships between the variables studied.

### 3. METHODOLOGY

This study employs a quantitative explanatory design with a causal-verification approach to explore the relationships between the work environment, Islamic work culture, job satisfaction, and work engagement at PT Bersama Ukhuwah Sejahtera Banjarmasin. The research seeks to examine how both the work environment and Islamic work culture influence work engagement, with job satisfaction serving as a mediating variable. The study focuses on 111 employees from three business units such as, Ukhuwah Food and Catering, Ukhuwah Mart, and PT Ukhuwah Karya Mandiri. A saturated sampling technique was applied, in which the entire population was included in the study, ensuring enhanced accuracy and reliability of the results ([Sekaran, 2016](#)).

Key variables, such as the work environment ( $X_1$ ), Islamic work culture ( $X_2$ ), job satisfaction ( $Z$ ), and work engagement ( $Y$ ), were measured. The work environment was assessed using physical, social-psychological, and structural dimensions ([Bakker & Demerouti, 2017](#)). Islamic work culture was evaluated based on values, such as honesty, trustworthiness, dedication, and responsibility ([Putra & Dharma, 2023](#); [Udin, 2024](#)). Job satisfaction was measured through factors such as job nature, compensation, promotion opportunities, and coworker relationships ([Bakker & Demerouti, 2017](#)). Work engagement was defined in terms of vigor, dedication, and absorption ([Domínguez-Salas et al., 2022](#)).

All constructs were operationalized using a five-point Likert scale anchored at 1 (strongly disagree) to 5 (strongly agree), in accordance with standard psychometric practice for attitudinal constructs in organizational behavior research ([Sekaran, 2016](#)). The use of a five-point scale is particularly appropriate for this study's respondent profile, which includes a substantial proportion of employees with a high school or vocational education background (55%), as it reduces response burden and minimizes acquiescence bias compared to seven- or ten-point scales. The work environment ( $X_1$ ) was measured across physical, socio-psychological, and structural dimensions; Islamic work culture ( $X_2$ ) was assessed through *shiddiq*, *istiqamah*, *fathanah*, *amanah*, and *tabligh*; job satisfaction ( $Z$ ) was measured across intrinsic work, compensation, promotion, supervision, and coworker dimensions; and work engagement ( $Y$ ) was operationalized through vigor, dedication, and absorption.

Data analysis was performed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS 4, selected over Covariance-Based SEM (CB-SEM) for three methodological reasons. First, with  $n = 111$ , the sample falls below the recommended threshold of  $n \geq 200$  required by CB-SEM for stable parameter estimates ([Magno, Cassia, & Ringle, 2024](#)). Second, the Islamic work culture construct incorporates multidimensional indicators for which CB-SEM is less suitable. Third, the primary objective of this study is to explain the variance in work engagement and job satisfaction, rather than to test confirmatory theories, a goal for which PLS-SEM is demonstrably superior ([Magno et al., 2024](#)). Direct, indirect mediation, and total effects were examined through bootstrapping with 5,000 subsamples to test all hypothesized relationships.

## 4. RESULT AND DISCUSSIONS

### 4.1 Results

#### 4.1.1 General Overview of PT Bersama Ukhuwah Sejahtera Banjarmasin

This study focuses on the employees of PT Bersama Ukhuwah Sejahtera (BUS) Banjarmasin, an industrial enterprise established on October 26, 2016, with the tagline "Halal dan Berkah." The company operates through three primary business units such as, Ukhuwah Mart (retail), Ukhuwah Food and Catering, and PT Ukhuwah Karya Mandiri (manufacturing and services). The company aims to support the Ukhuwah Foundation, focusing on delivering high-quality education and ensuring the welfare of its employees through a religiously grounded organizational framework. This study investigates how the work environment and Islamic work culture, such as daily Quranic recitations, shape employee engagement through job satisfaction.

4.1.2 Respondent Characteristics and Descriptive Analysis of Research Variables

The study involved 111 employees from various business units, selected using saturated sampling, offering a diverse and representative workforce. The respondents' age distribution shows that 35.2% are aged 25–34 years, suggesting a young and dynamic workforce with a growth-oriented mindset. Gender-wise, 61.3% were men, reflecting the physically demanding nature of roles in catering and distribution. In terms of education, 55% held a high school/SMK degree, while 25.2% were university graduates, indicating a mixture of skilled and general labor. A significant portion of the workforce (45%) was employed as freelancers or on contract, highlighting the company's flexible business model. Additionally, 35.1% of respondents were fresh graduates or in their first professional role, demonstrating the company's focus on providing career opportunities to the local workforce.

A descriptive analysis, based on a five-point Likert scale, revealed that employees had positive perceptions of the study's variables. The Work Environment ( $X_1$ ) received a mean score of 3.95, with co-worker assistance when needed being the highest-rated indicator, suggesting strong social-psychological support. Islamic work culture ( $X_2$ ) had the highest mean of 4.33, emphasizing employees' awareness of spiritual accountability (*Amanah*) to Allah SWT, which scored 4.60. Job satisfaction ( $Z$ ) had a mean score of 3.99, with mutual respect among colleagues being the primary driver of satisfaction. Finally, work engagement ( $Y$ ) achieved a mean of 4.01, with employees expressing pride in their work and significantly contributing to the absorption dimension of engagement.

4.1.3 PLS-SEM Analysis Results

The study employed partial least squares–structural equation modeling (PLS-SEM) using SmartPLS 4 to evaluate both the measurement and structural models.

a. Assessment of the Measurement Model (Outer Model)

The measurement model was evaluated for convergent and discriminant validity. Convergent validity was established through a systematic iterative process of 15 model refinements, in which indicators with outer loadings below the 0.50 threshold were progressively eliminated. Items removed from the work environment construct ( $X_1$ ) included indicators from the physical dimension (layout, temperature, noise, lighting, and work facilities), as well as peer-relationship indicators ( $X_{1.2.1.1}$ – $X_{1.2.1.3}$ ), which demonstrated insufficient convergence with the broader construct. The final retained indicators for  $X_1$  concentrated on the socio-psychological dimension (supervisor–employee relationships:  $X_{1.2.2.1}$ – $X_{1.2.2.3}$ ) and the structural dimension (reward and punishment system:  $X_{1.3.1.1}$ – $X_{1.3.2.3}$ ), yielding 10 valid indicators.

As presented in Table 1, all final Average Variance Extracted (AVE) values exceeded the 0.50 threshold, and all reliability metrics–Cronbach's alpha ( $\alpha$ ), rho a, and composite reliability ( $\rho_c$ )–surpassed the 0.70 standard, confirming the constructs' satisfactory reliability.

Table 1. Summary of validity and reliability metrics

Construct	AVE	Cronbach's $\alpha$	rho_a	Composite Reliability	Description
Work Environment	0.65	0.939	0.946	0.948	Valid and reliable
Islamic Work Culture	0.619	0.956	0.957	0.96	Valid and reliable
Job Satisfaction	0.508	0.93	0.931	0.939	Valid and reliable
Work Engagement	0.638	0.927	0.936	0.94	Valid and reliable

Discriminant validity was assessed using the Heterotrait-Monotrait (HTMT) ratio criterion. As shown in Table 2, all HTMT values fell below the conservative threshold of 0.85, confirming that all constructs are empirically distinct from one another.

Table 2. Discriminant validity Heterotrait-Monotrait Ratio (HTMT)

Construct Pair	HTMT	Status
Job Satisfaction ↔ Islamic Work Culture	0.672	Valid (< 0.85)
Work Environment ↔ Islamic Work Culture	0.572	Valid (< 0.85)

Construct Pair	HTMT	Status
Work Environment ↔ Job Satisfaction	0.838	Valid (< 0.85)
Work Engagement ↔ Islamic Work Culture	0.698	Valid (< 0.85)
Work Engagement ↔ Job Satisfaction	0.775	Valid (< 0.85)
Work Engagement ↔ Work Environment	0.693	Valid (< 0.85)

b. Assessment of the Structural Model (Inner Model)

The structural model was evaluated using the coefficient of determination ( $R^2$ ), effect size ( $f^2$ ), and predictive relevance ( $Q^2$ ). As summarized in Table 3, the model explained 68.3% of the variance in job satisfaction and 61.9% of the variance in work engagement, both classified as having substantial predictive power (Hair, Risher, Sarstedt, & Ringle, 2019). The  $Q^2$  values for both endogenous constructs exceeded zero, confirming adequate out-of-sample predictive relevance.

Table 3. Structural Model Fit:  $R^2$ , Adjusted  $R^2$ , and Predictive Relevance ( $Q^2$ )

Endogenous Construct	$R^2$	Adjusted $R^2$	Classification	$Q^2$
Job Satisfaction	0.683	0.677	Substantial	0.886
Work Engagement	0.619	0.608	Substantial	0.886

The  $Q^2$  value of 0.886 (where  $Q^2 > 0$ ) confirms that the model has high predictive relevance. Furthermore, the  $f^2$  effect size indicates that the work environment ( $X_1$ ) has a significant impact ( $f^2 = 0.988$ ) on job satisfaction. The effect size ( $f^2$ ) analysis further revealed that the work environment exerted a significant effect on job satisfaction ( $f^2 = 0.844$ ), whereas Islamic work culture demonstrated a medium effect on both job satisfaction ( $f^2 = 0.199$ ) and work engagement ( $f^2 = 0.164$ ). Job satisfaction produced a medium effect on work engagement ( $f^2 = 0.106$ ), and the direct effect of the work environment on work engagement was small ( $f^2 = 0.042$ ), as detailed in Table 4.

Table 4. Effect size ( $f^2$ ) summary

Path	$f^2$	Classification
Work Environment → Job Satisfaction	0.844	Large
Islamic Work Culture → Job Satisfaction	0.199	Medium
Islamic Work Culture → Work Engagement	0.164	Medium
Job Satisfaction → Work Engagement	0.106	Medium
Work Environment → Work Engagement	0.042	Small

c. Results of Hypothesis Testing

Hypothesis testing was conducted using bootstrapping with 5,000 subsamples. The results for both direct and indirect effects are presented in Table 3.

Table 1. Summary of Path Coefficients and Hypothesis Testing

Hyp.	Path Relationship	$\beta$	T-Statistics	p-value	Result	Effect Type
$H_1$	Work Environment → Work Engagement	0.205	2.288	0.022	Supported	Direct Effect
$H_2$	Islamic Work Culture → Work Engagement	0.329	3.877	0.000	Supported	Direct Effect
$H_3$	Work Environment → Job Satisfaction	0.621	6.923	0.000	Supported	Direct Effect
$H_4$	Islamic Work Culture → Job Satisfaction	0.301	4.07	0.000	Supported	Direct Effect
$H_5$	Job Satisfaction → Work Engagement	0.357	4.182	0.000	Supported	Direct Effect

$H_6$	Work Environment → Job Satisfaction → Work Engagement	0.221	3.531	0.000	Supported	Partial Mediation
$H_7$	Islamic Work Culture → Job Satisfaction → Work Engagement	0.108	2.664	0.008	Supported	Partial Mediation

Table 4 confirm that all seven hypotheses are supported. The direct effect of the work environment on work engagement ( $H_1$ ) is statistically significant ( $\beta= 0.205, p= 0.022$ ), indicating that the work environment contributes both directly and indirectly through job satisfaction to work engagement. Consequently, job satisfaction functions as a partial mediator for both pathways ( $H_6$  and  $H_7$ ), it amplifies the effect of the work environment on engagement beyond its direct contribution and similarly strengthens the influence of Islamic work culture on engagement. Partial mediation implies that both the work environment and Islamic work culture retain independent motivational significance for engagement, while job satisfaction serves as an additional psychological mechanism through which these resources are translated into sustained behavioral engagement.

## 4.2 Discussion

### 4.2.1 Influence of Work Environment on Work Engagement at PT Bersama Ukhuwah Sejahtera Banjarmasin

The findings of this study confirm that the work environment exerts a significant and direct influence on employee work engagement at PT Bersama Ukhuwah Sejahtera Banjarmasin. Specifically, the socio-psychological and structural dimensions of the work environment, encompassing supervisory relationships, organizational reward systems, and consistent application of workplace regulations, constitute the primary drivers of engagement in this organizational context. Employees who perceive their supervisors as supportive, fair, and developmentally oriented, and who clearly understand the criteria governing recognition and sanctions, tend to demonstrate elevated levels of vigor, dedication, and absorption in their daily work. This finding aligns with the Job Demands-Resources (JD-R) theory [Bakker and Demerouti \(2017\)](#), which posits that job resources, including interpersonal and structural elements of the work environment, buffer occupational demands and fuel the motivational process that sustains engagement.

Notably, the structural dimension of the work environment, particularly the perceived clarity and fairness of the reward and punishment system, emerged as a particularly influential resource in this study. Employees who understand organizational expectations and trust that performance-linked rewards are administered equitably develop a stronger sense of role clarity and professional accountability, both of which are recognized antecedents of behavioral engagement ([Muchtadin, 2024](#); [Syihabudhin & Pristiawiana, 2020](#)). These findings extend previous research conducted in the local Indonesian context, which identified supportive environmental conditions as a key determinant of employee performance and motivation. HR practitioners are therefore advised to systematically audit both the physical and structural quality of the work environment, and to ensure that supervisory practices are consistently aligned with principles of transparency, fairness, and developmental support.

### 4.2.2 Influence of Islamic Work Culture on Work Engagement at PT Bersama Ukhuwah Sejahtera Banjarmasin

This study demonstrates that Islamic work culture exerts a significant and direct influence on employee work engagement at PT Bersama Ukhuwah Sejahtera Banjarmasin. Grounded in five core Islamic values *shiddiq* (integrity), *istiqamah* (consistency), *fathanah* (wisdom), *amanah* (trustworthiness), and *tabligh* (communicative advocacy) the organizational culture at PT Bersama Ukhuwah Sejahtera imbues employees' professional roles with spiritual meaning and divine purpose. Employees who genuinely internalize these values, particularly those who perceive their work as a form of *ibadah* (worship) and as a sacred responsibility answerable to Allah SWT, sustain engagement as a spiritual imperative rather than merely a contractual obligation. This transcendent

orientation toward work generates intrinsic motivation that directly activates vigor, dedication, and absorption, independent of extrinsic satisfaction conditions. This aligns with [Domínguez-Salas et al. \(2022\)](#) argument that cultural factors, including values that provide a sense of meaning and purpose, are key to fostering work engagement.

Among the Islamic work culture indicators, *amanah* emerged as the most dominant dimension, yielding the highest convergent validity in the construct. This finding indicates that divine accountability, the conscious awareness that professional conduct will be answerable before Allah SWT, constitutes the most powerful spiritual driver of engagement in this Islamic organizational context. This aligns with [Farid et al. \(2022\)](#), who demonstrated that the integration of Islamic corporate culture into organizational practices significantly amplifies employee engagement by aligning personal spiritual goals with organizational objectives. Organizations operating within an Islamic cultural framework are therefore advised to continuously reinforce and institutionalize these values through structured programs, leadership modelling, and performance management systems that explicitly recognize and reward value congruent behavior.

#### 4.2.3 Influence of Work Environment on Job Satisfaction at PT Bersama Ukhuwah Sejahtera Banjarmasin

The results of this study confirm that the work environment exerts the strongest influence on job satisfaction among all the predictor variables examined, representing the most dominant resource pathway in the structural model. Employees who operate within a structurally sound and socio-psychologically supportive environment characterized by fair reward systems, accessible supervisory guidance, equitable disciplinary practices, and constructive coworker relationships consistently report higher levels of job satisfaction across all measured dimensions, including satisfaction with the intrinsic nature of work, compensation, promotion opportunities, supervision, and collegial relationships.

This finding is theoretically grounded in the motivational processes of the Job Demands-Resources (JD-R) model by [Bakker and Demerouti \(2017\)](#), in which an abundance of job resources directly generates positive psychological states, of which job satisfaction is the most proximate affective outcome. The structural dimension of the work environment, particularly employees' comprehension of organizational rules and their perception of the reward criteria as transparent and merit-based, proved especially influential in shaping satisfaction. Employees who trust that organizational systems operate fairly and consistently develop a stronger sense of organizational justice, which is widely recognized as a fundamental precursor of job satisfaction ([Pracoyo, Tubastuvi, Sanioso, & Wahyimi, 2022](#)). These findings are further corroborated by recent studies emphasizing that a positive work environment is a primary driver of employee satisfaction and motivational well-being ([Pradana et al., 2024](#); [Susilo, Parela, Zaenudin, & Mustakim, 2022](#)). Practically, organizations should conduct systematic environmental assessments to identify and remediate structural deficiencies in reward clarity, supervisory quality, and interpersonal dynamics before implementing broader engagement initiatives.

#### 4.2.4 Influence of Islamic Work Culture on Job Satisfaction at PT Bersama Ukhuwah Sejahtera Banjarmasin

The findings indicate that Islamic work culture significantly enhances job satisfaction at PT Bersama Ukhuwah Sejahtera Banjarmasin. Employees who operate within an organizational culture anchored in Islamic values experience a heightened sense of ethical alignment between their personal spiritual beliefs and their professional environment, which constitutes a uniquely powerful source of intrinsic satisfaction. Specifically, the values of *amanah* (trustworthiness), *shiddiq* (honesty), and *istiqamah* (consistency) foster a workplace atmosphere of mutual trust, predictability, and moral integrity conditions that directly satisfy employees' higher-order psychological needs for meaning, dignity, and ethical coherence in their work.

This mechanism is particularly salient in the context of PT Bersama Ukhuwah Sejahtera, where the organizational culture is explicitly grounded in Islamic principles and where employees' spiritual identities are closely intertwined with their professional roles. When employees perceive

that the organizational culture authentically reflects and validates their Islamic values, they experience a form of person organization value congruence that generates deep and enduring satisfaction. This finding is consistent with that of [Irkhami, Soleh, and Sulistiyo \(2021\)](#) and [Pracoyo et al. \(2022\)](#), who demonstrated that organizational cultures rooted in ethical and spiritual principles produce significantly higher levels of job satisfaction by addressing the intrinsic motivational needs that secular organizational cultures often fail to satisfy. Organizations are therefore encouraged to ensure that Islamic values are not merely articulated in organizational mission statements but are operationalized through visible leadership behavior, daily organizational practices, and institutionalized cultural rituals that make the spiritual dimension of work tangibly present for employees.

#### 4.2.5 Influence of Job Satisfaction on Work Engagement at PT Bersama Ukhuwah Sejahtera Banjarmasin

This study confirms that job satisfaction is a significant and positive predictor of work engagement at PT Bersama Ukhuwah Sejahtera Banjarmasin, functioning as the critical psychological bridge through which organizational resources, both environmental and cultural, are ultimately translated into sustained behavioral engagement. Employees who are satisfied with the nature of their work, their compensation, their promotion opportunities, their supervisory relationships, and their collegial environment are demonstrably more inclined to invest discretionary effort, sustain concentration, and identify emotionally with their organizational roles, the defining characteristics of vigor, dedication, and absorption ([Domínguez-Salas et al., 2022](#)).

The mediating role of job satisfaction in this study underscores a fundamental psychological sequencing inherent in the JD-R motivational process, such as organizational resources do not automatically produce engagement. Resources must first be cognitively and affectively appraised as satisfying before they can catalyze the motivational states that sustain engagement. Job satisfaction therefore represents the affective gateway through which the quality of the work environment and the integrity of the organizational culture are converted into the psychological energy that powers engagement ([Thokoa, Naidoo, & Herbst, 2021](#); [Zang & Feng, 2023](#)). This finding has significant practical implications for HR management at PT Bersama Ukhuwah Sejahtera Banjarmasin. Engagement enhancement initiatives that bypass the satisfaction construct by focusing exclusively on structural or cultural changes without attending to employees' subjective experience of satisfaction are likely to produce suboptimal and unsustainable outcomes. HR practitioners are therefore advised to implement regular, multi-dimensional satisfaction assessments that capture employees' affective responses across all five satisfaction dimensions, using these assessments as an early diagnostic instrument to identify engagement risks before they manifest as performance or retention challenges ([Pradana et al., 2024](#); [Putra & Dharma, 2023](#)).

#### 4.2.6 Mediating Role of Job Satisfaction in the Relationship between Work Environment and Work Engagement

The results confirm that job satisfaction plays a significant mediating role in the relationship between the work environment and work engagement at PT Bersama Ukhuwah Sejahtera Banjarmasin. The study shows that a positive work environment leads to higher job satisfaction, which in turn enhances work engagement. This underscores the importance of improving both the physical and social work environments to increase job satisfaction, which ultimately drives work engagement. The mediation effect of job satisfaction aligns with [Sahid and Abadi \(2023\)](#) and [Zang and Feng \(2023\)](#), who highlighted the role of job satisfaction in mediating the impact of environmental factors on work engagement.

This study suggests that organizations should prioritize creating a positive work environment to foster job satisfaction, which will, in turn, improve employee engagement. The practical implications include the need for HR managers to enhance workplace conditions, foster teamwork, and improve communication to increase satisfaction and engagement, ultimately leading to better organizational outcomes.

The results confirm that job satisfaction partially mediates the relationship between the work environment and work engagement at PT Bersama Ukhuwah Sejahtera Banjarmasin. Partial mediation implies that the work environment exerts two simultaneous pathways of influence on work engagement: a direct pathway that operates independently of job satisfaction and an indirect pathway that is channelled through job satisfaction as an intermediary psychological state. The coexistence of both pathways signals that the work environment retains intrinsic motivational significance for engagement beyond its capacity to generate satisfaction.

Mechanistically, this pattern can be understood through the motivational process of Job Demands-Resources (JD-R) theory (Bakker & Demerouti, 2017). Physical and structural workplace conditions, including adequate facilities, a fair reward system, and consistent supervisory support, first satisfy employees' baseline needs for comfort, safety, and organizational fairness, thereby generating job satisfaction. Once satisfied, employees are more likely to reciprocate through heightened vigor, dedication, and absorption in their work. Simultaneously, the structural dimension of the work environment, particularly the clarity of organizational rules and the perceived fairness of sanctions, directly stimulates a sense of professional discipline and role clarity that activates engagement independently of satisfaction levels. Employees who understand what is expected of them and perceive the reward system as equitable tend to exhibit greater engagement regardless of their affective satisfaction state. This dual mechanism explains why job satisfaction functions as a partial rather than a full mediator in this context, such as environmental quality both satisfies and directly motivates, producing engagement through two reinforcing yet independent channels. These findings are consistent with Sahid and Abadi (2023) and Zang and Feng (2023), who demonstrated that job satisfaction amplifies, rather than entirely carries, the influence of environmental factors on work engagement.

From a practical standpoint, HR practitioners at PT Bersama Ukhuwah Sejahtera Banjarmasin are advised not to confine organizational interventions solely to improving employee job satisfaction. Structural workplace improvements, particularly clarity of the reward system, consistent enforcement of disciplinary policies, and quality of supervisory relationships, must be pursued in parallel, as these dimensions have been empirically demonstrated to contribute directly to work engagement beyond the satisfaction-mediated effect. Organizations that address both pathways simultaneously will achieve more comprehensive and sustainable gains in employee engagement.

#### 4.2.7 Mediating Role of Job Satisfaction in the Relationship between Islamic Work Culture and Work Engagement

The findings reveal that job satisfaction also partially mediates the relationship between Islamic work culture and work engagement at PT Bersama Ukhuwah Sejahtera Banjarmasin. Consistent with the partial mediation pattern identified in the work environment pathway, Islamic work culture influences work engagement through two simultaneous mechanisms: an indirect pathway mediated by job satisfaction and a direct pathway that operates independently of satisfaction. The presence of a significant direct effect confirms that Islamic work culture has an autonomous motivational force that transcends its capacity to generate affective satisfaction.

The partial mediation mechanism can be explained as follows. Islamic values, particularly *amanah* (spiritual trustworthiness), which yielded the highest outer loadings in the construct ( $\lambda = 0.911$  and  $\lambda = 0.888$ ), cultivate a sense of divine accountability that elevates employees' affective experience of their work, thereby enhancing job satisfaction. Employees who internalize *amanah* perceive their professional responsibilities as a sacred trust bestowed by Allah SWT, which generates a deep sense of meaning, fairness, and spiritual fulfilment, the foundational conditions of job satisfaction. Once satisfied, these employees are more inclined to reciprocate with higher levels of engagement. Concurrently, the remaining dimensions of Islamic work culture *shiddiq* (integrity), *istiqamah* (consistency), *fathanah* (wisdom), and *tabligh* (communicative advocacy) directly activate engagement by providing employees with a transcendent purpose that supersedes contractual obligations. Employees who view their work as a form of ibadah (worship) sustain engagement as a spiritual imperative, independent of whether their immediate satisfaction needs are fully met. This theological to behavioral transmission constitutes the direct pathway through which Islamic work

culture engages employees without requiring satisfaction as an intermediary. These findings are consistent with those of [Bahri, Munawar, Widayati, and Sunimah \(2024\)](#) and [Hidayat and Hariyanto \(2020\)](#), who demonstrated that Islamic organizational culture influences both job satisfaction and work engagement through spiritually grounded motivational mechanisms.

From a practical standpoint, HR practitioners are advised to formalize Islamic values, particularly *amanah*, into the company's performance management system in a structured and measurable manner. Recommended action strategies include integrating *amanah*-based accountability indicators into quarterly performance appraisal instruments, conducting structured spiritual development programs grounded in *istiqamah* and *fathanah*, and reinforcing a culture of transparent communication through the institutionalization of *tabligh* as an organizational competency. This dual-pathway approach, which strengthens satisfaction-mediated and direct engagement channels, will enable PT Bersama Ukhuwah Sejahtera Banjarmasin to maximize and sustain high levels of employee work engagement over time.

## 5. CONCLUSIONS

### 5.1 Conclusion

This study highlights the significant influence of both the work environment and Islamic work culture on employee work engagement at PT Bersama Ukhuwah Sejahtera Banjarmasin. The findings confirm that a positive and supportive work environment, encompassing both physical and social-psychological factors, contributes to higher job satisfaction, which in turn enhances work engagement. Similarly, the integration of Islamic values, such as honesty, trustworthiness, and responsibility, into workplace culture plays a pivotal role in increasing employee engagement through enhanced job satisfaction. The study demonstrates that job satisfaction serves as a critical mediator in the relationship between the work environment and Islamic work culture with work engagement, emphasizing the importance of fostering an environment that supports both physical and cultural factors.

In practical terms, this study suggests that PT Bersama Ukhuwah Sejahtera Banjarmasin can significantly improve work engagement by enhancing the work environment and reinforcing Islamic values within the company's culture. By focusing on these areas, the company can not only boost employee satisfaction but also ensure higher levels of commitment, motivation, and overall performance. This research provides valuable insights for HR managers, highlighting the importance of integrating environmental and cultural factors to cultivate a highly engaged workforce. Ultimately, this study contributes to a broader understanding of how workplace conditions, coupled with a strong organizational culture, can enhance employee engagement and foster long-term success in an industrial setting.

### 5.2 Research Limitations

Although the findings offer substantial theoretical and practical insights, certain methodological boundaries must be acknowledged. Primarily, the empirical scope is confined to a single enterprise within the Banjarmasin industrial sector, which intrinsically limits the generalizability of the structural model to broader geographical regions or distinct secular industries in Indonesia. Furthermore, the deployment of a cross-sectional research design captures employee sentiments at a singular focal point. This temporal constraint precludes the establishment of definitive causal trajectories or the observation of long-term behavioral adaptations stemming from an evolving organizational culture. Finally, the reliance on self-reported survey instruments introduces the potential for common method bias, in which respondents might subconsciously align their answers with perceived normative expectations rather than reflecting their objective professional realities.

### 5.3 Suggestions and Directions for Future Research

Subsequent research should emphasize longitudinal study designs to systematically trace the developmental trajectory and enduring effects of organizational culture on work engagement over an extended timeframe. Expanding the demographic and geographic sampling framework to encompass multiple enterprises across diverse sectors will significantly enhance the external validity of the

proposed model. Additionally, introducing moderating variables, such as specific leadership paradigms or individual psychological resilience, could offer a more granular understanding of engagement dynamics. Scholars are also encouraged to triangulate quantitative surveys with qualitative methodologies to unpack the nuanced, lived experiences of spiritual dimensions, such as *amanah* (trustworthiness) and *ibadah* (worship). Incorporating objective performance metrics alongside self-reported data will ultimately mitigate response bias and solidify the empirical evidence linking Islamic work culture to tangible organizational performance.

#### AUTHOR CONTRIBUTIONS

NBW contributed to conceptualization, research design, data collection, data analysis using PLS-SEM, interpretation of results, and manuscript drafting. HUA contributed to research supervision, validation of the research framework, critical revision of the manuscript for important intellectual content, and final approval of the version to be published. Both authors have read and agreed to the published version of the manuscript

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