

The Influence of Organizational Culture, Islamic Leadership, Islamic Work Ethic on Organizational Commitment of Employee at Nahdlatul Ulama University Surabaya with Job Satisfaction as a Mediating Variabel

Tatik Suryani, Reno Triyono

Universitas Hayam Wuruk Perbanas

e-mail: tatik@perbanas.ac.id, 2019610860@students.perbanas.ac.id

Abstract: This study examines four factors that are suspected to be causally influential on organizational commitment of Nahdlatul Ulama University employees, Surabaya. The purpose of this study was to determine whether or not there was an influence of organizational culture, Islamic Leadership and Islamic Work Ethic on organizational commitment of the employees of Nahdlatul Ulama University, Surabaya with job satisfaction as a mediating variable. The population of this study was all employees of the University of Nahdlatul Ulama, Surabaya, which consisted of 227 lecturers and 135 education staff and was determined to be the sample with the formula from green as many as 122 people. Data collection used a questionnaire consisting of 69 questions which were previously tested for validity and reliability. The data analysis technique in this study used Partial least squares (PLS). The results showed that organizational culture, Islamic Leadership, Islamic Work Ethic had a direct and significant positive effect on organizational commitment. Organizational culture and Islamic Leadership have a direct and significant positive effect on job satisfaction as well. however, Islamic Works Ethic has an effect on job satisfaction but not significantly. Job satisfaction mediates the relationship between organizational culture and Islamic learning on organizational commitment. Job satisfaction does not mediate the effect of the relationship between Islamic work ethics on organizational commitment.

Keywords: organizational culture, Islamic leadership, Islamic works ethic, organizational commitment

A. INTRODUCTION

What makes organizational culture unique is its feelings, beliefs, standards, customs, and rules. Therefore, specifically the culture in the organization will be determined by the conditions of team work, leaders and characteristics of the organization as well as the applicable administration process. According to Armstrong and Taylor (2014:120) if the function of organizational culture cannot be fulfilled satisfactorily, organizational effectiveness can be significantly reduced by the organizational culture.

Leadership is something that cannot be separated in an organization as revealed by Adebara and Okeoghene (2018) leadership is important for organizations that want to be successful in

achieving company goals. Egel and Fry (2017) reveal that Islamic leadership encourages leaders to express their faith through active participation in all aspects of life, including work.

The success or failure of an organization can be influenced by the leadership style of the leader of the organization (Riinawati, 2019:153).

The effectiveness of efforts to achieve personal goals and organizational goals is influenced by leadership style, as revealed by (Armstrong and Taylor, 2014:324) that an effective leader is a leader who is able to flexibly adapt his leadership style to the demands and situations of the organization.

(Salahudin, et al, 2016) revealed that many organizations have collapsed due to ethical prob-

lems, thus attracting a lot of research on ethical issues and the effectiveness of ethical theory. According to Nasution and Rafiki (2019) self-ethic has become an interesting topic to discuss recently, especially the Islamic Work Ethics. Islamic Works Ethics (IWE) builds Islamic expectations with admiration for individual behavior in the workplace which includes exertion, dedication of responsibility, creativity of social relations and cooperation. Al-Douri, et al. (2020) revealed that IWE has reflected the akhlaqul karimah upheld by the Prophet Muhammad (SAW), which must be adopted by Muslims and is included in daily business activities and not only applied in religious rituals.

Islamic Work Ethics as one of the factors considered in employee commitment and satisfaction in an organization according to Al-Douri et al. (2020). Meanwhile, Armstrong and Taylor (2014:124) revealed that organizational culture can determine organizational effectiveness to further determine employee commitment and satisfaction to their organization as well. Yanti and Dahlan (2017) assert that job satisfaction can also encourage the growth of loyalty and a strong will to contribute to the organization. Loyalty and a strong will to contribute to the organization are at the core of organizational commitment.

In the process of realizing the organization's vision as an excellent university, it requires a strong commitment from all employees of the University of Nahdlatul Ulama Surabaya. The large number of employees at Nahdlatul Ulama University Surabaya who resigned was made possible by the lack of job satisfaction and commitment among employees to their organization.

The most reason why Surabaya Nahdlatul Ulama University employees resign was because they were accepted in other institutions. This indicates that most of the employees who resign because of their unwillingness to contribute to

their organization as expressed by Yanti and Dahlan (2017) loyalty and a strong will to contribute to the organization are the core of organizational commitment.

Therefore this study aims to determine how the influence of organizational culture, Islamic Leadership and Islamic Work Ethics on organizational commitment and the influence of organizational culture, Islamic Leadership and Islamic Work Ethics on employee job satisfaction and whether job satisfaction can mediate the relationship between organizational culture, Islamic Leadership and Islamic Work Ethics with employee organizational commitment.

1. Organizational Culture

Ivancevich, et al. (2005:44) defines organizational culture as a pattern of basic assumptions found or developed by certain groups when learning to deal with problems of external adaptation and internal integration that have worked well enough to be considered valid.

Wibowo (2016:16) reveals that organizational culture is the philosophy that the basis of the organization contains shared beliefs, norms, and values which are the core characteristics of how to do things in an organization. These beliefs, norms and values become the grip of all human resources in the organization in carrying out their performance.

According to Yanti and Dahlan (2020) organizations that have superior values that are massively instilled in their employees will become role models for employees in carrying out their daily duties.

2. Islamic Leadership

According to Rahiim (2017: 8) in Islam proportionally leadership is interpreted as a character that will bring the community to the

agreed goals, which can articulate and harmonize the interests that exist in society.

In perfecting the character of a leader, Islam it is necessary to have four main characteristics possessed by the apostles who are able to become the basis for building the character of a good Islamic leader. The four mandatory characteristics according to Navis, et al. (2016: 122) are Sidq, amanah, fathanah and tabligh.

3. Islamic Work Ethics

Etymologically, ethics and ethos come from the Greek word ethos which means an ordinary place of residence; Meadow; cage; custom; morals; the nature of feeling; attitude; way of thinking. Whereas in its plural form (ta etha) it means custom. This plural form of ethics was used by the philosopher Aristotle (384–322 BC) to explain their study of Greek moral philosophy (values and ideology) as expressed by (Irkhami, 2014:2).

Irkhami (2014:11) continue his statement ethics is always associated with the order of the daily life of a society. Ethics can be seen as a critical and rational reflection on moral values and norms that are upheld in social life, both individually and in groups.

Islam is a religion that is present on this earth to convey ethical and moral teachings of humanity and justice for all mankind.

4. Job Satisfaction

According to Ilhamdi et al. (2019:46) job satisfaction is a feeling of satisfaction or pleasure experienced by employees for the work delegated by the company to themselves. Job satisfaction can be seen from whether in work someone gets job satisfaction in accordance with what is desired.

Meanwhile, Handoko (2008) said that job satisfaction is a pleasant or unpleasant emo-

tional state in which employees view their work. Job satisfaction shows a person's feelings towards his job.

5. Organizational Commitment

According to Adebara and Okeoghene (2018), employee commitment involves employee loyalty to the achievement of organizational goals by complying with rules, regulations and goals.

Meanwhile, Allen and Meyer (1993) conceptualize employee commitment as three components which include:

1. Affective commitment involves employees' emotional attachment and feeling of belonging to the organization. Therefore, employees who are effectively committed have strong bonds and have high value for the organization.
2. Normative commitment is a feeling of obligation on the part of employees to remain in an organization as a consequence of resignation.
3. Continuity commitment refers to the need for employees to stay in the organization due to lack of alternatives.

a. The Influence of Organizational Culture on Organizational Commitment

Jigjiddorj et al. (2021) revealed that organizations with a strong culture are better able to retain committed employees who are satisfied with their jobs. Meanwhile, according to Senjaya and Aninidita (2020) employees who view the culture in their organization as fair and respectful of their employees will have a higher level of organizational commitment.

Based on research conducted by (Jigjiddorj et al. 2021) and (Senjaya and Aninidita, 2020) it is known that organizational culture has a posi-

tive effect on organizational commitment, this indicates that organizational culture is an important condition in building organizational commitment in a company or organization.

b. The Influence of Islamic Leadership on Organizational Commitment

According to Egel and Fry (2017) leadership research and practice is dominated by western-based model leadership practices, although consensus is emerging that new theories and models are needed to encourage cross-cultural understanding and approaches.

Abusama et al. (2017:2) in Elfani (2019) explains that the skills of Islamic leaders in leading will lead people to the goals they want to achieve, namely dignity and prosperity accompanied by God's blessings.

It becomes important for organizations that want to succeed in achieving goals and objectives to have capable leaders who will influence employees to act in a direction that will increase their commitment to organizational goals according to Adebara and Okeoghene (2018).

Based on the opinions of Adebara and Okeoghene (2018), Elfani (2019), and (Egel and Fry, 2017) regarding Islamic leadership and leadership theory, and based on research conducted by (Yusuf, 2017) it is known that leadership style has a direct influence on employee organizational commitment, this indicates that Islamic Leadership and organizational commitment of employees are factors that need to be considered in a company or an organization.

c. The Influence of Islamic Work Ethics on Organizational Commitment

Through Islamic Work Ethics (IWE) management persuades its members to not only commit effectively and be open to change, but to work

towards implementing progressive change. This was revealed by Al-Shamali et al. (2021).

Employees have a strong commitment and perceived satisfaction with their organization not only based on the benefits package or compensation received but also consider IWE as one of the factors according to Nasution and Rafiki (2019).

Based on research conducted by Al-Shamali et al. (2021) where it is known that IWE has a positive influence on affective commitment. Another study conducted by Nasution and Rafiki (2019) showed that IWE has a positive and significant relationship to organizational commitment, it is indicated that IWE and organizational commitment are factors that are considered in a company or organization.

d. The Influence of Organizational Culture on Organizational Commitment with Job Satisfaction as a Mediation Variable

Leea et al. (2018) revealed that organizational culture is expected to encourage employee behavior and attitudes because acceptance of the organization's underlying values is a prerequisite for employees' affective commitment, which is defined as employees' emotional attachment, identification with, and involvement in the organization.

Based on research conducted by Leea et al. (2018), it is known that organizational culture has an influence on employees' affective commitment, and research conducted by (Yusuf, 2017) shows that organizational culture has a direct influence on job satisfaction and job satisfaction has a direct influence on organizational commitment. From the two studies, it can be indicated that organizational culture can create job satisfaction which can then create employee organizational commitment.

e. The Effect of Islamic Leadership on Organizational Commitment with Job Satisfaction as a Mediation Variable

According to Dulay and Marlina (2019) job satisfaction can be increased through good relationships from leadership to subordinates. In this case, leadership is certainly part of the way that the planned activities can run effectively.

Elfani (2019) added that Islamic Leadership can affect employee job satisfaction. Furthermore, Elfani (2019) states that employees will feel satisfied if they are treated fairly and attentively, given clear examples and directions as well as good examples.

Meanwhile, Yusuf (2017) said that leadership style is said to affect organizational commitment and acts as an important predictor in increasing organizational commitment. Making employees feel that they are important assets to the organization and will ultimately increase their commitment to the organization.

Based on the three studies, it is known that leadership style can affect employee organizational commitment directly or can affect employee job satisfaction which can then affect employee organizational commitment. From this it can be indicated that Islamic leadership has an influence on employee job satisfaction which can then affect employee organizational commitment.

f. The Influence of Islamic Work Ethics on Organizational Commitment with Job Satisfaction as a Mediation Variable

In a study conducted by Siswanto et al. (2019), it is said that Islamic Work Ethics (IWE) comes from the Koran and the hadith of the Prophet Muhammad SAW. IWE is built on four principles: business, competition, transparency

and morally responsible behavior. The four principles according to Siswanto et al. (2019) reflect job satisfaction and organizational commitment.

From the research conducted by Nasution and Rafiki (2019), it was found that IWE had an effect on job satisfaction and organizational commitment. Islamic work ethic can increase organizational commitment indirectly through job satisfaction. Meanwhile, in the research of (Siswanto et al. 2019), the total influence of Islamic work ethics on organizational commitment is indirectly smaller than the direct effect, so it can be indicated that IWE can create job satisfaction which can then increase organizational commitment.

The proposed model builds on and extends past research and theory. The proposed model of this research is used to describe the patterns and ways of thinking in this study where in this framework it is described about organizational culture, Islamic Leadership and Islamic Work Ethics that affect organizational commitment which is mediated by job satisfaction.

- H1** Organizational culture has a significant positive effect on commitment Nahdlatul Ulama Surabaya University employee organization
- H2** Islamic Leadership has a significant positive effect on commitment organization of employees of Nahdlatul Ulama University Surabaya.
- H3** Islamic Work Ethic has a significant positive effect on commitment organization of employees of Nahdlatul Ulama University Surabaya.
- H4** Organizational culture has a significant positive effect on Satisfaction Nahdlatul Ulama University Surabaya employee work.
- H5** Islamic Leadership has a significant positive effect on Satisfaction Nahdlatul Ulama University Surabaya employee work.

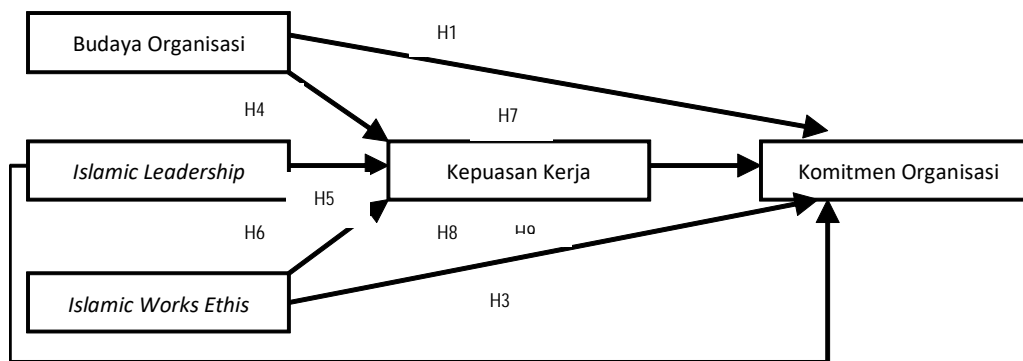


Figure 1 Research Framework

- H6 Islamic Work Ethic has a significant positive effect on Satisfaction Nahdlatul Ulama University Surabaya employee work.
- H7 Job Satisfaction mediates the influence of organizational culture on organizational commitment of Nahdlatul Ulama University Surabaya employees.
- H8 Job satisfaction mediates the effect of Islamic Leadership on Organizational Commitment of Nahdlatul Ulama University Surabaya employees.
- H9 Job Satisfaction mediates the influence of Islamic Work Ethics on organizational commitment of Nahdlatul Ulama University Surabaya employees.

V. RESEARCH METHODOLOGY

1. Samples

The minimum number of samples required in this study based on the calculations carried out is 122.

The sample in this study was obtained using certain criteria that were adapted to the research objectives or purposive sampling. Data collection methods in this study were conducted using a questionnaire. Each respondent's answer choice is given a score or weight which is arranged in stages based on the Likert scale. The Likert scale in this study used a Likert

scale of 1–5 with scores obtained on the favourite items and vice versa.

2. Characteristics of Respondents

The results of the respondents' answers as many as 127 people can be classified based on their gender, which consists of 61.4% female or 78 respondents and 38.6% male or 49 respondents. Respondents' answers are also classified based on employment status. The employment status of the respondents is 120 of them are permanent employees or 94.5% while the other 5.5% are employees with contract status.

Characteristics of respondents based on last education is 0.8% or 1 person has a senior high school education, 10 people have a diploma education or 7.9%, as many as 40 people have an undergraduate education or 31.5%, 70 respondents have a master's degree or equivalent to 55.1%, 4 people with doctoral education or 3.1% and 1.6% or as many as 2 people with the last position of nursing profession.

Characteristics of respondents based on their tenure can be grouped as follows: <1 year as many as 1 person or 0.8%. While the working period of 1–5 years is 45 people or 35.4%. For a period of 5–10 years there are 56 people or 44.1% and for a working period of > 10 years there are 25 people or 19.7%.

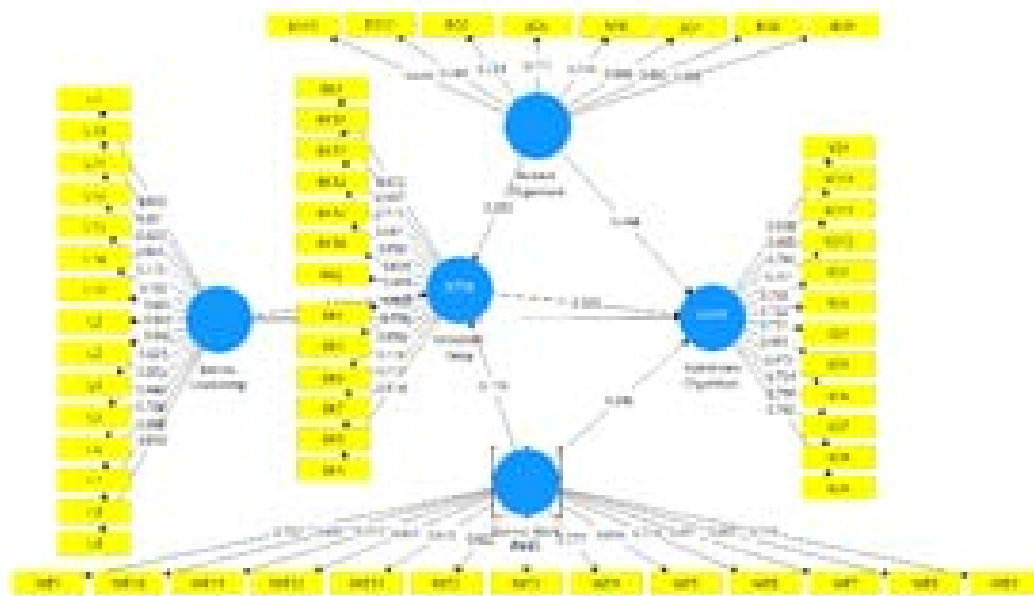


Figure 2 Path Analysis

C. RESULT AND DISCUSSION

This study uses Partial Least Square (PLS) which is a method for predicting the model construct with many factors and collinear relationships. After processing the data with the SmartPLS3.0 program, an evaluation of the measurement model and model structure is carried out.

The path relationship of each variable in this study is presented in Figure 2.

1. Structural Equations Modelling

To evaluate the structure of the model used path coefficients, values of R^2 and f^2 .

From Table 1 it can be seen that there is a significant relationship between each variable

Table 1 Total Effect Variable

	Original Sample (O)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	Ket.
Budaya Organisasi -> Kepuasan Kerja	0,263	0,105	2,510	Sig
Budaya Organisasi -> Komitmen Organisasi	0,368	0,091	4,025	Sig
Islamic Leadership -> Kepuasan Kerja	0,568	0,075	7,557	Sig
Islamic Leadership -> Komitmen Organisasi	0,148	0,072	2,050	Sig
Islamic Work Ethics -> Kepuasan Kerja	0,110	0,099	1,107	Tdk sig
Islamic Work Ethics -> Komitmen Organisasi	0,381	0,092	4,143	Sig
Kepuasan Kerja -> Komitmen Organisasi	0,320	0,093	3,431	Sig

because the t statistic value obtained is > 1.96 except for the influence between the Islamic Work Ethics variable and the job satisfaction variable where the t statistic value is 1.107 or < 1.96.

The next model's feasibility test is to use R².

Table 2 R²

	R Square	R Square Adjusted
Kepuasan kerja	0,738	0,732
Komitmen organisasi	0,693	0,683

From the table above, it can be seen that the variability of the endogenous variable Job Satisfaction can be explained by 73.8% by exogenous variables and the variability of endogenous variables of organizational commitment can be explained by 69.3% by exogenous variables.

The next model's feasibility test is to use the f² value. This f² value is used to determine the effect of the exogenous latent variable or the independent variable on the endogenous latent variable or the dependent variable. According to Helen and Wang (2010) f² itself is interpreted as a value of 0.02 (weak exogenous variable influence), 0.15 (moderate exogenous latent variable influence) and 0.35 (strong exogenous variable influence).

From the table above, it is known that the organizational culture variable has a weak influence on the Job Satisfaction variable and the

organizational commitment variable. The Islamic Leadership variable has a strong influence on the job satisfaction variable but has a weak effect on the organizational commitment variable. The Islamic Work Ethics variable has a weak influence on the job satisfaction variable and has a moderate effect on the organizational commitment variable. The job satisfaction variable itself has a weak influence on the organizational commitment variable.

The criteria for acceptance or rejection of hypotheses. H0 and H1 are determined using the criteria H0 is accepted or H1 is rejected, if P value 0.05 and H0 is rejected or H1 is accepted, if P value <0.05.

From the Table 4, it is known that hypotheses **H1** can be accepted due to the t-statistic value is 4.025 and the P-value is 0.000 and the value of t statistic > 1.96 and the value of P-value <0.05. **H2** can be accepted due to the t statistic is 2.050 and the P-value is 0.041 and the value of t-statistic > 1.96 and the value of P-value <0.05. **H3** can be accepted because of the t-statistic is 4.143 and the P-value is 0.000 and the value of t-statistic > 1.96 and the value of P-value <0.05. **H4** can be accepted because of the t-statistic is 2.510 and the P-value is 0.012 and the value of t-statistic > 1.96 and the value of P-value <0.05. **H5** can be accepted because of the t-statistic is 7.557 and the P-value is 0.000 and the value of t-statistic > 1.96 and the value of P-value <0.05. **H6** can not be

Table 3 F²

	Kepuasan Kerja	Komitmen Organisasi	Keterangan
Budaya organisasi	0,087	0,079	Weak, Weak
Islamic leadership	0,597	0,001	Strong, Weak
Islamic work ethics	0,018	0,149	Weak, Moderat
Kepuasan kerja		0,088	Weak

Table 4 Total Effect Variable

	Original Sample (O)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
Budaya Organisasi -> Kepuasan Kerja	0,263	0,105	2,510	0,012
Budaya Organisasi -> Komitmen Organisasi	0,368	0,091	4,025	0,000
Islamic Leadership -> Kepuasan Kerja	0,568	0,075	7,557	0,000
Islamic Leadership -> Komitmen Organisasi	0,148	0,072	2,050	0,041
Islamic Work Ethics -> Kepuasan Kerja	0,110	0,099	1,107	0,269
Islamic Work Ethics -> Komitmen Organisasi	0,381	0,092	4,143	0,000
Kepuasan Kerja -> Komitmen Organisasi	0,320	0,093	3,431	0,001

accepted due to the t-statistic is 1.107 and the P-value is 0.269 and the value of t-statistic < 1.96 and the value of P-value > 0.05. H7 can be accepted because of the value of t-statistic is 2.226 or has been more than 1.96. While the P-value is 0.026 or less than 0.05. H8 can be accepted because of the value of t-statistic is 3.033 or has been more than 1.96. While the P-value is 0.003 or less than 0.05 and H9 can not be accepted because of the value of t statistic is 0.951 or less than 1.96. While the P-value is 0.342 or more than 0.05.

2. Discussion

According to (Yanti and Dahlan, 2020) organizations that have superior values that are massively instilled in their employees will become role models for employees in carrying out their daily duties. Organizational culture at Nahdlatul Ulama University Surabaya is developed and continues to be maintained by applying and implementing organizational cultural values into every activity carried out by every academic community at Nahdlatul Ulama Uni-

versity Surabaya. One example is the implementation of routine istighosah for employees in which a culture of values is inserted. Organizational cultural values so that Nahdlatul Ulama University Surabaya employees understand and explore the application of organizational culture at Nahdlatul Ulama University Surabaya which will further increase the love of Nahdlatul Ulama University Surabaya employees to their organization which in turn will increase organizational commitment of Nahdlatul Ulama University Surabaya employees.

According to Rahiim (2017:8) in Islam proportionally leadership is interpreted as a character that will bring the community to the agreed goals, which can articulate and harmonize the interests that exist in society. Islamic Leadership developed at Nahdlatul Ulama University Surabaya was developed with the aim of increasing organizational commitment of Nahdlatul Ulama University Surabaya employees. One way to improve the implementation of Islamic Leadership is by adding an element of assessment of structural officials so that the implementation of Islamic Leadership can be continuously monitored

and measured and can be continuously applied in the organization. One of the attitude statements in the application of Islamic Leadership is that the attitude of superiors and employees of Nahdlatul Ulama University Surabaya can respect each other and for a superior it is required to be able to encourage subordinates to continue to develop and improve their ability to work so as to increase the willingness of employees to remain part of Nahdlatul Ulama University Surabaya, which means increasing organizational commitment.

According to Shukor (2021) Islamic Work Ethic focuses on the pattern of relationships between humans and their creators. The application of Islamic Work Ethic at Nahdlatul Ulama University Surabaya is aimed at increasing organizational commitment of the employees of Nahdlatul Ulama University Surabaya. One of the efforts to improve Islamic Work Ethic is to affix in the competency assessment elements of Nahdlatul Ulama University Surabaya employees the elements of Islamic Work Ethic starting from the habit of greetings and greetings as well as the ability and discipline in obeying the existing regulations in the organization.

One indicator of organizational commitment variable is the willingness to use real effort on behalf of the organization. The willingness to obey the rules in the organization as well as the willingness to carry out ethics in the organization reflects the willingness and earnest effort on behalf of the organization is an organizational commitment.

Organizational culture in the context of behavior-based management is very important. According to Duryadin et al. (2019:94) this context is the embodiment of positive behavior in the organizational context. In this context, the company must be able to find out what

values are applied in the organization and at the same time be able to read well the values held by each individual. At Nahdlatul Ulama University Surabaya, one of the values applied in the organizational culture is that the employees of Nahdlatul Ulama University Surabaya support each other in completing each other's work.

According to Duryadin et al. (2019:58) that the highest job satisfaction is not measured by the satisfaction of the personal ego but rather from the benefit of others. At Nahdlatul Ulama University Surabaya, it is proven that the highest indicator based on the results of the respondents' answers is the indicator of coworkers who support each other in completing work or in other words, at Nahdlatul Ulama University Surabaya, it is more concerned with benefiting others than just the interests of personal achievement. It can be concluded that organizational culture at Nahdlatul Ulama University Surabaya can affect job satisfaction of Nahdlatul Ulama University employees Surabaya.

According to Riinawati (2019:153) the way a leader leads his members is important. The success or failure of an organization can be influenced by the leadership style of the leader of the organization. Nahdlatul Ulama University Surabaya applies Islamic values in its organization, including in the way and style of leadership such as the leadership values exemplified by the Prophet Muhammad SAW according to Navis et al. (2016:122) namely *Sidq, Amanah, fatah, tabliq*. One of the attitude statements on the application of Islamic Leadership at Nahdlatul Ulama University Surabaya is the attitude of superiors and employees of Nahdlatul Ulama University Surabaya to respect each other. At Nahdlatul Ulama University Surabaya, a superior is also required to be able to encourage subordinates to continue to develop and improve their abilities at work so

that the desired job satisfaction of employees is achieved. This shows that Islamic Leadership at the Nahdlatul Ulama University Surabaya is able to increase employee job satisfaction.

According to Irkhani (2014:11), ethics can be seen as a critical and rational reflection on moral values and norms that are upheld in social life, including in life and the world of work, both individually and in groups. Nahdlatul Ulama University Surabaya in implementing Islamic Work Ethics where one of the values is professional in which there is a wholehearted component (*al-ikhlas*) using one way, one of which is by adding a religious test and modesty in the selection of employee acceptance. This aims in addition to getting professional employees also put their trust in Allah Swt.

According to Khadijah et al. (2015), professional employees who have good sincerity and humility have a tendency to submit the results of their every effort to Allah Swt. whether the results are good or not. So that the dimensions of job satisfaction such as salary, promotion and work environment are not too much of a problem and what causes Islamic Work Ethic to have a positive effect on job satisfaction even though it is not significant.

According to Duryadin et al. (2019:94) this context is the embodiment of positive behavior in the organizational context. According to Yanti and Dahlan (2020) Organizations that have superior values that are massively instilled in their employees will become role models for employees in carrying out their daily duties. One of the organizational cultural values that exist at Nahdlatul Ulama University Surabaya is *Rahmatan lil 'alamin* in which there is a component of caring and helping.

According to Nuryadin et al. (2019:58) that the highest job satisfaction is not measured

by the satisfaction of the personal ego but rather from the benefit of others. This will be influenced by the application of the cultural value of helping each other at Nahdlatul Ulama University Surabaya which will then foster a sense of belonging both among fellow employees and towards the organization which then fosters organizational commitment.

According to Riinawati (2019:153), the success or failure of an organization can be influenced by the leadership style of the organizational leader. One example of leadership conveyed by the Prophet Muhammad, according to Navis et al. (2016:126) is *tabliq* or being able to convey. At the University of Nahdlatul Ulama Surabaya, this is implemented with one example being that a superior/leader is required to be able to encourage subordinates to continue to develop and improve their abilities at work so as to achieve job satisfaction and achieve their best dedication to the company as stated by Nuryadin et al. (2019: 58), an employee is satisfied when he has given his best work and dedication to the company. The highest job satisfaction is not measured by the satisfaction of the personal ego but rather from the benefit to others, the benefit to the organization. In this case, it can say the organizational commitment.

According to Irkhani (2014: 11), ethics can be seen as a critical and rational reflection on moral values and norms that are upheld in social life, including in life and the world of work, both individually and in groups. Nahdlatul Ulama University Surabaya in implementing Islamic Work Ethics where one of the values is professional in which there is a wholehearted component (*al-ikhlas*) using one way, one of which is by adding a religious test and modesty in the selection of employee acceptance. This

aims in addition to getting professional employees also put their trust in Allah Swt.

According to Khadijah et al. (2015), professional employees who have good sincerity and humility have a tendency to submit the results of their every effort to Allah Swt. whether the results are good or not. So that the dimensions of job satisfaction such as salary, promotion and work environment are not too much of a problem. This is what causes Islamic Work Ethic to have a positive effect on job satisfaction even though it is not significant which in turn also affects organizational commitment but is not significant.

D. CONCLUSION

Based on the discussion carried out, the conclusions that can be drawn are as follows:

1. Organizational culture has a significant positive effect on organizational commitment, thus the first hypothesis is accepted and proven true.
2. Islamic leadership has a significant positive effect on organizational commitment, thus the second hypothesis is accepted and proven true.
3. Islamic work ethics has a significant positive effect on organizational commitment, thus the third hypothesis is accepted and proven true.
4. Organizational culture has a significant positive effect on job satisfaction, thus the fourth hypothesis is accepted and proven true.
5. Islamic leadership has a significant positive effect on Job Satisfaction, thus the fifth hypothesis is accepted and proven true.
6. Islamic work ethics has an insignificant positive effect on Job Satisfaction thus the sixth hypothesis is declared not accepted and not proven true.

7. Job satisfaction mediates the influence of organizational culture on organizational commitment, thus the seventh hypothesis can be accepted and proven true.
8. Job satisfaction mediates the effect of Islamic leadership on organizational commitment, thus the eighth hypothesis can be accepted and proven true.
9. Job Satisfaction does not mediate the influence of Islamic work ethics on organizational commitment, thus the ninth hypothesis cannot be accepted and is not proven true.

E. RERENCES

- Elfani. (2019). Peran mediasi kepuasan kerja pada pengaruh kepemimpinan Islam terhadap loyalitas karyawan BNI Syariah di Surabaya. *Journal of Business and Banking*, ISSN 2088-7841, Vol. 9, No. 1, Mei–Oktober 2019. Surabaya: STIE Perbanas.
- Ferdinand, Augusty. (2002). *Structural Equation Modelling* dalam Penelitian Manajemen. Semarang: BP Undip.
- Gachter, Simon & Falk, Armin. (2000). Work Motivation, Institutions and Performance, The Participants of the first Asian Conference on Experimental Business Research at the Hongkong University of Science and Technology. *Working Paper* pp. 1–18.
- Glaser, S. R. Zamanou, S., & Kenneth Hacker. (1987). Measuring and Interpreting Organizational Culture. *Management Communication Quarterly*, Vol. 1, No. 2, pp. 173–178.
- Gondokusumo, Sutanto. (2015). Motivasi Kerja, Kepuasan Kerja, dan Komitmen Organisa-sional Karyawan. *JMK*, Vol. 17, No. 2, September 2015, 186–196.

- H. Teman Koesmono. (2015). *Pengaruh Budaya Organisasi terhadap Motivasi dan Kepuasan Kerja serta Kinerja Karyawan pada Sub Sektor Industri Pengolahan Kayu Skala Menengah di Jawa Timur*, pp. 162–179. Surabaya: Jurusan Ekonomi Manajemen, Fakultas Ekonomi, Universitas Kristen Petra.
- Herpen, M., Praag, M., & Cools, K. (2002). The Effects of Performance Measurement and Compensation on Motivation and Empirical Study. *Conference of the Performance Measurement Association in Boston*, pp. 1–34.
- Kotler, Kertajawa, & Setiawan. (2017). *Marketing 4.0*. Jakarta: Gramedia Pustaka Utama.
- Kreitner, Robert & Kinicki, Angelo. (1995). *Organizational Behavior, Third Edition*, Printed in the United State of America: Richard D. Irwin Inc.
- Mangkunegara, A. A. Anwar Prabu. (2001). *Manajemen Sumber Daya Manusia Perusahaan*. Bandung: PT Remaja Rosdakarya.
- Molenaar, Keith. (2002). *Corporate Culture, a Study of Firm With Outstanding Consideration Safety*. Profesional Safety, pp. 18–27.
- Mondy R. Wayne & Noe, Robert M. (1996). *Human Resource Management*, Printed in The United States of America: Prentice Hall International, Inc.
- Nasarudin. (2001). Job satisfaction and organizational commitment among the Malaysian workforce. *Proceeding of 5th Asian Academic of Management Conference Klantan Pahang*, pp. 270–276.
- Najmy Haqq. (2016). Pengaruh Budaya Organisasi terhadap Kinerja Karyawan melalui Motivasi sebagai Variabel Intervening Studi pada PT Rahmat Jaya Perkasa Sidoarjo. *BISMA – Bisnis dan Manajemen*, Vol. 9, No. 1, Oktober 2016.
- Navis, et al. (2016). *Khasanah Aswaja*. Surabaya: Aswaja NU Center PW NU Jawa Timur.
- Nuryadin, Tohirin, & Ilhamdi. (2019). *Perilaku Organisasi Modern Dilengkapi Perspektif Islam*. Jakarta: Mitra Wacana Media.
- Riinawati. (2019). *Pengantar Teori Manajemen Komunikasi dan Organisasi*. Yogyakarta: Pustaka Baru.
- Robbins, Stephen P. (1996) *Perilaku Organisasi, Konsep - Kontroversi - Aplikasi, Edisi Bahasa Indonesia*. Jakarta: PT Prenhalindo.
- Robbins, Stephen P. (2001). *Organizational Behavior, Upper Saddle River*. New Jersey: Prentice Hall Inc.
- Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: CV Alfabeta.

