

THE ROLE OF ISLAMIC WORK CULTURE AS AN INTERVENING VARIABLE IN THE INFLUENCE OF RELIGIOUS LEADERSHIP AND SPIRITUAL LEADERSHIP ON ISLAMIC HUMAN WELL-BEING

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ABSTRACT

The healthcare sector currently faces the challenges of high work pressure, the risk of emotional stress, and highly dynamic service demands. These challenges, if not managed effectively, can undermine the mental and spiritual well-being of employees. This phenomenon demands a management approach that focuses not only on material performance but also on the material and spiritual well-being of employees. This study aims to analyze the influence of Religious Leadership and Spiritual Leadership on Islamic Human Well-Being, with Islamic Work Culture as an intervening variable, among employees at Muhammadiyah Ponorogo General Hospital (RSU). The phenomenon of work pressure and the complexity of challenges in the healthcare sector requires a holistic approach to well-being based on divine values.

This study employed a quantitative approach with a causal associative method. Data were collected through questionnaires distributed to 405 permanent employees selected using a purposive sampling technique. The questionnaires were completed by 226 employees, who served as study respondents. Data analysis was performed using Structural Equation Modeling (SEM) based on Partial Least Squares (PLS) with the assistance of SmartPLS software.

The results of the study indicate that Religious Leadership has a positive and significant influence on Islamic Human Well-Being (statistical t value of $6.258 > 1.96$; p value of $0.000 < 0.05$); Spiritual Leadership has a positive and significant influence on Islamic Human Well-Being (statistical t value of $4.049 > 1.96$; p value of $0.000 < 0.05$); Islamic Work Culture has a significant influence on Islamic Human Well-Being (statistical t value of $7.830 > 1.96$; p value of $0.000 < 0.05$); Religious Leadership has a significant positive influence on Islamic Human Well-Being through Islamic Work Culture (statistical t value of $4.762 > 1.96$; p value of $0.000 < 0.05$); and Spiritual Leadership have a significant positive effect on Islamic Human Well-Being through Islamic Work Culture (statistical value t is $5.089 > 1.96$; p value $0.000 < 0.05$). The results of the mediation test confirm that Islamic Work Culture acts as an intervening variable that significantly mediates the influence of Religious Leadership and Spiritual Leadership on Islamic Human Well-Being. This finding implies that in facing work pressure in hospitals, strengthening Islamic work culture and leadership based on spiritual values is the main foundation in creating comprehensive employee welfare (dunya-akhirat).

Keywords: Religious Leadership, Spiritual Leadership, Islamic Work Culture, Islamic Human Well-Being)

PENDAHULUAN

Bagian Human well-being from an Islamic perspective is not viewed in isolation, but rather holistically, encompassing physical, psychological, social, spiritual, and moral dimensions. Islam views humans as beings who have a vertical relationship with Allah SWT (hablumminallah) and a horizontal relationship with other humans (hablumminannas). Therefore, true well-being is not only measured by material aspects, but also by inner peace, morals, and the individual's spiritual qualities. This concept of well-being is known as Islamic Human Well-Being, namely a state of well-being that integrates spiritual, moral, and social dimensions, and a life orientation centered on divine values (Zainudin, 2020).

In the context of organizations, particularly Islamic-based organizations, Islamic Human Well-Being is a crucial goal that must be achieved, especially for employees as the organization's

primary resource. Employees with Islamic well-being are not only able to work productively but also experience meaningful work, spiritual peace, and ethical behavior aligned with Islamic values. Research by Bernalte Sánchez et al. (2022) shows that the implementation of Islamic-based work values significantly improves employee well-being through the formation of ethical behavior, a sense of meaning in work, and spiritual satisfaction in the workplace.

However, the increasingly rapid development of the world and the complexity of modern life present unique challenges in achieving this well-being. Life pressures and stress levels continue to increase due to various factors, such as workplace competition, economic uncertainty, and high social demands. These conditions impact individual behavior, including employees in organizations, who often struggle to maintain their mental and physical well-being. (Siregar, n.d., 2024)

This phenomenon poses a serious challenge for organizations and leaders in maintaining employee well-being, given that employee well-being is closely linked to organizational performance and sustainability. Research by Setiabudi et al. (2024) demonstrates that companies that create a positive work environment and support employee well-being tend to have higher levels of productivity and organizational performance.

In an effort to realize Islamic Human Well-Being, organizations need to build a healthy work culture aligned with Islamic values. Islamic work culture is a crucial aspect in creating a work environment that is not only economically productive but also spiritually and morally prosperous. An Islamic work culture based on the values of trust, sincerity, honesty, and integrity is believed to be able to create a work environment conducive to employee well-being. Research by Siregar et al. (2025) shows that an Islamic work culture has a positive effect on employee productivity and well-being.

Besides work culture, leadership is also a key factor in building employee well-being. In Islamic organizations, leaders are not only required to possess managerial skills but also to reflect religious values in all their policies and behaviors. Religious leadership is considered capable of creating a sense of security, trust, and emotional stability in the workplace. Research by Rodrigues et al. (2021) demonstrated that leader religiosity positively influences employee well-being in Indonesian organizations. Beyond religiosity, spiritual leadership also plays a crucial role in improving employee well-being. Leaders with a strong spirituality are able to foster meaningful work, empathy, and a sense of hope and faith in their employees. Research by He Timothy (2020) shows that spiritual leadership influences employee well-being through the mechanisms of meaningful work, compassion, and hope/faith, which directly support employee psychological and emotional well-being.

Based on the description, it can be concluded that Islamic Human Well-Being in employees is influenced by various factors, including religious leadership and spiritual leadership, with

Islamic work culture as an intervening variable that strengthens the relationship. This study focuses on employees of Muhammadiyah General Hospital Ponorogo as the research object. The contributions offered in this study are expected to be a consideration for the management of Muhammadiyah General Hospital Ponorogo, as well as other organizations and institutions, in formulating strategies to improve employee welfare based on Islamic values.

Based on the phenomena and theoretical foundations that have been explained, the researcher is interested in conducting research with the title: "Influence of Religious Leadership and Spiritual Leadership on Islamic Human Well-Being through Islamic Work Culture as an Intervening Variable".

LITERATURE REVIEW

A. Tawhidic Leadership

Tawhidic Leadership is described as the values, attitudes, behaviors, and beliefs derived from the quality of a leader's knowledge in carrying out his leadership in accordance with sharia law and provisions (Hartono et al., 2022) . Within this framework, the leader is positioned as God's representative on earth (khalifah), whose task is to manage the mandate with full responsibility, honesty, justice, and integrity, and consider policies and actions based on divine values. As an Islamic leadership model, Tawhidic Leadership emphasizes aspects such as consultation (shura), trustworthiness, justice (‘adl), transparency, and social responsibility (Istac, 2024) . The application of the monotheistic paradigm in modern management, including within organizations or institutions, makes Islamic spiritual and ethical values the foundation of governance, so that organizational activities are pursued not only in terms of efficiency or profit, but also in terms of blessings, justice, and the common good. Studies adopting the monotheistic paradigm show that leaders with a monotheistic orientation can encourage an Islamic work culture and ethical managerial decisions, as well as create an accountable, inclusive, and just organizational environment (Sasongko, 2025) . In Islamic leadership literature, tawhid is positioned as the primary worldview that unites the dimensions of faith, sharia, and morality in all aspects of life, including leadership (Tumanggor et al., 2024) . Tawhidic leadership is not only about spiritual values or religious practices, but rather total integration between belief in God (faith), orientation to meaning (spiritual), and leadership behavior that adheres to religious values (religious). Therefore, Tawhidic Leadership functions as a theoretical umbrella in this research (umbrella theory).

B. Masaqih Al-Sharia

The theory of Maqasid al-Shariah emphasizes that the purpose of Islamic law and sharia is not only limited to ritual or normative regulations, but rather to ensure the welfare and welfare of humanity as a whole by protecting religion (hifz al-din), soul (hifz al-nafs), reason (hifz al-‘aql),

descendants (hifz al-nasl), and property (hifz al-mal) (Adesty, 2025) . Maqasid al-Shariah is classified into three categories, namely dharuriyyat (basic needs), hajiyyat (needs), and tahsiniyyat (supplements). Therefore, to understand the concept of Maqasid al-Shariah, it is important to clarify the importance of mental health in protecting the needs of Muslims (Khairi et al., 2020). In the context of organizations or companies, the Maqasid al-Shariah approach provides a normative basis that work and management activities are not merely about productivity or material gain, but must also produce comprehensive spiritual, moral, social, and economic well-being in accordance with sharia objectives. Research conducted by (Wafa & College, 2022) shows that the implementation of Maqasid in human resource management aims to bring individuals from conditions of darkness, corruption, poverty, and ignorance to a state of true goodness and eternal happiness (al-falah). This means that human well-being is seen not only as material but also as holistic. For research with hypothesis testing, the hypothesis development is built based on supporting theory, previous research, and logical reasoning.

C. Religious Leadership

Religious leadership refers to a leadership model in Islam built on moral and spiritual values, not merely managerial ones. Religious leadership reflects leaders who internalize Islamic teachings in leadership behavior, such as upholding trust, honesty, justice, and service to others as part of obedience to Allah SWT (Abdullah et al., 2025) . In contemporary studies, researchers have shown that this type of leadership plays a crucial role in shaping a humanistic and ethical Islamic organizational culture, thus enabling the achievement of shared prosperity (Hidayat, et.al, 2025) . Research Dinia & Masykur, (2025) states that the ideal character of Islamic leadership refers to classical characteristics such as shiddiq, amanah, fathonah, tabligh, as well as the principles of justice, deliberation, and responsibility. Thus, religious leadership through the implementation of values such as honesty, trustworthiness, justice, and deliberation not only forms a leadership style, but also functions as a normative and practical foundation for the formation of an Islamic work culture in the organization.

D. Leadership Spirituality as Internal Derivative (Inner Dimension)

Spiritual leadership is understood as a leadership style that emphasizes the spiritual dimension, the meaning of life, and humanitarian concerns within the work context, so that work is not merely a routine or task, but also a means of actualizing values and a calling. This leadership recognizes the importance of spiritual awareness, moral integrity, ethics, and a deep understanding of higher purpose and values within an organization. According to Fry (2003) spiritual leadership is about identifying and deepening the values, attitudes, and behaviors needed to motivate oneself and others to intrinsically have a sense of spiritual survival through calling and membership (calling, meaning, and altruistic love). Thus, Spiritual Leadership is the inner manifestation (internalization of values) of Tawhidic Leadership. Tumanggor et al., (2024) emphasizes that

spirituality in Islamic leadership does not stand alone, but rather originates from monotheism. Research conducted by (Purwanto, 2025) showed that spiritual leadership can improve well-being and performance by creating a work environment that provides meaning, a sense of belonging and psychological well-being for employees. According to Utami et al. (2022) indicators of spiritual leadership include Vision, Hope, and Caring.

E. Islamic Work Culture

An Islamic work culture is an organizational or corporate culture in which Islamic values such as honesty, trustworthiness, sincerity, responsibility, justice, discipline, and an Islamic work ethic are the foundation of every work activity and interaction between company members. This culture is not merely a formality, but rather the internalization of Islamic values in daily practice, so that work is considered an act of worship and a trust, not merely a material endeavor. Empirical research shows that when an institution adopts an Islamic work culture, it can increase productivity and performance, due to the emergence of high levels of commitment, loyalty, and responsibility from employees (Prasetyo et al., 2019) . According to Siregar, et.al (2025) indicators of Islamic work culture include Honesty, Sincerity, Discipline, Teamwork, and Islamic moral ethics.

F. Islamic Human Wellbeing

Islamic human wellbeing understood as a holistic and maqāṣid al-shariah-oriented welfare condition, not just material welfare, but the fulfillment of spiritual dimensions (ḥablumminallah), psychological, social (ḥablumminannas), intellectual, and fair material needs so that humans achieve falāḥ (true success) in this world and the hereafter. Recent studies emphasize that the concept of Islamic welfare must be reconstructed by including the spiritual-religious dimension as a core component (Aycan, 2024) . According to Bagis & Adawiyah (2024) the indicators of Islamic human wellbeing include Compliance, Spiritual satisfaction, Spirituality-based psychological well-being, and Islamic behavior.

Based on this explanation, the following hypothesis is proposed:

H1: Religious Leadership has a positive and significant influence on Islamic Human Well-Being

H2: Spiritual Leadership has a positive and significant influence on Islamic Human Well-Being

H3: Islamic Work Culture has a positive and significant influence on Islamic Human Well-Being

H4: Islamic Work Culture mediates the influence of Religious Leadership on Islamic Human Well-Being

H5: Islamic Work Culture mediates the influence of Spiritual Leadership on Islamic Human Well-Being

METHOD

The research approach used is quantitative, which processes numerical data using statistical methods to test hypotheses. The research method is causal associative, meaning it aims to analyze the relationship between each variable. This research was conducted at Muhammadiyah Ponorogo General Hospital (RSU) located at Jl. Diponegoro No. 50, Temenggungan, Temenggungan, Ponorogo District, Ponorogo Regency, East Java. The location was chosen purposively, considering that the institution is an Islamic-based healthcare organization that implements Islamic leadership principles and work culture, making it relevant to the variables studied in this study. The population in this study were employees of Muhammadiyah Ponorogo General Hospital, where it is known that the population in this study was 408 respondents, this number is the total number of employees of Muhammadiyah Ponorogo General Hospital (RSU). The sample in this study were employees of Muhammadiyah Ponorogo General Hospital who were determined by criteria, namely employees who were not included in the board of directors of Muhammadiyah Ponorogo General Hospital. The technique used was purposive sampling, where researchers had specific criteria for selecting samples in this study. The specific criteria in question are as follows:

Table 1. Sample Criteria

No	Criteria	Amount
1	Muhammadiyah Hospital employees from 1990 - 2025	408
2	Employees of Muhammadiyah Ponorogo Hospital who hold director positions	(3)
	Number of Samples	405

The data collection techniques and instruments are observation and questionnaire. This study uses the *Partial List Square* (PLS) approach, where PLS is a component- or variant-based *Structural Equation Modeling* (SEM) model. PLS SEM is a SEM method that will be evaluated through inner and outer models. An operational definition is intended to facilitate researchers and readers in understanding the research. An operational definition presents the data needed to answer questions and test hypotheses.

Table 2. Operational Definitions

No.	Variables	Indicator	Source
1.	Religious Leadership is leadership that reflects the internalization of Islamic teachings in leadership behavior, such as upholding trust, honesty, justice, and	1) Siddiq 2) Adl 3) Shura 4) Trust 5) Fathanah	(Dinia & Masykur, 2025)

service to others as part of obedience to Allah SWT.

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|---|---|--------------------------|
| 2. Spiritual Leadership is leadership that identifies and deepens the values, attitudes, and behaviors necessary to motivate oneself and others to intrinsically have a sense of spiritual survival through calling and membership. | 1) Vision
2) belief
3) Concern | (Utami et al., 2022) |
| 3. Islamic Work Culture is an organizational or company culture in which Islamic values such as honesty, trustworthiness, sincerity, responsibility, justice, discipline, and Islamic work ethic are used as the foundation for every work activity and interaction between company members. | 1) Honest
2) Sincere
3) Discipline
4) Team Work
5) Moral Ethics | (Siregar, et al., 2025) |
| 4. Islamic Human Wellbeing is a condition of holistic well-being and is oriented towards <i>maqasid al-syariah</i> , not just material well-being, but rather the fulfillment of spiritual dimensions (<i>ḥablumminallah</i>), psychological, social (<i>ḥablumminannas</i>), intellectual, and fair material needs so that humans achieve <i>falah</i> (true success) in life in this world and the hereafter. | 1) Compliance with Islamic Principles (Feeling of calm and positive experiences)
2) Spiritual Satisfaction
3) Psychological Well-being
4) Islamic Behavior | (Bagis & Adawiyah, 2024) |

RESULTS AND DISCUSSION

Results

A. History of Muhammadiyah General Hospital Ponorogo

Before becoming the Muhammadiyah General Hospital as it is today, Muhammadiyah General Hospital was previously the 'Aisiyah Maternity Home located on Jalan Diponegoro Ponorogo, which was founded on January 16, 1962, initiated by the Muhammadiyah Ponorogo City Branch Leadership of the General Misery Relief (PKO) which later became the Community Welfare Supervisor (PKU) chaired by the late Mr. A. Moein Siroj. In his leadership, he was assisted by the Head of the Ponorogo Aisiyah Branch represented by Mrs. Mardioetomo with the name of the PKO Muhammadiyah Maternity Home. The motivation for establishing the Maternity Home was none other than the sincere desire to realize a prime, just, prosperous society blessed by Allah SWT. As a means of da'wah to implement the goals and ideals of Muhammadiyah as stated in the Muhammadiyah Statutes and Bylaws. From the

efforts made by the founders with an unyielding spirit and devoting all their abilities both morally and materially from the maternity home (1962) to becoming Aisyiyah Diponegoro Hospital. Finally, thanks to Allah SWT on May 23, 1922, PCM Ponorogo City received a Permanent Permit Decree from the Minister of Health of the Republic of Indonesia with the number YM.2.2.2052 to organize Aisyiyah Diponegoro Hospital which has changed its name to RSU Muhammadiyah Ponorogo in 2014.

B. Respondent's Answer Description

The description of respondents' answers is a description or explanation of the results of the answers that have been filled in by respondents in this study.

- 1) The distribution of respondents' answers to the Religious Leadership variable (X1) from each indicator represented through statements filled in by respondents is as follows:

Table 3 Respondents' Responses to Variables Religious Leadership (X1)

	SS	S	N	TS	STS	TOTAL	SCORE	AVERAGE
X1.1	2	33	117	66	8	226	633	2.81
X1.2	6	55	105	54	6	226	679	3.01
X1.3	4	50	118	50	4	226	678	3.00
X1.4	1	20	92	99	14	226	573	2.53
X1.5	5	47	117	52	5	226	673	2.97

Source: Processed primary data, 2026

Based on the data in table, it can be seen that the highest average of the respondents' answers was 3.01, stating "neutral" for the statement "My leader can be trusted to manage the interests of employees and the organization." Meanwhile, the lowest average of the respondents' answers was 2.53, where respondents stated "disagree" for the statement "My leader involves employees in decision-making." Thus, it can be concluded that the greatest influence on the religious leadership variable is the amanah indicator (responsibility and trust), and the lowest influence on the trust variable in this study is the shura indicator (deliberation and participation in decision making).

- 2) The distribution of respondents' answers to the spiritual leadership variable (X2) from each indicator represented through statements filled in by respondents on the questionnaire in this study is as follows:

Table 4 Respondents' Responses to Spiritual Leadership (X2)

	SS	S	N	TS	STS	TOTAL	SCORE	AVERAGE
X2.1	6	63	110	44	3	226	703	3.11
X2.2	7	67	99	48	5	226	701	3.10
X2.3	6	37	109	65	9	226	644	2.84

Source: Processed primary data, 2026

Based on the data in table, it can be seen that the highest average of respondents' answers was 3.11 where respondents stated "Neutral" in the statement "The vision conveyed by the leader makes my work feel meaningful", so it can be concluded that vision has the greatest influence on the spiritual leadership variable. Meanwhile, the lowest average of respondents' answers was 2.84 where respondents stated "Neutral" in the statement "My leader shows concern for employee welfare". Therefore, it can be concluded that caring in this study has the smallest influence on the spiritual leadership variable, however, even so, the influence given by caring on spiritual leadership is still considered high with the scores and averages.

- 3) The distribution of respondents' answers to the Islamic Work Culture (Z) variable from each indicator represented through statements filled in by respondents on the questionnaire in this study is as follows:

Table 5 1Respondents' Responses to Islamic Variables Work Culture (Z)

	SS	S	N	TS	STS	TOTAL	SCORE	AVERAGE
Z.1	3	24	105	84	10	226	604	2.67
Z.2	5	35	114	66	6	226	645	2.85
Z.3	3	37	120	61	5	226	650	2.88
Z.4	3	41	137	41	4	226	676	2.99
Z.5	6	67	125	26	2	226	727	3.22

Source: Processed primary data, 2026

Based on the data in table, it can be seen that the largest average in this study was 3.22 where respondents stated "Neutral" to the statement "Service and work are carried out fairly and morally", which can be concluded that in this study Islamic moral ethics in interaction and service have the greatest influence on Islamic work culture. While the lowest average given by respondents was 2.67 where respondents stated "Neutral" to the statement "Trust in work is the main principle in my workplace".

- 4) The distribution of respondents' answers to the Islamic Human Wellbeing (Y) variable from each indicator represented through statements filled in by respondents on the questionnaire in this study is as follows:

Table 6 Respondents' Responses to the Islamic Human Wellbeing Variable (Y)

	SS	S	N	TS	STS	TOTAL	SCORE	AVERAGE
Y.1	2	25	110	81	8	226	610	2.70
Y.2	6	53	111	53	3	226	684	3.03
Y.3	10	61	112	39	4	226	712	3.15

Y.4	10	73	107	34	2	226	733	3.24
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Source: Processed primary data, 2026

Based on the data in table, it can be seen that the highest average of respondents' answers is 3.24 where respondents stated "Neutral" in the statement "The work environment encourages me to maintain Islamic morals", so it can be concluded that Islamic behavior in the work environment has the greatest influence on the Islamic human wellbeing variable. While the lowest average of respondents' answers is 2.70 where respondents stated "Neutral" in the statement "I feel calm because my work is in accordance with Islamic values".

C. SEM-PLS model test results

This study uses *Partial List Square (PLS) analysis* using the SmartPLS 4.1.0.9 application program. The following is the PLS program model that will be tested :

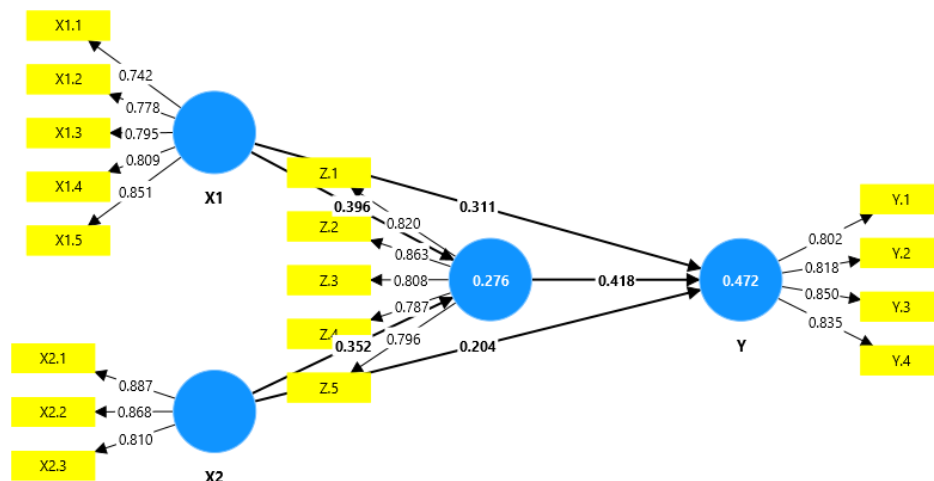


Figure 1. Partial Least Square Model Schematic

Source: Primary data processed by SmartPLS 4.1.0.9, 2026

The outer model in the context of Partial Least Squares Structural Equation Modeling (PLS-SEM) refers to the part of the model related to the measurements or indicators used to measure latent variables (constructs) in research.

Table 7 Outer Loading Value

No.	Statement Items	Outer Loading Value	Status
1	X1.1	0.742	Valid
2	X1.2	0.778	Valid
3	X1.3	0.795	Valid
4	X1.4	0.809	Valid
5	X1.5	0.851	Valid
6	X2.1	0.887	Valid
7	X2.2	0.868	Valid
8	X2.3	0.810	Valid
9	Z.1	0.820	Valid
10	Z.2	0.863	Valid

11	Z.3	0.808	Valid
12	Z.4	0.787	Valid
13	Z.5	0.796	Valid
14	Y.1	0.802	Valid
15	Y.2	0.818	Valid
16	Y.3	0.850	Valid
17	Y.4	0.835	Valid

Source: Primary data processed by SmartPLS 4.1.0.9, 2026

Based on the outer loading results in table, it can be concluded that all indicators in this study have outer loading values greater than 0.7. Therefore, the 17 indicators in this study can be considered valid and suitable for use.

Then, discriminant validity testing is the process of evaluating the extent to which a construct in a study can be distinguished from other constructs from which it is supposed to be distinct. The AVE values for this study are as follows:

Table 8 Average Variant Extracted (AVE) Value

No.	Variables	AVE value	Status
1	Religious Leadership	0.633	Valid
2	Spiritual Leadership	0.732	Valid
3	Islamic Work Culture	0.664	Valid
4	Islamic Human Wellbeing	0.683	Valid

Source: Primary data processed SmartPLS 4.1.0.9, 2026

Based on the AVE values recorded in table, it can be concluded that the AVE values of all variables in this study exceed 0.50. Therefore, the four variables in this study can be considered valid and suitable for use in the analysis.

Reliability testing is the process of evaluating the extent to which a measuring instrument or research instrument is reliable and consistent in repeatedly measuring the same variable or construct. The following are the Cronbach's Alpha and Composite Reliability values from this study:

Table 2's Alpha and Composite Reliability Values

No.	Variables	Cronbach's Alpha Value	Composite Reliability Value	Status
1	Religious Leadership	0.856	0.896	Reliable
2	Spiritual Leadership	0.818	0.891	Reliable
3	Islamic Work Culture	0.873	0.908	Reliable
4	Islamic Human Wellbeing	0.845	0.896	Reliable

Source: Primary data processed SmartPLS 4.1.0.9, 2026

Based on Table 9, it can be concluded that the Cronbach's Alpha and Composite Reliability values for each variable exceed 0.7. Therefore, all variables in this study can be considered reliable and suitable for use in this research.

An inner model in the context of Partial Least Squares Structural Equation Modeling (PLS-SEM) refers to the part of the model that focuses on the relationships between latent variables or constructs established based on the underlying theory. An inner model explores and tests the relationships between latent variables (constructs) identified in a theory or research model.

Table 3 Square Values

No.	Variables	R- Square	R- Square Adjusted
1	Z (Islamic Work Culture)	0.276	0.270
2	Y (Islamic Human Wellbeing)	0.472	0.465

Source: Primary data processed Smart PLS 4.1.0.9, 2026

Based in Table 10 shows that in this study there are two variables that are influenced by other variables, so there are two R-Square values. The R-Square value for variable Z is 0.276, which indicates that Islamic work culture (Z) is influenced by religious leadership (X1) and spiritual leadership (X2). Meanwhile, for variable Y, the R-Square value is 0.472, indicating that Islamic human wellbeing (Y) is influenced by religious leadership (X1), spiritual leadership (X2), and Islamic work culture (Z).

An R-Square of 0.276 for variable Z categorizes the variable as "moderate" in its influence on endogenous variables. From this value, it can be concluded that religious leadership and spiritual leadership in this model can explain 27.6% of Islamic work culture, while the remaining 72.4% is influenced by other variables outside the scope of this study.

Similarly, the R-Square of 0.472 for variable Y categorizes the variable as "moderate" in its influence on endogenous variables. This indicates that religious leadership, spiritual leadership, and Islamic work culture in this model can explain 47.2% of Islamic human well-being, with the remaining 52.8% influenced by other variables outside this research model.

D. Hypothesis Testing

The relationship between variables in this study can be determined through the results of the path coefficient, T-statistics, and p - values, which in this study were obtained from the results of data processing through the SmartPLS application SmartPLS 4.1.0.9 which was carried out by testing through bootstrapping, where the results of the p-value and t-statistics will be a reference in determining the results of the hypothesis test in this study.

Table 11 Path Coefficient Results

Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistic (O/STDEV)	P Value	Information n
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X1->Y	0.311	0.311	0.050	6,258	0,000	Significant
X2->Y	0.204	0.206	0.051	4,049	0,000	Significant
Z->Y	0.418	0.417	0.053	7,830	0,000	Significant
X1->Z->Y	0.166	0.168	0.035	4,762	0,000	Significant
X2->Z->Y	0.147	0.147	0.029	5,089	0,000	Significant

Source: Primary data processed by SmartPLS 4.0, 2026

The path coefficient results presented in table 11 above, the results of the hypothesis test from this study it can be seen that hypothesis test 1 shows the original sample results were positive with a p-value of 0.000 where the value is <0.05 and the t-statistic value is 6.258 where the value is > 1.96 . Based on these results, it can be concluded that hypothesis 1 (H1) is accepted, which means religious leadership has a significant positive effect on Islamic human well-being. Hypothesis test 2 shows the original sample results were positive with a p-value of 0.000 where the value is <0.05 and the t-statistic value is 4.049 where the value is > 1.96 . Based on these results, it can be concluded that hypothesis 2 (H2) is accepted, which means spiritual leadership has a significant positive effect on Islamic human well-being.

Hypothesis test 3 shows the original sample results were positive with a p-value of 0.000 where the value is <0.05 and the t-statistic value of 7.830 where the value is > 1.96 . Based on these results, it can be concluded that hypothesis 3 (H3) is accepted, which means that Islamic work culture has a significant positive effect on Islamic human wellbeing. Hypothesis test 4 shows the original sample results are positive with a p-value of 0.000 where the value is <0.05 and the t-statistic value is 4.762 where the value is > 1.96 . Based on these results, it can be concluded that hypothesis 4 (H4) is accepted, which is religious leadership has a significant positive effect on Islamic human wellbeing through Islamic work culture. Last, hypothesis test 5 shows the original sample results are positive with a p-value of 0.000 where the value is <0.05 and the t-statistic value is 5.089 where the value is > 1.96 . Based on these results, it can be concluded that hypothesis 5 (H5) is accepted, which means spiritual leadership has a significant positive effect on Islamic human wellbeing through Islamic work culture.

Discussion

1. The Influence of Religious Leadership on Islamic Human Wellbeing

The results of this study indicate that religious leadership has a significant positive effect on Islamic human wellbeing. From this, it can be said that leaders who have high religious leadership will improve the Islamic human wellbeing of employees, in this case, employees of the Muhammadiyah Ponorogo General Hospital. As conveyed by Kosasih et al., (2022) in their research, the context of religiosity shows a positive and significant relationship between the level of religiosity and an individual's psychological well-being , where the higher a person's level of religiosity, the higher the psychological well-being they experience.

The benchmark for a leader to have religious leadership itself can be seen from the mandate (responsibility and trust), where a responsible and honest leader will shape himself into a leader with religious leadership, This is supported by the results of the analysis of respondents' answers related to the mandate indicator which shows that the mandate is a reflection of a leader who has religious leadership , where the mandate has the highest average of 3.01 with the statement "My leader can be trusted in managing the interests of employees and the organization". This indicates that a trustworthy leader will influence the formation of his character to become a leader with religious leadership.

With the growth of a trustworthy spirit in leaders, religious leadership within the leader will be formed and developed, so that the leader can foster Islamic human well-being in employees, in this case the employees of Muhammadiyah General Hospital Ponorogo. As found in the research conducted by Rodrigues et al. (2021) , it states that the religiosity of leaders positively influences employee well-being in organizations in Indonesia. Religious leadership is considered capable of creating a sense of security, trust, and emotional stability in the workplace. In the context of religious leadership, leaders who practice religious values tend to create a social and work environment that supports the holistic development of individuals. This kind of leadership has the potential to increase the sense of meaning in life, social support, and intrinsic motivation of employees or community members, thus positively impacting employee well-being.

2. The Influence of Spiritual Leadership on Islamic Human Wellbeing

The results of this study indicate that spiritual leadership has a significant positive effect on Islamic human wellbeing. From this, it can be said that the higher the spiritual leadership possessed by a leader, the more it will improve the Islamic human wellbeing of employees. The indicator of employee assessment of their leader's spiritual leadership can be seen from the vision of the leader himself. This shows the importance of leaders having a clear vision to foster spiritual leadership in the leader himself.

By increasing spiritual leadership in leaders, it will improve the Islamic human well-being of employees, as stated by Purwanto (2025) who stated that spiritual leadership has a significant positive influence on employee well-being. In addition, He Timothy (2020) also showed research results that spiritual leadership influences employee well-being through the mechanisms of meaningful work, compassion , and hope/faith , which directly support employee psychological and emotional well-being. This opinion is in line with Wang et al., (2019) in their research showing that spiritual leadership has a positive influence on various aspects of individual well-being, such as psychological well-being, life satisfaction, and work meaning.

3. The Influence of Islamic Work Culture on Islamic Human Wellbeing

The results of this study indicate that Islamic work culture has a significant positive effect on Islamic human wellbeing, where this means that the higher the Islamic work culture in the work environment, the higher the Islamic human wellbeing of the employees of Muhammadiyah Ponorogo General Hospital. This is because when the work environment has a high Islamic work culture, the Islamic human wellbeing of employees in the work environment will also be high. One of the strongest indicators reflecting the creation of a high Islamic work culture is Islamic moral ethics in interactions and services.

By creating an Islamic work culture in the workplace, work patterns in accordance with Islamic law will also be established, thus fostering Islamic human well-being . According to Inayah & Rohmah Nur Siti (2021), in their research, Islamic Work Culture has a dominant influence on employee job satisfaction, which is not merely about achieving material targets but also a fundamental component of Islamic well-being . This is because job satisfaction reflects the fulfillment of the needs of the soul (nafs) and mind through a just and dignified work environment.

Sincerity in work helps individuals interpret their work as worship, thereby reducing psychological stress and increasing inner peace. Responsibility and discipline create order and certainty in carrying out tasks, which impacts a sense of security and job satisfaction. Meanwhile, the values of cooperation (ta'awun) and an orientation toward service to others strengthen social relationships and a sense of caring, which are important factors in an individual's social and emotional well-being.

4. The Influence of Religious Leadership on Islamic Human Wellbeing Through Islamic Work Culture

The results of this study indicate that religious leadership has a significant positive effect on Islamic human wellbeing through Islamic work culture, where this means that the higher the religious leadership in the leader will increase the Islamic work culture in the work environment, and through the formed Islamic work culture, the Islamic human wellbeing of employees of Muhammadiyah Ponorogo General Hospital is also formed. This is because when leaders apply religious leadership in their leadership, an Islamic work culture will be formed and the Islamic human well-being of employees of Muhammadiyah Ponorogo General Hospital will also increase through this indirect influence.

This needs to be a concern for Muhammadiyah Ponorogo General Hospital that in an effort to improve Islamic human wellbeing, it is necessary to pay attention to the implementation of Islamic work culture in the work environment as well as the

implementation of religious leadership by leaders, so that the Islamic human wellbeing that is formed can be stronger. This is in line with Kusumawati (2016) in her research stating that Islamic organizational culture can moderate the Islamic leadership style (Shiddiq / Honesty, Amanah / Trust, Fathanah / Smart, Tabligh / Conveying) towards Islamic work behavior which will encourage the creation of inner wellbeing of employees.

5. The Influence of Spiritual Leadership on Islamic Human Wellbeing Through Islamic Work Culture

The results of this study indicate that spiritual leadership has a significant positive effect on Islamic human wellbeing through Islamic work culture, where this means that the better the spiritual leadership implemented by the leader, the better the Islamic work culture will be, and through the Islamic work culture that is formed, the higher the Islamic human wellbeing felt by the employees of Muhammadiyah Ponorogo General Hospital. This is because when leaders implement spiritual leadership, the Islamic work culture in the work environment of Muhammadiyah General Hospital Ponorogo will increase, so that the Islamic human wellbeing felt by the employees of Muhammadiyah General Hospital Ponorogo will also increase through this indirect influence.

Through this, Muhammadiyah Ponorogo General Hospital can make greater efforts to improve the Islamic human wellbeing of its employees, namely by increasing the application of spiritual leadership to build an Islamic work culture and the formation of Islamic human wellbeing. Astuti et al. (2020) in their research showed that spiritual values in leadership inspire employees to build an organizational vision and create job satisfaction that goes beyond productivity and also has a direct impact on employee mental health and happiness in the workplace.

CONCLUSION

This study focuses on the influence of religious and spiritual leadership on islamic human well-being through islamic work culture as an intervening variable. The findings include religious leadership has a significant positive influence on islamic human well-being, spiritual leadership has a significant positive influence on islamic human wellbeing, islamic work culture has a significant positive influence on islamic human wellbeing, religious leadership has a significant positive influence on islamic human wellbeing through islamic work culture, and spiritual leadership has a significant positive influence on islamic human wellbeing through islamic work culture.

This study has several limitations that should be considered when interpreting its results. First, the study was limited to employees at Muhammadiyah Ponorogo General Hospital (RSU), so the findings cannot be broadly generalized to organizations outside the healthcare sector or non-

Islamic institutions with different cultural characteristics. Second, the Islamic Work Culture variable in this model has an R-Square value of 0.276, which indicates that there are still 72.4% of other factors that influence Islamic work culture but have not been explored, such as the sharia compensation system and the physical work environment. Third, data collection methods that rely entirely on self-assessment questionnaires have the potential to give rise to subjective bias, where respondents may tend to provide normative answers in order to maintain a positive image of themselves and their organization.

This research strengthens the theory of Tawhidic Leadership as a theoretical umbrella that integrates the dimensions of faith, sharia, and morals in Human Resource management. Furthermore, the research results support the concept of Maqasid al-Shariah in an organizational context, where welfare is not only measured materially but also through the protection of the soul (al-nafs) and mind (al-'aql). For the management of Muhammadiyah Ponorogo General Hospital, the implementation of Islamic moral ethics in interactions and services has proven to be the strongest factor in shaping a work culture that improves the overall welfare of employees.

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