

HUMAN RESOURCE MANAGEMENT | RESEARCH ARTICLE

The Effect of Islamic Leadership on Organizational Commitment Through Organizational Culture as Mediating Variable

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ABSTRACT

This research explores the influence of Islamic leadership on organizational commitment, with organizational culture serving as a mediating variable among employees. Utilizing a quantitative method, the study applied a saturated sampling technique and involved 61 respondents. Data was gathered through questionnaires distributed via Google Forms. The results demonstrate that Islamic leadership strongly and positively impacts organizational commitment. Leaders who embody Islamic values—trustworthiness, perseverance, and responsibility—encourage more extraordinary team member dedication. Furthermore, Islamic leadership shapes a positive organizational culture characterized by ethical conduct and shared values. The findings also highlight that organizational culture plays a crucial mediating role, reinforcing the link between Islamic leadership and organizational commitment. Employees report higher satisfaction and loyalty levels by fostering a culture of shared values and collaboration. This study underscores the importance of integrating Islamic leadership principles into organizational practices to enhance employee performance and commitment. It provides valuable insights into the relationship between leadership, culture, and organizational goals, emphasizing how ethical values can create a sustainable and harmonious work environment.

Keywords: Islamic Leadership, Organizational Culture, Organizational Commitment.

JEL Code: E44, F31, F37, G15.

I. Introduction

The continuity and life of an organization is greatly influenced by its leadership. An organization can succeed if its leaders can influence their subordinates for good performance. According to (2022), leadership is a person's ability to influence, motivate, and make others able to contribute to the organization's success and effectiveness. "Khilafah" is the Arabic term for "leader". Islamic sources provide Islamic spiritual leadership, which is evidenced in organizations through Islamic beliefs and applications based on the Qur'an and Sunnah. Leaders who adhere to Islam always emphasize the importance of upholding the truth, maintaining trust, serving sincerely, and being wise (Dwiarni & Yasin, 2023). Organizational commitment for the company is important to achieve optimal performance, and work matching employees' abilities will satisfy employees



working in their workplace. According to Asi et al. (2021), organizational commitment is the level at which workers trust and accept all organizational goals, determining whether they will stay or leave the organization. Organizational commitment is a promise agreed upon by all organization members about the guidelines, implementation, and goals they will achieve in the future (Amalia, 2022). According to Meyer & Allen's organizational commitment theory (1991), there are three important indicators to measure a person's commitment to the organization: affective commitment, continuance commitment, and normative commitment. This condition shows that of the three types of organizational commitment, there is a relationship between the organization and its members. From a person's psychological point of view, this relationship affects a person's decision whether to stay in the organization or vice versa (Terressa & Simarmata, 2023). This shows the attitude of a person in maintaining his membership by trying hard and with a strong determination to participate in activities intended to achieve organizational goals (Aziz, 2017).

PT Japfa Comfeed Indonesia, Tbk, as one of the largest agri-food companies in Indonesia, has contributed significantly to the fulfillment of animal protein needs in the country since 1975. The company's success is rooted in its one-stop service, spanning the production chain from quality animal feed and breeding stock to integrated processed food products. The strength of its distribution throughout Indonesia enables PT Japfa Comfeed to continue serving the community with high biosecurity standards and cutting-edge technology in animal husbandry. (Mulyah, et al 2020). In line with this success, employee organizational commitment is one of the main pillars in supporting the sustainability and success of the company. In this context, Islamic leadership can play an important role in influencing organizational commitment, especially in companies that prioritize integrity, professionalism, and social responsibility, such as PT Japfa Comfeed. This study examines how the influence of Islamic leadership can mediate the organizational culture that develops in the company, which in turn impacts employee commitment. (Mulyah, et al 2020).

Table 1. Company Employee Turnover Data by Position Level

| Position Level | 2023 | 2022 | 2021 |
|-------------------|--------|--------|--------|
| Top Management | 0,5% | 0,5% | 0,5% |
| Middle Management | 4,2% | 4,1% | 4,0% |
| Bottom Management | 24,5% | 24,8% | 24,4% |
| Total | 100,0% | 100,0% | 100,0% |

Based on the annual team member turnover data, it can be seen that the composition of employees is relatively stable over the period 2021 to 2023. In 2023, most employees were in operator positions, with a percentage of 70.8%, a slight decrease from 71.1% in 2021. Meanwhile, the junior management level experienced a slight increase, from 24.4% in 2021 to 24.5% in 2023. The turnover rate at the middle management level also remained stable, with the percentage of employees increasing gradually from 4.0% in 2021 to 4.2% in 2023, while the percentage of upper and senior management remained at 0.5%. Previous research shows different understandings of how Islamic leadership and organizational culture affect organizational commitment. According to research conducted by Septiana & Hartono, (2024), organizational culture and leadership have a significant influence on the number of people committed to the organization. However, research conducted by Triyanto & Jaenab, (2020), found that organizational culture does not significantly influence the number of people committed to the organization, which indicates that there are differences that need further research. Until now, no research has examined the influence of Islamic leadership and organizational culture on employee commitment at PT Japfa Comfeed Indonesia, Tbk. This study analyzes how Islamic values and organizational culture applied in the company can affect employee commitment. Thus, this study is entitled The Effect of Islamic Leadership on Organizational Commitment through Organizational Culture as a Mediating Variable on Employees at PT Japfa Comfeed Indonesia, Tbk.

II. Literature Review and Hypothesis Development

Research conducted by Septiana & Hartono, (2024), entitled "The Effect of Leadership and Job Satisfaction on Organizational Commitment Mediated by Motivation at KOPMA UII and KOPMA FBE UII." The results show "a positive influence between leadership and organizational commitment.". Research conducted by Daslim et al., (2023) The "The Effect of Organizational Culture and Work Environment on Organizational Commitment at PT Tahta Sukses Abadi Medan" results show "there is a significant positive influence between organizational culture on the organizational commitment of PT Tahta Sukses Abadi employees." Research conducted by Triyanto & Jaenab, (2020) The results of "The effect of organizational culture on organizational commitment in sub-district office employees" show that "organizational culture has no effect but significant organization." Previous research shows different understandings of how Islamic leadership and organizational culture affect organizational commitment. According to research conducted by Septiana & Hartono, (2024), organizational culture and leadership have a significant influence on the number of people committed to the organization. However, research conducted by Triyanto & Jaenab, (2020), found that organizational culture does not significantly influence the number of people committed to the organization, which indicates that there are differences that need further research.

2.1. Islamic leadership

Islamic leadership is leadership based on God's law, and leaders must be the ones who best understand the divine law. Rasulullah Muhammad SAW is an ideal leader figure in Islam who serves as a good example and role model, even mercy for humans and nature. (Mukaromah et al., 2022). The task of leadership in Islam is basically to serve the people. The right given to humans to function as caliphs is the basis of leadership in origin. Also, no one is given leadership responsibility, regardless of its size. Therefore, every leadership responsibility must be accounted for before Allah in the future. (Mukaromah et al., 2022). The Qur'an, in surah Al-Baqarah, verse 30, states that :

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالُوا
إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Meaning: "And (remember) when your Lord said to the angels: 'Behold, I am about to make a caliph on the earth.' They said: 'Why do You intend to make a Caliph on the earth who will make mischief on it and shed blood, while we always praise and purify You?' The Lord said: 'Surely I know what you do not know". Q.S Al-Baqarah, verse 30.

As the bearer of mercy for the entire universe, the caliph is responsible for carrying out a sacred duty. As a servant of Allah, he is always submissive and is called upon to devote himself entirely to Allah. "Every individual is a leader, and every leader will be held accountable," said the Prophet.

2.2. Organizational Commitment

Allen & Meyer, (1990) in Terressa & Simarmata, (2023) Organizational commitment is a psychological construct that shows members' relationship with their organization and influences their decision to stay on board. According to Allen and Meyer, there are three dimensions of organizational commitment: affective commitment, normative commitment, and continuance commitment. A Muslim must be sincere, fair, and correct when making decisions and participating in global organizations. The activities carried out by employees demonstrate the organization's commitment to themselves by carrying out the tasks assigned. This mandate includes everything that humans do as creatures of Allah, as well as doing and leaving all the rules prohibited by Allah SWT. In Surah Al-Maidah verse one, Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۖ أُحِلَّتْ لَكُمُ الْبَعِيرُ إِلَّا مَا سَيِّدَكُمُ لَكُمْ، غَيْرَ مُجْلِي الصَّيِّدِ وَأَنْتُمْ حُرْمٌ ۗ إِنَّ اللَّهَ يَحْكُمُ بِمَا يُرِيدُ

Meaning: "O you who believe! Fulfill the contracts. It is lawful for you (to eat) cattle, except that which you shall be recited to, but do not make hunting lawful while you are in ihram. Verily, Allah decides the law as He pleases." Q.S Al-Maidah verse 1

2.3. Organizational Culture

According to Phegan (2000), in Rahmawati, (2023), organizational culture reflects how people feel when performing their duties well and what allows tools and individuals to work together harmoniously. Organizational culture is a complex pattern of how people do things, their beliefs, what is rewarded or punished, and why they take on different roles within a company. Meanwhile, Zwell (2000) describes corporate culture as an organization's way of life passed on to the next generation of workers. Culture encompasses who we are, what we believe, what we do, and how we do it (Rahmawati, 2023). From an Islamic perspective, the organizational culture is based on the principles of the teachings or messages of Allah SWT and the Prophet Muhammad SAW. Hakim (2011) explains that Islamic organizational culture is a system, values, and beliefs shared to interact with people in the organization, its structure, and its supervisory system based on values or teaching principles. (Alief, 2022). In Al-Hujurat verse 13, organizational culture is explained from an Islamic perspective.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: "O humanity! Indeed, We have created you from a man and a woman, then We made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is All-knowing, All-seeing". Q.S Al-Hujurat verse 13.

2.4. Research Hypothesis

H1: Islamic leadership affects Organizational Commitment.

H2: Islamic leadership affects Organizational Culture.

H3: Organizational Culture affects Organizational Commitment.

H4: Organizational Culture mediates the effect of Islamic Leadership on Organizational Commitment.

III. Research Method

3.1. Data Samples

The research employed a quantitative approach, focusing on PT Japfa Comfeed Indonesia, Tbk employees as its primary subject. The study was conducted at the company's location in Dusun Tanah Celeng, Plososari, Grati District, Pasuruan, East Java. The population targeted in this research comprised 61 employees. A saturated sampling technique was adopted, ensuring that all population members were included as participants. Data was collected through survey methods, utilizing online questionnaires distributed via Google Forms. The data analysis was performed using the Structural Equation Modeling-Partial Least Square (SEM-PLS) method.

3.2. Measurement

This study uses Structural Equation Modeling Partial Least Square (SEM-PLS) for data analysis. Smart-PLS 3.0 predicts models with multiple factors and collinear relationships (Astuti & Bakri, 2021). Data was collected through a questionnaire, and SmartPLS 3 was used to test the validity and reliability of the research instruments. Convergent validity is tested by looking at the factor loading and the correlation between indicators and constructs. According to Ghozali and Hengky (2014), a factor loading value of 0.70 or higher is considered valid, but for early-stage research, values between 0.5 and 0.6 are acceptable (Novitasari, 2022). Reliability refers to the consistency of the measurement tool in producing stable results over time. Reliability is measured using Cronbach's Alpha and Composite Reliability, and a construct is considered reliable if both values are more significant than 0.7. However, values above 0.6 can also be accepted in early-stage research (Novitasari, 2022). The structural model test measures the relationships between latent variables. The model is evaluated using R-Square, which indicates how much of the endogenous variable can be explained by the exogenous variables. Path coefficients and statistical significance are used to test relationships. Bootstrapping generates t-statistics, where a relationship is considered significant if the t-statistic is greater than 1.96 (5% significance) or 1.65 (10% significance) (Novitasari, 2022). The mediation test aims to find the position of the intervening variable. The t-value of the ab coefficient must be tested for the significance of the indirect effect. Mediation is considered significant if the calculated t-value exceeds the t-table value. The nature of the relationship can be classified as complete, partial, or no mediation. Mediation is tested by (1) reviewing the direct effect of the independent variable on the dependent variable with and without the intervening variable, (2) reviewing the direct effect without the intervening variable, (3) reviewing the effect of the intervening variable on the dependent variable, and (4) reviewing the effect of the intervening variable (Mubarok, 2022).

IV. Results and Discussion

4.1. Results of Study

a) Overview of Respondents

Respondents in this study are employees of PT Japfa Comfeed Indonesia Tbk; the total number of employees is 61 people obtained through filling out questionnaires that were distributed to respondents; based on the questionnaires that have been collected, some of the characteristics of the respondents can be identified as follows:

Table 2. Characteristics of Respondents Based on Gender

| Gender | Total | Percentage |
|--------|-------|------------|
| Male | 61 | 100 % |
| Female | 0 | 0 % |
| Total | 61 | 100 % |

b) Convergent validity

Convergent validity is tested by looking at factor loading and the correlation between indicators and constructs. The valid factor loading value must be greater than or equal to 0.70. However, for research in the early stages of development, a factor loading value of 0.5 to 0.6 is still considered adequate (Novitasari, 2022).

Table 3. Loading Factor

| Variable | Organizational Culture | Islamic Leadership | Organizational Commitment | Description |
|----------|------------------------|--------------------|---------------------------|-------------|
| OC 1 | 0.822 | | | Valid |

| Variable | Organizational Culture | Islamic Leadership | Organizational Commitment | Description |
|----------|------------------------|--------------------|---------------------------|-------------|
| OC 2 | 0.874 | | | Valid |
| OC 3 | 0.794 | | | Valid |
| OC 4 | 0.771 | | | Valid |
| OC 5 | 0.789 | | | Valid |
| OC 6 | 0.839 | | | Valid |
| OC 7 | 0.867 | | | Valid |
| OC 8 | 0.730 | | | Valid |
| IL 1 | | 0.872 | | Valid |
| IL 2 | | 0.860 | | Valid |
| IL 3 | | 0.712 | | Valid |
| IL 4 | | 0.755 | | Valid |
| IL 5 | | 0.720 | | Valid |
| IL 6 | | 0.760 | | Valid |
| IL 7 | | 0.723 | | Valid |
| OC 1 | | | 0.807 | Valid |
| OC 2 | | | 0.773 | Valid |
| OC 3 | | | 0.762 | Valid |
| OC 4 | | | 0.790 | Valid |
| OC 5 | | | 0.778 | Valid |
| OC 6 | | | 0.730 | Valid |

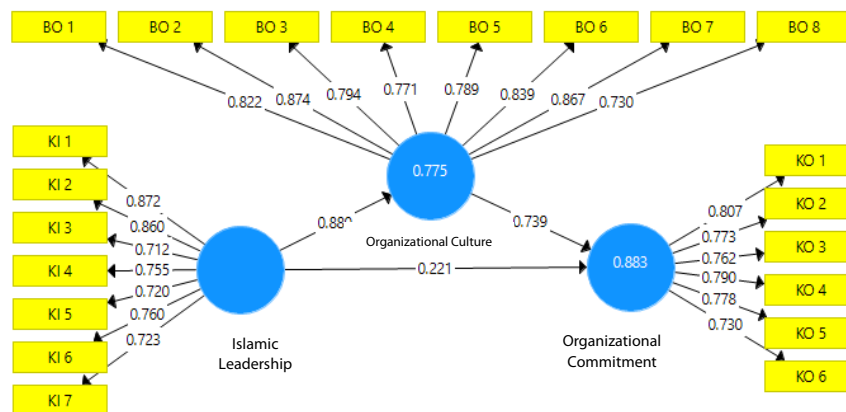


Figure 1. Outer Model

The Convergent Validity test results can be seen in Figure 1 and Table 3, which show that all indicators of the variables used in this study, namely Islamic leadership, organizational culture, and organizational commitment, have a loading factor value > 0.5. This shows that each indicator is valid because it has a high correlation.

c) Average Variance Extracted (AVE)

Table 4. Average Variance Extracted (AVE)

| Variable | Average Variance Extracted (AVE) |
|---------------------------|----------------------------------|
| Organizational Culture | 0.659 |
| Islamic Leadership | 0.599 |
| Organizational Commitment | 0.599 |

Based on Table 4, the validity test results show that the AVE value for the three variables used in this study is > 0.50, which has been fulfilled.

d) Discriminant Validity Test

An indicator is declared discriminantly valid if the heterotrait-monotrait (HTMT) ratio of correlation is less than 0.85, and the cross-loading results show that the loading factor of the indicator on the latent variable being measured is more significant than the loading factor of the indicator on other latent variables. (Sayyida, 2023).

Table 5. Cross Loading

| Variable | Organizational Culture | Islamic Leadership | Organizational Commitment |
|----------|------------------------|--------------------|---------------------------|
| OC 1 | 0.822 | 0.753 | 0.775 |
| OC 2 | 0.874 | 0.803 | 0.808 |
| OC 3 | 0.794 | 0.720 | 0.717 |
| OC 4 | 0.771 | 0.692 | 0.742 |
| OC 5 | 0.789 | 0.675 | 0.704 |
| OC 6 | 0.839 | 0.707 | 0.810 |
| OC 7 | 0.867 | 0.760 | 0.807 |
| OC 8 | 0.730 | 0.586 | 0.692 |
| IL 1 | 0.778 | 0.872 | 0.732 |
| IL 2 | 0.759 | 0.860 | 0.784 |
| IL 3 | 0.604 | 0.712 | 0.555 |
| IL 4 | 0.635 | 0.755 | 0.689 |
| IL 5 | 0.660 | 0.720 | 0.672 |
| IL 6 | 0.684 | 0.760 | 0.675 |
| IL 7 | 0.628 | 0.723 | 0.586 |
| OC 1 | 0.756 | 0.691 | 0.807 |
| OC 2 | 0.713 | 0.671 | 0.773 |
| OC 3 | 0.755 | 0.720 | 0.762 |
| OC 4 | 0.721 | 0.700 | 0.790 |
| OC 5 | 0.702 | 0.696 | 0.778 |
| OC 6 | 0.682 | 0.558 | 0.730 |

Table 5 shows that the cross-loading value of indicators that measure related variables is more significant than when the indicator measures other variables, with all values > 0.5. Therefore, it can be concluded that this research instrument meets discriminant validity.

e) Reliability Test

Composite Reliability is an indicator that measures a measuring instrument's reliability level. The composite reliability (pc) value on latent variables is used to assess the stability and consistency of combined measurements. Data is considered highly reliable if the composite reliability value exceeds 0.70. In addition, the Cronbach's alpha test is also used to strengthen the composite reliability results. A variable is said to be reliable or meet the Cronbach's alpha criteria if the Cronbach's alpha value is more than 0.70 (Mubarak, 2022).

Table 6. Composite Reliability dan Cronbach's Alpha

| Variable | Cronbach's Alpha | rho_A | Composite Reliability |
|---------------------------|------------------|-------|-----------------------|
| Organizational Culture | 0.926 | 0.928 | 0.939 |
| Islamic Leadership | 0.887 | 0.894 | 0.912 |
| Organizational Commitment | 0.866 | 0.867 | 0.899 |

f) Inner Model

The evaluation of the Inner Model is a test of the structural model conducted by examining the R-squared value, which represents the goodness-of-fit test of the model. This can be done in PLS by reviewing the R-Square and R-Square Adjusted values in the PLS Algorithm report. The results can be observed through the Bootstrapping report, specifically the Path Coefficients, to assess significance. (Irwan & Adam, 2015).

Table 7. R-Square

| Variable | R Square | R Square Adjusted |
|-------------------------------|----------|-------------------|
| Organizational Culture (Z) | 0.775 | 0.771 |
| Organizational Commitment (Y) | 0.883 | 0.879 |

Table 7 shows that the R-Square value of the organizational culture variable is 0.775, and the organizational commitment variable is influenced by the Islamic leadership variable and the organizational culture variable by 0.883.

g) Hypothesis Testing

The research data is compared with the proposed hypothesis value (population value). The likelihood of accepting or rejecting a hypothesis depends on the magnitude of the difference between the sample value and the hypothesis value. The probability of rejecting the hypothesis is high if the difference is significant. Conversely, if the difference is slight, the probability of rejecting the hypothesis is low. Therefore, the more significant the difference between the sample and hypothesis values, the higher the probability of rejecting the hypothesis. (Irwan & Adam, 2015).

Table 8. Path Coefficients

| | Original Sample | Sample Mean | Standard Deviation | T Statistics | P Values |
|---|-----------------|-------------|--------------------|--------------|----------|
| Islamic Leadership -> Organizational Commitment | 0.221 | 0.231 | 0.102 | 2.153 | 0.035 |
| Islamic Leadership -> Organizational Culture | 0.880 | 0.883 | 0.046 | 19.244 | 0.000 |
| Organizational Culture -> Organizational Commitment | 0.739 | 0.731 | 0.105 | 7.053 | 0.000 |
| Islamic Leadership -> Organizational Culture -> Organizational Commitment | 0.651 | 0.644 | 0.093 | 7.000 | 0.000 |

Hypothesis testing is based on the p-value, where the alternative hypothesis is accepted if the p-value is less than 0.05. The following are the results of hypothesis testing:

1. Islamic Leadership on Organizational Commitment
 Table 8 above shows a p-value of 0.035, where the value is smaller than 0.05. This means that Islamic Leadership has a direct effect on Organizational Commitment.
2. Islamic Leadership on Organizational Culture
 Table 8 above shows a p-value of 0.000, where the value is smaller than 0.05. This means that Islamic Leadership has a direct effect on Organizational Culture.
3. Organizational Culture on Organizational Commitment
 Table 8 above shows a p-value of 0.000, where the value is smaller than 0.05. This means that Organizational Culture has a direct effect on Organizational Commitment.
4. Organizational Culture mediates Islamic Leadership on Organizational Commitment

Table 8 above shows a p-value of 0.000, where the value is smaller than 0.05. This means that Organizational Culture can mediate Islamic Leadership on Organizational Commitment.

4.2. Discussion

Organizational commitment, according to Sutrisno (2010) as cited in Amalia, (2022), is defined as the extent to which employees trust and accept all organizational goals, determining whether they will remain with or leave the organization. Organizational commitment is a promise agreed upon by all organizational members regarding the guidelines, implementation, and objectives they aim to achieve. Based on the research findings, it can be concluded that the Islamic Leadership variable (X) has a significant positive effect on Organizational Commitment (Y). This is indicated by a p-value of 0.035, meaning there is a significant influence as the p-value is less than 0.05. Thus, the higher the level of Islamic leadership the leader possesses, the higher the organizational commitment of employees at PT Japfa Comfeed Indonesia, Tbk. This study aligns with Virana & Maftuhah, (2023), which showed that Islamic leadership significantly positively affects organizational commitment at Bank Syariah Indonesia in Surabaya.

Islamic Leadership is leadership based on the laws of Allah, where leaders must be those who most deeply understand divine law. Prophet Muhammad SAW serves as the ideal leadership figure in Islam, acting as an exemplary role model and a source of mercy for humanity and the universe. (Mubarok, 2022). The essence of leadership in Islam is to serve the community. The rights granted to humans to function as caliphs on earth form the foundational basis of leadership. Furthermore, no one is given a leadership responsibility, regardless of its scale, without being held accountable. Thus, every leadership responsibility must be accounted for before Allah in the future. (Mubarok, 2022). Based on the research findings, it can be concluded that the Islamic Leadership variable (X) has a significant positive effect on Organizational Culture (Z). This is indicated by a p-value of 0.000, which signifies a significant influence as the p-value is less than 0.05. Therefore, the higher the level of Islamic leadership the leader possesses, the higher the organizational culture among employees at PT Japfa Comfeed Indonesia, Tbk. This study aligns with Virana & Maftuhah, (2023), which demonstrated that Islamic leadership significantly positively affects organizational culture at Bank Syariah Indonesia in Surabaya.

According to Phegan (2000) as cited in Rahmawati, (2023) Organizational culture reflects how people feel when performing their tasks well and what enables tools and individuals to work together harmoniously. Organizational culture is a complex pattern of how people do things, their beliefs, what is valued or penalized, and why they take on different roles within a company. Meanwhile, Zwell (2000) describes corporate culture as a way of life within an organization that is passed down to the next generation of workers. Culture encompasses who we are, what we believe and do, and how we do it. Rahmawati, (2023) Based on the research findings, it can be concluded that the Organizational Culture variable (Z) has a significant positive effect on Organizational Commitment (Y). This is indicated by a p-value of 0.000, which signifies a significant influence as the p-value is less than 0.05. Therefore, the higher the level of organizational culture among employees, the higher their organizational commitment at PT Japfa Comfeed Indonesia, Tbk. This study aligns with the findings of Daslim et al., (2023) This demonstrates that organizational culture affects organizational commitment at PT. Tahta Sukses Abadi Medan. However, it contrasts with the findings of Mubarok, (2022), which showed that organizational culture does not affect organizational commitment.

Based on the research findings, the p-value of 0.000 indicates a significant effect as it is less than 0.05. This means organizational culture mediates the relationship between Islamic leadership and organizational commitment among employees at PT Japfa Comfeed Indonesia Tbk. It demonstrates that implementing a good organizational culture based on Islamic values can enhance employees' commitment to the company. With a supportive culture, Islamic leadership fosters loyal and dedicated employees, ultimately helping the company achieve its goals and vision. This study aligns with Mubarok, (2022), which found that leadership positively and significantly affects organizational commitment through a mediating variable.

V. Conclusion

Based on the results of data analysis and the discussion above regarding the effect of Islamic leadership on organizational commitment through organizational culture as a mediating variable for employees at PT Japfa Comfeed Indonesia, Tbk, it can be concluded that Islamic leadership has a significant positive effect on organizational commitment. This indicates that the higher the level of Islamic leadership, the higher the organizational commitment of the employees at PT Japfa Comfeed Indonesia, Tbk. Furthermore, Islamic leadership has a significant positive effect on organizational culture. The higher the level of Islamic leadership owned by the leadership, the higher the organizational culture among the employees of PT Japfa Comfeed Indonesia, Tbk. A good organizational culture will encourage increased organizational commitment among employees, as this study shows that organizational culture significantly positively affects organizational commitment. Moreover, organizational culture can mediate Islamic leadership on organizational commitment in employees at PT Japfa Comfeed Indonesia, Tbk. This shows that applying a good organizational culture based on Islamic values can enhance team member commitment to the company.

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