Article

The Influence of Islamic Organizational Culture and Islamic Leadership on Employee Performance Through Organizational Commitment in Sharia Hotels

Indonesian Journal of Tourism and Leisure, 2026
Vol. 07 (2), 200-222
© The Journal, 2026
DOI: 10.36256/ijtl.v7i2.666
https://journal.lasigo.org/index.php/IJTL

Article History
Received : September 3rd, 2026
Revised : October 29th, 2026
Accepted : October 30th, 2026

Eka Mariyanti
Department of Tourism, Faculty of Economics and Business, Universitas Dharma Andalas, Padang, Indonesia.
ekamariyanti@unidha.ac.id

Surya Fadjar Boediman
Trisakti Institute of Tourism, Jakarta, Indonesia
suryafadjar@iptrisakti.ac.id

Hera Oktadiana
Trisakti Institute of Tourism, Jakarta, Indonesia & James Cook University, Townsville, Australia
hera.oktadiana@jcu.edu.au

Myrza Rahmanita
Trisakti Institute of Tourism, Jakarta, Indonesia
myrzarahmanita@iptrisakti.ac.id

ABSTRACT

This study examines the relationships of Islamic Organizational Culture and Islamic Leadership with Employee Performance, including the mediating role of Organizational Commitment, in self-claimed Sharia hotels in Padang, Indonesia. A quantitative, cross-sectional survey employed a total sampling approach: 152 employees were invited to participate, and 150 usable responses were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM). The results indicate that Islamic Organizational Culture and Islamic Leadership were positively associated with Organizational Commitment and Employee Performance. Organizational Commitment was also positively associated with Employee Performance, and the significant direct and indirect relationships were consistent with partial mediation of both antecedents' relationships with performance. These findings highlight Organizational Commitment as a potential link between Islamic organizational values, leadership, and employee performance, although the cross-sectional design does not establish causality. The study contributes to Sharia hospitality management literature by examining culture, leadership, and commitment within an integrated employee-focused framework.

Keywords: Islamic Organizational Culture; Islamic Leadership; Organizational Commitment; Employee Performance; Sharia Hotels.

ABSTRAK

Penelitian ini mengkaji hubungan Budaya Organisasi Islami dan Kepemimpinan Islami dengan Kinerja Karyawan, termasuk peran mediasi Komitmen Organisasi, pada hotel yang menyatakan diri sebagai hotel syariah di Kota Padang, Indonesia. Penelitian menggunakan pendekatan kuantitatif dengan desain cross-sectional dan teknik total sampling. Sebanyak 152 karyawan diundang untuk berpartisipasi, dan 150 respons yang layak dianalisis menggunakan Partial Least

Corresponding Author: ekamariyanti@unidha.ac.id | Eka Mariyanti
IJTL is Licensed Under Creative Commons Attribution-NonCommercial-ShareAlike 4.0

Squares Structural Equation Modeling (PLS-SEM). Hasil penelitian menunjukkan bahwa Budaya Organisasi Islami dan Kepemimpinan Islami berhubungan positif dengan Komitmen Organisasi dan Kinerja Karyawan. Komitmen Organisasi juga berhubungan positif dengan Kinerja Karyawan. Hubungan langsung dan tidak langsung yang signifikan menunjukkan adanya mediasi parsial oleh Komitmen Organisasi dalam hubungan kedua variabel tersebut dengan Kinerja Karyawan. Temuan ini menunjukkan bahwa Komitmen Organisasi berpotensi menjadi penghubung antara nilai-nilai organisasi Islami, kepemimpinan, dan kinerja karyawan, meskipun desain potong lintang tidak dapat membuktikan hubungan sebab-akibat. Penelitian ini berkontribusi pada literatur manajemen perhotelan syariah dengan mengkaji budaya organisasi, kepemimpinan, dan komitmen dalam suatu kerangka terpadu yang berfokus pada karyawan.

Kata Kunci: Islamic Organizational Culture; Kepemimpinan Islami; Komitmen Organisasi; Kinerja Karyawan; Hotel Syariah.

1. Introduction

The rapid expansion of the global Muslim population has strengthened the economic significance of Muslim oriented tourism and hospitality services. The global Muslim population is projected to increase from approximately 2.12 billion in 2024 to 2.47 billion by 2034, accounting for nearly half of global population growth during the decade (Global Muslim Travel Index, 2024). This demographic expansion has contributed to growing demand for products and services that comply with Islamic principles, including Muslim-friendly tourism and Sharia-compliant accommodation (Harini et al., 2025). The Muslim travel market has similarly demonstrated substantial recovery and growth. International Muslim arrivals reached approximately 145 million in 2023, representing about 90% of the pre-pandemic level, and are projected to reach 230 million arrivals with expenditure of approximately USD 225 billion by 2028 (CrescentRating, 2024). These developments position Sharia-oriented hospitality as an increasingly important component of the global tourism industry.

Asia constitutes a particularly important market because more than 65% of international Muslim travellers select Asian destinations, while approximately 70% of the world's Muslim population resides in Asia (Wibawa et al., 2023). Indonesia is strategically positioned within this market. In the Mastercard CrescentRating Global Muslim Travel Index (GMTI) 2024, Indonesia ranked jointly first with Malaysia. More recent GMTI 2026 data indicate that Indonesia ranked second among 150 destinations, with a score of 79, jointly with Türkiye and Saudi Arabia. Indonesia obtained a particularly strong score for services, reflecting the availability of prayer facilities, halal food, accommodation, airport facilities, and Muslim-friendly tourism experiences. This competitive position creates an important managerial challenge: the quality of Muslim-friendly tourism cannot depend solely on physical facilities but must also be supported by employees capable of translating Islamic values into consistent service behaviour.

This issue is particularly relevant to Sharia hotels. In the early development of halal tourism, attention was predominantly directed towards tangible and procedural attributes, such as halal food, prayer facilities, Muslim friendly accommodation, and other religious amenities. However, (Oktadiana et al., 2016) demonstrated that Muslim tourism experiences extend beyond functional attributes. Drawing on the Coordinated Management of Meaning perspective, they highlighted the importance of culture, social interaction, communication, gender relations, and the spiritual meanings attached to travel experiences. Their argument implies that a hotel may provide appropriate physical facilities yet still fail to deliver an authentically Islamic hospitality experience when employees do not demonstrate behaviours consistent with Islamic ethical and cultural expectations.

Human resources are therefore central to Sharia hotel management. Hospitality is fundamentally a people intensive and interaction-based industry in which service outcomes are

Copyright © 2026, Indonesian Journal of Tourism and Leisure

created through encounters between employees and guests. Unlike industries that rely extensively on automation and standardized production, hospitality depends heavily on human interaction, service ethics, responsiveness, and behavioural consistency (Rydzik & Kissoon, 2022) (Kandampully et al., 2024a). Accordingly, the quality of human resources directly influences customer experiences and organizational sustainability (Papademetriou et al., 2023). Gyepi-Garbrah et al., 2023) similarly emphasize that hospitality is a people centred industry in which employees' career goals and work outcomes are strongly influenced by motivational forces, workplace feedback, training opportunities, and organizational structures. Consequently, effective human resource management in Sharia hotels should not belimited to technical competence; it should also incorporate the psychological, ethical, and spiritual values guiding employee behaviour (Sharma et al., 2023).

The importance of employees becomes even more pronounced in Sharia hotels because these establishments are expected to integrate Islamic principles into their operational and service systems (Kurniawan & Safitri, 2023; Deliana, 2022; Ulum, 2023). Although Sharia and conventional hotels both provide accommodation services, they differ in how services are delivered and regulated by religious values (Abdul Muin et al., 2024; Singgalen, 2024). Conventional hotels generally provide broader discretion regarding food, beverages, and entertainment, whereas Sharia hotels are expected to ensure that their products, services, and business practices conform to Islamic principles (Abdullah et al., 2023; Wardhani, 2023). Islamic orientation may bereflected through hotel branding, interior decoration, room amenities, employee uniforms, food and beverage provision, and service procedures (Hariani & Hanafiah, 2024; Harith et al., 2022; Muharam & Asutay, 2022). Nevertheless, such visible attributes alone do not guarantee the internalization of Islamic values among employees.

Halal and Sharia are related but distinct concepts: halal denotes permissibility under Islamic law, whereas Sharia provides the broader framework governing conduct and business practices. In hospitality, halal products are one component of a Sharia-oriented approach, which also encompasses operational procedures and staff conduct, as reflected in DSN-MUI Fatwa No. 108/DSN-MUI/X/2016. In this study, a self-claimed Sharia hotel refers to an establishment that identifies and operates as Sharia-oriented without formal Sharia hotel certification; this designation does not establish independently verified compliance. Accordingly, the study examines Islamic organizational culture, Islamic leadership, organizational commitment, and employee performance within these hotels, contributing specifically to Sharia hospitality management.

The challenge is highly relevant in Padang, the capital of West Sumatra Province. West Sumatra has a strong socio-cultural foundation rooted in Islamic values and is supported by Regional Regulation No. 1 of 2020 concerning Halal Tourism, Governor Regulation No. 19 of 2022, and the provincial halal tourism roadmap. The province ranked third in the Indonesia Muslim Travel Index 2023. Tourism demand in Padang has also grown considerably. International tourist arrivals increased from 22,995 in 2022 to 455,698 in 2023, while domestic tourist visits increased from 2,832,140 to 3,702,838 over the same period (Padang Tourism Office, 2024). During the first five months of 2025 alone, domestic tourist visits exceeded two million, with 405,670 visits in January, 332,659 in February, 330,762 in March, 585,032 in April, and 357,170 in May (BPS Kota Padang, 2025). This growth increases the pressure on hotels to provide reliable and differentiated services, making employee performance an increasingly strategic concern.

Employee performance refers to behaviours and actions through which employees perform their responsibilities and contribute to organizational objectives (Pradhan & Jena , 2017a) In self-claimed Sharia hotels in Padang, these dimensions concern accurate and timely service delivery, appropriate responses to changing guest needs and service disruptions, and voluntary assistance to colleagues. Research involving 50 Sharia hotel employees in Padang reported significant

Copyright © 2026, Indonesian Journal of Tourism and Leisure

relationships between spiritual leadership and hotel performance ($p = .045$) and between Islamic organizational culture and hotel performance ($p < .001$) (Mariyanti et al., 2020). However, these findings do not clarify how Islamic organizational culture and Islamic leadership relate to the three dimensions of employee performance or whether organizational commitment mediates these relationships. This study therefore examines these relationships to understand how hotels' Islamic service identity is reflected in employee behaviour, without presuming documented performance deficiencies in the participating hotels.

A potentially important antecedent of such performance is Islamic Organizational Culture (IOC). IOC refers to organizational values, beliefs, and behavioural norms derived from the Qur'an and Sunnah and used as guidelines for organizational conduct. (Hoque, Aktaruzzaman Khan, et al., 2013) conceptualize Islamic organizational culture through relationships between humans and Allah, humans and the organization, and humans and their environment. Such a culture encourages honesty, trustworthiness (amanah), cooperation, ethical responsibility, and accountability. (Zulkifli et al., 2023a) suggest that a strong Islamic organizational culture can develop a more ethical and harmonious working environment and stimulate positive employee behaviour. Islamic work principles further position work as a form of worship, thereby providing employees with meaning and intrinsic motivation beyond material incentives (A. Ali, 1988a; Raies, 2022).

Despite its theoretical relevance, Islamic organizational culture remains underdeveloped within organizational research. (Hoque, Khan, et al., 2013) observed that relatively few studies have examined organizational culture explicitly from an Islamic perspective. This limitation is significant because value systems shape how organizational members interpret responsibilities and workplace behaviour, and the absence of coherent organizational values may contribute to organizational problems (Kang et al., 2023; Kim & Jung, 2022; Weldon et al., 2023). In Sharia hotels, this issue is even more critical because inconsistencies between Islamic symbols and employees' actual workplace behaviour may weaken the credibility of Sharia-based service.

Leadership provides another mechanism through which Islamic principles may be translated into employee behaviour. Islamic leadership is leadership grounded in the Qur'an and Sunnah and inspired by the leadership principles exemplified by the Prophet Muhammad. (Zaim et al., 2024a) identify four major dimensions of Islamic leadership: religiosity, wisdom, justice, and kindness. Rather than focusing exclusively on organizational outcomes, Islamic leadership emphasizes morality, fairness, responsibility, and employee welfare. Leaders are therefore expected to function as role models who translate organizational values into observable behaviours. In Sharia hotels, managerial role modelling is crucial because inconsistency in justice, trustworthiness, ethical conduct, and religious values can reduce employee motivation and weaken the implementation of Sharia principles in customer service (Kamaluddin & Citaningati, 2023).

Previous studies provide relevant evidence but address different leadership constructs and explanatory mechanisms. (Zaim et al., 2024a), studying employees in the Turkish service sector, found that Islamic leadership was positively related to job performance and that organizational commitment partially mediated this relationship. Their findings establish a precedent for the proposed mediation mechanism, but do not establish whether it extends to self-claimed Sharia hotels in Padang when Islamic organizational culture is considered alongside Islamic leadership. In Indonesian Sharia-compliant hotels, Murkhana et al., 2023) examined 330 employees in Banda Aceh and found that spiritual leadership was related to employee performance both directly and indirectly through spiritual and economic motivation. That study examined motivation rather than organizational commitment as the intervening mechanism and used spiritual leadership rather than the Islamic leadership construct adopted here. Together, these

Copyright © 2026, Indonesian Journal of Tourism and Leisure

studies motivate a more specific examination of how Islamic leadership and Islamic organizational culture relate to employee performance through organizational commitment.

The relationship between Islamic culture, Islamic leadership, and performance may also depend on employees' psychological attachment to the organization. Organizational commitment is defined as a psychological state reflecting employees' attachment to an organization and their willingness to maintain organizational membership. (Meyer & Allen, 1991) distinguish three dimensions: affective, continuance, and normative commitment. In hospitality organizations, organizational commitment has been associated with productivity, service quality, and sustainable employment relationships (Serhan et al., 2022). Employees who develop stronger emotional and normative attachment may be more willing to align personal behaviour with organizational goals, maintain service consistency, and contribute beyond formal job requirements.

Organizational commitment may therefore provide an important explanatory mechanism connecting Islamic organizational values and leadership with employee performance. A supportive Islamic organizational culture may create identification, meaning, and a sense of belonging, while Islamic leaders may reinforce trust, fairness, and moral responsibility. These experiences can strengthen employee commitment, which subsequently encourages higher performance. This argument is consistent with the broader proposition that meaningful and structured work environments strengthen employee motivation and goal directed behaviour (Jeong et al., 2023; Rai et al., 2023). particularly when organizational goals contain spiritual meaning (Sarif & Ismail, 2025; Syahir et al., 2025).

Against this background, the research gap concerns the extension and differentiation of existing explanatory models rather than the absence of research on Islamic values and performance. Yahya and Ratna Pury, (2024a), using data from 50 employees at Cinnamon Hotel in Bandung, found significant direct and motivation-mediated relationships linking Sharia principles and organizational culture with employee performance; however, their model centred on work motivation rather than organizational commitment. (Zaim et al., 2024a) established commitment-mediated relationships between Islamic leadership and job performance in the Turkish service sector, but their reported model did not incorporate Islamic organizational culture alongside Islamic leadership. More directly, Mariyanti and Florid, (2026) examined spiritual leadership, Islamic organizational culture, organizational commitment, and Sharia hotel performance in West Sumatra using responses from owners and senior managers. Their study provides closely related evidence, while the present research focuses on employee-level performance across task, adaptive, and contextual dimensions and adopts an Islamic leadership construct comprising religiosity, wisdom, justice, and kindness. The specific question is therefore whether organizational commitment helps explain the relationships of both Islamic organizational culture and Islamic leadership with multidimensional employee performance in self-claimed Sharia hotels in Padang.

Accordingly, this study examines the relationships of Islamic organizational culture and Islamic leadership with employee performance in self-claimed Sharia hotels in Padang and tests organizational commitment as a mediating mechanism. Specifically, it investigates the relationships of both antecedents with organizational commitment and employee performance, the relationship between commitment and performance, and the indirect relationships through commitment. Employee performance is conceptualized through task, adaptive, and contextual dimensions. Building on previous studies, the study extends commitment-based explanations of performance by considering Islamic organizational culture alongside Islamic leadership and focusing on employee-level outcomes in Sharia hospitality. Practically, the findings are expected to inform managerial efforts to connect Islamic organizational values and leadership practices with employees' commitment and service-related performance.

Copyright © 2026, Indonesian Journal of Tourism and Leisure

2. Literature Review

2.1. Theoretical Foundation of Islamic Human Resource Management in Sharia Hotels

The hospitality industry is fundamentally a people-centred service industry in which organizational performance depends substantially on employees' ability to transform organizational values and service standards into meaningful guest experiences. Hospitality Service Theory provides the overarching theoretical foundation for understanding this process. The theory conceptualizes hospitality as the creation of guest experiences through an integration of service products, service settings, and service delivery systems (Kandampully et al., 2024b; Lashley, 2018; Tsou et al., 2025). Among these components, the service delivery system is particularly relevant to human resource management because employees constitute the primary interface between organizational standards and guests' actual service experiences. Consequently, service quality is not produced solely by facilities or standardized procedures but also through employees' behaviours during critical service encounters or moments of truth. This employee-centred logic is reinforced by the Service Profit Chain, which proposes that internal service quality influences employee satisfaction and loyalty, subsequently enhancing external service value, customer satisfaction, and organizational performance (Heskett et al., 1994; Bakir et al., 2025; Chang et al., 2025).

In Sharia hotels, however, internal service quality involves an additional normative requirement: employees must provide professional hospitality while ensuring that their conduct remains consistent with Islamic principles. Thus, the employee is not merely a service provider but also an organizational actor through whom Sharia values are translated into observable service behaviour. Maqāṣid al-Sharī'ah extends this hospitality perspective by providing the ethical foundation for understanding why Islamic values should guide organizational practices. Maqāṣid al-Sharīʿah emphasizes the realization of human welfare (maslahah) and the prevention of harm (mafsadah) through the protection of five essential dimensions: religion (hifẓ al-dīn), life (hifẓ al-nafs), intellect (hifẓ al-'aql), progeny (hifẓ al-nasl), and wealth (hifẓ al-māl) (Ahsanul Amal et al., 2024; Fuad et al., 2024; Zailani et al., 2022).

Contemporary applications further position Maqāṣid al-Sharīʿah as a comprehensive ethical framework for organizational governance, business practices, human resource management, and sustainable development, integrating organizational objectives with justice, employee welfare, ethical accountability, and long-term organizational value (Samidi et al., 2023; Sri Sutrismi et al., 2025; Sulaeman et al., 2025). From this perspective, effective Sharia hotel management should simultaneously pursue organizational performance, employee well-being, ethical conduct, fairness, and responsibility. At the employee level, Islamic Work Ethic (IWE) provides a behavioural mechanism connecting these normative principles with workplace conduct. IWE views work as a form of worship and emphasizes amanah (trustworthiness), sidq (honesty), adl (justice), ijtihad (effort), responsibility, and ihsan (excellence) (A. Ali, 1988b; Chaudhary et al., 2023a; Gürlek, 2022). Accordingly, employee performance in Sharia hotels cannot be understood exclusively through productivity. Employees are expected to achieve professional service outcomes through processes that are ethically and spiritually consistent with Islamic principles.

The perspectives adopted in this study serve distinct but complementary purposes. The hospitality service perspective establishes the service context: employees translate organizational standards into task execution, adaptive responses, and contextual contributions during service delivery. The Service Profit Chain reinforces the relevance of internal organizational conditions to employees and service outcomes, although the present study does not test the entire chain. Maqāṣid al-Sharī'ah provides the normative foundation by identifying justice, welfare, and ethical responsibility as criteria for evaluating Islamic organizational culture and leadership practices. Islamic Work Ethic provides a behavioural rationale for expecting trustworthiness, diligence, cooperation, and excellence to inform employees' work conduct. Organizational

Copyright © 2026, Indonesian Journal of Tourism and Leisure

commitment then supplies the attitudinal mechanism linking these organizational conditions to employee performance. These perspectives guide the proposed relationships; Maqāṣid al-Sharī'ah and Islamic Work Ethic are not specified as separately measured variables or additional mediators.

2.2. Islamic Organizational Culture, Islamic Leadership, and Employee Performance

Islamic Organizational Culture (IOC) represents an organizational system in which Islamic values are embedded in shared beliefs, norms, practices, and employee behaviour. (Hoque, Aktaruzzaman Khan, et al., 2013) conceptualize IOC as the transmission of organizational philosophy, vision, values, norms, knowledge, and practices grounded in the Qur'an and Sunnah to achieve organizational objectives while seeking the pleasure of Allah. IOC can be understood through three relational dimensions: relationship with Allah, relationship with the organization, and relationship with the environment (Hoque, Aktaruzzaman Khan, et al., 2013). These dimensions translate Islamic principles such as trustworthiness, honesty, justice, accountability, cooperation, and mutual respect into workplace behaviour.

This construct is particularly important in Sharia hotels because Sharia compliance should extend beyond halal food, prayer facilities, dress codes, and other visible attributes. It should also shape how employees perform their duties and interact with guests and colleagues. Recent hospitality research indicates that organizational culture contributes to employee engagement, job satisfaction, motivation, and performance (Chaudhary et al., 2023b; Marwaha et al., 2024). Studies in Sharia-based hospitality similarly suggest that the integration of Sharia principles and organizational culture contributes to employee motivation and performance (Yahya & Ratna Pury, 2024a). Therefore, a stronger IOC is expected to create an ethical and meaningful working environment that facilitates higher employee performance.

Islamic Leadership (IL) provides a complementary organizational mechanism. Islamic leadership conceptualizes leadership as an amanah in which leaders are responsible not only for organizational outcomes but also for ethical conduct, justice, and employee welfare (Beekun, 2012). (Zaim et al., 2024b) identify four dimensions of Islamic leadership: religiosity, wisdom, justice, and kindness. These characteristics position leaders as ethical role models who translate Islamic organizational values into managerial practices.

Within Sharia hotels, leadership is particularly consequential because employees frequently encounter dynamic service situations requiring discretion, adaptation, and interpersonal judgement. Leaders who demonstrate justice, wisdom, religiosity, and kindness may foster trust and psychological attachment, thereby encouraging employees to internalize organizational values rather than merely comply with formal procedures. Recent studies similarly associate Islamic leadership with stronger employee commitment, positive work behaviour, and performance (Alam et al., 2023a, 2023b; Amaliasita, 2023; Udin, 2024; Zaim et al., 2024c). Nevertheless, although spiritual values and practices have been positively associated with leadership effectiveness, the spiritual leadership literature remains theoretically fragmented, suggesting a continuing need to clarify the mechanisms and contextual conditions through which spirituality translates into effective leadership and organizational outcomes (Karim et al., 2025b, 2025c; Reave, 2005b; Vedula & Agrawal, 2024b). This debate justifies examining Islamic leadership in Sharia hotels, where spirituality constitutes an explicit organizational identity.

2.3. Organizational Commitment as a Mediating Mechanism

The influence of IOC and Islamic leadership on performance may not be exclusively direct. Organizational commitment provides a psychological mechanism explaining how organizational values and leadership practices become sustained employee behaviour. (Meyer, 2016) conceptualize commitment through affective, continuance, and normative dimensions, reflecting employees' desire, need, and perceived obligation to remain within an organization.

Copyright © 2026, Indonesian Journal of Tourism and Leisure

Following Meyer, (2016a), organizational commitment encompasses affective attachment, the perceived costs of leaving, and a perceived obligation to remain. These dimensions describe distinct reasons for maintaining an organizational relationship and should not be treated as interchangeable. Their inclusion within an overarching commitment construct is intended to capture the breadth of the employee–organization bond rather than to imply identical antecedents or behavioural consequences. Nevertheless, this conceptual breadth alone does not establish that a single aggregate construct is appropriate. Meyer, (2016b) demonstrated differences in the dimensions' relationships with work outcomes; consequently, an aggregate interpretation requires explicit measurement justification and empirical support.

This mechanism is particularly important in hospitality because service consistency depends on employees' willingness to maintain organizational relationships and invest effort beyond minimum job requirements. Recent hotel studies demonstrate that organizational commitment contributes to employee retention and positive work outcomes Çavuş et al., 2025; Chaichi et al., 2024). García-Cruz and Valle-Cabrera, (2025) however, indicate that commitment does not automatically translate into positive extra-role behaviour; its effects depend partly on organizational practices and perceived organizational support. This suggests that commitment should be considered an explanatory mechanism rather than an isolated outcome.

In Sharia hotels, IOC may strengthen commitment by creating value congruence, meaningful work, trust, and a sense of belonging, whereas Islamic leadership may reinforce commitment through justice, moral role modelling, and employee support. Stronger commitment can subsequently encourage employees to perform their tasks consistently, adapt to changing guest requirements, and contribute to the social environment of the organization. Employee performance is therefore conceptualized as multidimensional, comprising task, adaptive, and contextual performance (Pradhan & Jena, 2017b; Shah et al., 2025b).

The theoretical synthesis consequently proposes a sequential mechanism: Islamic organizational values and leadership establish the internal work environment; organizational commitment captures employees' psychological internalization of that environment; and employee performance represents its behavioural manifestation in service delivery. The study therefore examines the direct effects of IOC and Islamic leadership on organizational commitment and employee performance, the effect of organizational commitment on employee performance, and the mediating role of organizational commitment in the IOC performance and Islamic leadership performance relationships.

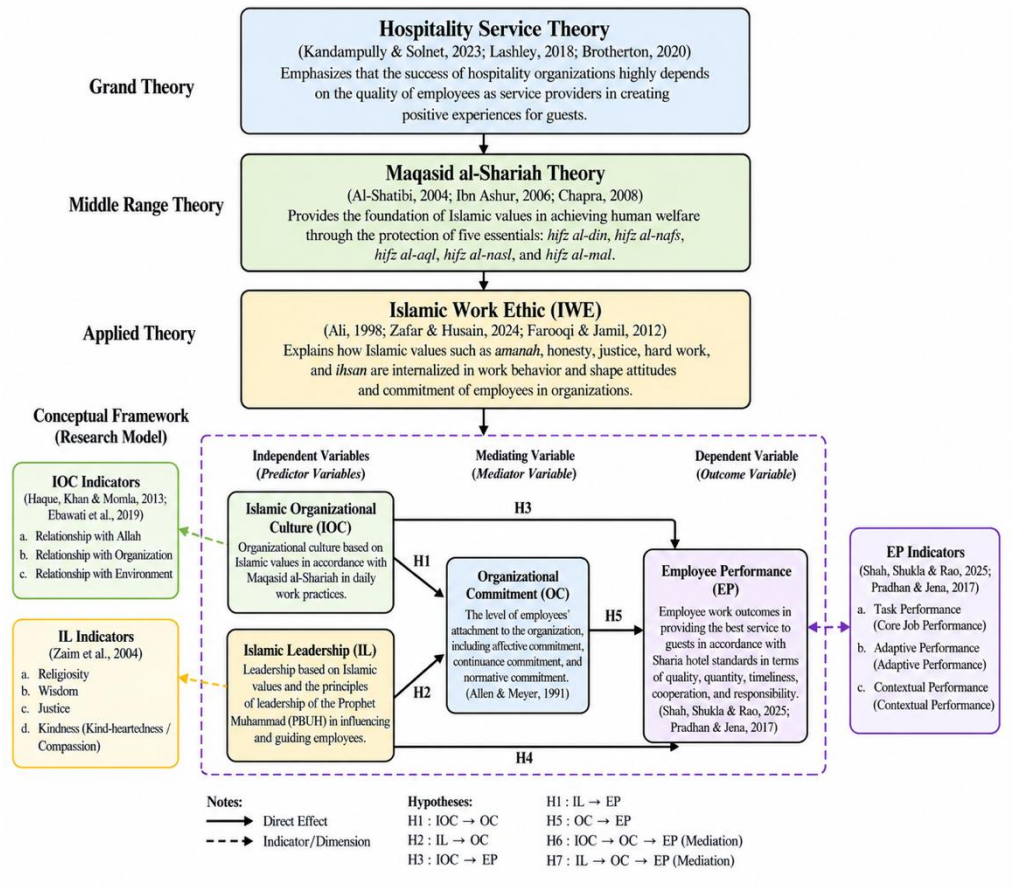
This framework extends Sharia hospitality research beyond a predominantly facility-based understanding of Islamic compliance towards a people-based Islamic hospitality management perspective. Its theoretical contribution lies in integrating Hospitality Service Theory, Maqāṣid al-Sharī'ah, and Islamic Work Ethic to explain how organizational Islamic values are translated from normative principles into employee commitment and ultimately into task, adaptive, and contextual performance. This employee-centred mechanism provides the basis for testing whether the Islamic identity of a Sharia hotel operates merely as an organizational attribute or functions as an internal human resource system capable of generating superior employee performance.

Drawing on these theoretical perspectives, this study integrates Hospitality Service Theory, Maqāṣid al-Sharī'ah, and Islamic Work Ethic (IWE) into a unified framework for explaining employee performance in Sharia hotels. Hospitality Service Theory establishes the overarching premise that employees are central to service delivery and the creation of guest experiences (Kandampully et al., 2024a; Lashley, 2018; Brotherton & Shaw, 1996), while Maqāṣid al-Sharī'ah provides the normative foundation for embedding Islamic values, human welfare, justice, and responsibility within organizational practices. At the behavioural level, IWE explains how these values are internalized into employees' attitudes and work conduct through principles such as amanah, honesty, justice, hard work, and ihsan (Ali & Al-Owaihan, 2008; Mohammad et

Copyright © 2026, Indonesian Journal of Tourism and Leisure

al., 2018). Building on this theoretical integration, Islamic Organizational Culture (IOC) and Islamic Leadership (IL) are conceptualized as organizational mechanisms that shape employees' psychological attachment to the organization and their subsequent performance. Organizational Commitment (OC) is therefore positioned as a mediating mechanism that explains how Islamic organizational values and leadership practices are translated into task, adaptive, and contextual performance. The integrated theoretical and conceptual framework is presented in Figure 1.

Figure 1. Theoretical and Conceptual Framework of the Study



Source: Authors' own elaboration based on the literature, 2026

As illustrated in Figure 1, the proposed framework translates the theoretical foundations into seven empirical relationships. IOC and IL are expected to influence Employee Performance (EP) both directly and indirectly through Organizational Commitment (OC), while OC is proposed to have a direct effect on EP. Accordingly, the framework examines IOC → OC (H1), IL → OC (H2), IOC → EP (H3), IL → EP (H4), and OC → EP (H5), together with the mediating effects of OC on the IOC–EP relationship (H6) and the IL–EP relationship (H7). This configuration positions organizational commitment as the psychological mechanism through which Islamic organizational values and leadership are transformed into employee-level behavioural outcomes. More importantly, the framework shifts the analysis of Sharia hospitality from a predominantly facility- and compliance-oriented perspective toward a people-based Islamic hospitality management perspective, in which the effectiveness of Sharia principles is reflected in how organizational values and leadership shape employees' commitment and ultimately their performance in delivering Sharia-compliant hospitality services.

2.4. Hypothesis Development

Islamic organizational culture (IOC) and Islamic leadership (IL) are expected to strengthen organizational commitment through complementary mechanisms. Shared values of

Copyright © 2026, Indonesian Journal of Tourism and Leisure

trustworthiness, justice, and responsibility may encourage employees' identification with the organization, while leaders' wisdom, fairness, and kindness make these values credible in everyday managerial practices. These conditions may strengthen employees' attachment and perceived obligation to the organization. Zaim et al. (2024) provide supporting evidence for the commitment-mediated relationship between Islamic leadership and job performance. Accordingly:

H1: Islamic organizational culture positively influences organizational commitment.
H2: Islamic leadership positively influences organizational commitment.

IOC and IL may also contribute directly to employee performance. Consistent with Islamic Work Ethic, shared norms of accountability, cooperation, and excellence guide task execution and service behaviour. Leadership complements these norms through clear guidance, fair decisions, and support when employees encounter changing guest requirements. Related empirical support is provided by Yahya and Ratna Pury, (2024b) for organizational culture and employee performance, and by Zaim et al., (2024a) for Islamic leadership and job performance. Therefore:

H3: Islamic organizational culture positively influences employee performance.
H4: Islamic leadership positively influences employee performance.

Organizational commitment may encourage sustained effort, reliable service delivery, and contributions beyond formal duties. However, this expectation is more strongly grounded in affective and normative commitment than in continuance commitment, whose performance implications may differ (Jaros, 2007) The proposed relationship therefore concerns the organizational commitment construct as operationalized in this study, rather than assuming identical effects across its dimensions. Thus:

H5: Organizational commitment positively influences employee performance.

Organizational commitment may also explain how organizational values and leadership practices translate into employee performance. IOC may strengthen identification and belonging, while IL may reinforce trust and perceived obligation; these attitudes may subsequently encourage sustained task, adaptive, and contextual contributions. Zaim et al., (2024a) provide empirical precedent for the leadership–commitment performance pathway. Extending this reasoning, the present study proposes commitment as a mediator for both antecedents while retaining their direct relationships with performance:

H6: Organizational commitment mediates the relationship between Islamic organizational culture and employee performance.
H7: Organizational commitment mediates the relationship between Islamic leadership and employee performance.

3. Method

3.1. Research Design and Participants

This study employed a quantitative explanatory design to examine the direct and indirect relationships among Islamic Organizational Culture (IOC), Islamic Leadership (IL), Organizational Commitment (OC), and Employee Performance (EP). A cross-sectional questionnaire survey was conducted from July to December 2025 in ten Sharia-oriented hotels in Padang, West Sumatra, Indonesia. Individual employees constituted the unit of analysis. The design enabled examination of hypothesized relationships but did not establish temporal precedence or causality.

The Visit Beautiful West Sumatra directory was used to identify Sharia-oriented accommodation establishments. The researchers subsequently visited the participating hotels and

Copyright © 2026, Indonesian Journal of Tourism and Leisure

met directly with human resource personnel and supervisors to verify employee numbers. Accordingly, the directory provided the initial establishment list, whereas direct verification established the employee sampling frame. Directory inclusion was not treated as evidence of formal Sharia certification.

The verified population comprised 152 employees across ten hotels. An attempted census was undertaken by inviting all 152 employees to participate. The final analytical sample comprised 150 valid responses, representing a usable response rate of 98.68%. The distribution of employees invited to participate is presented in Table 1. These figures describe the sampling frame rather than the distribution of valid responses.

Table 1. Distribution of Employees Invited to Participate

No.	Establishment	Employees invited
1	Hotel Rangkayo Basa	34
2	Guesthouse Rangkayo Basa	7
3	Hotel Bunda Padang	20
4	Hotel Nabawy	10
5	Hotel Prima	15
6	Hotel Sriwijaya	19
7	Hotel Alifa Syariah	12
8	Hotel Putra Mahkota Syariah	12
9	Hotel Garuda	13
10	Hotel Al-Ghani	10
	Total	152

Source: Employee numbers verified through direct visits and consultation with hotel human resource personnel and supervisors.

3.2. Questionnaire and Measurement

Primary data were collected using a self-administered structured questionnaire distributed directly to employees. Direct distribution facilitated clarification of questionnaire instructions when required. The questionnaire comprised five sections covering demographic characteristics, IL, IOC, EP, and OC. It contained 84 substantive items, all measured using a seven-point Likert scale ranging from 1 to 7. Table 2 summarizes the measures and their cited foundations.

Table 2. Summary of Questionnaire Measures

Construct	**Items**	**Dimensions**	**Cited foundations**
Islamic Leadership	19	Religiosity, wisdom, justice, and kindness	Zaim et al. (2024)
Islamic Organizational Culture	21	Relationships with Allah, the organization, and the environment	Hoque et al. (2013); Ekawati et al. (2019)
Employee Performance	37	Task, adaptive, and contextual performance	Pradhan and Jena (2017); Shah et al. (2025)
Organizational Commitment	7	Affective, continuance, and normative commitment	Three-component commitment framework discussed by Meyer et al. (2002)
Total	84	Seven-point Likert response format	

All four constructs were specified reflectively. Under this specification, the indicators were treated as manifestations of their respective underlying constructs. The dimensions identified in Table 2 describe the conceptual coverage of the measures. Their inclusion does not, by itself, establish a higher-order measurement structure.

Organizational commitment was examined as an overarching employee–organization bond encompassing emotional attachment, perceived costs of leaving, and perceived obligation to remain. This treatment preserved the conceptual breadth of commitment without assuming that its dimensions were interchangeable or had identical relationships with performance. Structural relationships involving OC were consequently interpreted at the aggregate construct level.

Before the main survey, experts representing hospitality, Sharia hotel management, academia, and language reviewed the questionnaire. A pilot study involving 30 Muslim respondents from diverse occupational backgrounds assessed item clarity and preliminary

Copyright © 2026, Indonesian Journal of Tourism and Leisure

measurement quality. Indicators with weak preliminary loadings were identified for refinement before the main survey. Because the pilot participants were not exclusively hotel employees, the pilot primarily informed comprehensibility and preliminary refinement, while the main study data provided the basis for measurement-model evaluation.

3.3. Analytical Sample and Potential Response Bias

The final dataset contained 150 valid responses from the 152 employees invited to participate. The high usable response rate provided extensive coverage of the identified population, although it did not eliminate the possibility of nonresponse bias. Employees without valid responses could hold perceptions that differed from those included in the analysis.

The use of self-reported measures also introduced potential socially desirable responding, particularly because respondents evaluated Islamic values, leadership, commitment, and their own performance. Collecting the predictor, mediator, and outcome variables through the same questionnaire created potential common method bias. These risks were considered when interpreting the findings; satisfactory reliability and construct validity were not regarded as evidence that response bias was absent.

3.4. Data Analysis

Data was analysed using partial least squares structural equation modelling in SmartPLS 4. The analysis distinguished assessment of the reflective measurement model from assessment of the structural model. The measurement model was evaluated using indicator loadings, Cronbach's alpha, composite reliability, and average variance extracted. Discriminant validity was examined using the heterotrait–monotrait ratio, supplemented by the Fornell–Larcker criterion and cross-loadings. Indicator evaluation considered both statistical performance and the substantive coverage of each construct.

The structural model was assessed using variance inflation factors, path coefficients, explained variance through R^2, and effect sizes through f^2. Bootstrapping was applied to evaluate direct relationships and specific indirect relationships through organizational commitment. Mediation was assessed using the bootstrap confidence interval for each specific indirect effect. An interval excluding zero indicated statistical evidence for the corresponding indirect relationship.

Employees were nested within ten hotels and could share exposure to leadership, organizational culture, and working conditions. The number of participating hotels and the employee distribution are explicitly reported to make this structure transparent. However, reporting hotel counts does not account for within-hotel dependence. Conventional individual-level bootstrapping does not automatically correct for correlated responses within hotels. Unlessingly, unless a cluster-adjusted analysis is undertaken, potential within-hotel dependence remains a limitation when interpreting standard errors and statistical significance.

4. Results

4.1. Respondent Characteristics

Data were collected from employees of ten Sharia hotels in Padang, Indonesia. Of the 152 questionnaires distributed, 150 usable responses were returned, representing a response rate of 98.68%. The sample was relatively balanced by gender, comprising 52.0% male and 48.0% female employees. Most respondents were between 20 and 35 years old and were predominantly permanent employees (61.3%). Operational employees constituted the largest proportion of the sample, particularly housekeeping (34.7%) and front-office personnel (27.3%), indicating that the respondents were predominantly employees directly involved in service delivery.

The respondents were largely vocationally oriented, with 70.0% holding senior high school or vocational high school qualifications. Although 77.3% reported a sufficient or very good

Copyright © 2026, Indonesian Journal of Tourism and Leisure

understanding of Sharia work principles, 35.3% had never attended specific Sharia hotel training. Moreover, none of the respondents reported that their hotel had obtained formal Sharia hotel certification from DSN-MUI. Nevertheless, 82.0% perceived the workplace as supportive or highly supportive of Islamic behaviour, while 68.7% indicated that their supervisors frequently or consistently demonstrated exemplary Islamic behaviour. These characteristics provide an important organizational context for examining whether Islamic values embedded in organizational culture and leadership are translated into employee commitment and performance.

4.2. Measurement Model

The reflective measurement model was evaluated through indicator reliability, internal consistency reliability, convergent validity, and discriminant validity, following the PLS-SEM reporting recommendations of Hair et al. (2019). The assessment covered Islamic Organizational Culture (IOC), Islamic Leadership (IL), Organizational Commitment (OC), and Employee Performance (EP). Standardized outer loadings were examined to assess indicator reliability, while Cronbach's alpha and composite reliability were used to evaluate internal consistency. Convergent validity was assessed using average variance extracted (AVE), and discriminant validity was examined using the heterotrait monotrait ratio of correlations (HTMT).

Table 3. Measurement Model Assessment

Construct	Cronbach's Alpha	Composite Reliability	AVE	Assessment
Islamic Organizational Culture	0.958	0.960	0.778	Reliable and convergently valid
Islamic Leadership	0.945	0.950	0.756	Reliable and convergently valid
Organizational Commitment	0.877	0.881	0.804	Reliable and convergently valid
Employee Performance	0.903	0.907	0.675	Reliable and convergently valid

Source: Processed by the researcher (2026)

Discriminant validity was evaluated primarily using the heterotrait monotrait ratio (HTMT). The HTMT values ranged from 0.821 to 0.875 and remained below the adopted threshold of 0.90, supporting discriminant validity under this criterion (Russo & Stol, 2021). The complete matrix is presented in Table 4.

Table 4. Heterotrait Monotrait Ratio (HTMT)

Construct	IOC	IL	OC	EP
IOC	—			
IL	0.847	—		
OC	0.821	0.875	—	
EP	0.839	0.861	0.831	—

Source: Processed by the researcher (2026)

4.3. Structural Model and Hypothesis Testing

The structural model demonstrated substantial explanatory and predictive power. The R^2 value for employee performance was 0.984, indicating that IOC, Islamic leadership, and organizational commitment jointly explained 98.4% of the variance in employee performance. The R^2 for organizational commitment was 0.883, indicating that IOC and Islamic leadership explained 88.3% of its variance. Predictive relevance was also strong, with Q^2 values of 0.659 for employee performance and 0.702 for organizational commitment. All five direct relationships were positive and statistically significant.

Islamic leadership produced the strongest direct effect on employee performance ($\beta = 0.815$), whereas IOC exerted the strongest effect on organizational commitment ($\beta = 0.846$). The effect-size analysis supported this pattern. Islamic leadership had a large effect on employee performance ($f^2 = 0.35$), while IOC had a large effect on organizational commitment ($f^2 = 0.42$).

Copyright © 2026, Indonesian Journal of Tourism and Leisure

IOC had a moderate effect on employee performance ($f^2 = 0.28$), and organizational commitment had a moderate effect on performance ($f^2 = 0.15$).

Table 5. Structural Model and Hypothesis Testing

Hypothesis	Structural Relationship	β	t-value	p-value	Decision
H1	IOC → Organizational Commitment	0.846	4.168	<0.001	Supported
H2	Islamic Leadership → Organizational Commitment	0.113	2.018	0.044	Supported
H3	IOC → Employee Performance	0.395	2.438	0.015	Supported
H4	Islamic Leadership → Employee Performance	0.815	4.312	<0.001	Supported
H5	Organizational Commitment → Employee Performance	0.195	2.349	0.019	Supported

Source: Processed by the researcher (2026)

4.4. Mediation Analysis

The indirect-effect analysis demonstrated that organizational commitment significantly mediated both relationships examined.

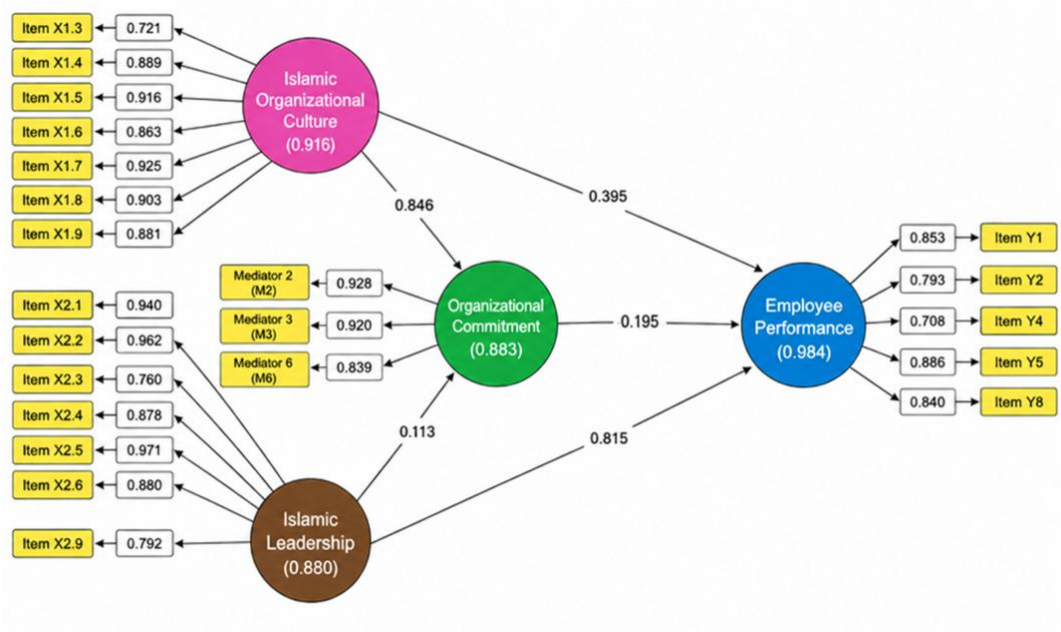
Table 5. Mediation Effects

Indirect Relationship	β	t-value	p-value	Mediation
H6. IOC → Organizational Commitment → Employee Performance	0.165	6.422	<0.001	Partial
H7. Islamic Leadership → Organizational Commitment → Employee Performance	0.022	2.176	0.030	Partial

Source: Processed by the researcher (2026)

Because both direct effects remained significant after organizational commitment was introduced, the mediation was classified as partial. However, the two mechanisms differed substantially. IOC generated a considerably stronger indirect effect through organizational commitment (β = 0.165) than Islamic leadership (β = 0.022), suggesting that organizational culture operates strongly through employee attachment, whereas leadership influences performance predominantly through a direct behavioural mechanism.

Figure 1. Structural Model of Islamic Organizational Culture, Islamic Leadership, Organizational Commitment, and Employee Performance



Source: Primary data processed using SmartPLS 4 (2026)

Copyright © 2026, Indonesian Journal of Tourism and Leisure

5. Discussion

The findings demonstrate that Islamic organizational culture and Islamic leadership represent two distinct but complementary mechanisms for improving employee performance in Sharia hotels. More importantly, the results suggest that the effectiveness of Sharia hospitality should not be understood merely through visible halal facilities or formal organizational identity. Employee performance appears to depend on the extent to which Islamic values are internalized through organizational systems, leadership behaviour, and employees' psychological attachment to the organization.

The strongest relationship in the commitment model was the effect of IOC on organizational commitment (β = 0.846). This finding indicates that a workplace grounded in Islamic values such as amanah, honesty, sincerity, responsibility, and consciousness of accountability to Allah creates a powerful basis for employees' attachment to Sharia hotels. This result is consistent with, (Faliza, 2023a; Ifada et al., 2019; salam et al., 2023), who emphasize the role of Islamic or value-oriented organizational cultures in strengthening emotional and moral attachment to organizations. It is also conceptually consistent with Hoque et al., who conceptualize Islamic organizational culture through relationships with Allah, the organization, and the environment.

This result is particularly meaningful in the present empirical context. Most respondents reported sufficient or high understanding of Sharia work principles, 73.4% performed obligatory prayers either fairly routinely or on time during working hours, and 82.0% perceived their work environment as supportive or highly supportive of Islamic behaviour. Thus, Islamic culture in these hotels appears to function not simply as a formal statement but through daily practices, religious routines, cleanliness, ethical interaction, responsibility, and service conduct. Such value congruence can strengthen employees' emotional and moral identification with their organization.

Islamic leadership also positively influenced organizational commitment, although its coefficient was substantially smaller (β = 0.113). The findings are consistent with (Faliza, 2023a; Ifada et al., 2019; Mukhlisin et al., 2022; salam et al., 2023; Zaim et al., 2024d), who argue that leadership grounded in religiosity, morality, wisdom, justice, and care can strengthen employees' psychological attachment. Nevertheless, the relatively small coefficient and effect size (f^2 = 0.04) provide a more nuanced insight: commitment in Sharia hotels appears to be embedded more strongly in the collective organizational value system than in the influence of an individual leader. Leadership matters, but employees' willingness to remain psychologically attached to the hotel is more strongly associated with a stable Islamic organizational environment.

A contrasting pattern emerges for employee performance. Islamic leadership was the strongest direct predictor of performance (β = 0.815; f^2 = 0.35). This finding suggests that leaders play a particularly decisive role in translating Islamic principles into observable work behaviour. The result supports (Saban et al., 2020; Sodiq et al., 2024; Zaim et al., 2024e). which associate Islamic leadership with stronger employee behaviour and performance. In Sharia hospitality, supervisors are not merely administrative decisionmakers; their behaviour provides an immediate reference for how religious values should be enacted in service situations.

The descriptive findings reinforce this interpretation. Approximately 68.7% of employees perceived their supervisors as frequently or consistently demonstrating Islamic exemplary behaviour, while 90.7% considered such exemplary conduct important or very important. Leadership based on amanah, wisdom, justice, respect, and moral example therefore provides employees with behavioural cues that can directly influence task, adaptive, and contextual performance.

IOC also had a significant direct effect on employee performance (β = 0.395). This supports (Mariyanti, Azilah Husin, et al., 2020; Mariyanti, Putri, et al., 2020; Mariyanti & Azilah Husin, 2020; Ratnaningrum et al., 2024; Yahya & Ratna Pury, 2024b; Zaim et al., 2024e; Zulkifli et al.,

Copyright © 2026, Indonesian Journal of Tourism and Leisure

2023b), who associate Islamic work culture with discipline, integrity, teamwork, and service quality. The finding indicates that values become performance resources when they shape employees' daily work routines. For housekeeping employees, for example, cleanliness can simultaneously represent an operational standard and the Islamic principle of thaharah. For front-office personnel, honesty, hospitality, respect, and responsibility become both professional service requirements and manifestations of Islamic ethics. Islamic culture therefore connects spiritual meaning with operational performance.

Organizational commitment further exerted a positive effect on employee performance (β = 0.195), supporting (M. I. Abdullah et al., 2021; Islam et al., 2012; Patiar & Wang, 2016). Employees who experience stronger emotional attachment, perceived continuity, and moral obligation toward their organizations are more likely to maintain consistent service behaviour and contribute beyond minimum job requirements. This mechanism is particularly relevant to hospitality because service performance is inseparable from employee guest interaction.

The mediation results provide the study's most important theoretical insight. Organizational commitment partially mediated the relationship between IOC and performance (β = 0.165) and between Islamic leadership and performance (β = 0.022). The considerably larger IOC-mediated effect indicates that organizational culture enhances performance partly because employees internalize organizational values and subsequently develop stronger attachment to the organization. This finding is consistent with (AZMY & Wiadi, 2023; Faliza, 2023b; Nila Sari et al., 2023). who demonstrate that organizational commitment represents an important mechanism through which organizational culture contributes to performance.

In contrast, the indirect effect of Islamic leadership through commitment was statistically significant but small. Combined with the very strong direct leadership–performance coefficient, this indicates that Islamic leadership predominantly improves employee performance directly, rather than primarily by first creating organizational commitment. Leaders may immediately influence employees through role modelling, decision-making, guidance, fairness, and day-to-day interaction. This distinction advances understanding of how Islamic management mechanisms operate: culture primarily institutionalizes values and builds commitment, whereas leadership activates those values into employee behaviour and performance.

These findings are especially relevant because none of the sample hotels had obtained formal DSN MUI Sharia hotel certification. The results therefore reveal an important distinction between formal Sharia status and substantive Sharia human-resource practices. Even where formal certification is absent, Islamic organizational values, leadership behaviour, religious routines, and supportive workplace norms can shape employee attitudes and performance. This does not diminish the importance of certification; rather, it demonstrates that certification and physical halal attributes alone cannot substitute for internal value implementation.

Accordingly, the study extends Sharia hospitality research from a predominantly facility-based perspective toward people-based Islamic hospitality management. For Sharia hotels, competitive service performance requires more than prayer facilities, halal products, Islamic symbols, or administrative claims. It requires employees who understand Islamic work principles, leaders who demonstrate them consistently, and organizational systems that transform those principles into commitment and performance. The practical implication is therefore clear: Sharia hotel management should simultaneously institutionalize Islamic culture through HR practices and strengthen leaders' capacity for ethical and value-based role modelling.

6. Conclusions

This study found positive associations among Islamic Organizational Culture, Islamic Leadership, Organizational Commitment, and Employee Performance in the participating self-claimed Sharia hotels in Padang. Islamic Organizational Culture had the largest reported path coefficient for Organizational Commitment, whereas Islamic Leadership had the largest reported

Copyright © 2026, Indonesian Journal of Tourism and Leisure

direct coefficient for Employee Performance. These comparisons describe the estimated coefficients and do not establish statistically significant differences between them. Organizational Commitment was also positively associated with Employee Performance, and the significant indirect associations through commitment, alongside significant direct associations, were consistent with partial mediation. However, the cross-sectional design does not establish causal relationships or the temporal sequence implied by mediation.

Theoretically, this study extends commitment-based explanations of employee performance by examining Islamic Organizational Culture and Islamic Leadership together within an employee-level framework of Sharia hospitality management. The mediation findings are consistent with Organizational Commitment as a potential explanatory link between these organizational antecedents and performance, alongside their direct associations. By focusing on employees' task, adaptive, and contextual performance, the study distinguishes individual contributions from hotel-level outcomes and connects Islamic management principles with specific dimensions of workplace behaviour. Shared values may support organizational attachment, while leadership may provide behavioural guidance; these remain possible explanations rather than mechanisms established by the cross-sectional evidence. The findings concern the participating self-claimed Sharia hotels and do not establish the effectiveness of Sharia certification.

Practically, the study identifies leadership practices, organizational values, and employee commitment as relevant areas for managerial attention. Hotels can translate justice, trustworthiness, and responsibility into observable expectations through supervisor training, employee orientation, service procedures, and performance feedback. Performance evaluation can address task accuracy, responses to changing guest needs, and cooperation with colleagues, while employee feedback can help managers understand organizational attachment. These applications are informed by the observed associations, but their effectiveness requires evaluation. Future research should use longitudinal and multisource designs, account for employees being nested within hotels, and examine the framework across destinations and hotel categories. Studies could also compare verified certification groups and investigate Adat Basandi Syarak, Syarak Basandi Kitabullah as a potential contextual influence.

7. Acknowledgment

The authors gratefully acknowledge the management and employees of the Sharia hotels in Padang, Indonesia, for their valuable participation and cooperation throughout the data collection process. Appreciation is also extended to all individuals who provided administrative and technical support during the implementation of this study. Their contributions were instrumental in facilitating the research process and the successful completion of this study.

8. Funding

This research received no external funding.

9. Conflict of Interest

The authors declare that there are no conflicts of interest regarding the research and publication of this article.

10. Declaration of the use of AI

The authors declared that ChatGPT (OpenAI) was used to assist with language editing, translation, and improving the clarity of the manuscript. NotebookLM and Consensus were also used to support the literature search and review process. The authors independently verified the cited sources and critically reviewed and revised all AI-assisted content. The authors take full responsibility for the accuracy, integrity, and originality of the final manuscript.

Copyright © 2026, Indonesian Journal of Tourism and Leisure

11. Authors' Contribution

Eka Mariyanti: Conceptualization, Methodology, Investigation, Data curation, Formal analysis, Visualization, Writing – original draft, Writing – review & editing, and Project administration. **Surya Fadjar Boediman:** Conceptualization, Methodology, Supervision, and Writing – review & editing. **Hera Oktadiana:** Methodology, Validation, and Writing – review & editing. **Myrza Rahmanita:** Conceptualization, Supervision, and Writing – review & editing.

References

Abdul Muin, S., Abdullah, Mohd. N. A., & Samuni, N. (2024). The Experience of Using a Shariah-Compliant Homestay Accommodation Facility Service in Sabah: From The Perspective of a Tourist or Guest. *Ulum Islamiyyah*, *36*(02), 127–138. https://doi.org/10.33102/uij.vol36no02.593

Abdullah, M. I., Huang, D., Sarfraz, M., Ivascu, L., & Riaz, A. (2021). Effects of internal service quality on nurses' job satisfaction, commitment and performance: Mediating role of employee well-being. *Nursing Open*, *8*(2), 607–619. https://doi.org/10.1002/nop2.665

Abdullah, O., Sufi, T., & Kumar, S. (2023). Impact of Food and Beverage Quality and Service Quality Towards Customer Satisfaction and Customer Retention, A Study of Five-Star Hotels. *International Journal of Professional Business Review*, *8*(5), e01994. https://doi.org/10.26668/businessreview/2023.v8i5.1994

Ahsanul Amal, M., Gunawan, D., Choiri, M., & Badrus Zaman, A. R. (2024). The Impact of Maqashid Syariah on the Human Development Index (HDI): The Case of Indonesia. *Journal of Islamic Economic Laws*, *7*(02), 109–127. https://doi.org/10.23917/jisel.v7i02.6127

Alam, M. N., Erwin, E., Hamida, H., & Sukran, S. (2023a). The Influence of Islamic Work Ethics on Organizational Commitment and Performance of Halal Restaurant Employees. *Jurnal Ekonomi Kuantitatif Terapan*, *16*(1), 97. https://doi.org/10.24843/JEKT.2023.v16.i01.p06

Ali, A. (1988a). Scaling an Islamic Work Ethic. *The Journal of Social Psychology*, *128*(5), 575–583. https://doi.org/10.1080/00224545.1988.9922911

Amaliasita, M. (2023). Islamic Work Ethic and Employee Performance: The Role of Job Satisfaction as a Mediator. *International Journal of Islamic Business Ethics*, *8*(2), 83. https://doi.org/10.30659/ijibe.8.2.83-93

Azmy, A., & Wiadi, I. (2023). The effect of job satisfaction and organizational culture on employee performance in autofinance business: the mediating role of organizational commitment. *Management*, *26*(2), 86–119. https://doi.org/10.58691/man/161917

Bakir, S., Douglas, S., & Lee, Y. M. (2025). Internal Mobility and Employee Perceived Fairness: The Case of the Sunny Alanya Hotel. *Journal of Hospitality & Tourism Cases*, *13*(1), 52–59. https://doi.org/10.1177/21649987241252171

Beekun, R. I. (2012). Character centered leadership: Muhammad (p) as an ethical role model for CEOs. *Journal of Management Development*, *31*(10), 1003–1020. https://doi.org/10.1108/02621711211281799

Brotherton, B., & Shaw, J. (1996). Towards an identification and classification of critical success factors in UK hotels plc. *International Journal of Hospitality Management*. https://doi.org/10.1016/0278-4319(96)00014-X

Çavuş, T. D., Buyukbese, T., & Ibrahimagaoglu, O. (2025). The Mediating Role of Affective Commitment in the Relationship between Perceived Employability and Intention to Quit in the Hospitality Industry. *Tourism & Management Studies*, *21*(1), 93–111. https://doi.org/10.18089/tms.20250106

Chaichi, K., Zawawi, D., Aziz, Y. A., & Leong, M. K. (2024). Uncovering the Hidden Intangible Factors of Hotel Employees' Turnover Intention During COVID Phenomenon. *Management and Labour Studies*, *49*(4), 590–614. https://doi.org/10.1177/0258042X241244577

Chang, M. K., Kim, S. C., & Choi, S. Y. (2025). The Impact of Hotel Green Supply Chain Management on Corporate Performance: A Conceptual Insight from the Service Profit Chain Perspective. *Journal of Korea Service Management Society*, *26*(2), 142–169.

Copyright © 2026, Indonesian Journal of Tourism and Leisure

https://doi.org/10.15706/jksms.2025.26.2.005
Chaudhary, A., Islam, T., Ali, H. F., & Jamil, S. (2023a). Can paternalistic leaders enhance knowledge sharing? The roles of organizational commitment and Islamic work ethics. *Global Knowledge, Memory and Communication*, *72*(1/2), 98–118. https://doi.org/10.1108/GKMC-06-2021-0109
Chaudhary, A., Islam, T., Ali, H. F., & Jamil, S. (2023b). Can paternalistic leaders enhance knowledge sharing? The roles of organizational commitment and Islamic work ethics. *Global Knowledge, Memory and Communication*, *72*(1/2), 98–118. https://doi.org/10.1108/GKMC-06-2021-0109
Deliana, D. (2022). The Implementation of Sharia Principles Concept of Hotels. *Jurnal Manajemen Perhotelan Dan Pariwisata*, *5*(3), 372–378. https://doi.org/10.23887/jmpp.v5i3.54223
Faliza, N. (2023a). Can Organizational Culture Encourage Islamic Banking Performance?: The Role of Organizational Commitment as Mediation. *International Journal of Professional Business Review*, *8*(6), e02307. https://doi.org/10.26668/businessreview/2023.v8i6.2307
Faliza, N. (2023b). Can Organizational Culture Encourage Islamic Banking Performance?: The Role of Organizational Commitment as Mediation. *International Journal of Professional Business Review*, *8*(6), e02307. https://doi.org/10.26668/businessreview/2023.v8i6.2307
Fuad, Z., Furqani, H., Zakaria, R. H., & Idul Adha, S. (2024). Considering debt in the perspective of maqasid al-shariah: maslahah versus mafsadah. *Petita: jurnal kajian ilmu hukum dan syariah*, *9*(1), 17–29. https://doi.org/10.22373/petita.v9i1.243
García-Cruz, J., & Valle-Cabrera, R. (2025). From Organisation's Affective Commitment to Employees' Extra Role Behaviour: A Sequential Effect. *Journal of Work and Organizational Psychology*, *41*(2), 65–73. https://doi.org/10.5093/jwop2025a7
Gürlek, M. (2022). Intrinsic religiosity and counterproductive work behavior: The mediating role of Islamic work ethic. *Business Ethics, the Environment & Responsibility*, *31*(3), 809–822. https://doi.org/10.1111/beer.12426
Gyepi-Garbrah, T., Preko, A., Mohammed, I., & Mohammed, I. (2023). Using goal-setting theory and expectancy theory to understand career goal implementation in the hospitality industry. *Journal of Hospitality, Leisure, Sport & Tourism Education*, *32*, 100425. https://doi.org/10.1016/j.jhlste.2023.100425
Hariani, D., & Hanafiah, M. H. (2024). The competitiveness, challenges and opportunities to accommodate the *Halal* tourism market: a *Sharia* -law tourism destination perspectives. *Journal of Islamic Marketing*, *15*(3), 919–942. https://doi.org/10.1108/JIMA-05-2023-0147
Harini, S., Rahmawati, R., Silaningsih, E., Nurhayati, I., Mutmainah, I., Rainanto, B. H., & Endri, E. (2025). Development of Halal Tourism Villages Based on Local Culture and Sustainability. *Tourism and Hospitality*, *6*(2), 55. https://doi.org/10.3390/tourhosp6020055
Harith, I., Abu Hasan, N. N., Mior Kamarulbaid, A., & Mohd Sofian, M. R. (2022). Defining and Exploring the Dimensionality of 'Halal-Hotel' Concept. *Al-i'lam - Journal of Contemporary Islamic Communication and Media*, *2*(1). https://doi.org/10.33102/jcicom.vol2no1.46
Hoque, N., Aktaruzzaman Khan, M., & Mowla, M. (2013). Organisational culture: features and framework from Islamic perspective. *Humanomics*, *29*(3), 202–219. https://doi.org/10.1108/H-06-2013-0040
Hoque, N., Khan, M. A., & Mowla, M. (2013). Organisational culture: features and framework from Islamic perspective. *Humanomics, Volume 29, Issue 3*. https://doi.org/10.1108/H-06-2013-0040
Ifada, L. M., Ghozali, I., & Faisal, F. (2019). Islamic Organizational Culture, Islamic Corporate Social Responsibility, and Corporate Performance: Evidence From Sharia Bank in Indonesia. *International Journal of Financial Research*, *10*(6), 118. https://doi.org/10.5430/ijfr.v10n6p118
Islam, T., Khan, S. U. R., Ahmad, U. N. U., & Ahmed, I. (2012). Does organisational commitment enhance the relationship between job involvement and in-role performance? *SA Journal of Human Resource Management*, *13*(1). https://doi.org/10.4102/sajhrm.v10i2.460
Jaros, S. (2007). Meyer and Allen model of organizational commitment: Measurement issues. In

Copyright © 2026, Indonesian Journal of Tourism and Leisure

The Icfai Journal of Organizational Behavior. *The Icfai Journal of Organizational Behavior, Vol. VI, No. 4*

Jeong, Y. H., Healy, L. C., & McEwan, D. (2023). The application of Goal Setting Theory to goal setting interventions in sport: a systematic review. *International Review of Sport and Exercise Psychology*, *16*(1), 474–499. https://doi.org/10.1080/1750984X.2021.1901298

Kamaluddin, K., & Citaningati, P. R. (2023). Islamic Leadership: Prophet Muhammad as a Role Model for being Charismatic, Transformational, and Servant Leader. *International Journal of Applied Business and International Management*, *8*(2), 53–66. https://doi.org/10.32535/ijabim.v8i2.2460

Kandampully, J., Solnet, D., & Bilgihan, A. (2024a). *Service Management Principles for Hospitality & Tourism in the Age of Digital Technology*. Goodfellow Publishers Ltd. https://doi.org/10.2307/jj.28799935

Kandampully, J., Solnet, D., & Bilgihan, A. (2024b). *Service Management Principles for Hospitality & Tourism in the Age of Digital Technology*. Goodfellow Publishers Ltd. https://doi.org/10.2307/jj.28799935

Kang, J. Y., Lee, M., Fairchild, E. M., Caubet, S. L., Peters, D. E., Matti, L., & Howell Jr, T. G. (2023). Do Organizational Values and Leadership Impact Staff Engagement, Wellbeing, and Patient Satisfaction? *Journal of Healthcare Leadership*, *Volume 15*, 209–219. https://doi.org/10.2147/JHL.S421692

Karim, A., Bakhtiar, A., Sahrodi, J., & Chang, P. H. (2025a). Spiritual leadership behaviors in religious workplace: the case of *pesantren*. *International Journal of Leadership in Education*, *28*(6), 1293–1321. https://doi.org/10.1080/13603124.2022.2076285

Karim, A., Bakhtiar, A., Sahrodi, J., & Chang, P. H. (2025b). Spiritual leadership behaviors in religious workplace: the case of *pesantren*. *International Journal of Leadership in Education*, *28*(6), 1293–1321. https://doi.org/10.1080/13603124.2022.2076285

Kim, J., & Jung, H.-S. (2022). The Effect of Employee Competency and Organizational Culture on Employees' Perceived Stress for Better Workplace. *International Journal of Environmental Research and Public Health*, *19*(8), 4428. https://doi.org/10.3390/ijerph19084428

Kurniawan, F., & Safitri, L. A. (2023). The Implementation of Halal Tourism in Sharia Hotel Business. *Media Wisata*, *21*(2), 218–228. https://doi.org/10.36276/mws.v21i2.445

Lashley, C. (2018). What to do about how to do: Reflections on the future direction of hospitality education and research. *Research in Hospitality Management*, *8*(2), 79–84. https://doi.org/10.1080/22243534.2018.1553368

Mariyanti, E., & Azilah Husin, N. (2020). Organizational Commitment as Mediating the Relationship Between Spiritual Leadership on the Sharia Hotels Performance: Organizational Commitment as Mediating the Relationship Between Spiritual Leadership on the Sharia Hotels Performance. *Advances in Social Sciences Research Journal*, *7*(2), 202–213. https://doi.org/10.14738/assrj.72.7797

Mariyanti, E., Azilah Husin, N., & Lenggogeni, S. (2020). Islamic Organizational Culture and Spiritual Leadership in Supporting Sharia Hotel Performance. In *Proceedings of Tourism Development Centre International Conference* (pp. 192–206). Sciendo. https://doi.org/10.2478/9788395720406-022

Mariyanti, E., & Florid, M. I. (2026). Spiritual Leadership and Islamic Organizational Culture in Sharia Hotels: Organizational Commitment as a Performance-Conversion Mechanism. *Dinasti International Journal of Education Management and Social Science*, *8*(1), 402–413.

Mariyanti, E., Putri, R., & Susanti, N. (2020). Increasing Employee Job Satisfaction Through Spiritual Leadership and Islamic Organizational Culture. *International Journal of Management and Business (IJMB)*, *1*(2), 52–60. https://doi.org/10.46643/ijmb.v1i2.47

Marwaha, P., Sharma, S., & Sharma, G. (2024). Impact Of Organizational Culture On Employee's Performance And Job Satisfaction In Hotel Industry. *PUSA Journal of Hospitality and Applied Sciences*, *10*(1), 19–25. https://doi.org/10.48165/pjhas.2024.10.1.3

Meyer, J. P. (2016a). Commitment. *Encyclopedia of Human Resource Management*. https://www.elgaronline.com/view/nlm-book/9781783475452/C42.xml

Meyer, J. P. (2016b). *Handbook of employee commitment*.

Meyer, J. P., & Allen, N. J. (1991). A three-component conceptualization of organizational

Copyright © 2026, Indonesian Journal of Tourism and Leisure

commitment. *Human Resource Management Review*, *1*(1), 61–89. https://doi.org/10.1016/1053-4822(91)90011-Z

Mohammad J, Quoquab F, Idris F, Al-Jabari M, Hussin N, Wishah R (2018). The relationship between Islamic work ethic and workplace outcome: A partial least squares approach. *Personnel Review*, Vol. 47 No. 7 pp. 1286–1308. https://doi.org/10.1108/PR-05-2017-0138

Muharam, I. N., & Asutay, M. (2022). Online disclosure practices of halal-friendly hotels. *Journal of Islamic Marketing*, *13*(1), 119–132. https://doi.org/10.1108/JIMA-12-2018-0239

Mukhlisin, A., Ghozali, I., & Djastuti, I. (2022). Islamic Leadership and Performance: Mediating Role of Affective Commitment at Islamic Boarding Schools in Central Java Indonesia. *The International Journal of Educational Organization and Leadership*, *29*(2), 1–18. https://doi.org/10.18848/2329-1656/CGP/v29i02/1-18

Murkhana, M., Idris, S., Abd. Majid, M. S., & Agustina, M. (2023). Does Spiritual Leadership Matter for Enhancing Performance of Sharia-Compliant Hotel Employees in Aceh, Indonesia? Spiritual and Economical Motivation as Mediators. *Al-Iqtishad: Jurnal Ilmu Ekonomi Syariah*, *15*(1). https://doi.org/10.15408/aiq.v1i1.30910

Nila Sari, V., Hady, H., & Elfiswandi, E. (2023). The Influence of Organizational Culture and HR Competency on Employee Commitment and Their Impact on Organizational Performance. *International Journal of Social Science and Business*, *7*(2), 287–295. https://doi.org/10.23887/ijssb.v7i2.51921

Oktadiana, H., Pearce, P. L., & Chon, K. (2016). Muslim travellers' needs: What don't we know? *Tourism Management Perspectives*, *20*, 124–130. https://doi.org/10.1016/j.tmp.2016.08.004

Papademetriou, C., Anastasiadou, S., & Papalexandris, S. (2023). The Effect of Sustainable Human Resource Management Practices on Customer Satisfaction, Service Quality, and Institutional Performance in Hotel Businesses. *Sustainability*, *15*(10), 8251. https://doi.org/10.3390/su15108251

Patiar, A., & Wang, Y. (2016). The effects of transformational leadership and organizational commitment on hotel departmental performance. *International Journal of Contemporary Hospitality Management*, *28*(3), 586–608. https://doi.org/10.1108/IJCHM-01-2014-0050

Pradhan, R. K., & Jena, L. K. (2017a). Employee Performance at Workplace: Conceptual Model and Empirical Validation. *Business Perspectives and Research*, *5*(1), 69–85. https://doi.org/10.1177/2278533716671630

Pradhan, R. K., & Jena, L. K. (2017b). Employee Performance at Workplace: Conceptual Model and Empirical Validation. *Business Perspectives and Research*, *5*(1), 69–85. https://doi.org/10.1177/2278533716671630

Rai, A., Kim, M., & Singh, S. K. (2023). Meaningful work from ethics perspective: Examination of ethical antecedents and outcomes of meaningful work. *Journal of Business Research*, *169*, 114287. https://doi.org/10.1016/j.jbusres.2023.114287

Raies, A. (2022). Islamic work ethics as a key engine of endogenous economic growth. *Islamic Economic Studies*, *29*(2), 86–99. https://doi.org/10.1108/IES-02-2021-0009

Ratnaningrum, R., Rahmadani, W. S., Kusumajaya, R. A., Zusrony, E., & Hidayat, E. N. (2024). The Correlation Analysis of Islamic Work Ethic, Islamic Organizational Culture, Job Satisfaction, and Employee Performance. *Journal of Intercultural Management and Ethics*, *7*(2), 23–33. https://doi.org/10.35478/jime.2024.2.03

Reave, L. (2005). Spiritual values and practices related to leadership effectiveness. *The Leadership Quarterly*, *16*(5), 655–687. https://doi.org/10.1016/j.leaqua.2005.07.003

Russo, D., & Stol, K.-J. (2021). PLS-SEM for Software Engineering Research. *ACM Computing Surveys*, *54*(4), 1–38. https://doi.org/10.1145/3447580

Rydzik, A., & Kissoon, C. S. (2022). Decent work and tourism workers in the age of intelligent automation and digital surveillance. *Journal of Sustainable Tourism*, *30*(12), 2860–2877. https://doi.org/10.1080/09669582.2021.1928680

Saban, D., Basalamah, S., Gani, A., & Rahman, Z. (2020). Impact Of Islamic Work Ethics, Competencies, Compensation, Work Culture On Job Satisfaction And Employee Performance: The Case Of Four Star Hotels. *European Journal of Business and Management Research*, *5*(1). https://doi.org/10.24018/ejbmr.2020.5.1.181

Copyright © 2026, Indonesian Journal of Tourism and Leisure

salam, mohamed, Ibrahim, Y., Sobaih, A. E., & Ebraheem, M. (2023). The Impact of Organizational Culture on Organizational Commitment in Red Sea Hotels: Mediating Role of Job Satisfaction. *International Journal of Tourism, Archaeology and Hospitality*, *3*(2), 0–0. https://doi.org/10.21608/ijtah.2023.198403.1076

Samidi, S., Maarif, M. S., Saptono, I. T., & Arsyianti, L. D. (2023). Transforming talent management as a game changer for firm competitiveness of Islamic banks. *Cogent Business & Management*, *10*(3). https://doi.org/10.1080/23311975.2023.2257590

Sarif, S. M., & Ismail, Y. (2025). Humanising Governance and Management with Spirituality. In *Islamic Finance and Sustainable Development* (pp. 154–174). Routledge. https://doi.org/10.4324/9781003505570-10

Serhan, C., Nehmeh, N., & Sioufi, I. (2022). Assessing the effect of organisational commitment on turnover intentions amongst Islamic bank employees. *ISRA International Journal of Islamic Finance*, *14*(2), 141–156. https://doi.org/10.1108/IJIF-01-2021-0008

Shah, A. K., Shukla, A., & Rao, P. K. (2025). Evaluating employee performance in the Indian manufacturing sectors: identifying critical success factors. *International Journal of Organizational Analysis*, *33*(10), 3562–3586. https://doi.org/10.1108/IJOA-09-2024-4812

Sharma, L., Agarwal, P., Joshi, B. P., Kumar, N., & Tiwari, S. (2023). A study of impact of inclusive leadership on innovative behaviors and diversity at workplace. *Environment and Social Psychology*, *9*(1). https://doi.org/10.54517/esp.v9i1.1721

Singgalen, Y. A. (2024). Exploring the Shariah-Compliant Hotel Market: Meeting the Needs of Muslim Travelers. *Ekonomi, Keuangan, Investasi Dan Syariah (EKUITAS)*, *6*(1), 1–10. https://doi.org/10.47065/ekuitas.v6i1.5525

Sodiq, A., Tri Ratnasari, R., & Mawardi, I. (2024). Analysis of the effect of Islamic Leadership and Job Satisfaction on sharia engagement and employee performance of Islamic Banks in Indonesia. *Cogent Business & Management*, *11*(1). https://doi.org/10.1080/23311975.2024.2362772

Sri Sutrismi, Aksal, Rika Dwi ayu Parmitasari, & Alim Syariati. (2025). Islamic Human Resources Management And Planning. *Iqtishaduna: Jurnal Ilmiah Mahasiswa Hukum Ekonomi Syari'ah*, 603–615. https://doi.org/10.24252/iqtishaduna.vi.54175

Sulaeman, S., Herianingrum, S., Ryandono, M. N. H., Napitupulu, R. M., Hapsari, M. I., Furqani, H., & Bahari, Z. (2025). Islamic business ethics in the framework of higher ethical objective (Maqasid al-Shariah): a comprehensive analysis and future research directions. *International Journal of Ethics and Systems*, 1–29. https://doi.org/10.1108/IJOES-12-2024-0398

Syahir, A. N. A., Abidin, M. S. Z., Sa'ari, C. Z., & Rahman, M. Z. A. (2025). Workplace Spirituality and Its Impact on Employee Well-Being: A Systematic Literature Review of Global Evidence. *Journal of Religion and Health*, *64*(5), 3313–3345. https://doi.org/10.1007/s10943-025-02350-2

Tsou, H.-T., Chen, J.-S., Mai, T. O., & Jade, N. B. N. (2025). Soft HRM Practices Fostering Service Innovations and Performance in Hospitality Firms. *Sustainability*, *17*(3), 895. https://doi.org/10.3390/su17030895

Udin, U. (2024). Ethical leadership and employee performance: The role of Islamic work ethics and knowledge sharing. *Human Systems Management*, *43*(1), 51–63. https://doi.org/10.3233/HSM-220197

Ulum, M. (2023). Application of Sharia Principles and Consumer Interest in Sharia Hotels. *Miftah : Jurnal Ekonomi Dan Bisnis Islam*, *1*(1), 11–18. https://doi.org/10.61231/miftah.v1i1.69

Vedula, S. B., & Agrawal, R. K. (2024). Mapping Spiritual Leadership: A Bibliometric Analysis and Synthesis of Past Milestones and Future Research Agenda. *Journal of Business Ethics*, *189*(2), 301–328. https://doi.org/10.1007/s10551-023-05346-8

Wardhani, N. E. (2023). Existence of Fatwa of the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) No. 108/DSN-MUI/X/2016 Concerning Guidelines for Organizing Tourism Based on Sharia Principles: Between Spiritual and Regulatory. *Journal of Social Research*, *2*(9), 3162–3168. https://doi.org/10.55324/josr.v2i9.1373

Weldon, D., White, A., Bouldin, A., Gregory, D., Kuo, G. M., & Fuentes, D. (2023).

Copyright © 2026, Indonesian Journal of Tourism and Leisure

Organizational values: Essential substrate for professional identity formation. *American Journal of Pharmaceutical Education*, *87*(12), 100542. https://doi.org/10.1016/j.ajpe.2023.100542

Wibawa, B. M., Pranindyasari, C., Bhawika, G. W., & Mardhotillah, R. R. (2023). Discovering the importance of halal tourism for Indonesian Muslim travelers: perceptions and behaviors when traveling to a non-Muslim destination. *Journal of Islamic Marketing*, *14*(1), 61–81. https://doi.org/10.1108/JIMA-07-2020-0210

Yahya, A. I., & Ratna Pury, R. I. M. (2024a). Application of Sharia Principles and Organizational Culture on Work Motivation and Its Implications for Employee Performance in Cinnamon Hotel in Bandung City. *Tourism Scientific Journal*, *10*(1), 69–83. https://doi.org/10.32659/tsj.v10i1.399

Zailani, M. N., Satar, N. M., & Zakaria, R. H. (2022). A Review Of Indicators For The Preservation Of Wealth (Hifz Al-Mal) Based On Maqasid Al-Shariah. *Journal Islamic Philanthrophy and Social Finance*, *4*(1), 23–29. https://doi.org/10.24191/jipsf.v4i1.3429

Zaim, H., Erzurum, E., Zaim, S., Uluyol, B., & Seçgin, G. (2024a). The influence of Islamic leadership on work performance in service industry: an empirical analysis. *International Journal of Ethics and Systems*, *40*(1), 127–152. https://doi.org/10.1108/IJOES-12-2021-0242

Zulkifli, Z., Purwati, A. A., Renaldo, N., Hamzah, Z., & Hamzah, M. L. (2023a). Employee performance of Sharia Bank in Indonesia : The mediation of organizational innovation and knowledge sharing. *Cogent Business & Management*, *10*(3). https://doi.org/10.1080/23311975.2023.2273609

Copyright © 2026, Indonesian Journal of Tourism and Leisure