
Dynamics Of Islamic Leadership And Work Ethics In Forming Engagement And Helping Behavior Through Workplace Happiness

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Abstract.

Every organization strives to create a productive, harmonious work environment that encourages positive employee behavior. This study aims to analyze the influence of Islamic Leadership and Islamic Work Ethics on Helping Behavior and Work Engagement through the mediating role of Workplace Happiness. The research employed a quantitative approach using a survey method. The sample consisted of employees from various organizations, and the data were analyzed using Partial Least Squares Structural Equation Modeling (SEM- PLS). The findings reveal that both Islamic Leadership and Islamic Work Ethics have a positive and significant impact on Helping Behavior and Work Engagement. Moreover, Workplace Happiness was found to mediate the relationship between Islamic Leadership and Islamic Work Ethics with both outcome variables. These results indicate that Islamic leadership and Islamic work ethics not only enhance motivation and engagement but also strengthen employee happiness, which in turn encourages helping behavior among colleagues. This study supports the Job Demands–Resources (JD-R) Theory, which states that personal and job resources can increase motivation, engagement, and positive work behavior. The research provides a foundation for organizations to develop Islamic leadership training programs, reinforce Islamic work ethics, and design strategies to improve workplace happiness in order to build a more productive, harmonious, and sustainable work environment.

Keywords: *Islamic Leadership, Islamic Work Ethics, Workplace Happiness, Helping Behavior, Work Engagement*

1. Introduction

Healthcare workers around the world are experiencing increasing work pressure following the pandemic. Many hospitals are reporting a surge in work stress due to changing service patterns, increasing patient volumes, and administrative demands. Despite this, healthcare institutions are still aiming for high productivity.(Rahmawati & Abadiyah, 2024). Situations like this mean that many healthcare workers need greater emotional support to continue performing well. This situation reinforces the view that healthcare organizations must build a happier and more supportive work environment, as workplace happiness and work engagement can be key to maintaining employee psychological resilience.(bagis, et al., 2025; Rokhman et al., 2025; Udin, 2024; Uzzakiyah, 2025).

Regional hospitals often lack sufficient medical staff compared to the number of patients they serve. The heavy workload makes some employees more prone to fatigue, both physically and emotionally.(bagis et al., 2025; Farodis & Mas'ud, 2020)The fast-changing, stressful hospital work environment, requiring staff to handle patients of varying degrees of severity, requires significant mental energy every day.(Bagis, Afif Nur Hakim, et al., 2025)In addition to carrying out their primary duties, employees are required to demonstrate a supportive attitude toward families and patients. Amidst the pressure, the need for a supportive, fair, and calming work environment becomes even more important.(Aisyah Tri Yustikasari & Santoso, 2024).

Hospitals that uphold Islamic values actually have a significant opportunity to build a more harmonious work environment. The values of trustworthiness, justice, and compassion can serve as moral reinforcements and guidelines for patient care.(Ali & Al-Owaihan, 2008; Bagis, Ramadhan, et al., 2025; Chen et al., 2019)However, realities in several regional hospitals such as Hospital 1, Hospital 3, and Hospital 2 indicate that these values have not been fully able to overcome major challenges such as limited facilities, high workloads, emotional stress, and increasing patient demands. This condition indicates that the experience of work happiness among employees has not been fully felt evenly and sustainably, so that the level of perceived psychological well-being can still vary. Although various previous studies have emphasized the importance of Islamic leadership and Islamic work ethics in improving positive employee attitudes and behaviors, related to the role of work happiness as a psychological mechanism that bridges this relationship still shows mixed findings. Some studies emphasize the direct influence of leadership and work ethics on work behavior, while research specifically examining Workplace Happiness as a mediating variable is still relatively limited, especially in the context of healthcare organizations. Therefore, this study was conducted to fill this research gap by examining the role of Workplace Happiness in explaining the influence of Islamic Leadership and Islamic Work Ethics on Helping Behavior and Work Engagement.

In this study, Job Demand Resources (JD-R) Theory is used to explain how employees respond to the work pressures they face. This theory states that every job has demands that can drain energy as well as resources that can help employees maintain motivation.(bagis et al., 2025; Telaumbanua & Nugraheni, 2025)When work demands are much greater than available resources, employees are more susceptible to stress and burnout.(Bagis et al., 2021)However, if resources such as superior support, religious values, and a positive work environment can be strengthened, employees are more likely to demonstrate engagement, high motivation, and positive behaviors such as helping behavior. In this study, Islamic Leadership is a resource derived from the organization because it provides moral role models, spiritual encouragement, and reassuring guidance. Meanwhile, Islamic Work Ethics (IWE) is a personal resource that shapes a work character that is honest, diligent, and interprets work as a form of worship (Bagis et al., 2024; Fatmah et al., 2025) Workplace Happiness is considered a link that can clarify how

Islamic values can increase work engagement and help employees demonstrate prosocial behavior (Bakker et al., 2023).

Previous research shows that Islamic Leadership has a positive influence on work engagement, but most studies emphasize the direct influence without explaining the psychological processes that link leadership to employee engagement. (Ahmed et al., 2019; Bagis, Afriandika, et al., 2025; Uzzakiyah, 2025) This leaves the internal mechanisms driving engagement still not comprehensively understood. Meanwhile, the influence of Islamic Work Ethics on work engagement has shown inconsistent results, with some studies finding a positive effect while others show no significant effect. (Astuti, 2024; Bagis, Adawiyah, et al., 2025; Fachrurazi et al., 2022) The influence of Islamic Leadership on helping behavior is also generally reported to be positive, but previous research has focused more on performance outcomes or behavior in general and rarely examined helping behavior as a specific outcome, so the scope for further exploration of Islamic Leadership's ability to improve helping behavior is still open. (Ahmed et al., 2019; Shen et al., 2023) On the other hand, the relationship between Islamic Work Ethics and helping behavior has not been widely researched and the results are also inconsistent, so that the direction of the influence of Islamic Work Ethics on helping behavior cannot be concluded with certainty (Astuti, 2024; Kun & Gadanecz, 2022). The inconsistency of the influence of Islamic Work Ethics on Work Engagement and Helping Behavior, as well as the limited explanation of Islamic Leadership on Work Engagement and Helping Behavior, indicates the possibility that the two variables of Islamic Leadership and Islamic Work Ethics do not always have a direct influence on outcomes, but require certain positive psychological conditions as a link (Fachrurazi et al., 2022; Fadila et al., 2025). Therefore, Workplace happiness is positioned as a mediating variable (M) which so far has not been tested simultaneously in explaining the relationship between Islamic Leadership and Islamic Work Ethics with Work Engagement and Helping Behavior. So this study develops a model that places Workplace Happiness as a psychological mechanism that explains how Islamic Leadership and Islamic Work Ethics can increase Work Engagement and Helping Behavior (Ahmed et al., 2019; Kun & Gadanecz, 2022), while closing the research gap related to mediation that has not been comprehensively tested in the context of health service organizations (Fadila et al., 2025; Shen et al., 2023).

The urgency of this research is further strengthened by the fact that regional hospitals with Islamic values have different characteristics, challenges, and work dynamics compared to private hospitals with more comprehensive facilities. Regional hospital employees face greater pressure, requiring support that is not only technical but also psychological and spiritual (Riyanti & Rahmandani, 2020) This study seeks to provide a more comprehensive picture of how Islamic Leadership, Islamic Work Ethics, Workplace Happiness, Work Engagement, and Helping Behavior are interrelated. In addition to providing practical benefits for improving the well-being of healthcare workers, this study also provides a theoretical contribution to the development of JD-R Theory by incorporating Islamic values as an important resource that can help employees cope with high work demands (Van Veldhoven et al., 2020). By understanding the relationship between these five variables, this research is expected to be able to answer the needs of health workers in Banjarnegara to remain optimal in their work, maintain high motivation, and be able to feel happy even under great work pressure.

2. Literature Review

Job Demands Resources (JD-R) Theory

Job Demand Resources (JD-R) theory developed by Bakker et al., (2023) explains that employee well-being and performance are influenced by the balance between job demands such as workload and time pressure, and job resources such as social support, autonomy, and opportunities for self-development (Schaufeli et al., 2001; Van Veldhoven et al., 2020). This theory is relevant because this sector demands high levels of adaptability amidst limited resources.

When resources such as leadership support and work ethic values are strengthened, the negative impact of job demands can be minimized, thereby increasing job satisfaction (Team, 2024).

Islamic Leadership and Helping Behavior

Islamic leadership emphasizes moral values such as justice, trustworthiness, exemplary behavior, and concern for others (Putera et al., 2025). Leaders who apply Islamic principles not only focus on achieving organizational targets but also pay attention to social relationships and the well-being of team members. In an organization, a fair and empathetic leader will create a psychologically safe work environment, encouraging employees to voluntarily help each other Wijaya, (2023) This study shows that Islamic leadership has a positive effect on helping behavior, where the better the implementation of Islamic leadership, the higher the helping behavior among employees. Based on the JD-R Theory (Schaufeli et al., 2001) Islamic leadership can be categorized as a job resource because it provides social support and meaning to work. When employees feel treated fairly and appreciated, they tend to show greater concern for their coworkers and are willing to help without coercion (Putera et al., 2025).

H1: Islamic leadership has a positive influence on behavior

Islamic Leadership and Work Engagement

Islamic leadership also plays a crucial role in enhancing employee engagement. Leaders who uphold Islamic spiritual and ethical values are able to provide a meaningful work vision, enabling employees to work not only for material gain but also for religious values and social contribution. This makes employees feel more emotionally, cognitively, and physically engaged in their work (Nur Hasyimiyah, 2025). From the perspective of JD-R Theory, Islamic leadership functions as a work resource that is able to increase positive energy and employee commitment (Bakker et al., 2023) Islamic leadership has the potential to increase work engagement by creating a meaningful and valuable work environment (Wijaya, 2023). This feeling makes employees more enthusiastic, focused, and fully engaged in their work (Desastra et al., 2024).

H2: Islamic leadership has a positive influence on work engagement

Islamic Leadership and Workplace Happiness

Islamic leadership is based on values such as justice, compassion, and trust, which balance organizational goals and employee well-being (Nahwan et al., 2024). Leaders who apply these principles create fairness, trust, and psychological safety, leading to a comfortable work environment and higher job satisfaction (Destifani et al., 2025). In line with JD-R Theory, supportive Islamic leadership functions as a job resource that enhances employee well-being (Bakker et al., 2023).

H3: Islamic leadership has a positive influence on work happiness.

Islamic Work Ethics and Helping Behavior

Islamic work ethics reflects a value system that emphasizes hard work, responsibility, honesty, and a spiritual orientation in work (Ningsih & Irkhami, 2025) In organizations, Islamic work ethics make work not only a professional obligation but also a form of worship and social contribution. This value shapes a work attitude that encourages concern for others, including coworkers. This positive influence occurs because Islamic work ethics instills the values of responsibility and social concern in employees. Employees who view work as worship tend to have empathy and a desire to do good, including helping coworkers without expecting anything in return (Nauman et al., 2025).

H4: Islamic work ethics has a positive influence on helping behavior.

Islamic Work Ethics and Work Engagement

The application of Islamic work ethics provides intrinsic meaning and purpose to work. When employees believe their work has moral and spiritual value, they tend to have higher work ethic and a stronger sense of responsibility. (Rozek et al., 2025) This makes employees more focused, enthusiastic, and engaged in their work. According to JD-R Theory, Islamic work ethic values act as psychological resources that can increase motivation and work engagement (Schaufeli et al., 2001). Islamic work ethics have a positive influence on work engagement (Uzzakiyah, 2025).

H5: Islamic work ethics has a positive influence on work engagement

Islamic Work Ethics and Workplace Happiness

Islamic work ethics reflects a value system that emphasizes hard work, responsibility, honesty, and a spiritual orientation towards work (Ningsih & Irkhami, 2025) In organizations, the application of Islamic work ethics makes work not just an economic activity, but also an act of worship and a form of social contribution. This provides intrinsic meaning and purpose to work, which directly contributes to employee happiness. When employees perceive their work as having moral and spiritual value, they can face work pressures more positively and with sincerity. Research Hapizatul Aini et al., (2025) research shows that meaningful work and strong personal values are key factors in workplace happiness.

H6: Islamic work ethics have a positive influence on work happiness.

Workplace Happiness and Helping Behavior

Job happiness reflects a positive emotional state that arises when individuals feel satisfied, enthusiastic, and emotionally connected to their work (Pujakusuma & Suratman, 2025). Happy employees tend to exhibit prosocial behaviors such as helping coworkers, because they have sufficient psychological energy and an optimistic outlook on the work environment. These positive results indicate that happy employees tend to have positive energy and emotions. This makes them more concerned about their surroundings and more easily motivated to help coworkers. Happy employees also tend to have better social relationships in the workplace (Sony & Mekoth, 2019).

H7: Job happiness has a positive effect on helping behavior.

Workplace Happiness and Work Engagement

Job happiness reflects the positive emotional state that employees feel when working, such as feelings of satisfaction, comfort, and meaning (Syahid et al., 2025). According to research Fadila et al. (2025) Employees who are happy at work tend to have greater energy and enthusiasm in completing their tasks. This makes them more focused and actively engaged in their work. In JD-R Theory, job happiness results from a balance between job demands and employee resources. When resources are more dominant, employees will experience a positive psychological state that fosters work engagement (Bakker et al., 2023).

H8: Job happiness has a positive effect on work engagement

The Mediating Role of Workplace Happiness in the Relationship between Islamic Leadership and Helping Behavior

Islamic leadership serves not only as a task director but also as a source of values and a moral example in the workplace. Leaders who apply the principles of justice, caring, and trustworthiness are able to create a positive work climate filled with mutual respect (Anggraeni & Cahyono, 2024). This type of work environment makes employees feel more comfortable,

valued, and emotionally connected to the organization. These positive feelings form the basis for job happiness. Islamic leadership influences helping behavior. In JD-R Theory, Islamic leadership is positioned as a job resource that can reduce work pressure and improve employee psychological well-being (Bakker et al., 2023).

H9: Job happiness mediates the influence of Islamic leadership on helping behavior.

The Mediating Role of Workplace Happiness in the Relationship between Islamic Work Ethics and Helping Behavior

Islamic work ethics instills the belief that work is part of worship and has high social value (Aqni et al., 2025). When employees hold these values, they tend to carry out their work with greater sincerity and responsibility. This attitude helps employees view work demands more positively, so that work pressure does not easily lead to excessive stress. These positive results indicate that an Islamic work ethic makes employees feel more sincere and satisfied in their work, resulting in job happiness. This happiness then encourages employees to behave prosocially, including helping coworkers. In other words, an Islamic work ethic strengthens helping behavior through positive emotional states (Shafira & Zahara Nasution, 2022). This condition contributes to the emergence of work happiness. According to JD-R Theory, Islamic work ethics can be understood as a personal resource that strengthens employees' psychological resilience in facing work demands (Schaufeli et al., 2001).

H10: Job happiness mediates the influence of Islamic work ethics on helping behavior.

The Mediating Role of Workplace Happiness in the Relationship between Islamic Leadership and Work Engagement

Islamic leadership has a strong influence on work engagement not only through direction and policies, but also through creating a meaningful work atmosphere. Leaders who instill Islamic spiritual and ethical values are able to build a sense of security, trust and respect within the team (Hapizatul Aini et al., 2025). This makes employees feel more satisfied and happy in their work. From the perspective of JD-R Theory, job happiness is a positive psychological state that arises when job resources, such as leadership support and role models, are able to balance work demands. This condition then encourages the emergence of work engagement, characterized by enthusiasm, dedication, and full involvement in work (Schaufeli et al., 2001).

H11: Job Happiness mediates the influence of Islamic leadership on work engagement

The Mediating Role of Workplace Happiness in the Relationship between Islamic Work Ethics and Work Engagement

An Islamic work ethic helps employees interpret work as an activity with moral and spiritual value, not simply an organizational routine. This positive understanding makes employees more able to accept work challenges and carry out their duties with a more sincere attitude (Nurhasanah et al., 2022). When work is felt to be meaningful, employees tend to feel satisfaction and happiness in their work. In line with JD-R Theory, Islamic work ethics as a personal resource plays a role in improving psychological well-being and intrinsic motivation of employees (Bakker et al., 2023).

H12: Job happiness mediates the influence of Islamic work ethics on work engagement

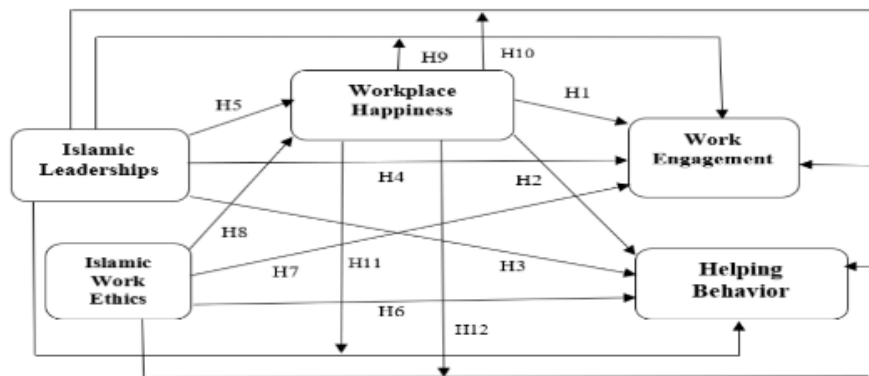


Figure 1. Research Framework

3. Research Methods

This research uses a quantitative approach with a survey method, and is analyzed using Structural Equation Modeling–Partial Least Squares (SEM-PLS). The research used is a replication of the research Rokhman et al. (2025) with organizational adjustments, namely in the hospital sector. The population in this study were all permanent employees working in three hospitals in Banjarnegara Regency, namely Hospital 1 (378 employees), Hospital 3 (116 employees), and Hospital 2 (472 employees). Thus, the total study population was 966 employees. The determination of the number of samples did not use the Slovin formula, but rather used the rule of thumb approach in SEM-PLS. According to Hair et al. (2021), the sample size in SEM-PLS analysis can be determined based on the number of indicators, which is a minimum of 5–10 times the number of indicators used in the research model. In this study, the number of indicators used was 32 indicators, so the recommended minimum sample size ranges from 160 to 320 respondents. The sample size in this study was set at 342 respondents, which is considered to have met or even exceeded the minimum limit of SEM-PLS recommendations, thereby increasing the strength of the analysis and the accuracy of the research results (Hair et al., 2017).

$$N \geq 10 \times \max(k, m)$$

$$N \geq 10 \times 32 = 320$$

The sampling technique used was proportional stratified sampling, where each hospital was treated as a single stratum. The sample size for each hospital was determined proportionally to the number of employees in each hospital, ensuring that each stratum received equal representation. Data collection was conducted by distributing questionnaires directly to respondents, accompanied by an explanation of the research objectives and guarantees of data confidentiality and anonymity, as recommended in survey research (Ahmed et al., 2019). The collected data were then analyzed using SmartPLS software, with the analysis stages including instrument validity and reliability testing, outer model evaluation, inner model evaluation, and testing of direct and indirect effects (mediation). The entire analysis process was conducted in accordance with the SEM-PLS procedure recommended by Hair et al., (2021). Based on the proportional stratified sampling technique, the sample size was determined proportionally according to the number of employees at each hospital. Of the total 342 respondents, Hospital 1 received 134 respondents, Hospital 3 received 41 respondents, and Hospital 2 received 167 respondents.

4. Result and Discussion

First Discussion

Respondent Demographics

This study uses the Partial Least Square (PLS) method which aims to minimize variance in variables when estimating model parameters (Hair et al., 2021). All questionnaire data was prepared for analysis and successfully collected with a 100% return rate.

Table 1. Respondent Demographics

Identity	Description	Frequency	Percentage
Hospital	Hospital 1	134	39.18
	Hospital 2	167	48.83
	Hospital 3	41	11.99
Gender	Man	130	38.0
	Woman	212	62.0
Age	18–25 Years old	4	1.2
	>25–30 Years old	44	12.9
	>30–35 Years old	67	19.6
	>35–40 Years old	51	14.9
	>40–50 Years old	130	38.0
	>50 Years old	46	13.5
Job Category	Medical	308	88.6
	Non-Medical	39	11.4
Education	High School/Equivalent	15	4.4
	Diploma	185	54.1
	Bachelor	102	29.8
	Postgraduate	28	8.2
Length of work	>1–3 Years	14	4.1
	>3–6 Years	106	31.0
	>6–10 Years	77	22.5
	>10 Years	144	42.1

Source: Research Questionnaire (2025)

Based on the demographic data, most respondents came from Hospital 3 with 167 respondents (48.83%), followed by Hospital 1 with 134 respondents (39.18%), and Hospital 2 with 41 respondents (11.99%). In terms of gender, female respondents dominated the sample, totaling 212 people (62.0%), while male respondents were 130 people (38.0%), indicating that hospital employees are mostly women. Regarding age, most respondents were in the 40–50 years age group, with 130 people (38.0%), which shows that the majority of employees are at a mature working age and have sufficient work experience. Based on job category, most respondents were medical personnel, totaling 303 people (88.6%), while non-medical staff accounted for only 39 people (11.4%). This is reasonable since hospitals primarily focus on healthcare services. In terms of education level, most respondents had a diploma (185 people or 54.1%), followed by a bachelor's degree (102 people or 29.8%), while only a small number had high school or postgraduate education. Finally, based on length of service, most respondents had worked for more than 10 years (144 people or 42.1%), indicating high work experience and strong loyalty to their workplace.

Table 2. Outer Loading

	Statement Items	Outer Loading	
Islamic Leadership	IL.1	My work means a lot to me	0.843
	IL.2	Islamic leadership style can make employees feel comfortable in the workplace	0.871
		IL.3	Islamic leadership style can make employees feel happy at work
	IL.4	The Islamic leadership style is realistic about work targets so as not to burden employees excessively.	0.885
		IL.5	Islamic leadership style can be influenced by a work environment that is based on Islamic values
	IL.6	Islamic leadership style can influence employee job satisfaction	0.858
Islamic Work Ethics	IWE.1	I am dedicated to working for the good of myself and others	0.855
	IWE.2	I try to be fair and honest in my work	0.896
	IWE.3	I always try to do my job to the best of my ability.	0.879
		IWE.4	I view work not only for the results, but also as a means of building self and social relationships.
	IWE.5	I always work with the intention of worship	0.782
Work Engagement	WEM.1	I feel full of energy when I work	0.820
	WEM.2	I remain enthusiastic about working even though I face pressure.	0.806
		WEM.3	I am able to work for long periods with high focus.
	WEM.4	I am proud of my work in this hospital.	0.836
	WEM.5	My work gives me meaning and purpose	0.857
	WEM.6	I am enthusiastic to provide the best service to patients.	0.330
		WEM.7	Time seems to fly when I'm working
	WEM.8	I am totally immersed in my work	0.338
	WEM.9	I find it hard to tear myself away from work because I enjoy it so much.	0.289
	WEM.10	I have skills in completing work	0.370
Helping Behavior	HB.1	I usually help others in their work responsibilities.	0.711
	HB.2	I help new employees at the hospital	0.234
	HB.3	I usually help others in their work responsibilities.	0.847
		HB.4	Employees help others with their tasks
	HB.5	Employees convey information to coworkers	0.897
	HB.6	Employees need time to listen to coworkers' problems and concerns.	0.827

	Statement Items	Outer Loading
Workplace Happiness	WH.1 My work means a lot to me	0.891
	WH.2 I have a lot of authority to do what I have to do at work.	0.907
	WH.3 I always learn new things when I work	0.242
	WH.4 My boss helps in my career development	0.264
	WH.5 The work I do is satisfying for me	0.232

Source: PLS3 Data Processing, (2025)

For the Islamic Leadership variable, all indicators showed good measurement quality. Each item represented key aspects of Islamic leadership, such as creating comfort, encouraging happiness at work, and strengthening Islamic values in the organization. Since no weak indicators were found, all items were retained, in line with the recommendation that strong and consistent indicators can be maintained (Hair et al., 2017). All indicators of Islamic Work Ethics also performed well. Items related to work dedication, honesty, maximum effort, and religious values clearly supported the construct, so no indicators needed to be removed. This is consistent with measurement guidelines stating that indicators with good theoretical and empirical support should be retained (Hair et al., 2017; Purwanza et al., 2022; Suliyanto, 2018). For the Work Engagement variable, several indicators contributed strongly, especially those related to energy, resilience under pressure, and pride in work. However, some items, such as enthusiasm in serving patients, feeling fully absorbed in work, and difficulty disengaging from work, showed weak contributions and were considered for removal. Indicators that do not properly reflect the construct should be eliminated to maintain measurement quality (Hair et al., 2017). In the Helping Behavior variable, most indicators consistently described supportive behaviors, including helping coworkers, sharing information, and listening to colleagues' problems. However, the item related to helping new employees showed low contribution and was removed to improve model stability (Suliyanto, 2018). For Workplace Happiness, only two indicators significantly supported the construct, namely the meaning of work and autonomy at work. Other indicators, such as learning opportunities, supervisor support, and overall job satisfaction, showed weak contributions and were removed to avoid bias in the measurement model, as suggested by (Hair et al., 2017).

Table 3. Construct Reliability and Validity

Variable	Cronbach's Alpha	rho_A	Composite Reliability	AVE
Helping Behavior	0.897	0.898	0.929	0.765
Islamic Leadership	0.935	0.936	0.949	0.755
Islamic Work Ethics	0.905	0.907	0.930	0.726
Work Engagement	0.896	0.896	0.923	0.705
Workplace Happiness	0.815	0.815	0.915	0.844

Source: PLS3 Data Processing, (2025)

Each variable is declared valid and reliable based on the analysis results which show that the AVE value is > 0.5. This is in accordance with the standards set by (Hair et al., 2017). The validity and reliability of each questionnaire item were also confirmed through Cronbach's Alpha and Composite Reliability (CR) values which exceeded the 0.70 criteria (Hair et al., 2017).

Table 4. Fit Model

	Saturated Model	Estimation Model
SRMR	0.059	0.061
d_ ULS	0.892	0.935
d_ G	0.772	0.797
Chi-Square	1423,635	1448,882
NFI	0.816	0.812

Source: PLS3 Data Processing, (2025)

The results of the model fit test show that the SRMR value is 0.059. This value is below the threshold of 0.08 recommended by (Hair et al., 2021). Thus, it can be said that the model's suitability is in the good category. Overall, it can be concluded that this research model has an adequate level of feasibility and is suitable for further analysis.

Table 5. Path Coefficients

	Original Sample (O)	T Statistic (O/STDEV)	P Values	Result
H1: Islamic Leadership→Helping Behavior	-0.159	1,994	0.047	Accepted
H2: Islamic Leadership→Work Engagement	-0.175	1,993	0.047	Accepted
H3: Islamic Leadership→Workplace Happiness	0.362	2,723	0.007	Accepted
H4: Islamic Work Ethics→Helping Behavior	0.487	3,994	0,000	Accepted
H5: Islamic Work Ethics→Work Engagement	0.677	7,284	0,000	Accepted
H6: Islamic Work Ethics→Workplace Happiness	0.392	2,849	0.005	Accepted
H7: Workplace Happiness→Helping Behavior	0.608	7,786	0,000	Accepted
H8: Workplace Happiness→Work Engagement	0.450	11,076	0,000	Accepted
H9: Islamic Leadership→Workplace Happiness→Helping Behavior	0.220	2,781	0.006	Accepted
H10: Islamic Work Ethics→Workplace Happiness→Helping Behavior	0.238	2,450	0.015	Accepted
H11: Islamic Leadership→ Workplace Happiness→ Work Engagement	0.163	2,590	0.010	Accepted
H12: Islamic Work Ethics→Workplace Happiness→Work Engagement	0.176	2,763	0.006	Accepted

Source: PLS3 Data Processing, (2025)

Hypothesis testing was conducted by examining the p-values in the analysis results. A hypothesis is accepted if the p-value is below 0.05, indicating a positive and significant effect (Hair et al., 2017; Metasari & Kusno Aji, 2024). The results show that Islamic Leadership has a positive effect on Helping Behavior ($p = 0.047$), so the first hypothesis is accepted. Similarly, Islamic Leadership

also positively affects Work Engagement with a p-value of 0.047, meaning the second hypothesis is accepted (Sodiq et al., 2024; Srimulyani & Hermanto, 2022). The third hypothesis shows a positive relationship between Islamic Leadership and Workplace Happiness ($p = 0.007$), leading to its acceptance. Furthermore, the fourth, fifth, and sixth hypotheses, which examine the influence of Islamic Work Ethics on Helping Behavior, Work Engagement, and Workplace Happiness, all show significant results with p-values of 0.000, 0.000, and 0.005. Therefore, these hypotheses are also accepted (Rokhman et al., 2025). The seventh and eighth hypotheses confirm that Workplace Happiness positively affects Helping Behavior and Work Engagement, both with p-values of 0.000. Mediation analysis shows that Workplace Happiness mediates the relationship between Islamic Leadership and Helping Behavior ($p = 0.006$) as well as Work Engagement ($p = 0.010$), so the ninth and eleventh hypotheses are accepted (Ahmed et al., 2019; Rokhman et al., 2025; Shen et al., 2023). In addition, Workplace Happiness also mediates the effect of Islamic Work Ethics on Helping Behavior ($p = 0.015$) and Work Engagement ($p = 0.006$). Since all p-values are below 0.05, the tenth and twelfth hypotheses are accepted. Overall, the findings indicate that Islamic Leadership and Islamic Work Ethics, both directly and through Workplace Happiness, have positive effects on Helping Behavior and Work Engagement (Azhari et al., 2023; Desastra et al., 2024; Riadi et al., 2024; Uzzakiyah, 2025).

Table 6. Discriminant Validity

	Mediation Workplace Happiness	X1 Islamic Leadership	X2 Islamic Work Ethics	Y1 Work Engagement	Y2 Helping Behavior
Helping Behavior	0.874				
Islamic Leadership	0.740	0.869			
Islamic Work Ethics	0.782	0.936	0.852		
Work Engagement	0.847	0.786	0.841	0.840	
Workplace Happiness	0.848	0.728	0.730	0.817	0.919

Source: PLS3 Data Processing, (2025)

Each variable in this study shows good discriminant validity because the indicators-The indicators are clearly distinguishable from other variables. In Helping Behavior, items about habits of supporting, sharing information, and listening to coworkers consistently illustrate helpful behavior. Islamic Leadership is also clearly visible through indicators emphasizing Islamic values, work comfort, and its influence on employee satisfaction. Islamic Work Ethics appears strongest, with indicators emphasizing honesty, dedication, maximum effort, and intention to worship, making this construct highly cohesive. Work Engagement is also well differentiated through indicators of energy, enthusiasm under pressure, and pride in work. Meanwhile, Workplace Happiness demonstrates a solid character through indicators of work meaning, authority, and job satisfaction, with one indicator being very dominant. Overall, all variables have representative indicators, so the model is considered stable and meets the principles of discriminant validity (Hair et al., 2021; Suliyanto, 2018).

Second Discussion

The Effect of Islamic Leadership on Helping Behavior

The results show that Islamic leadership has a positive and significant effect on helping behavior, so the hypothesis is accepted. Leadership that reflects Islamic values such as fairness, honesty, and empathy encourages employees to help coworkers voluntarily. This finding is consistent with previous studies (Astuti, 2024; Mufawazah & Sadiyah, 2025; Rokhman et al., 2025; Uzzakiyah, 2025). Although the effect size is slightly lower than in some earlier studies, the influence remains significant. Overall, this study confirms that Islamic leadership is an effective job resource in fostering helping behavior, in line with the JDR theory.

The Effect of Islamic Leadership on Work Engagement

The results indicate that Islamic leadership has a positive effect on work engagement. Leaders who apply Islamic values provide moral support, trust, and fair direction, which encourage employees to be more focused, energetic, and involved in their work (Prayogi et al., 2022; Schaufeli et al., 2001). Islamic leadership that emphasizes empathy and justice can also increase employees' intrinsic motivation, leading to higher work engagement. These findings are consistent with previous studies (Desastra et al., 2024; Prayogi et al., 2022; Rokhman et al., 2025; Uzzakiyah, 2025), which show that Islamic leadership strengthens emotional attachment and dedication to work. Azhari et al. (2023) also found that employees under Islamic leadership are more motivated to produce high-quality work. Overall, this confirms that Islamic leadership not only shapes moral behavior but also plays an important role in increasing employee energy and commitment at work.

The Effect of Islamic Leadership on Workplace Happiness

Islamic leadership has a significant positive influence on workplace happiness. Islamic leaders are able to create a harmonious and enjoyable work environment because they emphasize fairness, honesty, and caring (Nurcholis et al., 2022). According to (Van Veldhoven et al., 2020), adequate job resources can increase employee happiness because it helps them manage job demands. According to Anggraeni & Cahyono, (2024); Fatmah et al., (2025); Nurhasanah et al., (2022); Pujakusuma & Suratman, (2025) found that employees led by Islamic leaders showed higher levels of job satisfaction or had a positive influence on workplace happiness. The values in the replication study tended to fall within the range indicating a significant impact. This suggests that Islamic values implemented by leaders have been shown to provide emotional resources for employees, thereby increasing job satisfaction. Thus, the replication results strengthen evidence that Islamic leadership has a stable positive psychological effect across various organizations.

The Effect of Islamic Work Ethics on Helping Behavior

Islamic Work Ethics have a significant influence on Helping Behavior. Employees who practice Islamic work ethics, such as responsibility, honesty, and discipline, tend to demonstrate helping behavior (bagis, Adawiyah, et al., 2025) Personal resources such as a strong work ethic increase psychological energy that encourages employees to act proactively. According to Arum Pratiwi, (2023); Riadi et al., (2024); Udin, (2024); Uzzakiyah, (2025) shows that work ethics has a positive influence on helping behavior. And according to Nurcholis et al. (2022) stated that Islamic work ethics enhances pro-social behavior through intrinsic motivation and moral awareness. Yusuf et al., (2022) also found that work ethics have a positive influence on collaborative behavior in organizations.

The Effect of Islamic Work Ethics on Work Engagement

Islamic Work Ethics has a positive influence on Work Engagement. This research aligns with research conducted by Baquero, (2023); Karaferis et al., (2022); Rahmawati & Abadiyah, (2024); Uzzakiyah, (2025) which shows that work ethics has a positive influence on work engagement, which means that Islamic work ethics can foster a sense of responsibility and initiative in facing work tasks (Van Veldhoven et al., 2020) explains that strong personal resources enable employees to face job demands with higher energy Rahmawati & Abadiyah, 2024) and Salas-Vallina & Alegre, (2021) also found that employees with Islamic work ethics have higher levels of engagement than employees who do not apply Islamic work ethics.

The Effect of Islamic Work Ethics on Workplace Happiness

Islamic Work Ethics have a positive influence on workplace happiness. Islamic ethical values such as honesty, fairness, and responsibility increase employee satisfaction and happiness because they feel their work is meaningful and in line with moral principles (Nauman et al., 2025) shows that a strong work ethic improves employees' psychological well-being. Jufrizen, (2021) emphasizes that personal resources help employees manage stress and increase job satisfaction Uzzakiyah, (2025) found a positive relationship between work ethic and job happiness, whereas Yusuf et al., (2022) stated that employees who apply Islamic work ethics are more optimistic and satisfied with the work environment.

The Effect of Workplace Happiness on Helping Behavior

Workplace Happiness has a positive influence on Helping Behavior, this research is in line with Ahmed et al., (2019); Fadila et al., (2025); Kun & Gadanez, (2022) which shows that workplace happiness has a positive influence on helping behavior. Happy employees tend to be more proactive and willing to help coworkers Bakker & Demerouti (2017) state that psychological resources such as happiness encourage proactive and collaborative behavior Yusuf et al., (2022) adding that happiness increases intrinsic motivation to help Rokhman et al., (2025) and Uzzakiyah, (2025) also found that happy employees have a higher tendency to engage in positive social behavior.

The Effect of Workplace Happiness on Work Engagement

Workplace Happiness has a significant influence on Work Engagement, research conducted by Baquero, (2023); Kun & Gadanez, (2022); Rahmawati & Abadiyah, (2024); Rokhman et al., (2025). This proves that workplace happiness influences work engagement, thus accepting the hypothesis. Happy employees tend to be more focused, energetic, and dedicated to their work. The positive feelings that arise from job happiness make employees enjoy the work process more. These findings support research Rokhman et al., (2025) which also found a positive relationship between job happiness and work engagement. These similar results suggest that job happiness is a crucial factor in maintaining employee morale and commitment. This research confirms that happy employees are not only satisfied but also more engaged in their work.

The Mediating Effect of Workplace Happiness between Islamic Leadership and Helping Behavior

The results of the study show that Workplace Happiness is proven to mediate the relationship between Islamic Leadership and Helping Behavior, so the hypothesis is accepted. This is in line with research conducted by Sony & Mekoth, (2019). These findings suggest that Islamic leadership does not directly encourage helping behavior, but rather through employees' feelings

of happiness in the workplace. Leaders who are fair, caring, and set a positive example can create a comfortable work environment, encouraging employees to voluntarily help their coworkers. These results align with the primary research.

The Mediating Effect of Workplace Happiness between Islamic Work Ethics and Helping Behavior

This research proves that Workplace Happiness mediates the influence of Islamic Work Ethics on Helping Behavior. This is in line with research conducted by Suryani et al., (2023), thus the hypothesis is accepted. A strong Islamic work ethic leads employees to view work as a form of moral responsibility. When these values are internalized, employees feel more satisfy and happy, which then encourages a spirit of mutual assistance in the workplace.

The Mediating Effect of Workplace Happiness between Islamic Leadership and Work Engagement

The results of the study show that Workplace Happiness is able to mediate the relationship between Islamic Leadership and Work Engagement. This study is in line with research conducted by Soleman et al. (2024), thus the hypothesis is accepted. Islamic leaders who provide moral support, appreciation, and clear direction make employees feel valued. This feeling of happiness encourages employees to be more focused, enthusiastic, and actively involved in their work. These results are consistent with the primary research Rokhman et al. (2025) which confirms that job happiness is a crucial pathway to increasing work engagement through supportive leadership. These similar findings suggest that job engagement is influenced not only by leadership style but also by employees' emotional states. Therefore, this study reinforces the view that Islamic leadership will be more effective in increasing work engagement if it can foster job happiness.

The Mediating Effect of Workplace Happiness between Islamic Work Ethics and Work Engagement

This study shows that Workplace Happiness mediates the influence of Islamic Work Ethics on Work Engagement, so the hypothesis is accepted. This study is in line with research Azliyanti & Jadmiko, (2024); Nindyati & Ulfia, (2024); Rahmawaty et al., (2022) which states that the mediation of workplace happiness between Islamic work ethics and work engagement has a positive effect. Employees who practice Islamic work ethics tend to feel their work is more meaningful and aligned with their values. This sense of satisfaction and happiness makes them more energetic and engaged in completing work tasks. This research aligns with the findings of other studies.

5. Conclusion

Based on the results of the testing and discussion that has been conducted, this study concludes that Islamic Leadership and Islamic Work Ethics play a significant role in shaping employee work behavior and attitudes. Islamic Leadership has been proven to increase Helping Behavior, Work Engagement, and Workplace Happiness. Leaders who implement the values of justice, honesty, and caring are able to create a positive work environment so that employees are encouraged to be more caring, involved, and feel happy at work. In addition, Islamic Work Ethics also has a positive effect on Helping Behavior, Work Engagement, and Workplace Happiness. Employees who use Islamic values as work guidelines tend to have a high sense of responsibility, work with full moral awareness, and demonstrate prosocial behavior voluntarily. This study also proves that Workplace Happiness acts as a mediating variable. Work happiness is able to bridge the influence of Islamic Leadership and Islamic Work Ethics on Helping Behavior and Work Engagement. This means that Islamic leadership and work ethics will be more effective in

increasing helping behavior and work engagement if employees first experience happiness in the workplace. This finding strengthens the Job Demands Resources (JDR) theory which states that job resources and personal resources can improve positive psychological conditions and productive work behavior.

Based on the results of this study, several suggestions can be provided. For organizational management, especially hospitals, it is recommended to strengthen the application of Islamic Leadership values, such as justice, exemplary behavior, and empathy in daily leadership. This is important because it has been proven to increase happiness, work engagement, and mutual assistance behavior among employees. In addition, organizations also need to encourage the internalization of Islamic Work Ethics through training, coaching, and a work culture that is aligned with moral and spiritual values. With a strong work ethic, employees not only work to fulfill job demands, but also feel that their work has meaning. For future researchers, it is recommended to expand the research object or use different research methods, such as qualitative or mixed methods approaches, in order to explore the phenomenon in more depth. Future research can also add other variables, such as organizational commitment or psychological well-being, to enrich the research model. Finally, the results of this study are expected to serve as a reference for the development of human resource policies that are not only oriented towards performance, but also towards the welfare and moral values of employees.

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