Article

THE INFLUENCE OF ISLAMIC LEADERSHIP ON EMPLOYEE PSYCHOLOGICAL WELL-BEING WITH THE MEDIATION OF ORGANIZATIONAL JUSTICE

Immanuel Mu'ammal[1] & Achmad Mohyi[2]

[1] Universitas Muhammadiyah Malang, Malang, Indonesia;
 email : immanuelmuammal@umm.ac.id

[2] Universitas Muhammadiyah Malang, Malang, Indonesia;
 email : mohyi@umm.ac.id

ABSTRACT

This study explores the relationship between Islamic leadership, organizational justice, and employee psychological well-being in the workplace. Islamic leadership, rooted in the teachings of Islam, is examined for its influence on employee well-being. The concept of psychological well-being, encompassing self-acceptance, positive relationships, autonomy, environmental mastery, purpose in life, and personal growth, is the primary focus of this research. A quantitative research method with a positivist approach and survey methodology was employed. The results reveal a significant relationship between Islamic leadership, organizational justice, and employee well-being. Organizational justice is also found to mediate the relationship between Islamic leadership and psychological well-being. These findings hold significant implications for organizational management, emphasizing the importance of religious values in leadership and justice in creating a fair work environment. Islamic leadership can serve as a source of motivation for employees, while organizational justice can enhance employee well-being. The study's findings can be utilized as a foundation for developing more effective management strategies to improve employee psychological well-being in the workplace. This research contributes significantly to understanding the relationship between Islamic leadership, organizational justice, and employee well-being

KEYWORDS
Islamic leadership, organizational justice, well-being

INTRODUCTION

Higher education is one of the organizations that has a high level of work because basically higher education is no different from a production organization, where students are the raw materials for production, to produce quality products also requires quality lecturers. Lecturers, as educators and teachers, often think about various challenges, such as high workloads, pressure to achieve research targets, teaching demands, and maintaining

relationships with students and colleagues. Thus, there needs to be a leader of higher education who cares about the welfare of Lecturers.

The importance of leadership in the context of Islam can be seen from the perspective of Islamic teachings and the values contained therein. Some important aspects of Islamic leadership involve concepts such as justice, responsibility, balance, wisdom, and concern for the welfare of the people. Islam provides comprehensive ethical guidelines for carrying out public services that can be achieved through Islamic justice and fairness. A true leader is someone who fosters the right characteristics as fostered by the great Muslim leaders demonstrated by the Prophet Muhammad SAW who taught Muslims about siddiq, amanah, fathonah and tabligh. Siddiq means telling the truth and being transparent for every action taken; amanah is trust and justice with all decisions and decisions taken; fathonah is intelligence and intelligent behavior; and tabligh teaches the right values with the right attitude, the Prophet Muhammad SAW is a good example of a good leader. (Shobastian & Aini, 2020). Islam provides comprehensive ethical guidelines for carrying out public services that can be achieved through Islamic justice and fairness. In order to have loyal leaders, it is very important for policy makers to ensure the manifestation of religious ethics and justice in public services through public awareness. (Attahiru, 2021). Muslim leaders will be required to balance and accommodate certain obstacles to have a smooth transformation (Rafiki, 2020)

The relationship between leadership and subordinate well-being is very close and mutually influential. Good leadership can contribute positively to the well-being of subordinates. Paternalistic leadership has a positive effect in reducing the impact of toxic workplace on employee mental health. This role is more evident in modifying the negative relationship between mental health problems and employee well-being (Alsomaidaee et al., 2023) this study explored the impact of a toxic work environment on the mental health and well-being of employees. We used the quantitative methodology to collect and analyze data. A sample of 108 participants from Iraqi internet service provider (ISPs. In the past, individuals were merely task executors, today human resources are at the center of work organizations and they can significantly contribute to achieving organizational performance. This means that leaders must consider their needs, understand what makes them feel good. and then make them work better (Simone, 2014).

Organizations are the social systems where human beings are considered an asset. Organizations need effective and efficient managers and employees to achieve their vision and mission. Apart from the competency and ability of an employee, the justice system contributes significantly to achieving the goal. Organizational Justice positively influences the motivation, morale; commitment and satisfaction level of employees. These

are profound variables affecting the performance of an organization as well as subjective well-being

Theoretical contributions include Islamic leadership, organizational intervention and adoption of Islamic spirituality through organizational values and religiosity perspectives to generate positive outcomes, enriched intrinsic motivation and enhanced employee well-being to counteract workplace deviance (Kuklytė, 2017. Workplace spirituality can be defined as a framework of organizational values embodied in organizational culture that promotes employee experiences transcendentally through work process activities and fosters a relationship with the work environment in happiness (Rokhman, 2022). that organizational justice is associated with employee well-being. Specifically, informational justice has the strongest influence on tourism employee well-being, followed by procedural justice, interpersonal justice and distributive justice (Huong et al., 2016). Organizational justice is positively correlated with employee well-being (Ling & Nasurdin, 2010).

Workplace wellness plays a vital role in the sustainability of organizations and individuals within the organization. Organizations that have implemented workplace wellness programs report positive business outcomes such as increased employee retention, productivity, and psychological well-being among other benefits (Aryanti et al., 2020). When well-being is defined as a healthy lifestyle, the behaviors that provide it become important (Suzan, 2023. Companies that make employee well-being a priority will have positive returns to the organization (Sahoo, 2017). Employees' perceptions of how fairly an organization treats them will affect their satisfaction while working for the company. Highly satisfied employees are important because they believe that the organization will have a great future in the long run and care about their well-being (Halim Bin Abdul MANAF et al., 2022).

Previous studies have not examined much about the role of leaders specifically on the characteristics of Islamic leadership on the psychological well-being of lecturers in a university environment. In addition, research on the psychological well-being of lecturers has not been carried out much in Islamic universities. Thus, based on the explanation that has been presented, the following hypothesis can be formulated:

1. There is an influence between Islamic Leadership and Employee Psychological well-being?
2. There is an influence between Islamic Leadership and Organizational Justice?
3. There is an influence between organizational justice and Employee Psychological well-being?
4. Organizational justice able to mediate the relationship between Islamic Leadership and Psychological well-being?

LITERATURE REVIEW

The Relationship Between Islamic Leadership and Organizational Justice

Quality Islamic leaders must have a deep understanding of Islamic teachings, high moral responsibility, and the ability to integrate the values of justice and gender equality in their leadership. The character of Islamic leadership has a significant impact in guiding society towards justice and peace (Mubarok & Niswatin, 2023). Principles such as honesty, justice, loyalty, and empathy are central to Islamic leadership. Prophet Muhammad demonstrated his commitment to justice by treating all people equally, even before his prophethood (Kamaluddin & Citaningati, 2023)the Prophet Muhammad SAW serves as an exemplary leader. This qualitative study, utilizing a literature review method, aims to uncover the leadership traits of the Prophet Muhammad SAW within three leadership models: Charismatic Leadership, Transformational Leadership, and Servant Leadership. The results proofs how Prophet Muhammad (PBUH.

In the government environment, perceptions of leadership styles (transactional and transformational) and organizational justice (distributive and procedural) possessed by employees can vary which is certainly able to influence the formation of positive emotions. (Hendrian & Patiro, 2020). Factors of leadership and organizational justice must receive special attention so that employees continue to work and feel satisfaction at work. (Perdani & Herachwati, 2022).

Justice of leaders covers various aspects, including justice in decision-making, treatment of subordinates, allocation of resources, and organizational policies (Sumadiyah, 2024). It also discusses the role of a leader in promoting unity, peace, and social justice, and the need for ethical leadership in Muslim societies (Halim, 2013). The fundamental sources of Islamic leadership and guidance for Muslim leaders are the Qur'an and Hadith. Leaders must enforce and promote justice continuously as it is instructed in verse of the Qur'an (Rafiki, 2020)

The Relationship Between Organizational Justice and Psychological Well-Being

Subjective well-being is a broad category that includes life satisfaction, positive affect, and low negative affect, such as anger, sadness and fear (Ms. Anjali Sahai & Prof. (Dr). Abha Singh, 2016). Justice by virtue of its ideal quality cannot be realized to the full extent, but it will always influence people's wish to live in good society, the practical realization of the principles of the theory of justice. (Kornienko & Syryamkina, 2015). Well-being and organizational justice are both core elements within the framework of organizational sustainability (Minibas-Poussard et al., 2023). Fair equality

of opportunity in access to jobs and opportunities is one of the principles of justice. Social justice can help manage social determinants of health in a more equitable manner (Bhugra et al., 2022).

Justice and emotional exhaustion between shared values and well-being; it means that when there is harmony between employee and organization values, this harmony of values improves the justice perception of staff. The increased justice feeling leads to a decrease in emotional exhaustion and therefore employees have higher eudaimonic well-being in the workplace. (Karaca et al., 2023)the fulfillment that comes from personal development and the utilization of personal capabilities. The authors investigate the serial mediating role that perceived overall justice and emotional exhaustion play in how shared values relate to well-being. Design/methodology/approach: Using data collected from three hundred nurses in Turkish healthcare institutions during the COVID-19 pandemic (Male = 113, Female = 187. There is the need to be fair in the distributive justice, procedural justice and interactional justice so that employees will perceive workplace procedures, interactions and outcomes to be fair in nature. It can be concluded that when fairness is positively perceived in an organization, the psychological and social well-being of employees will be greatly enhanced.(Ajala & Bolarinwa, 2015)

METHODS

This study uses a positivist approach with a quantitative research method, as the data used and analyzed are qualitative opinions of respondents—whether they agree or disagree with certain statements—which are then analyzed quantitatively. Additionally, the survey method was employed in this research. According to (Creswell, J. W., & Creswell, 2018) survey design provides a quantitative description of trends, attitudes, or opinions within a population.

The respondents of this study are lecturers and employees of the University of Muhammadiyah Malang who have worked for at least five years. The distribution of the questionnaire took place from November to December 2024, and of the 200 questionnaires distributed, 153 were returned.

Organizational justice was measured using a scale developed by (Colquitt, 2001). Organizational justice, in general, consists of four dimensions: (1) procedural justice, (2) interpersonal justice, (3) informational justice, and (4) distributive justice. The measurement of Islamic leadership was adapted from (Zaim et al., 2022), which includes four dimensions: justice, religiosity, wisdom, and kindness in Islamic leadership. Meanwhile, the measurement of psychological well-being was adapted from (Diener, 2009). The Psychological Well-Being scale (PWB) consists of four items that describe important aspects of human functioning, ranging from positive relationships and a sense of competence to having meaning and purpose in life.

These items were rated on a 5-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree), with higher scores indicating higher levels of justice. To assess the relationships between the variables, Structural Equation Modeling (SEM) using WarpPLS 8.0 software was employed. SEM is a type of multivariate analysis in social sciences used to analyze multiple variables simultaneously, where each item in an instrument is considered valid for measuring each variable. The decision-making criteria were based on Cronbach's Alpha and Composite Reliability values, with values greater than 0.70 indicating that the variables are reliable (Solihin, M., & Ratmono, 2021).

RESULTS AND DISCUSSIONS

This section discusses the relationships between Islamic leadership, organizational justice, and employee well-being, as determined by hypothesis testing. The results presented are drawn from a rigorous analysis using Structural Equation Modeling (SEM) and are further supported by tests of validity and reliability

Table 1. Validity Test

Validity Test				
Variables	Items	Outer Landings	P-Value	Note
Islamic Leadership (X)	X1 My manager is being fair to his/ her subordinates	0.073	<0.001	VALID
	X2 My manager always avoids favoritism (e.g. Nepotism)	0.072	<0.001	VALID
	X3 My managers have technical knowledge about his job	0.074	<0.001	VALID
	X1 I think my manager is a religious person	0.075	<0.001	VALID
	X5 My manager always can control his anger	0.081	<0.001	VALID
	X6 I believe that my manager's core values originate from his religion	0.073	<0.001	VALID
	X7 My manager is a tolerant person	0.074	<0.001	VALID
	X8 My manager is an intellectual	0.072	<0.001	VALID
Organizational Justice (Z)	Z1 Have you been able to express your views and feelings during those procedures?	0.651	<0.001	VALID
	Z2 Have you had influence over the (outcome) arrived at by those procedures?	0.073	<0.001	VALID
	Z3 Does your (outcome) reflect the effort you have put into your work?	0.072	<0.001	VALID
	Z4 Does your (outcome) reflect what you have contributed to the organization?	0.074	<0.001	VALID
	Z5 Has (he/she) treated you in a polite manner	0.075	<0.001	VALID

	Z6 Has (he/she) treated you with dignity?	0.081	<0.001	VALID
	Z7 Has (he/she) explained the procedures thoroughly?	0.073	<0.001	VALID
	Z8 Were (his/her) explanations regarding the procedures reasonable?	0.079	<0.001	VALID
Employee Well-Being (Y)	Y1 I lead a purposeful and meaningful life	0.074	<0.001	VALID
	Y2 I actively contribute to the happiness and well-being of others	0.651	<0.001	VALID
	Y3 My social relationships are supportive and rewarding	0.082	<0.001	VALID
	Y4 I am a good person and live a good life I	0.071	<0.001	VALID

Source: Primary data processed, 2023

Construct validity was established by estimating standardized factor loadings for each indicator. As seen in Table 1, the outer loadings for all variables exceed the recommended threshold of 0.40, and the P-values for all variables are below 0.05, indicating that the measures are valid and appropriately capture the constructs they are intended to represent.

Construct validity can be obtained through the estimation of standardized factor loadings for each indicator. Table 1 shows that the outer loading for all variables is above 0.40, and the P-value for all variables is below 0.05, indicating that all variables are valid.

Table 2. Reliability Test

Reliability Test			
Variables	Cronbach's Alpha	Composite Reliability	Note
(X) Islamic Leadership	0.885	0.984	Reliable
(Z) Organizational Justice	0.912	0.899	Reliable
(Y) Employee Well-Being	0.971	0.919	Reliable

Source: Primary data processed, 2023

The reliability of the measurement scales was confirmed through the calculation of Cronbach's Alpha and Composite Reliability (CR) values, as shown in Table 2. The composite reliability values for all variables exceed the recommended threshold of 0.70, demonstrating high internal consistency across the scales. Likewise, the Cronbach's Alpha values confirm the reliability of the constructs used in the analysis. The composite reliability for all three variables is above 0.70, with details as follows: Islamic Leadership (0.984), Organizatioan ljustice (0.899), Employee Well Being (0.919). The Cronbach's alpha values for all three variables also show scores above 0.70, with the following details: Islamic Leadership (0.855), Organizational Justice (0.912), Employee Well Being (0.971).

Hypothesis Testing for Direct Effects

The results of the hypothesis testing for direct effects are presented in Table 3. The relationships between Islamic leadership, organizational justice, and employee well-being were found to be statistically significant.Table 3. Results of Direct Effect Hypothesis Testing

Hypotheses	Relationship	Path Coefficient	Path Value	Note
H1	Islamic Leadership => Organizational Justice	0.245	<0.001	significant
H2	Islamic Leadership=> Employee Well-Being	0.651	<0.001	significant
H3	Organizational Justice => Employee Well-Being	0.291	<0.001	significant

Source: Primary data processed, 2023

The findings from Table 1 show that the relationship between Islamic leadership and organizational justice has a path coefficient of 0.245 and a path value of 0.001, indicating a significant relationship. Additionally, the relationship between Islamic leadership and employee well-being has a path coefficient of 0.651 and a path value of 0.001, also showing a significant relationship. Lastly, the relationship between organizational justice and psychological well-being shows a path coefficient of 0.291 and a path value of 0.001, signifying a significant relationship as well.

The study's findings suggest that transformational and transactional leadership styles have a positive and significant influence on procedural and distributive justice, which in turn contributes to the formation of positive emotions (Hendrian & Patiro, 2020). It can be concluded that integrative leadership has a positive and significant effect on organizational justice (Srimulyani, 2016). The implications of these findings are particularly relevant for Islamic microfinance institutions in Central Java. Employees who experience higher levels of transformational leadership report higher levels of distributive and procedural justice. This supports the importance of justice in the workplace. Moreover, the stepwise regression analysis reveals that components of organizational justice (distributive, procedural, and interactional justice) are strong predictors of psychological well-being components, such as autonomy, environmental mastery, personal growth, positive relationships with others, purpose in life, and self-acceptance (Rani et al., 2012). Based on these findings, it is recommended that organizational management provide room for justice in such a way that employees' psychological well-being in terms of their

thoughts, feelings, emotions, understanding, perceptions, and interpersonal relationships is safeguarded (Ajala & Bolarinwa, 2015).

Employees must feel that they are treated impartially by their organizations in all aspects. Decision-makers should always pay special attention to issues such as protecting employees' psychological and social well-being, allocating monetary resources, and establishing fair policies, as these factors directly affect employees in organizations. This would encourage employees to exhibit more positive attitudes and behaviors toward their jobs (Ajala & Bolarinwa, 2015). More specifically, the research findings reveal that procedural and interpersonal justice have a stronger impact on employee well-being, while distributive justice has a weaker effect on employee well-being (Huong et al., 2016). The results in Table 2 show that organizational justice mediates the relationship between Islamic leadership and employee well-being, with a path coefficient of 0.240 and a path value of less than 0.001, indicating that organizational justice plays a significant mediating role.

The mediating role of organizational justice in the relationship between Islamic leadership and employee well-being was also tested, with results presented in Table 4.

Table 4. Results of Indirect Effect Hypothesis Testing

Hypotheses	Relationship	Path Coefficient	Path Value	Note
H4	Islamic Leadership => Organizational Justice => Employee Well-Being	0.240	<0.001	significant

Source: Primary data processed, 2023

From Table 4, it can be seen that organizational justice serves as a mediator in the relationship between Islamic leadership and employee phycological well-being, with a path coefficient of 0.240 and a P-value of less than 0.001. These results indicate that organizational justice can effectively mediate the influence of Islamic leadership on employee well-being. The results of this study provide valuable insights into the interconnectedness of Islamic leadership, organizational justice, and employee well-being. Islamic leadership significantly influences both organizational justice and employee well-being, with organizational justice serving as a critical mediator in this relationship. This study offers practical implications for organizational leaders, particularly within Islamic contexts, highlighting the importance of fair and just leadership in promoting a positive organizational environment and enhancing employee well-being. A critical contribution of this research is the identification of the mediating role of organizational justice in the relationship between Islamic leadership and employee well-being. The analysis shows that organizational justice mediates this relationship (path coefficient = 0.240, P-value < 0.001), suggesting that when employees

perceive their workplace as fair, the positive effects of Islamic leadership on well-being are amplified. In other words, justice serves as a vital conduit through which the ethical and principled actions of Islamic leaders translate into enhanced well-being for employees. This mediating effect underscores the importance of ensuring that leadership practices are not only value-driven but also consistently applied in a manner that reinforces fairness and equity across the organization.

The findings of this study demonstrate that Islamic leadership positively influences both organizational justice and employee well-being, with organizational justice acting as a significant mediator in this relationship. This research provides valuable insights into how ethical leadership, grounded in Islamic principles, can foster a fair and supportive work environment that enhances employee satisfaction, engagement, and psychological health.

By adopting Islamic leadership principles and fostering an environment of fairness, organizations can significantly improve the psychological well-being of their employees. This, in turn, leads to higher levels of employee engagement, productivity, and organizational commitment, ultimately contributing to the long-term success and sustainability of the organization. The findings not only contribute to the growing body of knowledge on leadership, justice, and well-being but also offer practical guidance for organizations aiming to develop leadership frameworks that prioritize ethics, fairness, and employee management strategies.

CONCLUSIONS

This study underscores the crucial interconnections between Islamic leadership, organizational justice, and employee well-being, offering significant insights into leadership and management practices within organizational contexts. The findings reveal that Islamic leadership has a profound and positive impact on employee psychological well-being, as demonstrated by a strong path coefficient of 0.651 and a P-value of less than 0.001. This highly significant relationship highlights the importance of integrating Islamic leadership principles in organizations to foster the psychological well-being of employees. Leadership grounded in the values of fairness, honesty, and compassion, as prescribed by Islamic teachings, can serve as a critical mechanism for enhancing employee morale, satisfaction, and overall workplace mental health.

Furthermore, the research establishes that Islamic leadership positively affects organizational justice (path coefficient = 0.245, P-value < 0.001), confirming the pivotal role of ethical leadership in creating a just and equitable workplace. This finding underscores the importance of moral integrity and ethical decision-making in leadership practices, which not only improves fairness in organizational processes but also creates a culture of trust and respect. Ethical leadership, as evidenced by these results,

is instrumental in fostering a sense of equity and justice among employees, leading to a supportive and fair workplace a more harmonious and inclusive work environment.

In addition, organizational justice itself significantly enhances employee well-being (path coefficient = 0.291, P-value < 0.001), further establishing the crucial role justice plays in promoting. The positive relationship between justice and well-being suggests that organizations that prioritize fairness in decision-making, transparent communication, and equitable treatment of employees are more likely to see improved psychological and social outcomes among their workforce. This aligns with existing literature that associates perceptions of justice with increased job satisfaction, employee retention, and organizational commitment.

The implications of these findings are significant for both organizational leadership and management practices. Organizations, particularly those operating within Islamic contexts or seeking to adopt more inclusive leadership approaches, are encouraged to integrate Islamic values into their leadership frameworks. These values—emphasizing fairness, ethical decision-making, and compassion—serve as essential elements in creating a workplace that supports employee well-being and fosters a culture of trust, loyalty, and engagement.

Cultivating Islamic Leadership Qualities: Organizations should prioritize the development of leadership programs that instill and promote Islamic leadership traits such as justice, wisdom, humility, and integrity. By embedding these values into leadership development initiatives, organizations can enhance the capacity of their leaders to manage fairly and inspire trust and commitment among employees.

Promoting Fairness in the Workplace: Implementing organizational policies and procedures that ensure transparency, accountability, and fairness is critical. This can include regular assessments of justice-related practices within the organization, such as equitable resource distribution, fair performance evaluations, and transparent decision-making processes. Fair treatment not only supports the psychological well-being of employees but also improves organizational cohesion and morale.

Recognizing the Central Role of Organizational Justice: Leadership teams must recognize the centrality of organizational justice in sustaining employee well-being. Understanding the importance of fairness in promoting mental health and reducing work-related stress can guide leadership strategies and enhance overall organizational effectiveness. Policies that foster justice will inevitably contribute to a more positive workplace culture, where employees feel respected, valued, and motivated.

REFERENCES

Ajala, E., & Bolarinwa, K. (2015). Organisational Justice and Psychological Well-Being of Employees in the Local Government Service of Osun State, Nigeria. *African Research Review*, 9(4), 55. https://doi.org/10.4314/afrrev.v9i4.5

Alsomaidaee, M. M., Joumaa, B. A., & Khalid, K. W. (2023). Toxic Workplace, Mental Health and Employee Well-being, the Moderator Role of Paternalistic Leadership, an Empirical Study. *Journal of Applied Business and Technology*, 4(2), 114–129. https://doi.org/10.35145/jabt.v4i2.126

Aryanti, R. D., Sari, E. Y. D., & Widiana, H. S. (2020). *A Literature Review of Workplace Well-Being*. 477(Iccd), 605–609. https://doi.org/10.2991/assehr.k.201017.134

Attahiru, M. S. (2021). Justice and Islamic Work Ethics a Framework for Leaders of Public and Private Organizations. *International Journal of Research -GRANTHAALAYAH*, 9(11), 214–226. https://doi.org/10.29121/granthaalayah.v9.i11.2021.4397

Bhugra, D., Tribe, R., & Poulter, D. (2022). Social justice, health equity, and mental health. *South African Journal of Psychology*, 52(1), 3–10. https://doi.org/10.1177/00812463211070921

Colquitt, J. A. (2001). On the dimensionality of organizational justice: A construct validation of a measure. *Journal of Applied Psychology*, 86(3), 386–400. https://doi.org/10.1037/0021-9010.86.3.386

Creswell, J. W., & Creswell, J. D. (2018). *Research design (5th ed.)*. SAGE Publications.

Diener, E. (2009). Assessing Well-Being. The Collected Works of Ed Diener. *Springer*, *April*, 101–102. https://doi.org/10.1007/978-90-481-2354-4

Halim Bin Abdul MANAF, A., Sulaiman, M., Mhd SARIF, S., & Kadir OTHMAN, A. (2022). Organizational Justice, Job Satisfaction and Islamic Spirituality among Malaysian SME Employees*. *Abdul Kadir OTHMAN / Journal of Asian Finance*, 9(1), 259–0271. https://doi.org/10.13106/jafeb.2022.vol9.no1.0259

Halim, F. R. (2013). The Concept of Leadership in Islamic Perspective. *Jurnal Pemikiran Administrasi Negara*, 15(1), 89. http://www.nber.org/papers/w16019

Hendrian, H., & Patiro, S. P. S. (2020). *The Effect of Leadership and Organizational Justice in Predicting Positive Emotion of Indonesian Civil Servants*. 143(Isbest 2019), 19–27. https://doi.org/10.2991/aebmr.k.200522.005

Huong, L., Zheng, C., & Fujimoto, Y. (2016). Inclusion, organisational justice and employee well-being. *International Journal of Manpower*, 37(6), 945–964. https://doi.org/10.1108/IJM-12-2015-0212

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

Karaca, G., Tanova, C., & Gokmenoglu, K. (2023). How do shared values improve eudaimonic workplace well-being: role of perceived justice and emotional exhaustion among nurses. *Journal of Health Organization and Management*, *37*(2), 158–176. https://doi.org/10.1108/JHOM-07-2022-0199

Kornienko, A. A., & Syryamkina, E. V. (2015). Justice as an Indicator of Well-being in Modern Society. *Procedia - Social and Behavioral Sciences*, *166*(3822), 122–126. https://doi.org/10.1016/j.sbspro.2014.12.495

Kuklytė, J. (2017). Islamic Leadership and Workplace Deviance: What Are The Interaction? *Balkan Journal of Social Sciences / Balkan Sosyal Bilimler Dergisi ICOMEP*, 212–221.

Ling, T. C., & Nasurdin, A. M. (2010). Human resource management practices and organizational innovation: An empirical study in Malaysia. *Journal of Applied Business Research*, *26*(4), 105–116. https://doi.org/10.19030/jabr. v26i4.311

Minibas-Poussard, J., Bingol, H. B., Ak Akyol, F., & Roland-Lévy, C. (2023). Procedural justice and well-being at work: Moderating role of self-variables and work locus of control. *Revue Europeenne de Psychologie Appliquee*, *73*(6). https://doi.org/10.1016/j.erap.2023.100924

Ms. Anjali Sahai, & Prof. (Dr). Abha Singh. (2016). Organizational Justice enhances Subjective Well-being. *International Journal of Indian Psychology*, *3*(3). https://doi.org/10.25215/0303.099

Mubarok, M. Z., & Niswatin. (2023). BUILDING ISLAMIC LEADERSHIP CHARACTER TO UPHOLD JUSTICE AND PEACE. *2nd International Conference on Research and Community Services*.

Perdani, D. P., & Herachwati, N. (2022). Effect of Ethical Leadership, Organizational Justice and Psychological Empowerment toward Job Satisfaction of Employees at PT PJB Unit PJB Academy. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*, *5*(3), 21262–21276. https://bircu-journal.com/index.php/birci/article/ view/6145

Rafiki, A. (2020). Islamic Leadership: Comparisons and Qualities. *Digital Leadership - A New Leadership Style for the 21st Century*. https://doi. org/10.5772/intechopen.90151

Rani, R., Garg, P., & Rastogi, P. (2012). Organizational Justice and Psychological Wellbeing of Police Employees: A Relationship Study. *International Journal of Advances in Management and Economics*, *1*(5), 183–194. www. managementjournal.info

Rokhman, W. (2022). Islamic Organizational Citizenship Behavior among Millennial Workers: The Role of Islamic Leadership, Workplace Spirituality, and Islamic Work Ethic In Central Java, Indonesia. *Iqtishadia*, *15*(2), 325. https://doi.org/10.21043/iqtishadia.v15i2.19803

Sahoo, K. (2017). *Organizational Well-Being*. 220–241. https://doi.

org/10.4018/978-1-5225-4947-5.ch010

Shobastian, W. D., & Aini, Q. (2020). Islamic Leadership in Improving Employee Performance: Mini Literature Review. *HUMAN FALAH: Jurnal Studi Ekonomi Dan Bisnis Islam*, 7(2), 109–122.

Simone, S. De. (2014). Conceptualizing wellbeing in the workplace. *International Journal of Business and Social Science*, 5(12), 118–122. https://ijbssnet.com/journals/vol_5_no_12_november_2014/14.pdf

Solihin, M., & Ratmono, D. (2021). *Analisis SEM-PLS dengan WarpPLS 7.0 untuk Hubungan Nonlinier dalam Penelitian Sosial dan Bisnis*. Penerbit Andi.

Srimulyani, V. A. (2016). Analisis Pengaruh Integrative Leadership Terhadap Organizational Justice, Employee Engagement Dan Organizational Citizenship Behavior. *Jurnal Manajemen Teori Dan Terapan| Journal of Theory and Applied Management*, 9(2), 128–144. https://doi.org/10.20473/jmtt.v9i2.3018

Sumadiyah, S. (2024). *AL-AFKAR : Journal for Islamic Studies Keadilan Pemimpin : Analisa kualitas Hadist , Konsep dan Implementasi dalam Konteks Kepemimpinan Modern*. 7(2), 727–741. https://doi.org/10.31943/afkarjournal.v7i2.1094.Leadership

Suzan, M. O. Ç. (2023). Theories and Practices Developed on Well-Being in the Organizational Environment. *Contemporary Issues of Communication*, 2(1), 47–56.

Zaim, H., Erzurum, E., Zaim, S., Uluyol, B., & Seçgin, G. (2022). The influence of Islamic leadership on work performance in service industry: an empirical analysis. *International Journal of Ethics and Systems*, *June*. https://doi.org/10.1108/IJOES-12-2021-0242