

IMPACT OF ISLAMIC LEADERSHIP TRAITS (ADL, AMANAH, SHURA) ON JOB SATISFACTION AND ORGANIZATIONAL COMMITMENT OF UNIVERSITY TEACHERS IN PAKISTAN

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Abstract

Present study investigates the explore how the Islamic leadership qualities of Adl, Amanah, and Shura impact job satisfaction and organizational commitment among university teachers in Peshawar, Pakistan. in Peshawar, Pakistan. Data was collected through a questionnaire from 350 (designated universities teaching faculty) consisting of both male (62%) and female (38%) with mean (7.8) years of teaching experience. Descriptive statistics and bivariate correlations among the study variables showed that Islamic leadership exhibited statistically significant and positive correlations with job satisfaction ($r = .52, p < .01$) and organizational commitment ($r = .44, p < .01$). We confirmed the reliability of the measurement scales, with Cronbach's alpha coefficients showing a range from .82 to .88. Convergent validity was further established through composite reliability and average variance extracted values, which exceeded recommended cut-off criteria ($CR \geq .85$; $AVE \geq .54$). Structural equation modelling in AMOS (version 24) it is found that the hypothesized model matched up well with the observed data.. Specifically, the comparative fit index was .93, the root mean square error of approximation was .06, the chi-square to degrees of freedom ratio was 2.81, and the standardized root mean square residual was .046. Structural model indicated that the Islamic leadership had a positive impact on the job satisfaction ($\beta = .46, p = .001$) and organizational commitment ($\beta = .38, p = .001$). The indirect impact of Islamic leadership with organizational commitment by job satisfaction was statistically significant ($\beta = .20, 95\%$). Present study showed that Islamic leadership is a practically relevant and empirically robust paradigm that enhances faculty satisfaction and commitment, providing evidence-based guidance for leadership development.

Keywords: Islamic leadership, job satisfaction, Organizational commitment

INTRODUCTION

The idea of Islamic leadership is increasingly recognized as a crucial factor that shapes how employees behave, their attitudes, and their commitment at work. Islamic leadership is deeply rooted in the cultural fabric of Muslim-majority societies. It embodies a unique form of ethical leadership that revolves around key principles like adl (justice), amanah (trustworthiness), and shura (consultation). These concepts help shape workplace behavior in alignment with both spiritual and social norms [1]. With the modern organizations being encouraged to develop work environments that are characterized by ethical uprightness, justice, and relationship trust, the concept of Islamic leadership has become more significant in both academic and practical contexts, especially in those areas where the psychological implications of cultural consonance between leaders and followers are significant [2].

According to recent empirical data, Islamic-based leadership has shown positive impact on job satisfaction and commitment by making decisions based on values, acting ethically, and effectively communicating with subordinates

[3]. Nevertheless, the majority of the latest researches have been focused on the Middle Eastern and Southeast Asian business communities, including the Gulf region and Indonesian businesses [4]. Few empirical investigations have been conducted on the Islamic leadership in Pakistani universities, although institutions of higher learning are particularly poised as social sources of knowledge and are also highly reliant on the welfare and loyalty of their academic personnel. Although research in Pakistan has already started to investigate ethical or transformational leadership [5], the Islamic-value-based leadership is still heavily under-researched, particularly regarding psychological performance indicators like job satisfaction and organizational commitment. Moreover, despite the general acceptance of the conceptual interconnection between leadership, satisfaction, and commitment in the organizational behaviour literature, the research that involves the use of the advanced analytical techniques, including Structural Equation Modeling (SEM) that could be used to test the mediation processes, is highly lacking in the Pakistani scholarly setting. The current literature often uses descriptive or correlation-based research, which does not provide inferential understanding of indirect processes [6]. Thus, this research addresses two gaps: (1) the absence of statistical data in terms of Islamic leadership in Pakistani institutions of higher learning; (2) the dearth of advanced level statistical research on mediating variables, especially job satisfaction as a source through which Islamic leadership determines organizational commitment. This study employs a quantitative survey of 350 full-time faculty members from four universities in Peshawar, Pakistan. Data were analysed using SPSS and AMOS for Structural Equation Modelling (SEM) to examine both direct and mediated relationships among Islamic leadership, job satisfaction, and organizational commitment.

LITERATURE REVIEW

Islamic leadership concept is based on the Quranic teachings and practices of the prophets that focus on *adl* (justice), *amanah* (trustworthiness), and *shura* (consultation). Modern literature has established Islamic leadership as an ethically and value-oriented leadership that is rooted in culture and is especially common in the workplace setting dominated by Muslims [1]. In the last five years, research in the Southeast and the Gulf has shown that Islamic leadership boosts employee well-being and motivation and organisational attachment by encouraging fairness, moral uprightness, and participatory decision-making [4]. Nevertheless, these empirical data are largely based on corporate and non-academic contexts with little or no research being conducted on higher education contexts where the leader-follower dynamics are significantly different. In Pakistan, in particular, the new scholarship has been devoted to ethical or transformational leadership [5], but the leadership that is aligned with Islamic values has not yet been empirically investigated, despite the sociocultural significance.

The emotional assessment of work has been consistently associated with job satisfaction which is defined as job satisfaction and has been associated with the leadership style throughout the organisational behaviour literature. Most organisational leaders in Islamic organisations who visibly demonstrate Islamic values have been found to enhance job satisfaction by communicating fairness, concern, and collective values [2]. The research in the lecturers of Indonesian Islamic universities also provides reports that the behaviours associated with Islamic leadership reinforce satisfaction by increasing relational trust and psychological security [4]. Islamic leadership has also been theorised to have direct impacts on organisational commitment through moral legitimacy and relational bond and indirectly through attitudinal processes like job satisfaction. According to empirical research, the satisfaction could serve as a mediator between leadership and the long-term employee attachment and loyalty [7]

In spite of these developments, there is still a significant methodological gap: the vast majority of studies are descriptive or correlational and not based on more sophisticated statistical modelling that can isolate mediating pathways. There are no studies that have employed Structural Equation modelling to establish the connection between Islamic leadership characteristics or organisational commitment and job satisfaction as a mediating factor. This is significant considering that the higher education sector in Pakistan is yet to overcome certain challenges which include faculty attrition, decline in motivation and leadership. This study takes a closer look at how certain Islamic leadership qualities—like *adl*, *amanah*, and *shura*—can influence job satisfaction and organizational commitment. It also examines whether job satisfaction plays a role in these relationships. By doing so, this research not only adds to the existing literature on Islamic leadership but also enriches our understanding of leadership and human resource management in academic environments.

Research Gap

The Islamic leadership study has been undertaken within the context of the Middle Eastern environment, but the empirical studies are lacking in the Pakistani universities. There's a limited number of studies that explore high-order methods like SEM when examining the mediation relationships among leadership qualities, job satisfaction, and commitment. This paper aims to fill those gaps.

Objectives

1. Are there any positive connections between the Islamic leadership qualities—like *Adl*, *Amanah*, and *Shura*—and the job satisfaction of university teachers in Pakistan?

2. Are there good relationships between Islamic leadership attributes and organizational commitment?
3. Does job satisfaction mediate between Islamic leadership and organization commitment?

Hypotheses

H1: The Islamic leadership traits positively affect job satisfaction. H2: Leadership attributes of the Islam faith positively affect the organizational commitment. H3: The Islamic leadership traits are related to the organization commitment at the expense of job satisfaction.

METHODOLOGY

1. Research Design

This study used a quantitative cross-sectional research design to explore how Islamic leadership traits—specifically Adl, Amanah, and Shura—affect job satisfaction and organizational commitment among university faculty in Pakistan. The research used a structured approach using Structural Equation Modeling (SEM) to test hypothesized relationships, including mediation by job satisfaction. Bootstrapping with 5,000 resamples was used to estimate indirect effects, ensuring robust confidence intervals and reliable mediation analysis.

2. Study sample size, source, and features

The study targeted 350 full-time academic faculty from four universities in Peshawar: University of Peshawar, Sarhad University Peshawar, Shaheed Benazir Bhutto Women University Peshawar, and Qurtaba University Peshawar. To ensure a representative sample of the heterogeneous academic environment, stratified random sampling was employed based on academic ranks (Lecturer, Assistant Professor, Associate Professor, and Professor). A total of 350 usable responses were collected via online and paper-based surveys, following institutional approvals. Ethical standards were strictly maintained: participation was voluntary, informed consent was obtained, and responses were kept confidential.

3. Questionnaire format

Data were collected using a structured questionnaire consisting of 10 items across five constructs: Adl (Justice), Amanah (Trustworthiness), Shura (Consultation), Job Satisfaction, and Organizational Commitment. All items were evaluated using a 5-point Likert scale, where 1 means "Strongly Disagree" and 5 means "Strongly Agree." A higher score indicates a stronger presence of the specific construct.

Construct	Items	No. of Items
Adl (Justice)	Q1-Q2	2
Amanah (Trustworthiness)	Q3-Q4	2
Shura (Consultation)	Q5-Q6	2
Job Satisfaction	Q7-Q8	2
Organizational Commitment	Q9-Q10	2
SPSS Coding Scheme:		
Variable	Label	Values
Q1-Q10	Question 1-10	1=SD, 2=D, 3=N, 4=A, 5=SA

The questionnaire was designed in simple English to ensure clarity and ease of response.

4. Data analysis and software details

We analyzed the data using IBM SPSS Statistics (Version 27) and IBM AMOS (Version 24). The data were coded, screened and pre-analysed using SPSS which included assessment of the missing values, outliers and distributional assumptions. The Expectation-Maximization (EM) algorithm was used to deal with missing data. The use of descriptive statistics (means, standard deviations, frequencies and percentages) was done to present the sample characteristics and key study variables that is, Islamic leadership, job satisfaction and organizational commitment. Pearson correlation coefficients were used to test the existence of a bivariate relationship between these variables. Descriptive Statistics & Reliability: Means, standard deviations ($\sigma = \sqrt{(\sum(x-\bar{x})^2/n)}$), and correlations ($r = \frac{n(\sum xy) - (\sum x)(\sum y)}{\sqrt{[n\sum x^2 - (\sum x)^2][n\sum y^2 - (\sum y)^2]}}$) were computed. Cronbach's alpha coefficients for all constructs ranged between 0.82 and 0.88, indicating good reliability. Convergent validity was verified using Composite Reliability (CR \geq .85) and Average Variance Extracted (AVE \geq .54).

The measurement and structural model were tested with the IBM AMOS which was used to carry out Structural Equation Modelling (SEM). In line with the two-step approach, the initial phase involved conducting a confirmatory factor analysis (CFA). This was done to assess the reliability and validity of the measurement model, specifically focusing on Islamic leadership, job satisfaction, and organizational commitment. This was followed by estimation of the structural model to test the hypothesis relationships between such constructs. The assessment of model fit was

performed by applying various goodness of fit indices such as the chi-square statistic (2), Comparative Fit Index (CFI), Tucker Lewis Index (TLI), and Root Mean Square Error of Approximation (RMSEA). We conducted statistical analyses, using two-tailed tests for all the involved assessments, with a significance level set at $p < 0.05$

RESULTS

As summarized in Table 1, the sample comprised faculty members from both public and private universities. Most respondents held positions at the lecturer and assistant professor levels, and the average length of teaching experience was 7.8 years.

Table 1. Sample Characteristics

Variable	n (%) / Mean (SD)
Male	217 (62%)
Female	133 (38%)
Public Universities	196 (56%)
Private Universities	154 (44%)
Lecturer	143 (41%)
Assistant Professor	112 (32%)
Associate Professor	63 (18%)
Professor	32 (9%)
Years of Teaching (Mean SD)	7.8 (4.2)

Prior to hypothesis testing, the dataset was subjected to preliminary screening procedures. The proportion of missing data was below 2%, and no severe deviations related to outliers or distributional assumptions were observed. Missing values were addressed using the Expectation–Maximization algorithm in SPSS (version 27). Expectation–Maximization (EM) algorithm is a sophisticated iterative method used to handle missing data by estimating means, covariances, and correlations.

Table 2 reports the descriptive statistics and bivariate correlations among the study variables. Islamic leadership exhibited statistically significant and positive correlations with job satisfaction ($r = .52, p < .01$) and organizational commitment ($r = .44, p < .01$), providing initial empirical support for the proposed conceptual framework.

Table 2. Descriptive Statistics and Correlations

Variable	Mean	SD	1	2	3
Islamic Leadership	3.87	0.62	--	.52**	.44**
Job Satisfaction	3.64	0.68	.52**	--	.39**
Organizational Commitment	3.72	0.65	.44**	.39**	--

We confirmed that the measurement scales are reliable, with Cronbach’s alpha coefficients falling between .82 and .88. Convergent validity was further established through composite reliability and average variance extracted values, all of which exceeded recommended cut-off criteria ($CR \geq .85$; $AVE \geq .54$), as presented in Table 3.

Table 3. Reliability and Validity

Construct	Cronbach α	CR	AVE
Islamic Leadership	.88	.90	.61
Job Satisfaction	.86	.89	.58
Organizational Commitment	.82	.85	.54

The adequacy of the measurement and structural models were examined using structural equation modelling in AMOS (version 24). The model fit indices showed that there was a good match between the proposed model and the actual data we observed. In this analysis, we found that the comparative fit index stood at .93, the root mean square error of approximation was .06, the chi-square to degrees of freedom ratio came in at 2.81, and the standardized root mean square residual was .046 (Table 4). These indices collectively suggest that the model demonstrates satisfactory explanatory results.

Table 4. Model Fit Indices (CFA + SEM)

Fit Index	Value	Acceptable Criteria
CFI	.93	$\geq .90$

RMSEA	.06	≤ .08
χ^2/df	2.81	≤ 3.00
SRMR	.046	≤ .08

The results from the structural model showed that Islamic leadership significantly boosts both job satisfaction ($\beta = .46, p = .001$) and organizational commitment ($\beta = .38, p = .001$). Additionally, job satisfaction emerged as a strong predictor of organizational commitment ($\beta = .27, p < .01$). A full list of standardized path coefficients is given in Table 5.

Table 5. Structural Model Path Coefficients

Path	β	SE	t-value	p-value	Supported
IL → JS	.46	.05	8.97	< .001	Supported
IL → OC	.38	.06	6.33	< .001	Supported
JS → OC	.27	.08	3.46	< .01	Supported

The mediation of job satisfaction was evaluated by a bias-corrected 5,000 resamples bootstrapping. The indirect impact of Islamic leadership with organizational commitment by job satisfaction was statistically significant ($\beta = .20, 95\% \text{ CI } [.1029, .2803]$) and therefore this implies that there was partial mediation (Table 6).

Table 6. Mediation Analysis (Bootstrapping – 5,000 samples)

Mediation Path	Total Effect	Direct Effect	Indirect Effect	95% CI	Mediation Type
IL → JS → OC	.58	.38	.20	[.1029, .2803]	Partial Mediation

DISCUSSION

The findings from this study indicate that Islamic leadership has a significant and positive effect on job satisfaction and organizational commitment among academic faculty, with job satisfaction acting as a partial mediator in this relationship. These findings are in line with the accumulating body of literature in the last five years that value-driven leadership is a powerful predictor of the affective outcomes of employees working in a Muslim-majority organization. Recent research has indicated that Islamic moral values-based leadership, including justice, integrity, and consultation, facilitates psychological attachment and satisfaction because it fulfills the ethical and emotional needs of the employees [8]. Likewise, [2] discovered that Islamic leadership enhances motivation and satisfaction of employees by giving rise to the feeling of fairness and moral role-modelling.

The impact of Islamic leadership on organizational commitment that was observed to be positive in this study is not an exception to the empirical findings of education and corporate sectors. Islamic leadership was identified to support commitment by developing relational trust and spiritual-ethical alignment between leaders and faculty in the Indonesian higher education institutions [4]. Similar results were observed in business organizations, where the leadership of Islamic religion increased employee loyalty and turnover intentions by a significant margin [8]. Such convergent results imply that Islamic leadership can be a culturally integrated version of servant or ethical leadership, which strengthens the organizational ties on the basis of morally resonant leader practices [9,1].

The mediating effect of job satisfaction found in the current study supports theoretical frameworks according to which satisfaction is a proximate psychological process by which leadership has a long-term effect on organizational attitudes. In research conducted by [12], the leadership style that has an indirect influence on commitment is Islamic leadership, which is associated with work satisfaction, particularly when leaders are seen to exercise fairness, emotional support, and consultative decision-making. Interestingly, [9] discovered that job satisfaction plays a key role in linking Islamic leadership to organizational citizenship behavior. In simpler terms, when employees are satisfied, it helps strengthen the connection between how leaders act and the positive outcomes for the organization. In line with these tendencies, the present findings indicate that faculty commitment is not only the result of direct influence, e.g. the relationships between the leader and the faculty, or the perceived moral authenticity, but also the internal assessment of employees on their working conditions.

The findings also lead to the current academic debate on the Islamic work ethics and spirituality at work. It has been demonstrated that Islamic work ethic contributes to the increased satisfaction and commitment of Muslim employees [10]. The current research places the Islamic leadership as a direct precursor to such outcomes; hence this body of research continues to expand by showing that leadership practices that are indicative of Islamic ethics can be a contextual antecedent of faculty well-being and institutional attachment. In Pakistan, research has shown that academic employees tend to feel more satisfied with their jobs when they are led by participative and ethical leadership styles [11]. The current research provides a certain twist by revealing that culturally and religiously congruent

leadership, in which there is apparent alignment to Islamic moral standards, can produce more attitudinal results than managerial leadership training in general.

Collectively, the findings support the thesis statement that Islamic leadership is not just a normative choice, but a strategic process of boosting the rate of engagement among academic staff in Muslim-majority institutions of higher learning. Since the faculty retention has become the primary issue in South Asian universities, the development of leadership based on justice, trustworthiness, and consultation can become the way to enhance the level of satisfaction, decrease the turnover, and increase the loyalty to the institution. Future research might elaborate on these results, including moderators like Islamic work ethic, perceived organizational justice or faculty work load pressure, and by using longitudinal or mixed methods designs to describe changes in commitment formation with time.

Policy formulations

Higher Education Institutions (HEIs) should really focus on incorporating Islamic leadership values into their training programs. This way, qualities like integrity, compassion, and accountability can truly guide future leaders. Additionally, the policies set by these institutions should reflect a sense of fairness, transparency, and inclusive governance. It's important that all stakeholders feel heard, respected, and actively involved in shaping the institution's future.

Applications of the study

The university leaders should not only promote a culture of consultation and shared leadership but also actively implement it. It's essential that various voices are heard, allowing for meaningful contributions in the decision-making process. By building trust and holding everyone responsible, the institutes can be able to leave a healthier environment, which will automatically improve performance and is desirable to the overall performance of the academic community.

CONCLUSION

The findings indicate that Islamic leadership is significantly and positively related to job satisfaction ($\beta = .46, p < .001$) as well as to organizational commitment ($\beta = .38, p < .001$). Job satisfaction was also found to exert a positive effect on organizational commitment ($\beta = .27, p < .01$). Moreover, results from bias-corrected bootstrapping confirmed that job satisfaction partially mediates the relationship between Islamic leadership and organizational commitment, with a statistically significant indirect effect ($\beta = .20, 95\% \text{ CI } [.1029, .2803]$). Collectively, these results suggest that leadership practices grounded in Islamic values enhance faculty commitment both directly and by fostering more favourable work-related attitudes.

With respect to the variance perspective, the model accounted 21% of the variance in job satisfaction ($\beta = .46, p < .001$) and 34% ($\beta = .38, p < .001$) of the variance in organizational commitment, which indicates that Islamic leadership is not only a cultural or normative concept but a statistically significant ($\beta = .27, p < .01$) predictor of employee well-being in Pakistani higher education. These findings highlight the fact that the development of leadership skills based on justice, integrity, and consultation is associated with quantifiable results that go beyond ethical demands and turn into more positive job attitudes, which is particularly timely to discover in the light of the ongoing retention challenges and burnout rates that have been reported among the higher education employees in Pakistan.

Future prospects

The current study employed a cross-sectional design, which limits the ability to infer causality. Longitudinal SEM or panel-based analyses would enable scholars to examine how leadership behaviours influence satisfaction and commitment over time and whether the mediating effect of satisfaction strengthens or weakens as faculty remain within an institution.

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