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Sharia-Based Transformational Leadership and Employee Loyalty: The Mediating Role of Psychological Empowerment in Indonesian Public Sector Organizations

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ABSTRACT

Employee loyalty has become an increasingly important challenge in Indonesian public sector organizations, particularly among non-civil servant employees who experience employment insecurity, limited career advancement opportunities, and disparities in organizational benefits. Although transformational leadership has been widely recognized as a determinant of employee loyalty, limited empirical evidence explains how Sharia-Based Transformational Leadership, grounded in Islamic ethical values, influences employee loyalty through psychological empowerment. This study aims to examine the direct effects of Sharia-Based Transformational Leadership, compensation, and perceived organizational support on employee loyalty and psychological empowerment, as well as the mediating role of psychological empowerment. A quantitative explanatory design was employed using survey data collected from 477 non-civil servant employees in local government organizations in Jember Regency, Indonesia. The data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM). The findings indicate that Sharia-Based Transformational Leadership, compensation, and perceived organizational support significantly enhance psychological empowerment and employee loyalty. Psychological empowerment also serves as a significant mediator between the antecedent variables and employee loyalty. These findings extend Social Exchange Theory by integrating Islamic ethical leadership principles and suggest that strengthening Sharia-based leadership practices, equitable compensation, and organizational support can foster sustainable employee loyalty in Indonesian public sector organizations.

Keywords: sharia-based transformational leadership, employee loyalty, psychological empowerment, perceived organizational support, public sector organizations.

INTRODUCTION

Employee loyalty has become one of the most strategic challenges in public sector human resource management, particularly among non-civil servant employees who face employment insecurity, limited career advancement opportunities, and unequal organizational benefits. These conditions frequently reduce organizational commitment, increase turnover intentions, and ultimately undermine the quality and sustainability of public services. In Indonesia, non-

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civil servant employees play an increasingly important role in supporting local government operations. Nevertheless, policy uncertainty regarding employment status, disparities in compensation, and limited welfare protection continue to weaken employees' psychological attachment to their organizations. Consequently, strengthening employee loyalty has become has become a strategic priority.[1,2,3]

From an Islamic management perspective, employee loyalty extends beyond contractual obligations and represents a moral commitment grounded in the principles of amanah (trustworthiness), 'adl (justice), ihsan (excellence), and maslahah (public welfare). These ethical values correspond closely with the objectives of Maqāṣid al-Sharīʻah, which emphasize the protection of human dignity, justice, and collective welfare. Accordingly, leadership within Islamic organizations is not merely an administrative function but also a form of accountability before Allah. As emphasized in Qur'an Surah An-Nisā' (4:58), leaders are instructed to fulfill trusts and administer justice fairly, providing a normative foundation for ethical organizational leadership.

Sharia-based transformational leadership extends conventional transformational leadership by integrating Islamic spiritual and ethical values. While conventional leadership emphasizes vision, inspiration, intellectual stimulation, and individualized consideration, it does not explicitly address transcendental accountability. In contrast, Sharia-based transformational leadership views leadership as worship and stewardship before Allah, making leaders accountable to both organizational stakeholders and divine principles. This perspective extends transformational leadership by linking it with *maqasid al-shariah* and Islamic governance.

This study integrates Social Exchange Theory by George C. Homans[4] and Psychological Empowerment Theory.[5] Social Exchange Theory explains that employees reciprocate fair treatment, support, and ethical leadership with

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greater loyalty,[6,7] but it does not fully explain how such treatment becomes a moral obligation in Islamic contexts. Psychological Empowerment Theory complements this limitation by explaining how organizational experiences foster meaning, competence, autonomy, and impact.[8,9] Accordingly, this study proposes that Sharia-based transformational leadership, compensation, and perceived organizational support enhance employee loyalty through psychological empowerment.

Employee loyalty among non-civil servant employees in Jember Regency remains a concern due to PPPK policy uncertainty, compensation below the regional minimum wage, and budget constraints affecting employee welfare.[10,11,12,13] These conditions make Jember Regency an appropriate context for examining how Islamic leadership and organizational support strengthen employee loyalty.

Despite extensive research, several gaps remain. First, previous studies have focused primarily on conventional transformational leadership, with limited attention to Sharia-based transformational leadership rooted in Islamic ethics and *maqasid al-shariah*.[14,15] Second, compensation and perceived organizational support have generally been examined as transactional HR practices rather than in combination with Islamic leadership. Third, findings

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regarding their effects on loyalty remain inconsistent.[16,17,18,19] Fourth, Social Exchange Theory does not adequately explain the psychological mechanism through which Islamic ethical leadership fosters loyalty. Finally, few studies have investigated these relationships simultaneously among non-permanent public sector employees.[20]

This study contributes to the literature in three ways. First, it extends transformational leadership theory by conceptualizing Sharia-based transformational leadership through Islamic ethical values and *maqasid al-shariah*. Second, it identifies psychological empowerment as the mechanism linking Islamic leadership, compensation, and perceived organizational support to employee loyalty. Third, it provides empirical evidence from non-civil servant employees in Indonesian local government institutions, a context that remains underexplored in Islamic management and public sector research. Accordingly, this study examines the effects of Sharia-based transformational leadership, compensation, and perceived organizational support on employee loyalty, their effects on psychological empowerment, and the mediating role of psychological empowerment among non-civil servant employees in Jember Regency.

METHODS

This study employed a quantitative explanatory design using a cross-sectional survey to examine the structural relationships among Sharia-based transformational leadership, compensation, perceived organizational support, psychological empowerment, and employee loyalty among non-civil servant employees in Jember Regency local government institutions. This design was

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appropriate for testing theoretically derived causal and mediation relationships within an integrated model.[21,22]

The population comprised 13,119 non-civil servant employees in Jember Regency. Because no comprehensive sampling frame was available and respondents required sufficient organizational experience to evaluate the study variables, probability sampling was not feasible; therefore, purposive sampling was employed. Respondents were required to (1) be non-civil servant employees in Jember Regency government institutions, (2) have at least one year of service, and (3) participate voluntarily.

To minimize sampling bias, questionnaires were distributed proportionally across government institutions. Participation was anonymous and voluntary, while incomplete and uniform-response questionnaires were excluded, resulting in 477 valid responses. This sample exceeded the minimum requirement for PLS-SEM based on the ten-times rule, which required at least 40 observations because employee loyalty received four structural paths.[23]

Sharia-based transformational leadership was measured through transformational leadership dimensions integrated with Islamic values, including *amanah*, justice, moral integrity, collective welfare, meaningful vision, ethical role modeling, individualized consideration, Islamic inspiration, and employee development.[24,25] Compensation was measured using perceptions of salary fairness, reward adequacy, payment timeliness, benefits, and overall satisfaction.[26] Perceived organizational support reflected employees' beliefs that the organization values their contributions and cares about their well-being.[27,28] Psychological empowerment was measured through meaning, competence, self-determination, and impact,[29] while employee loyalty included intention to

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remain, organizational pride, willingness to defend the organization, commitment to contribute, and long-term employment intention.[30]

All variables were measured using a five-point Likert scale. The questionnaire was translated into Bahasa Indonesia using back translation, followed by a pilot study involving 30 respondents to improve clarity and reliability. Data were collected between January and March 2025 through printed and online self-administered questionnaires. Participation was voluntary, anonymous, and confidential, and no personally identifiable information was collected. Because the study involved minimal risk and anonymous survey data, formal ethical review was not required under institutional policy.

Data were analyzed using PLS-SEM with SmartPLS because it is suitable for prediction, theory extension, mediation analysis, and does not require strict multivariate normality.[31] Hypotheses were tested using the bootstrapping procedure based on path coefficients, *t*-statistics, and *p*-values.[32] The model specified Sharia-based transformational leadership, compensation, and perceived organizational support as exogenous variables, psychological empowerment as the mediator, and employee loyalty as the endogenous variable. Before testing the structural model, the measurement model was evaluated using cross-loadings and Cronbach's Alpha, while multicollinearity was assessed using the Variance Inflation Factor (VIF). After satisfying these criteria, direct and indirect effects were evaluated through bootstrapping.

RESULT AND DISCUSSION

Table 1 shows that most respondents were in the productive age group of 31–40 years (43.1%), with a relatively balanced gender distribution, although females slightly predominated (52.9%). Most respondents had 6–10 years of work experience (42.2%), indicating sufficient organizational experience to evaluate leadership, compensation, organizational support, psychological empowerment, and employee loyalty. Overall, the respondent characteristics provide a representative sample for the study.

Table 1. Respondent Characteristics

Category	Value	Percentage (%)
Age	21 – 30 years	39.1
	31 – 40 years	43.1
	41 – 50 years	17.8
Gender	Male	47.1
	Female	52.9
Length of Work	1 – 5 years	35.9
	6 – 10 years	42.2
	> 10 years	21.9
Total		**100%**

Source: Data own research (2025)

[30] Sascha Kraus, Alberto Ferraris, and Alberto Bertello, "The Future of Work: How Innovation and Digitalization Re-Shape the Workplace," *Journal of Innovation and Knowledge* 8, no. 4 (2023), https://doi.org/10.1016/j.jik.2023.100438.

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[32] (Hair & Alamer, 2022)

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Table 2. Descriptive Statistics Results

Information	N	Min	Max	Mean	Std. Deviation
Sharia-based Transformational Leadership (STL) (X1)	477	8	25	20.4771	2.15740
Compensation (C) (X2)	477	14	25	21.0589	2.28828
Perceived Organizational Support (POS) (X3)	477	5	25	20.8364	2.77134
Psychological Empowerment (PE) (Z)	477	8	25	20.0669	2.61762
Employee Loyalty (EL) (Y)	477	8	25	21.0051	2.32512

Source: Data own research (2025)

Table 2 shows that all variables have relatively high mean scores, indicating that respondents generally perceived Sharia-based transformational leadership, compensation, perceived organizational support, psychological empowerment, and employee loyalty positively. Compensation recorded the highest mean score (21.0589), while all standard deviation values were below 3, suggesting relatively homogeneous responses with low data dispersion.

Table 3. Heterotrait-Monotrait Ratio (HTMT) and Reliability Test

Variable	STL (X1)	C (X2)	POS (X3)	EL (Y)	PE (Z)	CA	CR
STL (X1)	0.923					0.962	0.922
C (X2)	0.576	0.967				0.901	0.859
POS (X3)	0.501	0.607	0.948			0.933	0.920
EL (Y)	0.419	0.760	0.617	0.985		0.812	0.882
PE (Z)	0.482	0.782	0.702	0.580	0.971	0.807	0.905

Source: Data own research (2025)

The results of the discriminant validity and reliability tests in Table 3 indicate that all research constructs meet the measurement model adequacy criteria. HTMT values among variables are below the 0.90 threshold, demonstrating adequate discriminant validity across constructs. Furthermore, all variables exhibit Cronbach's Alpha (CA) and Composite Reliability (CR) values above 0.70, indicating that the research instrument has good reliability and consistency in measuring each construct.

Table 4. Outer Loading and AVE

Variable	Code	Outer Loading	AVE
STL (X1)	X1.1	0.785	0.715
	X1.2	0.802	
	X1.3	0.801	
	X1.4	0.865	
	X1.5	0.849	
C (X2)	X2.1	0.772	0.755
	X2.2	0.783	
	X2.3	0.786	
	X2.4	0.793	
	X2.5	0.735	

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POS (X3)	X3.1	0.853	0.802
	X3.2	0.813	
	X3.3	0.845	
	X3.4	0.867	
	X3.5	0.746	
PE (Z)	Z1	0.763	0.811
	Z2	0.788	
	Z3	0.772	
	Z4	0.813	
	Z5	0.802	
EL (Y)	Y1	0.778	0.782
	Y2	0.712	
	Y3	0.767	
	Y4	0.804	
	Y5	0.797	

Source: Data own research (2025)

Based on Table 4, it shows that the value of Average Variance Extracted (AVE) for all constructs has a value of more than 0.7, thus in this research model each research construct has reliable criteria.

Table 5. Multicollinearity and Model Fit Test

Information	STL (X1)	C (X2)	WE (X3)	L (Y)	M (Z)
STL (X1)				1.331	
C (X2)				2.154	
POS (X3)				1.862	
EL (Y)					
PE (Z)				1.952	
RMS theta			0.145		

Source: Data processed, 2025

The results of the multicollinearity test show that the VIF value is below 10 so it can be said that for each of the variables in this study, there is no multicollinearity [33]. The model is said to be fit and the RMS Theta value is determined to be between 0 and 1 [34]. Based on the RMS Theta value in this research, it is 0.145, so it can be said that the measurement model in this research is good.

Table 6. Hypothesis Test Result

Hypothesis		Original Sampel	P-Value	T Statistics	Conclusion
Direct Effect					
H1	X1 -> Y	0.085	0.004	1.272	Supported
H2	X1 -> Z	0.175	0.001	2.960	Supported
H3	X2 -> Y	0.307	0.000	5.122	Supported
H4	X2 -> Z	0.434	0.000	8.629	Supported

[33] Ghozali, *Aplikasi Analisis Multivariate Dengan Program IBM SPSS 26*.
[34] Ghozali.

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H5	X3 -> Y	0.109	0.036	1.978	Supported
H6	X3 -> Z	0.196	0.004	2.614	Supported
H7	Z -> Y	0.309	0.000	3.919	Supported
Indirect Effect					
H8	X1 -> Z -> Y	0.035	0.021	2.049	Supported
H9	X2 -> Z -> Y	0.119	0.000	3.568	Supported
H10	X3 -> Z -> Y	0.044	0.017	2.252	Supported

Source: Data own research (2025)

Table 6 shows that all proposed hypotheses (H1–H10) are supported. Sharia-based transformational leadership, compensation, and perceived organizational support have positive and significant direct effects on both psychological empowerment and employee loyalty. In addition, psychological empowerment positively influences employee loyalty and significantly mediates the relationships between the three antecedent variables and employee loyalty, confirming its important role as the underlying psychological mechanism.

Discussion

The Impact of Sharia-based Transformational Leadership on Employee Loyalty

The findings indicate that Sharia-based transformational leadership has a positive and significant effect on employee loyalty. Leadership grounded in Islamic values such as *amanah*, *adl*, *ihsan*, and *shura* strengthens employees' emotional attachment and moral commitment by positioning leaders as stewards accountable to both organizational stakeholders and Allah. This dual accountability enhances leader credibility and employee trust.

From the perspective of Social Exchange Theory,[35] employees reciprocate ethical leadership with greater loyalty. In an Islamic organizational context, however, reciprocity extends beyond transactional exchange, as fair and trustworthy leadership is perceived as a moral and religious obligation, thereby strengthening normative commitment. This finding extends Social Exchange Theory by demonstrating that social exchange can be enriched with spiritual meaning.

The results are consistent with previous studies showing that transformational and spiritual leadership enhance employee loyalty and commitment.[36,37,38] This study further contributes by demonstrating that

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integrating *maqasid al-shariah* into transformational leadership provides additional explanatory value, as leadership that promotes justice, welfare, and human dignity creates a more meaningful work environment.

These findings are particularly relevant for Indonesian local government institutions, where bureaucratic rigidity may weaken employee engagement. Sharia-based transformational leadership helps address these challenges by fostering fairness, ethical role modeling, and meaningful interpersonal relationships.

The Impact of Sharia-based Transformational Leadership on psychological empowerment

The findings indicate that Sharia-based transformational leadership significantly enhances psychological empowerment among non-civil servant employees in Jember Regency. Leadership grounded in Islamic values cultivates employees' sense of meaning, competence, autonomy, and impact by aligning work with moral and spiritual purposes. When leaders demonstrate *amanah*, justice, honesty, and concern for collective welfare, employees perceive their work as more meaningful, thereby strengthening intrinsic motivation and psychological empowerment.[39,40]

This finding extends transformational leadership theory by showing that leadership becomes more empowering when inspirational behaviors are reinforced by transcendental accountability. Unlike conventional leadership, empowerment in an Islamic context is also rooted in employees' belief that leadership decisions reflect ethical obligations before Allah and pursue *maslahah* (collective welfare). This spiritual dimension strengthens trust, legitimacy, and employees' internalization of organizational goals.

The results are consistent with previous studies showing that transformational and spiritual leadership positively influence psychological empowerment.[41,42] This study further contributes by demonstrating that Islamic values provide an additional explanatory mechanism beyond mainstream leadership models, suggesting that psychological empowerment can emerge from spiritual governance integrating ethical integrity and organizational stewardship.

These findings are particularly relevant for public sector organizations characterized by bureaucratic rigidity and limited employment security. Ethical leaders who consistently demonstrate fairness and trustworthiness foster

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psychological safety and a sense of personal significance, enabling employees to feel more capable despite formal constraints. This finding contrasts with studies reporting weak leadership effects in highly formalized organizations,[43] indicating that Sharia-based transformational leadership can compensate for bureaucratic limitations by strengthening employees' sense of purpose and competence.

The Effect of Compensation on Employee Loyalty

The findings confirm that compensation is a significant determinant of employee loyalty among non-civil servant employees in Jember Regency. Consistent with Social Exchange Theory, employees reciprocate fair and adequate compensation with stronger commitment and a greater willingness to remain in the organization.[44,45] In the public sector, compensation functions not only as an economic reward but also as a symbol of organizational justice and recognition, encouraging long-term organizational commitment.

From an Islamic perspective, fair compensation reflects the principles of *adl* (justice) and *ihsan* (benevolence), which support *maqasid al-shariah* in protecting human welfare and dignity. Appropriate and timely compensation is regarded as a moral obligation, signaling that the organization fulfills its responsibility to treat employees fairly. Consequently, employee loyalty arises not only from economic satisfaction but also from moral reciprocity and trust.

These findings are consistent with previous studies showing that compensation enhances employee loyalty and retention,[46,47] but contrast with studies suggesting that financial rewards alone have limited effects when employees lack meaningful work or psychological attachment.[48,49] The strong relationship observed here likely reflects the employment uncertainty and relatively low compensation experienced by non-civil servant employees, making fair compensation a salient indicator of organizational support.

The findings also highlight that, despite bureaucratic and budgetary constraints in Indonesian public institutions, transparent and equitable compensation practices can strengthen employee loyalty. Therefore, compensation should be viewed not only as a transactional reward but also as an

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[46] Darek M. Haftor and Ricardo Climent Costa, "Five Dimensions of Business Model Innovation: A Multi-Case Exploration of Industrial Incumbent Firm's Business Model Transformations," *Journal of Business Research* 154 (2023), https://doi.org/10.1016/j.jbusres.2022.113352.

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[48] van den Berg et al., "Is a Stimulating Work Environment Related to Job Satisfaction and Retention among Care Professionals? A Cross-Sectional Study in Dutch Nursing Homes."

[49] Kmieciak, "Do Employees with High Human Capital Hide Knowledge? Exploring Mediation and Moderation Mechanisms."

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ethical and strategic instrument for promoting justice, employee welfare, and long-term organizational commitment.

The Effect of Compensation on Psychological Empowerment

The findings indicate that compensation significantly enhances psychological empowerment among non-civil servant employees in Jember Regency. Beyond economic satisfaction, fair compensation strengthens employees' perceptions of competence, self-determination, and organizational significance. Consistent with Psychological Empowerment Theory, employees experience greater meaning and personal impact when they perceive their contributions are fairly rewarded.[50]

From the perspective of Social Exchange Theory, equitable compensation signals organizational recognition, encouraging employees to reciprocate with greater psychological engagement.[51,52] In Islamic organizational ethics, this reflects the principle of *adl* (justice) and aligns with *maqasid al-shariah* in protecting human dignity and welfare. Fair and timely compensation therefore reinforces employees' sense of worth and psychological empowerment.

These findings support previous studies showing that compensation positively influences psychological empowerment and intrinsic motivation,[53,54] but contrast with research suggesting that financial rewards have limited psychological effects in highly bureaucratic or politically driven compensation systems.[55] For non-civil servant employees in Indonesian local government institutions, where employment and income are often uncertain, fair compensation serves as a strong signal of organizational respect and inclusion.

Therefore, compensation should be viewed not merely as a transactional reward but as an ethical instrument that validates employee contributions, strengthens self-efficacy, and promotes a deeper sense of meaning and influence in the workplace.

The Impact of the Perceived Organizational Support on Employee Loyalty

The findings demonstrate that perceived organizational support significantly strengthens employee loyalty among non-civil servant employees in Jember Regency. This suggests that loyalty depends not only on formal employment arrangements but also on employees' perceptions that the organization values their contributions and cares about their well-being.

[50] Spreitzer, "Psychological Empowerment in the Workplace: Dimensions, Measurement, and Validation."

[51] Homans, "Social Behavior as Exchange."

[52] Eisenberger et al., "Perceived Organizational Support."

[53] Muhammad Asif Zaheer et al., "Psychological Empowerment and Monetary Compensation: The Mediating Role of Intrinsic Motivation in the Banking Industry of Developing Country," *International Journal of Organizational Leadership* 12, no. Second Special Issue-2023 (2023): 113–32, https://doi.org/10.33844/ijol.2023.60380.

[54] Ilse Maria Beuren, Kátia Dalcero, and Maiara Sardá Silva, "Do Reward Systems and Psychological Empowerment Influence Organizational Resilience?," *Brazilian Business Review* 22 (2025), https://doi.org/10.15728/bbr.2023.1630.en.

[55] Kmieciak, "Do Employees with High Human Capital Hide Knowledge? Exploring Mediation and Moderation Mechanisms."

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Consistent with Social Exchange Theory, employees reciprocate recognition, fairness, and socioemotional support with stronger organizational attachment and loyalty.[56,57]

From an Islamic perspective, organizational support reflects the principles of *amanah*, *ukhuwah*, and *maslahah*, emphasizing trust, mutual care, and collective welfare. By providing fair treatment, addressing employee needs, and respecting individual dignity, organizations fulfill ethical obligations that foster loyalty through justice and compassion.

These findings support previous studies showing that perceived organizational support enhances employee commitment and retention,[58,59] but differ from studies reporting weaker effects in highly bureaucratic settings where support is perceived as merely procedural.[60] In Indonesian public institutions, despite administrative rigidity and limited discretion, genuine organizational concern and supportive supervisory practices remain effective in strengthening employee loyalty.

Therefore, perceived organizational support should be viewed as a strategic and ethical resource that promotes employee loyalty. For non-civil servant employees facing employment uncertainty, organizational support signals inclusion, respect, and long-term commitment, thereby reinforcing their emotional and moral attachment to the organization.

The Impact of the Perceived Organizational Support on psychological empowerment

The findings show that perceived organizational support significantly enhances psychological empowerment among non-civil servant employees in Jember Regency. Employees develop stronger feelings of meaning, competence, autonomy, and impact when they perceive that the organization values their contributions and cares about their well-being. Consistent with Psychological Empowerment Theory, supportive organizational practices foster trust and employees' confidence in influencing organizational outcomes.[61,62]

From the perspective of Social Exchange Theory, organizational support is a socioemotional resource that employees reciprocate through greater

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[56] Eisenberger et al., "Perceived Organizational Support."

[57] Kwon et al., "Employee Development and Employee Engagement: A Review and Integrated Model."

[58] Ayman Alshaabani et al., "Impact of Perceived Organizational Support on OCB in the Time of COVID-19 Pandemic in Hungary: Employee Engagement and Affective Commitment as Mediators," *Sustainability* 13, no. 14 (2021): 7800, https://doi.org/10.3390/su13147800.

[59] Annum Tariq Maan et al., "Perceived Organizational Support and Job Satisfaction: A Moderated Mediation Model of Proactive Personality and Psychological Empowerment," *Future Business Journal* 6, no. 21 (2020), https://doi.org/10.1186/s43093-020-00027-8.

[60] Kmieciak, "Do Employees with High Human Capital Hide Knowledge? Exploring Mediation and Moderation Mechanisms."

[61] Spreitzer, "Psychological Empowerment in the Workplace: Dimensions, Measurement, and Validation."

[62] Llorente-Alonso, García-Ael, and Topa, "A Meta-Analysis of Psychological Empowerment: Antecedents, Organizational Outcomes, and Moderating Variables."

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psychological involvement and commitment.[63] In an Islamic organizational context, such support reflects the principles of *amanah*, *ukhuwah*, and *maslahah*, promoting trust, solidarity, and collective welfare. Fair and compassionate treatment enables employees to perceive their work as meaningful and themselves as valued contributors.

These findings support previous studies showing that perceived organizational support enhances psychological empowerment and intrinsic motivation,[64,65,66,67] but contrast with research suggesting weaker effects in highly formalized organizations where support is perceived as merely procedural.[68] Although bureaucratic rigidity may limit employee discretion in Indonesian public institutions, genuine organizational support can mitigate these constraints by strengthening employees' confidence and sense of significance.

Therefore, perceived organizational support should be viewed not only as an administrative mechanism but also as an ethical practice that affirms employee dignity and strengthens psychological empowerment, particularly for non-civil servant employees facing employment uncertainty.

The Impact of psychological empowerment on Employee Loyalty

The findings confirm that psychological empowerment is a key mechanism in strengthening employee loyalty among non-civil servant employees in Jember Regency. Employees who perceive their work as meaningful, feel competent, possess autonomy, and believe their contributions have an impact are more likely to develop strong emotional and moral attachment to the organization.[69,70] Thus, loyalty arises not only from external rewards but also from employees' internalized sense of purpose and value.

This finding extends Social Exchange Theory by showing that organizational treatment fosters loyalty only when it is transformed into positive psychological experiences. Employees who feel empowered perceive their relationship with the organization as affirming their dignity and capability,

[63] Eisenberger et al., "Perceived Organizational Support."

[64] Beuren, Dalcero, and Silva, "Do Reward Systems and Psychological Empowerment Influence Organizational Resilience?"

[65] Thinh Van Vu, "Perceived Socially Responsible HRM, Employee Organizational Identification, and Job Performance: The Moderating Effect of Perceived Organizational Response to a Global Crisis," *Heliyon* 8, no. 11 (2022), https://doi.org/10.1016/j.heliyon.2022.e11563.

[66] Srivastava, Singh, and Bali, "Does Psychological Empowerment Transmit the Effects of Organizational Justice on Employees' Knowledge Sharing? A Study on the Indian Hospitality Industry."

[67] Ana Tkalac Verčič and Linjuan Rita Men, "Redefining the Link between Internal Communication and Employee Engagement," *Public Relations Review* 49, no. 1 (2023), https://doi.org/10.1016/j.pubrev.2022.102279.

[68] Kmieciak, "Do Employees with High Human Capital Hide Knowledge? Exploring Mediation and Moderation Mechanisms."

[69] Spreitzer, "Psychological Empowerment in the Workplace: Dimensions, Measurement, and Validation."

[70] Llorente-Alonso, García-Ael, and Topa, "A Meta-Analysis of Psychological Empowerment: Antecedents, Organizational Outcomes, and Moderating Variables."

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leading to stronger commitment, particularly in public sector settings where bureaucratic structures often limit employee discretion.

From an Islamic perspective, psychological empowerment reflects the concept of *taklif*, which views work as both a trust (*amanah*) and a form of responsible stewardship. Employees who perceive meaning and impact in their work are more likely to regard their duties as a moral responsibility to serve society, making loyalty both an organizational and spiritual commitment.

These findings are consistent with previous studies showing that psychological empowerment enhances commitment, retention, and organizational citizenship behavior,[71,72] but contrast with research reporting weaker effects in highly bureaucratic environments where centralized decision-making limits autonomy.[73] The significant relationship observed in this study suggests that, despite bureaucratic constraints in Indonesian public institutions, meaningful and empowering work experiences remain a strong foundation for sustaining employee loyalty.

The effect of Sharia-based Transformational Leadership on employee loyalty through psychological empowerment

The findings demonstrate that psychological empowerment mediates the relationship between Sharia-based transformational leadership and employee loyalty. Islamic leadership fosters loyalty not only directly but also by strengthening employees' perceptions of meaning, competence, autonomy, and impact. When leaders embody *amanah*, *adl*, *ihsan*, and commitment to *maslahah*, employees are more likely to view their work as a meaningful moral responsibility, thereby reinforcing emotional attachment and long-term organizational commitment.[74,75]

This finding extends transformational leadership theory by showing that leadership becomes more effective when inspirational behaviors are grounded in Islamic ethical and spiritual values. Unlike conventional transformational leadership, Sharia-based transformational leadership incorporates transcendental accountability, positioning leaders as stewards accountable to both organizational stakeholders and Allah. This spiritual legitimacy deepens employee trust and strengthens ethical commitment beyond social exchange.

The results support previous studies showing that transformational and spiritual leadership influence employee loyalty through psychological

[71] Llorente-Alonso, García-Ael, and Topa.

[72] Zaheer et al., "Psychological Empowerment and Monetary Compensation: The Mediating Role of Intrinsic Motivation in the Banking Industry of Developing Country."

[73] Kmieciak, "Do Employees with High Human Capital Hide Knowledge? Exploring Mediation and Moderation Mechanisms."

[74] Spreitzer, "Psychological Empowerment in the Workplace: Dimensions, Measurement, and Validation."

[75] Fry, "Toward a Theory of Spiritual Leadership."

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empowerment and intrinsic motivation.[76,77,78] This study further contributes by demonstrating that psychological empowerment is the key mechanism through which Islamic leadership values are translated into employee loyalty, extending prior research that has largely treated Islamic leadership conceptually.

In Indonesian public institutions, where bureaucratic formalization and employment uncertainty often weaken organizational attachment, Sharia-based transformational leadership provides moral certainty and psychological security. By fostering psychological empowerment, leaders help employees perceive their work as meaningful service, making loyalty an expression of both organizational commitment and ethical-spiritual responsibility.

The effect of compensation on employee loyalty through psychological empowerment

The findings indicate that psychological empowerment partially mediates the relationship between compensation and employee loyalty. Compensation strengthens loyalty not only by satisfying economic needs but also by enhancing employees' sense of meaning, competence, and personal value. When compensation is perceived as fair and proportional, employees interpret it as recognition of their contributions, reinforcing self-efficacy and psychological attachment to the organization.[79,80]

This finding extends Social Exchange Theory by showing that compensation generates stronger loyalty when it fosters psychological empowerment rather than merely providing financial rewards. In Islamic organizational ethics, fair compensation reflects the principle of *adl* and fulfills the organization's moral obligation to protect employee welfare in accordance with *maqasid al-shariah*. Consequently, compensation carries both material and ethical value, encouraging loyalty through trust and moral reciprocity.

These findings support previous studies showing that compensation influences employee loyalty through intrinsic motivation and psychological empowerment,[81,82] but contrast with research suggesting that monetary rewards have limited long-term effects when employees lack autonomy or purpose at

[76] Linda Schaedler, Lorenz Graf-Vlachy, and Andreas König, "Strategic Leadership in Organizational Crises: A Review and Research Agenda," *Long Range Planning* 55, no. 2 (2022), https://doi.org/10.1016/j.lrp.2021.102156.

[77] Laura Rodrigo et al., "Success of Organisations Developing Digital Social Innovation: Analysis of Motivational Key Drivers," *Journal of Business Research* 144 (2022), https://doi.org/10.1016/j.jbusres.2022.02.029.

[78] Helalat et al., "Revisiting the Relationship between Transformational Leadership and Employee Psychological Empowerment: A More Holistic View Using Organisational Culture."

[79] Spreitzer, "Psychological Empowerment in the Workplace: Dimensions, Measurement, and Validation."

[80] Zaheer et al., "Psychological Empowerment and Monetary Compensation: The Mediating Role of Intrinsic Motivation in the Banking Industry of Developing Country."

[81] Llorente-Alonso, García-Ael, and Topa, "A Meta-Analysis of Psychological Empowerment: Antecedents, Organizational Outcomes, and Moderating Variables."

[82] Zaheer et al., "Psychological Empowerment and Monetary Compensation: The Mediating Role of Intrinsic Motivation in the Banking Industry of Developing Country."

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work.[83] The significant mediating effect found in this study indicates that compensation is most effective when it enables employees to feel respected and empowered.

In Indonesian public institutions, where compensation is often constrained by regulations and budget limitations, its psychological meaning becomes particularly important. For non-civil servant employees facing job insecurity, equitable compensation signals organizational respect and inclusion. By strengthening psychological empowerment, compensation promotes more sustainable employee loyalty rooted not only in financial satisfaction but also in dignity, significance, and moral commitment.

The effect of Perceived Organizational Support on employee loyalty through psychological empowerment

The findings demonstrate that psychological empowerment mediates the relationship between perceived organizational support and employee loyalty. Organizational support strengthens loyalty not only by fostering reciprocity, as explained by Social Exchange Theory, but also by enhancing employees' perceptions of meaning, competence, self-determination, and impact.[84,85] When employees feel valued and cared for, they become more psychologically empowered, leading to stronger organizational commitment.

From an Islamic perspective, organizational support reflects the principles of *amanah*, *ukhuwah*, and *maslahah*, emphasizing trust, solidarity, and collective welfare. By affirming employee dignity and fulfilling moral responsibilities, supportive practices foster psychological empowerment, making employee loyalty an ethical commitment rather than merely a transactional response.

These findings support previous studies showing that perceived organizational support enhances employee loyalty through psychological empowerment and related motivational mechanisms,[86,87] but contrast with research reporting weaker mediation effects in highly bureaucratic organizations where support is perceived as symbolic rather than substantive. The present findings indicate that even in Indonesian public institutions characterized by formal rules and limited flexibility, authentic organizational support can strengthen psychological empowerment and sustain employee loyalty.

For non-civil servant employees facing employment uncertainty and limited institutional protection, organizational support carries important psychological meaning. When employees feel valued and empowered, they are

[83] van den Berg et al., "Is a Stimulating Work Environment Related to Job Satisfaction and Retention among Care Professionals? A Cross-Sectional Study in Dutch Nursing Homes."

[84] Eisenberger et al., "Perceived Organizational Support."

[85] Spreitzer, "Psychological Empowerment in the Workplace: Dimensions, Measurement, and Validation."

[86] Alshaabani et al., "Impact of Perceived Organizational Support on OCB in the Time of COVID-19 Pandemic in Hungary: Employee Engagement and Affective Commitment as Mediators."

[87] Maan et al., "Perceived Organizational Support and Job Satisfaction: A Moderated Mediation Model of Proactive Personality and Psychological Empowerment."

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more likely to internalize organizational goals and develop enduring loyalty rooted in psychological ownership and moral responsibility.

CONCLUSION

This study demonstrates that employee loyalty among non-civil servant employees in Jember Regency is influenced by both organizational practices and Islamic ethical leadership. Sharia-based transformational leadership, compensation, and perceived organizational support significantly affect employee loyalty and psychological empowerment. Psychological empowerment also directly enhances employee loyalty and mediates the relationships between the three antecedent variables and loyalty, indicating that loyalty is driven not only by transactional exchanges but also by employees' perceptions that their work is meaningful, valued, and aligned with ethical principles.

The study contributes to the literature by extending transformational leadership theory through the integration of Islamic values, including *amanah*, *adl*, *ihsan*, and *maslahah*, which are consistent with *maqasid al-shariah*. Within this framework, leadership functions as stewardship that promotes justice, trust, and collective welfare, while psychological empowerment serves as the key mechanism through which Islamic leadership values are translated into employee loyalty. The findings also extend Social Exchange Theory by showing that fair compensation and organizational support foster sustainable loyalty when they strengthen employees' sense of competence, autonomy, and impact.

From the perspective of Islamic public sector governance, the findings suggest that local government institutions can strengthen employee loyalty by promoting ethical leadership, equitable compensation, and supportive organizational policies that uphold employee dignity and welfare. Such practices are particularly important in bureaucratic environments characterized by employment uncertainty and administrative rigidity.

This study is limited to non-civil servant employees in Jember Regency and adopts a cross-sectional design, limiting causal inference and generalizability. Future studies should examine additional Islamic organizational constructs, such as spiritual climate, Islamic work ethics, and religiosity, and employ longitudinal or comparative designs to further advance Islamic leadership and governance research in public sector organizations.

Author's Contribution

Tamriatin Hidayah: Contribute to formulating research ideas, collecting data, processing data, and interpreting data

Hamzah Fansuri Yusuf: Contributing to writing systematics, research methods, analyzing interpretation results.

Pawestri Winahyu: Contribute to writing systematics, analyzing interpretation results and language proofread.

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Declaration of Competing Interest

The authors declares that there is no conflict of interest.

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Ethical Approval

No patient-identifying parts in this paper were used or known to the authors. Therefore, no ethical approval was requested.

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