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The Role of Religiosity on Employee Engagement and Performance: The Perspective of Muslim Employees

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ABSTRACT

Literature suggests that religiosity is an imperative factor in influencing a person's work. However, a lack of attention has been given to its effect on employee engagement and employee job performance. The purpose of this study is to assess the direct effect religiosity has on employee job performance and its indirect effect through employee engagement from the perspective of Muslim employees. To examine the religiosity-job performance model, this study utilizes Partial Least Squares (PLS) modelling with a sample of 569 Muslim employees in Bandung, Indonesia. This study reveals that religiosity dimensions (practice, altruism, and belief) significantly influence employee engagement. However, among the religiosity dimensions, only altruism has both a direct and indirect effect on employee engagement. While this unique study confirms the link between engagement and job performance, it offers a new understanding of the employee engagement role and the link between employee religiosity and employee job performance. With no previous studies in this area, it offers new insights and theoretical and managerial implications.

INTRODUCTION

Attracting and retaining employees who are highly engaged and motivated is one of the most sought-after sustainable competitive advantages an organization can have (Alessandri, Consiglio, Luthans, & Borgogni, 2018; Saks Alan, 2019) as they represent the firm to the public and have a fundamental role in establishing and altering business performance (Mathew, Prashar, & Ramanathan, 2018). The aforementioned views is further supported by a vast array of literature which reports that competent staff can increase customer satisfaction and overall business performance through high-quality service (Dean, Suhartanto, & Kusdibyo, 2019; Suhartanto & Leo, 2018), in what it a changing customer and employee base (Alessandri et al., 2018; Johansen & Sowa, 2019). While ongoing research in what can be considered traditional areas of human resource management is important,

research must stretch to include the changing workforce's make-up which includes aspects of employees' cultural and religious backgrounds. This research presents new insights into the impact that religion has on job performance.

Many factors determine employee job performance and how the employees engage with their job and organization (Brien, Anthonisz, & Suhartanto, 2019; Ismail Hussein, 2019; Suhartanto & Brien, 2018), including commitment and enthusiasm which is seen as key drivers to engagement that leads to higher job performance (Saks Alan, 2019; Schaufeli, 2014). Besides engagement, the extant literature has discussed the important role of religiosity has in influencing employee job-related attitude and behavior (King & Williamson, 2005; Mathew et al., 2018; Tiliouine, Cummins, & Davern, 2009). Further, literature has signaled the influence of religiosity on employee engagement (Kutcher, Bragger, Rodriguez-Srednicki, & Masco, 2010; Osman-Gani, Hashim, & Ismail, 2013); however, none of the existing publication has empirically examined the role of religiosity on both employee engagement and performance. Given the role religion plays in a person's life (Abu-Alhaija, Raja Yusof, Hashim, & Jaharuddin, 2019; Saroglou, 2011; Tiliouine et al., 2009), and the plausible influence of religion on a person's attitude and behavior in work (Mathew et al., 2018; Sikorska-Simmons, 2005), clarifying the role of religiosity on employee engagement and job performance is an important step in comprehending the employees' job-related attitude in relation to religion factor. As such, this research is ground-breaking in terms of future work-religion studies and is a practical reference for managing employees. This study examines the effect of employee religiosity on employee job performance directly and indirectly through employee engagement in Indonesian where the majority of Indonesian employees are Muslim.

This paper begins by reviewing the literature of the two key areas of this research, religiosity and employee engagement. It then shares the methodological approach taken in this research, followed by combined results and discussion section before a concluding commentary.

LITERATURE REVIEW

Religion, Religiosity, and Spirituality

Religion, religiosity, and spirituality are names or titles that are often used interchangeably but can be conceptually very different. To clarify the conceptual differences, firstly, religion represents a structured order of symbols, beliefs, and practices that enables an individual closeness to God and guides individual relationships with others (Agarwala, Mishra, & Singh, 2019; Souiden & Rani, 2015). Religion is further expressed as the purpose of life reflected in the values and attitudes of its followers (Kim Shyan, David, & Erdogan, 2004) with Mathew et al. (2018), maintaining that religiosity is faith in God with the allegiance to comply with the rules set by God. These definitions imply that religiosity is an indication of ones' obedience toward religion he or she believes in which often has external behavioral characteristics. This study considers how these internal and external factors affect a person's job and their subsequent performance.

Advancing the overarching concepts above, psychological studies present an array of components or dimensions of religiosity – some which have linkages to a person's job. Christianity, as a concept, identified five dimensions of religiosity: ideological, intellectual, ritualistic, experiential, and consequential (Clayton & Gladden, 1974) with Saroglou (2011) later proposing bonding, behaving, believing, and belonging as four dimensions of religiosity. These dimensions can potentially manifest in a person's approach to others as part of their role. In contrast to the aforementioned themes, Rehman and Shabbir (2010) propose religiosity as having five dimensions: ritualistic, ideological,

consequential, intellectual, and experimental with ritualistic implying a personal behavior advocated by religion, such as praying, fasting, etc.

Spirituality, is different to religiosity which refers to an individual's behavior being substantiated through an internal experience an individual has (Mathew et al., 2018). Spirituality is said to be a person's personal relationship with a transcendent entity beyond his or her life dimensions of physical, psychological, and social, that has been labelled as "Divinity," "Divine being," "Ultimate reality," or "God" (Tiliouine et al., 2009). Both religiosity and spirituality desire to have a relationship with this higher power, but spirituality does not have a specific objective and observable rituals that receive validation from peers or community. With this difference, an individual might consider himself or herself as a spiritual person, but not necessarily religious.

Linking the concepts of religion and spirituality to a job, if an employee perceives that providing excellent customer satisfaction is in line with their religious values and the religion influences the meaning of work (work viewed as a 'calling'), his or her attitude towards the job will be favorable (Sikorska-Simmons, 2005). The impact of religiosity on reducing employee work-stress, maintaining employees' job attitudes, and organizational citizenship behavior is reported in past studies (Barhem, Younies, & Muhamad, 2009; Kutcher et al., 2010; Sikorska-Simmons, 2005), with other empirical studies reporting that religiosity positively affects job involvement, job satisfaction, employee mental health, as well as subjective well-being (Abu-Alhaija et al., 2019; Tiliouine et al., 2009).

In Malaysia, Osman-Gani et al. (2013) report that religiosity is an important determinant of job performance among Islamic employees; however, other studies are less persuasive. Kutcher et al. (2010), for instance, infers that employees with an intrinsic religious-orientation show less satisfaction to their work, while employees with extrinsic religious-orientation tend to have a higher stress level. Moon, Youn, Hur, and Kim (2020) reveal the spirituality of the employee insignificantly affects job performance, but significantly affect the performance if it is mediated by motivation. While businesses have been seen to encapsulate elements of religiosity and spirituality with providing prayer rooms and in some sectors who provide hospitality for their workers, appropriate meal offerings, there is little research which considers religiosity and its effect on a workers performance. This finding suggests that the association between employee religiosity and employee job performance is complex and divergent and needing to be further explored, thus, the following hypothesis being developed.

H₁: Religiosity has a direct effect on job performance

Employee Engagement

Early work by Saks (2006) claims that employee engagement is a multi-foci concept with more recent studies (Nikolova, Schaufeli, & Notelaers, 2019; Schaufeli, 2014) proposing that engagement in work is a psychological state invested by personal energy that is reflected in the behavior. The aforementioned research may well be based on the work by Kahn (1990), who, based on ethnographic research, explains that engagement is "the simultaneous employment and expression of a person's 'preferred self' in task behavior that promotes connections to work and to others, personal presence (physical, cognitive, and emotional) and active, full performances" (p. 700). Kahn appends that for employees to be fully engaged, meaningfulness (elements of work), safety (elements of social, such as the style and process of management, and organizational norm), and availability (distraction of individual) are important conditions.

It could be further argued that workers can concurrently engage in their work and organizational when they believe not only is their position respected (Haruna & Marthandan, 2017), but also their

religiosity and spirituality. To offer some support for the latter (Guest, 2015; Nikolova et al., 2019) contends that employees can simultaneously commit to numerous aspects of their work, for example, towards the profession, supervisor, organization, and the unions. These numerous explanations infer that employee engagement entails two components: (1) related to the occupation and (2) related to the organization with engaged employees reflecting a positive state of mind towards their organization, specifically their work, while the disengaged employees being less involved and disconnected with their job and organization. Consequently, the measurement of employee engagement should cover both job and organization elements.

The extant studies on employee engagement indicate there are many engagement drivers, and one of the most commonly cited is an individual's psychological states, that is, their personal resources (Bailey et al., 2015; Saks Alan, 2019). Personal resources or psychological capital describes the within-person capacities of self-efficacy, hope, optimism, and resilience (Alessandri et al., 2018), and collectively, they could be a unique and valuable source of competitive advantage for organizations.

Broaden-and-Build Theory (Fredrickson, 2001) suggests that individual positive feelings, for instance, contentment, attention, and happiness, extend the individual momentary thought capacity and, subsequently, improve the individual resources. Expanded further, this theory can include a broad and adaptable cognitive that improves the individual's capability to merge diverse aspects (Saks, 2006), which could potentially include religiosity and spirituality, to create what (Clayton & Gladden, 1974; Hamza, 2010; Sikorska-Simmons, 2005) refer to as a positive mood and increased optimism. Arguably, religiosity and spirituality is a person' personal resource.

The Job Demand-Resources (JD-R) Model differentiates job resources as being either personal or job-related resources, or job-related demands (Bailey et al., 2015; Nikolova et al., 2019). This model proposes that individual resources will energize and raise his or her engagement and, subsequently, produce favorable consequence in terms of job performance (Schaufeli, 2014). In contrast, job demands require an individual to utilize more efforts that, in time, will exhaust and cause unfavorable outcomes. If personal resources consist of social, physical, and organizational job features that can decrease job demands, personal resources assist an individual in completing his or her work and or help his or her personal career. Further, as personal resources aid in fulfilling a person's needs for competence, autonomy, or relatedness, the resources have a motivational role and foster a person to accomplish his or her work (Suhartanto & Brien, 2018). In short, the JD-R model describes that employees with high levels of personal and/or job-related resources will likely engage with his or her work. As religiosity is an individual source of a personal resource, it is expected to directly influence employee engagement, and thus the following hypothesis is:

H$_2$: Religiosity has a direct effect on employee engagement

The extant literature has shown a significant and positive effect of employee engagement and job performance (Ismail Hussein, 2019; Suhartanto & Brien, 2018), and Alessandri et al. (2018) report that the effect of psychological capital (personal resources) on job performance is through employee engagement. In supporting this research, Mathew et al. (2018) study among teachers reports that besides the direct effect on employee performance, religiosity effect is through job attitude. Further, Milliman, Gatling, and Kim (2018) study among white-collar employees suggest the mediation of employee engagement on the association between spirituality and service delivery. As the psychological effect of spirituality and religiosity is alike (Mathew et al., 2018) and engagement is an attitude, it is expected that religiosity indirectly effects on employee job performance via engagement enabling the following hypothesis to be developed:

H_3: Religiosity has an indirect effect on job performance through employee engagement

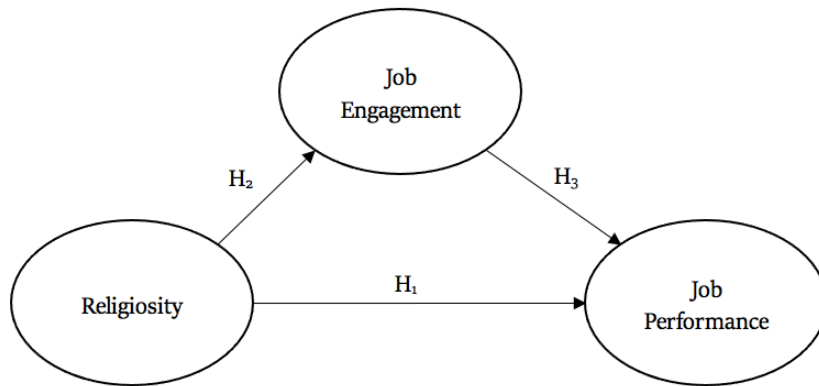The hypothesized relationships between the variables are depicted in Figure 1.

Figure 1. The link between religiosity, engagement, and job performance model

RESEARCH METHOD

Convenience sampling was used to invite 600 employees from various businesses to compete a self-administered questionnaire. To encourage employees to participate confidentiality and anonymity of participation and gathered data was assured. The questionnaire used established construct literature as its base and consisted of twenty-eight questions across the various construct: religiosity 16 questions (Suhartanto, Gan, Sarah Ira, & Setiawan, 2019; Tiliouine et al., 2009), and job performance five questions, (Alessandri et al., 2018; Saks Alan, 2019; Suhartanto & Brien, 2018). All questions were measured via a five point Likert-type scale (1 strongly disagree to 5 strongly agree). Prior to collecting the data, pre-testing of the questionnaire was undertaken and subsequent adjustments to the instruction and questions we made.

To analysis the descriptive characteristic of the respondents and exploratory factor analysis of religiosity construct, this study employed SPSS. For assessing the model and testing the proposed hypotheses, this research also employed variance-based structural equation modelling (PLS), which is a suitable method for this type of research as the data is not normally distributed. PLS further enables the researcher to assess the association among the constructs and compute the exogenous predictive validity (Hair, Hult, Ringle, & Sarstedt, 2017).

RESULTS

Description of the Respondents

From the 600 participants, 31 provided unuseful responses due, ensuing in 569 (95%) usable data. Table 1 exposes the respondent characteristics.

Table 1. Demographic characteristics of the respondents

Variable	Description	Frequency	%
Gender	Male	336	59%
	Female	233	41%
Age	< 25	193	34%
	26 – 35	162	28%
	36 – 45	174	31%
	> 45	40	7%
Education	Less than High School	28	5%
	High School	148	26%
	Diploma/Bachelor	387	68%
	Post Graduate	6	1%
Working experience	< 3	150	26%
	3 – 5	171	30%
	6 – 10	208	37%

The Dimension of Religiosity

To determine the scale coherences, principal-components factor analysis was conducted on religiosity items prior to testing the hypotheses. The religiosity dimension was tested by employing exploratory factor analysis (EFA) with Principal Component Analysis method (Hair, Black, Babin, & Anderson, 2018). The EFA result shows that the 16 religiosity items were grouped into three components, covering 74.29% of the variance. The reliability of dimensions was measured by Cronbach's Alphas which is higher than 0.7, indicating that the dimensions are reliable (Hair et al., 2018), 1978) with a Kaiser–Meyer–Olkin's test value of 0.929 and Bartlett's test of sphericity value of $p< 0.01$. In addition, dimensions' communalities ranging from 0.602 to 0.863 suggest support for the variables to be driven by the common factors. Factor loadings value more than 0.5 imply that the instrument has construct discriminant validity (Hair et al., 2018). Therefore, the convergent validity of the instruments and sampling adequacy is supported.

The first identified factor consists of seven underlying items that have an eigenvalue of 49.62, explaining 49.62% of the variance. Considering these items, this factor was named "Practice" as its items connected to a dedication to carrying out obligatory worshiping (see Table 2). The second factor explained 18.23% of the variance, with five underlying items showing an eigenvalue of 18.23. This dimension is akin to the religiosity altruism dimension, as revealed by Tiliouine et al. (2009) in Algeria. Thus, this factor is labelled as "Altruism" as the items were reflected the altruistic behavior (see Table 2). The third factor loaded with four items and have the eigenvalue value of 6.44 explains 6.44% variance. This factor is labelled as "Belief" as the items were reflected the employee faith (see Table 2). The dimension of practice and belief is consistent with past studies (Barhem et al., 2009; Hamza, 2010; Saroglou, 2011).

Due to these identified religiosity dimensions, the proposed hypotheses were adjusted as follows.
H_1: The religiosity dimension of (a) practice, (b) altruism, and (c), and belief have a direct effect on job performance
H_2: The religiosity dimension of (a) practice, (b) altruism, and (c), and belief have a direct effect on engagement

H_3: The religiosity dimension of (a) practice, (b) altruism, and (c), and belief have an indirect effect on job performance through engagement

Table 2. Loading of the item measurement, composite reliability (CR) and AVE

Construct/Item	Loading*	α	CR	AVE
Religious practice (Mean: 4.604, Std. dev: 0.603)		0.937	0.949	0.728
I do pray five times a day.	0.857			
I regularly fasted during Ramadan.	0.877			
I pay zakat, as pillars of Islam.	0.907			
I read the Qur'an every day.	0.906			
I often attend recitation events.	0.794			
I read books about my religion.	0.830			
I watch Islamic studies on TV.	0.794			
Religious altruism (Mean: 3.860, Std. dev: 0.572)		0.865	0.903	0.653
I always help friends who are affected	0.861			
I set aside money for charity	0.873			
I followed a religious organization.	0.695			
I always try to be honest	0.773			
I forgive the person who hurt me	0.825			
Religious belief (Mean: 4.464, Std. dev: 0.606)		0.918	0.942	0.802
I believe Allah sees everything I do.	0.862			
I feel disappointed when I leave the praying.	0.916			
Allah will grant my prayer.	0.899			
When I pray, I feel the problem that I experience is reduced.	0.905			
Employee engagement (Mean: 3.712, Std. dev: 0.474)		0.853	0.89	0.543
When working, I fully concentrate on my work	0.582			
I feel very involved with this company	0.791			
I am 'total" with my job	0.538			
Being an employee in this company captivates my heart	0.818			
I understand what is happening in the company where I work	0.693			
Being an employee in this company makes me 'excited'	0.860			
I am happy to be an employee at this company	0.813			
Job performance (Mean: 3.730, Std. dev: 0.471)		0.774	0.847	0.527
I am a discipline staff	0.723			
I always succeed in achieving the target given by my firm.	0.661			
I often get appreciation for my job performance.	0.803			
I am always on time to do the job.	0.705			
I lead my staff well (for manager/supervisor)	0.731			

Note: *) All significant at p<0.01

Measurement of the Model

This study examined the model using a double-staged testing approach. Table 3 shows the average variance extracted (AVE) and factor loading value to assess the construct validity of the model. Referencing to 0.5 of the threshold level of factor loadings and p<0.01 significance, all items were deemed as valid indicators. AVE of all items was also higher than the minimum value of 0.5, indicating the items have an acceptable standard. The construct reliability was measured by

Cronbach' Alpha with the minimum value of 0.7, while the composite reliability was suggested to has value at least 0.7 (Hair et al., 2017). Fornell-Larcker Criterion was used to test discriminant validity. As table 3 shows, there is no value higher than the construct correlation values, implying accepted discriminant validity.

Table 3. Fornell-Larcker criterion

	1	2	3	4	5
Employee engagement	0.773				
Religious practice	0.394	0.853			
Religious altruism	0.306	0.303	0.808		
Religious belief	0.406	0.724	0.435	0.896	
Job performance	0.502	0.236	0.283	0.263	0.726

Structural Model

A Bootstrapping method of 500 reiterations to examine the significance of paths coefficient and item weights, as suggested by Hair et al. (2017), was employed to judge the structural model. Additionally, the structural model fitness was estimated with the R^2 and Stone-Geisser's Q^2 (Chin, Peterson, & Brown, 2008). The result indicates that religious practice, altruism, and belief explain 20.4% (R^2 = 0.204) of the variance of employee engagement. Religiosity dimensions and employee engagement explain 28.0% (R^2 = 0.280) of the variance of job performance. Further, the Q^2 values are 0.104 for employee engagement and 0.135 for job performance, suggesting that the predictive relevance requirement is satisfied (Hair et al., 2017).

The next stage of the analysis gauged the research proposed model and test the hypotheses. Following Chin et al. (2008)'s recommendation, this study assessed path coefficients using an iteration in the bootstrapping procedure. To evaluate the fitness of the model, data analysis results reveal that standardized root mean square residual value is 0.078 (less than the commanded value of 0.8) and a normal fit index value of 0.833 (less than the commanded value of 0.9), indicating that the model relatively fit (Hair et al., 2017).

Table 4 Path coefficient

Path	Direct Effect		Indirect Effect		Total Effect	
	β	T-value	β	T-value	β	T-value
Religious practice → Job performance	0.001	0.019	0.100	3.729*	0.100	1.480
Religious altruism → Job performance	0.129	2.825*	0.080	3.560*	0.210	4.092*
Religious belief → Job performance	0.019	0.294	0.080	2.833*	0.100	1.389
Religious practice → Engagement	0.217	3.931*			0.220	3.931*
Religious altruism → Engagement	0.171	3.869*			0.170	3.869*
Religious belief → Engagement	0.173	2.929*			0.170	2.929*
Engagement → Job performance	0.464	12.807*			0.460	12.807*

Note: *) significant at p<0.01

Both direct and indirect path coefficients of religiosity, engagement, and job performance model are presented in Table 4. The result indicates that the path coefficient between religious practice and job performance (β: 0.001, t-value: 0.019) and between religious belief and employee job

performance (β: 0.0109, t-value: 0.294) are insignificant, but is significant between religious altruism and service performance (β: 0.129, t-value: 2.825). Therefore, in terms of the direct path between religiosity and service performance, only H1b supported, while H_{1a} and H_{1c} are rejected. The effect of religiosity practice, altruism, and belief dimension on employee engagement are all significant (β: 0.217, t-value: 3.931; β: 0.171, t-value: 3.869; β: 173, t-value: 2.929 respectively), indicating support for hypothesis H_{2a}, H_{2b}, H_{2c}. The indirect effect test indicates that religious practice, religious altruism, religious belief effect on job performance are all significant (β: 0.100, t-value: 3.729; (β: 0.080, t-value: 3.560; β: 0.080, t-value: 2.833 respectively), indicating support for hypotheses H_{3a}, H_{3b}, H_{3c}. Further, this study confirms the effect of engagement on employee job performance (β: 0.464, t-value: 12.807). Table 5 also shows that among the religiosity dimension, only the total religiosity altruism effect on job performance is significant (β: 0.210, t-value: 4.092). The summary of the significant path between the variables tested is depicted in Figure 2.
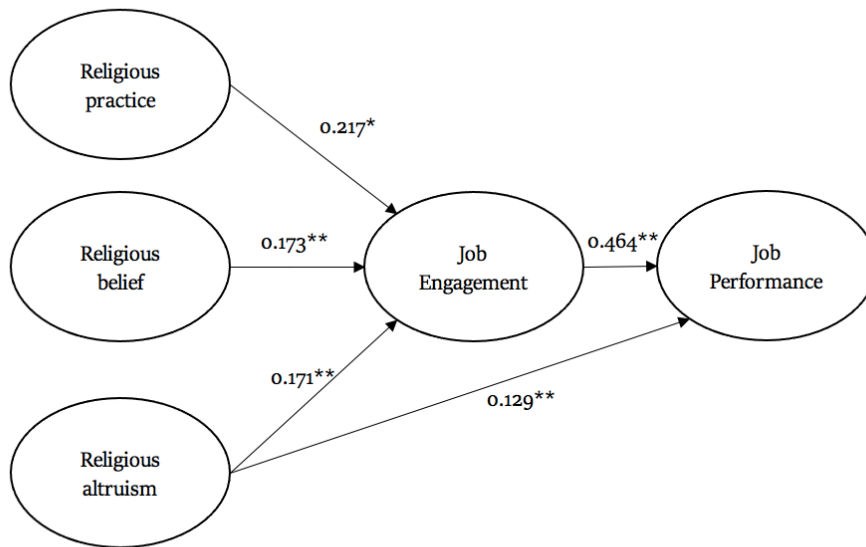

Figure 2. Direct path between the variables tested

DISCUSSION

Religiosity, engagement, and job performance have been thoroughly discussed in the literature, but the link between these three important constructs has not been explored in depth.

This study reveals several important findings. First, this research presents empirical support for the connection between employee religiosity and employee engagement. The results show that religiosity dimensions (practice, altruism, and belief) are significant predictors of employee engagement. The significant influence of religiosity dimensions on engagement offers a new understanding from the perspective of engagement and religiosity as past studies have not examined this link. The significance of the religious dimensions on employee engagement suggests that the more religious an employee, the more he or she engages with the job as well as with the business organization. This significant relationship supports previous scholars (Kutcher et al., 2010; Osman-Gani et al., 2013) contention of the relationship between these two elements.

From a theoretical standpoint, this research suggests that the relationship between these factors, in the context of religiosity, positive emotions, mood, and optimism is an individual personal

resource that can make a person engage in his or her job and the organization. Further, this finding provides a new contribution to Job-Demand Resources Model (Bailey et al., 2015; Nikolova et al., 2019) by adding that religiosity is also an aspect of personal resources that could drive an employee to engage in addition to the existing identified individual resources, such as resilience and self-efficacy.

Second, as part of confirming the engagement effect on employee performance, this research reveals that the link between religiosity and job performance is neither straightforward nor simple. This study suggests the religiosity effect on job performance is unique as among the religiosity dimensions, only altruism, directly and indirectly, influences job performance. The dimension of practice and belief, although their indirect effects are significant, their total effect on job performance is insignificant. This result suggests that practicing and believing in religion per se does not explain one's job performance.

Employee altruistic behavior not only leads the employee to engage but also sparks an employee to perform his or her job. This finding means that the higher a person's level of altruism (willingness to share and help others), the more he/she will engage and develop a positive job performance. This finding is consistent with a previous study suggesting that religious persons tend to help others and work more hours than the non-religious person (Batson & Rebecca, 1981; Kutcher et al., 2010). This finding offers an explanation of the conflicting result from past researches (Kutcher et al., 2010; Moon et al., 2018; Osman-Gani et al., 2013) on the link between religiosity and job performance. In summary, religiosity is a complex concept and multi-foci, some parts (altruism) having a direct effect on how an employee executes their job while others (practice and belief) do not have such an effect.

Third, exploratory factor analysis finds religiosity shares a similarity with past studies of practice and belief dimensions. The dimension of practice and belief is consistent with prior study both in Christianity as well as in the Islamic context (Clayton & Gladden, 1974; Rehman & Shabbir, 2010; Saroglou, 2011). Thus, the result of this study strengthens the existing knowledge of these two dimensions, practicing and believing, as the fundamental dimension of religiosity across religions. The altruism dimension is consistent with the Tiliouine et al. (2009) study in an Islamic context. As altruism has not been reported in past studies in other religions, it seems that the altruism dimension is probably only an Islamic context, as sharing with the needy and forgiving are among the basic Islamic values. In short, although offering support for the complexity and multi-foci of religiosity construct, this study adds confusion of the dimensionality of religiosity as it shows the divergent results. Thus, it is suggested that this construct needs to be further examined in the future.

MANAGERIAL IMPLICATION

The important effect of religiosity on employee engagement and job performance has meaningful managerial implications. As employee engagement assists an employee to be fully committed and work beyond what might be expected, managers of business organizations need to recognize the importance of religiosity on their employee engagement and performance. This recognition, in terms of support, may include consideration of the provision of facilities for employees who need to complete religious practices such as a praying room.

LIMITATION AND FUTURE RESEARCH

This research offers an imperative finding in explaining the relationships between religiosity, employee engagement, and employee job performance, but this study also bears some drawbacks. The usage of a cross-sectional approach in gathering the data is the first limitation of this research. As the association between the variables is causal, thus, the cross-sectional design has a limited ability to capture the dynamic link between religiosity and work engagement (attitudinal construct) and job performance (behavioral constructs). Therefore, a longitudinal approach in collecting the data can be used in future studies.

A further research drawback is in terms of the sample: Indonesian Muslim employees. As culture and employment regulation affect employee behavior, the result of this study has a limitation in the generalizability of the findings. Thus, future research might re-assess the proposed model with samples from other industries, nationalities, as well as other religions. There are many other work-related factors, for instance, employee commitment and citizenship behavior. The inclusion of these variables could potentially increase the explanation of the link between religiosity, employee engagement, and employee performance. The final limitation relates to the self-report approach to measuring employee job performance. To improve job performance validity measurement, future research could include objective measurement sources such as supervisors and customers besides subjective measurement from the employee perspective.

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