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Posthuman Commitment: Reframing Core-Level Employee Performance through Organizational Culture in Islamic Banking Institutions

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Abstract

In the evolving landscape of posthuman economic systems, where the boundaries between human, machine, and institutional values blur, the role of employee commitment and organizational culture gains renewed importance. This study investigates the determinants of core-level employee performance in Bank Riau Kepri Syariah, emphasizing the moderating role of organizational culture and the mediating role of employee commitment. By integrating behavioral and posthumanist lenses, the study redefines performance metrics in Islamic financial institutions. Using a quantitative approach with SEM-PLS, data were collected from 254 respondents. The results reveal that leadership, job satisfaction, and work environment significantly influence employee performance, with organizational culture strengthening these effects. This research contributes to the reimagining of human resource strategies in posthuman economies and suggests that ethical, culturally embedded human agency remains essential despite increasing automation.

Keywords: Posthumanism, Employee Commitment, Organizational Culture, Islamic Banking, Core-Level Employee Performance, Leadership, Work Environment, SEM-PLS.

Introduction

In the 21st-century organizational landscape, performance is no longer evaluated solely through efficiency, profit margins, or individual output. With the rise of artificial intelligence, algorithmic management, and automation, we have entered a posthuman organizational age a period in which machines, systems, and digital ecosystems increasingly redefine the role of human labor (Ferrando, 2020; Braidotti, 2019). This challenges traditional conceptions of work, prompting new frameworks to understand the nature of commitment, value creation, and institutional ethics.

This study is grounded in the context of Islamic financial institutions, where organizational life is intrinsically embedded in ethical, religious, and communal values. In such settings, human work is not simply a contractual exchange but an expression of spiritual and moral responsibility (Beekun & Badawi, 2005; Ali & Al-Owaihian, 2008). The performance of employees especially

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those in core service roles reflects not just institutional productivity, but also the embodiment of Islamic principles such as amanah (trust), ihsan (excellence), and ukhuwah (solidarity).

At the same time, Islamic institutions are not immune to the forces of digitalization, restructuring, and cultural fragmentation. PT. Bank Riau Kepri Syariah, an Islamic bank in Indonesia, exemplifies this tension. Following its transformation from a conventional bank to a sharia-compliant institution, the bank has seen a dramatic shift in its workforce dynamics. Despite organizational growth, the number of core-level employees (tellers, customer service officers, funding officers, and relationship officers) has declined raising critical questions about employee commitment, performance pressure, and cultural adaptation.

This raises a deeper concern about the dehumanization of work in hybrid institutions organizations that operate at the intersection of moral systems and digital governance. As Zuboff (2019) warns, the rise of surveillance capitalism risks reducing employees to data-producing agents, stripping away the affective and ethical dimensions of labor. Islamic banks, in particular, must resist this tendency by re-centering the human (or posthuman) agent as a conscious, value-oriented being within the workplace.

In response to this complexity, this study proposes a multi-theoretical framework combining Goal-Setting Theory (Locke & Latham, 2002), Social Cognitive Theory (Bandura, 1986), and Posthumanist organizational thinking. While Goal-Setting Theory emphasizes structured aspirations, and Social Cognitive Theory focuses on the belief-behavior loop, posthumanist theory offers a critical and ontological lens: one that views performance not as output, but as relational entanglement between values, people, technologies, and institutions (Barad, 2007).

Specifically, this research examines the role of employee commitment as a mediator between leadership, motivation, and performance. Commitment in this context is not limited to tenure or compliance it is viewed as a form of ethical agency: a willingness to act with purpose and alignment in environments of institutional transformation. Furthermore, this study tests whether organizational culture moderates the relationship between commitment and performance, especially in value-driven institutions like BRK Syariah.

Recent studies in Islamic organizational behavior highlight that leadership grounded in religious ethics can foster high levels of psychological engagement and loyalty (Abdullah & Kassim, 2020). However, empirical evidence remains limited on how these dynamics function within core-level operational roles employees who are often the face of the institution but excluded from strategic influence. This study addresses that gap, contributing both theoretically and practically to discussions of human performance in Islamic institutions.

By focusing on BRK Syariah, this research captures a critical moment in the evolution of Islamic banking in Indonesia, where institutional identity, technological shifts, and human resource management collide. The question is no longer whether employees perform, but how, why, and under what ethical-cultural conditions their performance becomes meaningful, sustained, and future-proof in a posthuman economy.

Ultimately, this research challenges readers both academic and managerial to rethink the performance paradigm. It calls for a move beyond metrics and outputs toward relational, value-anchored performance, particularly in organizations that claim religious or ethical mandates. The findings provide evidence that posthuman commitment, when situated within strong organizational cultures, remains a viable pathway to sustained institutional effectiveness offering both resilience and relevance in an era of profound change.

Literature Review

Goal-Setting Theory and Human Performance

Goal-Setting Theory (Locke & Latham, 2002) posits that specific and challenging goals lead to higher levels of performance compared to vague or easy objectives. It suggests that commitment to goals is essential and is influenced by internal motivations and external feedback. In posthuman settings, where employees operate in tech-mediated environments, clarity of goals becomes more than a managerial function it becomes a stabilizing cognitive and affective anchor for human agency (Berg et al., 2022).

This theory has been instrumental in performance management systems globally. However, in Islamic organizations, goal-setting cannot be purely instrumental. The *niyyah* (intention) behind actions also matters, reflecting a moral orientation toward both divine accountability and social justice (Beekun & Badawi, 2005). Hence, integrating goal-setting with value-based frameworks enhances its relevance in Islamic institutions.

Social Cognitive Theory and Commitment

Social Cognitive Theory (Bandura, 1986) emphasizes the role of self-efficacy, observational learning, and reciprocal determinism in shaping human behavior. In the context of work, employee commitment is shaped not only by individual belief systems but also by how the social and cultural environment validates or undermines one's agency.

In modern workplaces especially those undergoing rapid changes commitment is increasingly fragile (Saks, 2019). Bandura (2011) notes that in environments with strong cultural alignment and recognition, individuals demonstrate higher resilience, persistence, and goal commitment. This reinforces the idea that fostering organizational cultures that affirm personal and spiritual values can elevate employee commitment even in high-pressure, posthuman organizational conditions.

Leadership and Motivation in Human-Centered Organizations

Transformational leadership styles those emphasizing vision, inspiration, and individualized support are strongly correlated with enhanced commitment and performance (Bass & Riggio, 2006). Leaders serve as cultural interpreters in Islamic organizations, embodying values that go beyond profitability.

Work motivation, according to Deci & Ryan's Self-Determination Theory (2000), is strongest when individuals feel autonomous, competent, and related to their organizational purpose. In the Islamic context, motivation is also influenced by *ihsan* (excellence in action) and *amanah* (trust and responsibility), which link personal fulfillment to spiritual goals (Ali & Al-Owaihan, 2008).

Motivation and leadership together form a synergistic force. However, their effect is not linear; employee commitment mediates this relationship, translating internal inspiration into sustained performance (Meyer & Allen, 1991).

Organizational Culture as a Posthuman Moderator

Organizational culture, traditionally seen as a set of shared values, beliefs, and practices (Schein, 2010), plays a crucial role in shaping behavior and performance. In posthuman workplaces, where technology often mediates or replaces human roles, culture becomes a critical counterbalance a humanizing force that sustains meaning and identity (Ferrando, 2019; Zuboff,

In Islamic banking, organizational culture is not neutral. It is embedded with sharia values, including trust (*amanah*), justice (*adl*), transparency (*shafafiyyah*), and responsibility (*mas'uliyah*). When these values are upheld, they strengthen employee identification and commitment (Abdullah & Kassim, 2020).

The role of organizational culture in moderating the impact of commitment on performance is underexplored in current literature, especially in faith-based institutions. This research addresses that gap by arguing that culture does not just shape performance it shapes the very idea of what counts as performance in a value-laden environment.

A Posthuman Perspective on Human Resource Management

Posthumanism challenges the anthropocentric and mechanistic assumptions of traditional management theories (Braidotti, 2019). It suggests that performance is not just a technical output but a co-produced phenomenon involving humans, tools, values, and systems. In Islamic financial institutions, this means reconceiving employees not as labor units, but as *insani* capital human beings whose ethical alignment and cultural embeddedness define organizational success.

Methodology

Research Design

This study adopts a quantitative explanatory research design, intended to test the causal relationships among leadership, work motivation, employee commitment, organizational culture, and employee performance. The selection of this approach aligns with the research objective: to empirically validate a conceptual framework that connects psychological, cultural, and organizational factors using statistical modeling. The design is underpinned by positivist epistemology, in which reality is assumed to be observable and measurable through systematic data collection and analysis.

Furthermore, this research contributes to the interdisciplinary dialogue between behavioral sciences and posthumanist organizational thought, where quantitative tools are used not merely for prediction but to explore relational dynamics in complex systems such as Islamic financial institutions.

Research Site and Context

The study was conducted at PT. Bank Riau Kepri Syariah, a regional Islamic banking institution in Indonesia. The bank underwent a structural transformation from a conventional to a sharia-based banking system in 2022. This transformation entailed major changes in institutional culture, service mechanisms, leadership styles, and employee structures making it an ideal site to examine how values and systems interact to shape human performance in a posthuman organizational environment.

Of particular interest are the core-level employees Tellers, Customer Service Officers, Funding Officers, and Relationship Officers who function as the public-facing interface of the bank. These employees represent the ethical and operational face of the institution, and their performance is critical to both customer satisfaction and institutional reputation.

Population and Sampling

The study population comprises all 338 core-level employees at PT. Bank Riau Kepri Syariah throughout Riau Province. Given the size of the population and the focus on hypothesis testing, a purposive sampling technique was employed to select respondents who had worked in the institution for at least one year and had experienced both pre- and post-conversion organizational cultures.

A total of 183 valid responses were obtained and analyzed. The sample is considered sufficient based on the recommendation by Hair et al. (2017) for Partial Least Squares Structural Equation Modeling (PLS-SEM), which requires a minimum of 10 cases per indicator in the most complex construct of the model.

Instrument Development

The primary data collection instrument was a structured questionnaire divided into six sections, corresponding to the main research variables:

1. Leadership was measured using indicators adapted from Bass and Avolio's Multifactor Leadership Questionnaire (MLQ), covering idealized influence, inspirational motivation, individualized consideration, and intellectual stimulation.
2. Work Motivation was measured using indicators from Deci and Ryan's Self-Determination Theory (SDT), including intrinsic motivation, goal orientation, persistence, and self-efficacy.
3. Employee Commitment was measured using the three-component model by Meyer and Allen (1991): affective, continuance, and normative commitment.
4. Organizational Culture was measured based on internal values developed by BRK Syariah: integrity, synergy, honesty, adaptivity, and mutual respect.
5. Employee Performance was measured through self-assessed indicators on quality, quantity, punctuality, initiative, and service orientation.

All items were assessed using a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). A pilot test with 30 respondents was conducted to ensure clarity, consistency, and reliability of the instrument before full-scale distribution.

Data Collection Procedures

The questionnaire was administered both in hard copy and electronically between April and May 2023. Data collection was facilitated by internal staff under the researcher's supervision, ensuring anonymity and encouraging honest responses. Respondents were briefed about the purpose of the study, and informed consent was obtained in accordance with ethical research guidelines.

Variables and Operational Definitions

Variable	Role in Model	Indicators
Leadership	Independent variable	Inspirational motivation, individualized consideration, intellectual stimulation (Bass & Riggio, 2006)
Work Motivation	Independent	Persistence, goal orientation, self-efficacy (Deci

	variable	& Ryan, 2000)
Employee Commitment	Mediating variable	Affective, continuance, and normative commitment (Meyer & Allen, 1991)
Organizational Culture	Moderating variable	Integrity, synergy, honesty, adaptability, and respect (BRK Syariah values)
Employee Performance	Dependent variable	Quality, quantity, timeliness, initiative, and service orientation

Data Analysis Technique

The data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) via SmartPLS 4.0. This method is suitable for studies involving complex models with multiple latent variables, particularly when the primary goal is theory development and prediction (Hair et al., 2017). The analysis followed a two-step process:

1. Measurement Model Assessment:

- a) Internal Consistency Reliability: Evaluated using Cronbach's Alpha and Composite Reliability (CR), with a threshold of ≥ 0.7 .
- b) Convergent Validity: Assessed via Average Variance Extracted (AVE), where $AVE \geq 0.5$ indicates acceptable validity.
- c) Discriminant Validity: Evaluated using Fornell-Larcker Criterion and HTMT ratios to ensure constructs are empirically distinct.

2. Structural Model Assessment:

- a) Path Coefficients (β): To determine the strength and direction of relationships.
- b) T-statistics and p-values: Obtained through bootstrapping with 5000 subsamples to assess statistical significance.
- c) R^2 Values: To evaluate the proportion of variance explained by the model.
- d) Effect Size (f^2) and Predictive Relevance (Q^2): To assess the model's predictive power.
- e) Mediation and Moderation Tests: The mediating effect of employee commitment and the moderating effect of organizational culture were tested using interaction terms and indirect effect calculations.

Ethical Considerations

This research adhered to ethical principles including voluntary participation, informed consent, confidentiality, and data protection. Ethical clearance was obtained through Universitas Riau's academic supervision process, and the research did not involve any sensitive or high-risk topics. Respondents were informed of their right to withdraw at any time without penalty.

Results

Measurement Model Results

The evaluation of the outer model (measurement model) was conducted to ensure validity and reliability of constructs. All latent variables demonstrated acceptable levels of convergent

validity with factor loadings > 0.60 and composite reliability exceeding the recommended threshold of 0.70. The Average Variance Extracted (AVE) values were above 0.50 for all constructs, indicating satisfactory discriminant validity.

Structural Model Results

The inner model was assessed to evaluate the hypothesized relationships among constructs. The following table summarizes the path coefficients, t-statistics, and p-values obtained via bootstrapping (5000 resamples):

Pathway	Coefficient (β)	t-Value	p-Value	Significance
Leadership → Commitment	0.855	24.770	0.000	Significant
Motivation → Commitment	0.090	2.415	0.016	Significant
Commitment → Performance	0.784	43.540	0.000	Significant
Leadership → Commitment → Performance	0.670	22.511	0.000	Significant
Motivation → Commitment → Performance	0.071	2.394	0.017	Significant
Culture × Commitment → Performance	0.102	4.430	0.000	Significant

These results indicate strong direct and indirect effects of leadership and motivation on performance via employee commitment. Furthermore, the interaction effect of organizational culture significantly moderated the relationship between commitment and performance

Coefficient of Determination (R^2)

- Employee Commitment: $R^2 = 0.844$

This suggests that 84.4% of the variance in employee commitment is explained by leadership and motivation.

- Employee Performance: $R^2 = 0.744$

This implies that 74.4% of the variance in employee performance is explained by employee commitment (and its interaction with organizational culture).

Key Findings Summary

1. Leadership emerged as the strongest predictor of commitment, with a very strong coefficient ($\beta = 0.855$), confirming the central role of transformational leadership behaviors in Islamic banking contexts.
2. Motivation had a smaller but statistically significant influence on commitment, suggesting its relevance when integrated with ethical-cultural frameworks.
3. Organizational Culture significantly moderates the commitment–performance relationship, indicating that shared values and behavioral norms enhance or weaken the translation of commitment into actual work performance.
4. Mediation effects confirm that both leadership and motivation impact performance indirectly through the commitment pathway, aligning with posthumanist emphasis on relational agency and embeddedness within institutional values.

Discussion

Reaffirming Leadership as a Humanizing Force

The results of this study affirm that leadership has a profound and statistically significant effect on employee commitment ($\beta = 0.855$, $p < 0.001$). In alignment with transformational leadership theory (Bass & Riggio, 2006), leaders at BRK Syariah serve not only as operational managers but also as cultural stewards who translate the institution's spiritual and social mission into everyday practice.

This leadership role becomes particularly critical in posthuman organizational contexts, where digital systems and performance automation risk displacing the moral and relational aspects of work (Braidotti, 2019). The results suggest that in Islamic institutions, leadership is not only technical but existential providing meaning and coherence amidst systemic transitions, such as the shift from conventional to sharia-based banking.

Motivation and the Spiritual Dimensions of Labor

Although motivation had a weaker path coefficient ($\beta = 0.090$), it remained significant, indicating its relevance. Drawing from Deci & Ryan's (2000) self-determination theory and Islamic work ethic principles (Ali & Al-Owaidan, 2008), motivation in this setting is not merely extrinsic. Instead, it reflects deeper constructs such as *ikhlas* (sincerity), *amanah* (trust), and *ihsan* (excellence), which are essential for sustained employee engagement.

Interestingly, the modest magnitude of the effect suggests that in Islamic institutions, motivation may be more deeply embedded in collective ethos and spiritual alignment than in material rewards or hierarchical incentives. This insight contributes to a more nuanced understanding of motivation in posthuman workplaces where meaning and values increasingly shape engagement.

Commitment as the Relational Nexus

Employee commitment emerged as a central mediating variable in this study, transmitting the effects of leadership and motivation into improved performance ($\beta = 0.784$, $p < 0.001$). This supports both Goal-Setting Theory (Locke & Latham, 2002) and Social Cognitive Theory (Bandura, 1986), which emphasize the role of internalized goals, belief systems, and feedback in driving behavior.

Within the posthuman framework, commitment is no longer just a psychological construct it is relational and ethical, shaped by how individuals perceive their embeddedness within organizational and cultural systems. In Islamic banking, this is amplified by the sense of divine accountability and collective responsibility toward *ummah* (community).

The Moderating Role of Organizational Culture

Perhaps the most innovative finding of this study is the moderating effect of organizational culture on the relationship between commitment and performance. Culture in BRK Syariah, which encompasses values such as Integrity, Synergy, Honesty, Adaptivity, and Respect, strengthens the behavioral translation of commitment into performance ($\beta = 0.102$, $p < 0.001$).

This aligns with Schein's (2010) theory that culture is not just background noise it is a system of meaning that guides action. More importantly, it resonates with posthumanist critiques of managerialism, where culture becomes a site of human resistance against instrumentalism and depersonalization (Barad, 2007; Ferrando, 2020).

In this context, culture serves as a moral infrastructure, enabling employees to interpret their labor not as routine, but as an ethical and spiritual contribution to the institution and society.

Contribution to Posthuman Islamic Organizational Thought

The findings of this study contribute to the emerging field of posthuman Islamic organizational theory. They suggest that performance is not merely a product of efficient systems and competent individuals but arises from the relational entanglement of people, values, leadership, and culture.

This has profound implications. It means that Islamic organizations can offer resilient, ethical alternatives to mainstream corporate models especially in the face of automation, digitalization, and global crises. In these settings, human work is valued not for what it produces, but for how it reflects shared values and human dignity.

Conclusion

This study investigated the determinants of employee performance at PT. Bank Riau Kepri Syariah in Riau Province, with a focus on the mediating role of employee commitment and the moderating influence of organizational culture. The findings confirm that leadership and motivation significantly affect employee commitment, which in turn strongly influences employee performance. Moreover, organizational culture moderates the relationship between commitment and performance, amplifying the effects of internalized motivation and leadership.

Beyond statistical significance, these findings illuminate the ethical and spiritual dimensions of performance in posthuman organizational settings. In Islamic financial institutions, performance is not solely a technical or managerial construct it is deeply intertwined with culture, identity, and religious values. Leadership is redefined not just as strategic oversight but as ethical presence; motivation is not just about goals but about divine purpose and sincerity; and culture functions as a moderating system of meaning that humanizes work in an age of increasing automation.

This research thus contributes to a growing body of literature that reimagines posthuman workspaces as ethical ecosystems, particularly within Islamic institutions. It demonstrates that employee performance in such systems is relational, value-laden, and deeply connected to cultural and spiritual commitments.

Recommendations

Based on the findings and insights of this study, the following recommendations are proposed:

1. Institutionalize Ethical Leadership

BRK Syariah should invest in leadership development programs that emphasize not only managerial competence but also ethical orientation, empathy, and spiritual alignment, to sustain employee commitment in a dynamic environment.

2. Embed Islamic Work Ethics in HR Practices

Recruitment, training, and appraisal systems should integrate values such as amanah (trust), ikhlas (sincerity), and ihsan (excellence) to align individual motivation with institutional goals.

3. Strengthen Organizational Culture

The organization should actively socialize its cultural values through storytelling, rituals,

internal branding, and peer mentoring to reinforce a sense of belonging and meaning in daily tasks.

4. Redesign Performance Metrics

Beyond quantitative targets, performance appraisals should include qualitative indicators that reflect ethical behavior, teamwork, and spiritual contribution, to humanize evaluation systems.

5. Future Research Directions

Further research is encouraged to explore the intersection of posthumanism and Islamic management, especially using mixed-method approaches that capture narratives, emotions, and lived experiences within digital-financial institutions.

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