

Empowering Gig Workers: The Role of Self-Leadership and Islamic Work Ethics through Work Engagement

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ABSTRACT:

This study investigates the relationship between self leadership, Islamic work ethic, work motivation, and job performance with the mediation of work engagement and moderation of perceived organizational support in gig workers. The sample consisted of 240 Muslim online ojek drivers in Surabaya, aged 18-50 years, selected using purposive sampling. This quantitative research uses SEM-PLS method through SmartPLS4 application. The results show self leadership, Islamic work ethic, and work motivation have a significant positive influence on job performance. Work engagement acts as a significant mediator, while perceived organizational support weakens the relationship between self leadership and job performance. The limitation of the study is the limited scope of respondents in the online motorcycle taxi sector, so the results cannot be generalized to other gig workers. This study underscores the importance of strengthening work engagement and organizational support to improve the performance of gig workers, and highlights the relevance of Islamic work ethics in supporting job performance in the gig economy. This study has originality by examining the role of mediation and moderation in the relationship.

Keywords: Gig Workers, Self Leadership, Islamic Work Ethic, Work Motivation, Work Engagement, Job performance

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I. INTRODUCTION

The advent of the Fourth Industrial Revolution has significantly transformed the global landscape, influencing various aspects of human life, including employment and societal behaviors (Cascio & Montealegre, 2016). As technology advances, disruptions across multiple occupational sectors become inevitable, particularly in service-based industries such as the gig economy. Among the most impacted are delivery services, where digital integration enables seamless transactions between consumers and service providers through peer-to-peer platforms. These platforms have revolutionized how services are accessed and provided, fostering efficiency and convenience (Frenken & Schor, 2019). However, this transformation also introduces new dynamics in employment relations, as platforms transition from intermediaries to de facto employers exercising control over work processes and task distributions (Srnicke, 2017).

The gig economy, characterized by flexible, internet-mediated work arrangements, has rapidly gained traction globally and within Indonesia. This sector allows individuals to earn income while maintaining autonomy over work schedules and locations (Kessler, 2018). In Indonesia, the gig economy's prominence began around 2015 with the rise of ride-hailing services such as Gojek and Grab, which now dominate urban transportation and delivery services. These platforms have created substantial employment opportunities, attracting individuals seeking alternative income sources due to the sector's low entry barriers and potentially higher earnings compared to minimum wages. Today, the gig economy contributes significantly to the labor market, with over 4 million motorcycle-based gig workers in Indonesia (Asosiasi Ojek Online Indonesia, 2023). Despite its growth, the gig economy presents challenges for workers, often categorized as self-employed contractors, who face financial risks and limited social security benefits (De Ruyter & Brown, 2019). Unlike traditional employees governed by structured organizational frameworks and standard operating procedures (SOPs), gig workers operate independently, relying heavily on their intrinsic motivation and self-management capabilities. As such, their job performance often hinges on self-leadership and work motivation, factors that are critical yet underexplored in the context of gig work (Meijerink & Keegan, 2019).

Religious beliefs significantly influence work ethics and behavior, as evidenced by studies on

various major religions, including Buddhism, Christianity, Hinduism, and Islam (Parboteeah et al., 2009). Islamic Work Ethic (IWE), rooted in the principles of dedication, teamwork, and ethical conduct, emphasizes the importance of intention over outcomes, viewing work as a form of worship (Khan et al., 2015). In the gig economy, where organizational oversight is minimal, IWE has the potential to serve as a motivational force, fostering higher job performance among Muslim gig workers. Furthermore, self-leadership—the process by which individuals influence and motivate themselves—emerges as a crucial mechanism in empowering gig workers to achieve their goals in the absence of direct managerial guidance (Neck et al., 2019). Research highlights the positive impact of self-leadership on well-being and performance, particularly in autonomous work settings (Crayne & Brawley, 2023). However, empirical evidence linking self-leadership to gig workers' job performance remains sparse, particularly in contexts where religious values like IWE may interact with individual motivational strategies.

Organizational support and job engagement also play pivotal roles in enhancing worker performance (Tan et al., 2019). While these factors have been extensively studied in traditional employment contexts, their implications for gig workers remain underexplored. Gig workers' unique employment arrangements often result in different perceptions of organizational support and engagement, further complicating their impact on performance outcomes (Moreno et al., 2021). This study aims to bridge these research gaps by investigating the interplay between self-leadership, work motivation, and Islamic Work Ethic in shaping the job performance of gig workers. By analyzing these factors within the unique structure of gig work, this research seeks to provide valuable insights into improving gig workers' productivity and well-being, offering practical implications for platform-based organizations and policymakers alike.

II. LITERATURE REVIEW

Self Leadership

Self-leadership, as conceptualized by Manz (1986), is a process through which individuals influence themselves to guide and motivate their behaviors toward achieving better performance and effectiveness. This framework builds upon the broader theory of self-regulation developed by Carver and Scheier (1981), which explores the underlying mechanisms of behavior and acknowledges the potential dysfunctions within self-regulation. Self-leadership embodies self-regulatory strategies that enable individuals to foster motivation, achieve required standards, and optimize their work environments (Breevaart et al., 2013). These strategies enhance personal engagement in tasks and promote a sense of control and competence.

Samul (2020) further extends the definition of self-leadership, describing it as a set of behaviors and strategies derived from a combination of skills, traits, and attitudes applied to leadership roles. Unlike traditional top-down leadership models, self-leadership emphasizes an individual's internal capacity to direct, influence, and regulate their actions, aligning them with desired outcomes. According to Robbins and Judge (2017), self-leadership is instrumental in driving team performance by encouraging autonomy and fostering personal accountability, thus facilitating the completion of tasks and the attainment of goals.

Central to self-leadership is the perception of competence and self-control. Manz (1986) posited that these elements empower individuals to regulate their actions in ways that enhance their autonomy and sense of mastery. The ability to choose, organize, and interpret tasks in a manner that strengthens these perceptions is critical for effective self-leadership. Breevaart et al. (2016) demonstrated that employees are more engaged and productive on days when they have greater autonomy in deciding how and when to perform their tasks. This autonomy not only improves job satisfaction but also fosters a deeper connection to the work itself, thereby enhancing overall job performance.

Self-leadership strategies can be broadly categorized into three domains: behavior-focused strategies, natural reward strategies, and constructive thought pattern strategies (Manz & Neck, 2004). Behavior-focused strategies involve self-observation, self-goal setting, and self-reward to promote discipline and accountability. Natural reward strategies emphasize reshaping tasks to make them inherently enjoyable or fulfilling. Lastly, constructive thought pattern strategies encourage the development of positive self-talk and mental imagery, which enhance resilience and motivation. These

strategies enable individuals to align their efforts with personal and organizational goals, especially in contexts requiring high degrees of self-management. For example, in gig work or other non-traditional employment settings, where external supervision is minimal, self-leadership plays a pivotal role in maintaining consistent performance levels and achieving professional objectives (Crayne & Brawley, 2023).

Research indicates that self-leadership contributes significantly to job performance by fostering proactive behavior and intrinsic motivation. Employees who exhibit strong self-leadership skills are better equipped to navigate challenges and maintain focus on their objectives. The self-leadership process promotes engagement by enhancing the individual's ability to self-regulate and adapt to dynamic work environments. Moreover, the positive effects of self-leadership extend beyond individual performance, influencing team dynamics and overall organizational productivity (Neck et al., 2019).

Islamic Work Ethic

Ethics in Islam are understood as behaviors aligned with the norms taught in Islamic teachings (Norhasniah & Husin, 2012). The term "ethics" originates from the Greek word *ethos*, referring to values that indicate a person's character or societal attitudes. Ethics encompass social justice, virtues, customs, and traditions (Aldulaimi, 2020). In an organizational context, work ethic is defined as a set of behavioral rules established to regulate employee attitudes and behaviors, ensuring adherence to organizational principles. According to Rashid and Ibrahim (2008), Islamic ethics are deeply rooted in faith, manifesting as moral behavior in human life. Ali and Al-Owaihah (2008) highlight that the Islamic work ethic (IWE) emphasizes the noble nature of work, viewing it as a means to fulfill life's purposes. Work is not solely for personal gain but is considered an act of worship (Tasmara, 2004). Asifudin (2004) defines IWE as the character and behavior in the workplace based on Islamic faith and principles. Thus, IWE reflects the attitude and conduct of individuals in their professional lives, grounded in faith, aligning work with both worldly and spiritual goals.

The principles of IWE are derived from the Qur'an and the teachings of Prophet Muhammad (SAW), who exemplified ethical behavior in both personal and professional settings. The Qur'an explicitly forbids unethical practices, emphasizing fairness in transactions: *"And give full measure when you measure, and weigh with an even balance. That is the best and fairest outcome"* (Surah Al-Isra 17:35). Prophet Muhammad (SAW) reinforced this by stating, "Whoever deceives is not one of us," and teaching that ethical conduct and dedication in work are highly valued virtues. He also demonstrated fairness and collaboration in the workplace, ensuring that duties were shared equitably and that he himself participated in tasks. The Islamic work ethic promotes cooperation and mutual support among employees to prevent errors and address challenges (Yousef, 2000). It emphasizes sincerity, honesty, and generosity as key components of social welfare. Ali (1988) highlights that in Islam, the intention behind actions is prioritized over the results, underscoring the significance of pure intentions in work. Furthermore, IWE encourages consistent effort, hard work, and the avoidance of wastefulness, which is considered a misuse of resources (Yousef, 2000).

Islamic work ethic serves as a guiding framework for workplace behavior, fostering a culture of collaboration, fairness, and accountability. It places significant emphasis on justice in remuneration, ensuring individuals receive equitable rewards for their efforts. This principle is vital in modern organizations, where ethical labor practices and fair wages are critical for employee satisfaction and organizational harmony. Moreover, IWE views work as an avenue for contributing to societal well-being, thereby encouraging a sense of responsibility and community among employees. It discourages engagement in activities that are harmful or unproductive, promoting efficiency and resourcefulness. The principles of IWE also emphasize the importance of teamwork, shared goals, and providing constructive feedback to mitigate errors and improve workplace outcomes (Yousef, 2000).

Studies suggest that the implementation of IWE positively impacts organizational performance by fostering a culture of trust, integrity, and cooperation. Employees guided by Islamic ethical principles demonstrate higher levels of commitment and motivation, driven by the belief that work is an act of worship and a means of achieving personal and collective goals (Tasmara, 2004). This aligns with Al-Maududi's (1967) assertion that work ethics should be universal, transcending cultural and religious boundaries to promote inclusivity and fairness. Islamic work ethic also addresses modern challenges such as workplace diversity and globalization. Its emphasis on universal values, such as honesty,

accountability, and respect for others, makes it adaptable to diverse professional environments. Additionally, the principles of IWE align with contemporary corporate social responsibility (CSR) initiatives, highlighting the importance of ethical business practices and community engagement.

Work Motivation

Motivation, derived from the term "motive," is broadly defined as a driving force that influences individuals to act, consciously or unconsciously, to fulfill their needs (Bangun, 2012). In the workplace, motivation plays a crucial role by energizing employees through internal and external factors, enhancing their drive to perform and achieve personal and organizational goals (Haribowo et al., 2015). High levels of motivation can lead to greater enthusiasm for fulfilling professional and familial responsibilities (Indahsari et al., 2018). Maruli (2020) emphasized that motivation arises from passion and desire, influencing behavior toward goal attainment. Similarly, Manullang (2005) highlighted that motivation is the process of inspiring individuals to deliver their best performance, essential for achieving organizational objectives.

In the Islamic context, work motivation is framed as an act of worship and a means to fulfill life's necessities with sincerity and accountability. Islam teaches that work, when performed with genuine intentions for Allah's sake, transcends worldly tasks and becomes a form of worship (Anoraga & Prasetyo, 2015). The Qur'an, in Surah Al-Jumu'ah (62:10), underscores the importance of striving for Allah's blessings while maintaining a strong connection to Him. Motivation in Islam emphasizes ethical earning, self-reliance, and diligence, reflecting the belief that success and sustenance are earned through effort and faith. These principles guide individuals toward fulfilling both their material needs and spiritual duties, fostering a balance between professional growth and devotion to Allah SWT.

Motivation theories often categorize influencing factors into intrinsic and extrinsic dimensions. Herzberg et al. (1959) argued that intrinsic motivators, such as challenging tasks and opportunities for growth, inspire employees by offering personal and professional rewards. Extrinsic factors, including salary, workplace conditions, and managerial support, also play a significant role in maintaining motivation (Swaminathan, 2015). Islamic teachings align with these theories by emphasizing the importance of intrinsic motivation rooted in faith and responsibility, complemented by supportive external conditions. Together, these frameworks provide comprehensive insights into fostering motivation that benefits both individuals and organizations, grounded in ethical and spiritual values.

Work Engagement

Schaufeli et al. (2006) define work engagement as a positive, fulfilling mental state related to work, characterized by vigor, dedication, and absorption. It reflects employees' energy, enthusiasm, and focus on their roles. Similarly, Kahn (1990) conceptualizes work engagement as a motivational construct that describes workers fully committed to their jobs. Kulikowski (2020) emphasizes that engaged employees exhibit traits such as intense focus, interest in their roles, and high energy levels, viewing engagement as a cohesive construct rather than separate components. Schaufeli et al. (2006) highlight two primary factors influencing work engagement: the Job Demands-Resources (JD-R) model and psychological capital. The JD-R model encompasses elements like physical and organizational environment, compensation, career opportunities, supervisor support, peer feedback, and performance recognition. Psychological capital includes confidence (self-efficacy), optimism, hope, and resilience. Schaufeli and Bakker (2004) argue that both job and personal resources are significant predictors of work engagement, enabling employees to manage challenges and achieve success.

Several studies underscore the benefits of work engagement. Breevaart et al. (2015) find that highly engaged workers experience greater job satisfaction, display high energy levels, and excel in performance. Moreover, engaged employees are proactive, seek new challenges, and are committed to delivering high-quality work, often receiving positive feedback from colleagues and clients (Schaufeli et al., 2002). Cesário and Chambel (2017) affirm that engaged employees tend to outperform their peers due to their willingness to exert extra effort, enthusiasm, and immersion in tasks. Work engagement also acts as a mediator in various workplace dynamics. For instance, Shukla and Shaheen (2023) demonstrate that self-leadership strategies, such as goal setting and self-motivation, positively influence freelance workers' performance through enhanced work engagement. By employing these strategies, freelancers optimize their work environments, maintain motivation, and meet objectives, leading to improved outcomes.

The integration of theoretical frameworks and empirical findings provides insights into the multidimensional nature of work engagement. Organizations can foster engagement by addressing job demands and enhancing resources, while individuals can leverage psychological capital to sustain motivation and resilience. In light of Islamic teachings, work engagement is not merely a professional concept but also a spiritual practice, encouraging individuals to pursue excellence with dedication and accountability. This literature review underscores the critical role of work engagement in enhancing employee well-being and performance, bridging theoretical, empirical, and spiritual perspectives for a holistic understanding of its significance.

Perceived Organizational Support

Perceived Organizational Support (POS) is a pivotal construct in organizational behavior research, describing employees' perceptions of the extent to which their organization values their contributions and cares about their well-being (Eisenberger et al., 1986). It reflects employees' evaluation of organizational treatment towards them and their belief in the organization's commitment to their welfare. This concept encapsulates both material and psychological aspects, aiming to create a supportive and positive work environment (Paile et al., 2010). Eisenberger et al. (1986) introduced POS as the general belief among employees about how much the organization values their contributions and demonstrates care for their well-being. This perception is shaped by the consistency of organizational actions, both beneficial and detrimental. POS has been further elaborated by Robbins and Timothy (2008) as the degree to which employees feel that their organization appreciates their contributions and prioritizes their welfare. Similarly, Paile et al. (2010) highlighted that POS focuses on employees' assessments of the organization's attention to their material and psychological needs. This support fosters a tranquil and constructive work environment.

The concept of POS aligns closely with Social Exchange Theory (SET) proposed by Blau (1964), which suggests reciprocal relationships between employees and organizations. When employees perceive favorable treatment from their organization, they feel a moral obligation to reciprocate through positive attitudes and improved performance. This reciprocal exchange fosters mutual benefits, enhancing both organizational outcomes and employee satisfaction (Kurtessis et al., 2017). For example, POS can mitigate negative emotions and stress experienced during work, leading to greater organizational commitment (Giao et al., 2020). POS plays a crucial role in influencing employees' attitudes, behaviors, and performance. According to Rhoades and Eisenberger (2002), support from the organization, including peers and supervisors, enhances employees' sense of responsibility and encourages better job performance. This heightened sense of accountability often results in increased engagement, loyalty, and organizational commitment (Eisenberger & Stinglhamber, 2011). Furthermore, Liden et al. (1997) emphasized that employees who perceive higher organizational support are more inclined to exhibit positive behaviors, such as increased productivity, collaboration, and retention.

Job Performance

Job performance is a multifaceted concept that has been widely studied in the field of organizational behavior and management. According to Motowidlo et al. (1997), job performance refers to the behaviors that encompass various components relevant to the assessment of individuals in the workplace. These assessments can influence the effectiveness of both the individual and the organization, either positively or negatively. Job performance is typically evaluated over time, as individuals spend time in their respective work environments. This definition underscores the importance of behavioral aspects in performance, which can be assessed at different intervals to gauge progress and effectiveness. Campbell (1990) provides another perspective by defining job performance in terms of work-related behaviors rather than the outcomes of those behaviors. For Campbell, "behavior" refers to the actions performed by employees to accomplish tasks, while "outcomes" are the results or consequences of those actions. This distinction emphasizes the ongoing process of performance, focusing on the actions individuals take to meet expectations, without necessarily equating them directly to the final outcomes. By focusing on behavior, Campbell's framework allows for a more comprehensive evaluation of how individuals approach their tasks.

Further elaborating on the nature of job performance, Pradhan and Jena (2017) suggest that it is a relevant measure often used in workplace studies. They define job performance as a set of behaviors

that reflect an individual's technical knowledge (specific expertise in their field), skills, adaptability (knowledge of processes for task completion in specific contexts), and interpersonal relationships (ability to build team spirit, loyalty, and connections). This definition emphasizes the multidimensionality of job performance, integrating cognitive, behavioral, and social elements. Supporting this idea, Rohtmann and Coetzer (2003) highlight that job performance is a multidimensional variable assessed through a range of behaviors observed in the workplace, which can either positively or negatively impact organizational objectives. Their research underscores that performance is a reflection of an individual's capability and knowledge in completing tasks, ultimately contributing to optimal work outcomes.

In addition to these secular perspectives, it is essential to consider job performance from a spiritual and moral perspective, particularly within the context of Islamic teachings. Hakim (2016) suggests that performance, from an Islamic viewpoint, is a tangible manifestation of values, beliefs, and understanding rooted in strong moral principles. These principles serve as motivation, fostering the development of high-quality workers. Furthermore, modern concepts of good performance are often shaped by religious, psychological, and cultural approaches, as noted by Mangkunegara and Prabu (2005). Islamic teachings further illuminate the concept of performance, as expressed in the Qur'an. In Surah Al-Ahqaf (46:19). From this Islamic perspective, good performance is not only about achieving goals in a worldly sense but also carries a spiritual dimension that enhances one's relationship with Allah (SWT). Individuals who perform their duties with dedication and sincerity are promised elevation in status by Allah SWT, which highlights the intrinsic spiritual value of work and its role in worship.

III. RESEARCH METHODS

This research adopts a quantitative approach, using primary data obtained through an online questionnaire distributed to gig workers who are Muslim, aged between 18 and 50 years, and reside in Surabaya, Indonesia. The research population comprises Muslim gig workers, particularly those working as online motorcycle taxi (ojek online) drivers in Surabaya, a major city in East Java. The sample for this research was selected using a purposive sampling method, where participants were chosen based on specific criteria: being Muslim, aged between 18 and 50 years, and working as gig workers, particularly online motorcycle taxi drivers in Surabaya.

Online questionnaires were distributed through popular online channels used by Surabaya's online motorcycle taxi drivers, such as WhatsApp groups, Instagram, and other platforms where gig workers are known to communicate. The researchers ensured that respondents met the specific criteria through screening questions, confirming their status as Muslim gig workers in Surabaya. The sample for this research consists of 240 respondents, which is based on a calculation that considers the number of indicators in the measurement model (24 items). The sample size is intended to provide sufficient statistical power for analyzing the relationships between the variables in the study and to ensure generalizability to the larger population of gig workers in Surabaya.

The questionnaire utilized a 5-point Likert scale, where respondents were asked to rate their level of agreement with various statements related to Islamic work ethic, self-leadership, work motivation, work engagement, organizational support perceptions, and job performance. This approach ensures that the data collected reflects the respondents' attitudes and behaviors towards the constructs of interest. This study uses Structural Equation Modeling (SEM) with Partial Least Squares (PLS) as the primary analytical technique to test the hypotheses. PLS-SEM is particularly suitable for this research because it allows for the examination of complex relationships between latent variables, including both direct and indirect effects. The analysis process in PLS-SEM includes two key stages: model specification and evaluation.

The first stage involves the construction and specification of the inner (structural) model and the outer (measurement) model. The inner model examines the relationships between latent variables, while the outer model focuses on the measurement indicators used to assess these latent variables. In the second stage, the evaluation of the outer model involves testing for validity and reliability. Two types of validity are considered: discriminant validity and convergent validity. Discriminant validity ensures that the constructs in the model are distinct from each other, while convergent validity ensures that the

indicators used for each construct are highly correlated with the latent variable. Reliability is assessed through internal consistency measures such as Cronbach's alpha and composite reliability.

The inner model evaluation is conducted through several steps, including the assessment of collinearity, path coefficients, coefficient of determination (R^2), effect size, and cross-validated redundancy. Collinearity checks are used to ensure that there are no highly correlated predictors, while path coefficients and R^2 values provide insights into the strength of relationships and the explanatory power of the model. Effect size is used to determine the impact of changes in predictor variables, and cross-validated redundancy helps assess the predictive relevance of the model.

Hypothesis testing in this study involves analyzing the relationships between Islamic work ethic, self-leadership, work motivation, work engagement, organizational support perception, and job performance. The hypothesis tests focus on both direct and indirect effects, including the mediating role of work engagement and the moderating role of organizational support perception. The significance of these effects is tested using t-statistics, t-critical values, and p-values, with a significance level of $\alpha = 0.05$.

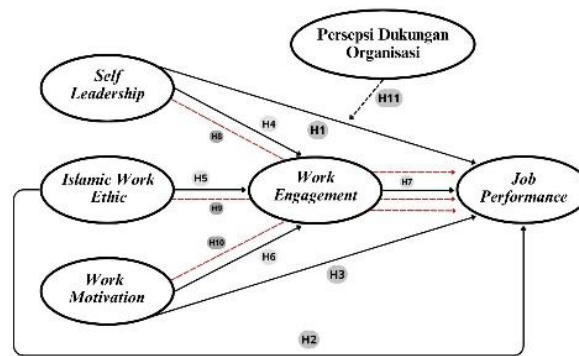
The research variables in this study include: Exogenous Variables: Islamic Work Ethic, Self-Leadership, and Work Motivation. Mediating Variable: Work Engagement, Moderating Variable: Perception of Organizational Support, Endogenous Variable: Job Performance. By using PLS-SEM, this research is able to assess both the direct effects of the predictors on job performance and the indirect effects mediated through work engagement. Additionally, the moderating influence of organizational support is tested to explore how external factors impact the relationship between the independent variables and job performance.

Table 1. Variable Measurement Items

Variables	Definitions	Indicators	Sources
Self Leadership	Self-leadership is the process in which individuals influence themselves to achieve goals and improve performance through self-regulation strategies, including behavior control, goal setting, and intrinsic motivation development.	1. Behavior-focused Strategies 2. Natural Reward Strategies 3. Constructive Thought Strategies	Houghton et al. (2012)
Islamic Work Ethic	Islamic work ethic refers to a set of values and principles that govern individual behavior in the context of work based on Islamic teachings.	1. Effort 2. Competition 3. Transparency 4. Morally Responsible Behavior	Ali & Al-Owaidan (2008)
Work Motivation	Work motivation refers to the internal drive that encourages an individual to work diligently, sincerely, and enthusiastically to produce high-quality results (Chang et al., 2021).	1. Sincere Intention for Allah's Pleasure. 2. Taqwa in Work 3. Sincerity in Work	Saleh (2009)
Work Engagement	Work engagement refers to a positive and sustained psychological state where individuals feel emotionally and cognitively connected to their work (Schaufeli et al., 2017).	1. Vigor 2. Dedication 3. Absorption	Schaufeli et al. (2017)
Perceived Organizational Support	Perceived organizational support refers to an employee's belief about how much the organization values their contributions and cares about their well-being (Eisenberger et al., 1986).	1. Fairness 2. Supervisor Support 3. Organizational Rewards and Job Conditions	Eisenberger et al. (1986)
Job Performance	Job performance measures how well a gig worker performs tasks, including not only outcomes but also behaviors that contribute to achieving results (Koopmans et al., 2012).	1. Task Performance 2. Contextual Performance 3. Adaptive Performance 4. Counterproductive Work Behavior	Koopmans et al. (2012)

Source: Author's own work (2025)

The following is an analysis of the model used in this research



Source: Author's own work (2025)

Figure 1. Model Analysis

IV. RESULTS AND DISCUSSION

Results

The study analyzed the demographic characteristics and professional behavior of online motorcycle taxi (ojek online) drivers in Surabaya. The findings reveal diverse patterns among respondents, reflecting the evolving dynamics of gig work in Indonesia. Table 1 provides a comprehensive classification of respondents across key variables such as domicile, gender, work tenure, education level, age, application usage, and service preferences. The data highlights that the majority of respondents reside in South Surabaya (24.58%), are male (90.83%), and have worked as drivers for 1-5 years (59.6%). Education levels predominantly fall within high school equivalency (72.5%), while the largest age group is 36-50 years (48.3%). Regarding platform preference, Gojek is the most utilized application (44.2%), followed by Grab (33.8%). In terms of service demand, passenger transport dominates (65%), suggesting a reliance on traditional ride-hailing activities over food or parcel delivery. The findings underscore the gig economy's contribution to reducing unemployment, offering employment opportunities with minimal entry barriers, and enabling flexible work arrangements. These insights provide a critical understanding of the socio-economic impact of ride-hailing platforms, particularly their role in addressing workforce challenges and influencing urban mobility trends.

Table 2. Respondent Demographics

Respondent Profile	Numbers	Percentage (%)
Domicile		
South Surabaya	59	24.58%
East Surabaya	55	22.92%
North Surabaya	54	22.5%
West Surabaya	36	15%
Central Surabaya	34	14.17%
Sidoarjo	2	0.83%
Gender		
Male	218	90.83%
Female	22	9.17%
Work Tenure		
<1 year	11	4.6%
1-5 year	143	59.6%
>5 year	86	35.8%
Education Level		
Middle School	32	13.3%
High School	174	72.5%
Diploma/Bachelor	34	14.2%
Age		
18-27 years	36	15%
28-35 years	76	31.7%
36-50 years	116	48.3%
51-65 years	12	5%

Respondent Profile	Numbers	Percentage (%)
Application Usage		
Gojek	106	44.2%
Grab	81	33.8%
Maxim	32	13.3%
InDrive	11	4.6%
Shopee Food	10	4.2%
Service Preference		
Passenger Transport	156	65%
Food Delivery	62	25.8%
Parcel Delivery	22	9.2%

Source: Author's own work (2025)

The evaluation of the outer model focused on testing the convergent and discriminant validity of the research instruments to ensure the validity and reliability of the indicators used for each variable. Convergent validity was assessed using the loading factor values, with a threshold of ≥ 0.7 as suggested by Hair et al. (2014). Results indicated that all indicators for the variables Islamic Work Ethic, Self-Leadership, Work Motivation, Perceived Organizational Support, Work Engagement, and Job Performance had loading factor values exceeding the threshold, demonstrating strong correlations between the indicators and their respective constructs. Additionally, the Average Variance Extracted (AVE) values for all variables exceeded the recommended threshold of ≥ 0.5 , further confirming convergent validity. These results suggest that the constructs are adequately measured by their respective indicators, capturing more than half of the variance in the observed data.

Discriminant validity was evaluated by analyzing the cross-loading values. Indicators displayed higher correlations with their corresponding constructs compared to other constructs, satisfying the criteria for discriminant validity. This indicates that each construct is distinct and measures unique aspects of the phenomenon under study. These findings reinforce the robustness of the outer model in capturing the constructs of interest, ensuring the reliability and validity of the measurement model for further structural analysis.

The reliability of the constructs was tested using Composite Reliability and Cronbach's Alpha values, with a threshold of ≥ 0.6 . All variables demonstrated high reliability, with Composite Reliability values ranging from 0.816 to 0.936 and Cronbach's Alpha values between 0.806 and 0.935. These results confirm the internal consistency and reliability of the constructs. Structural model evaluation involved assessing multicollinearity using inner VIF values, all of which were below the threshold of 5, indicating the absence of significant multicollinearity. Furthermore, path coefficient analysis revealed predominantly positive relationships among variables, except for the moderated effect of Perceived Organizational Support on Self-Leadership, which was negative. These findings suggest meaningful and interpretable relationships within the structural model.

The R-square values indicated that the model explains a substantial portion of the variance in Job Performance ($R^2 = 0.778$, categorized as high) and Work Engagement ($R^2 = 0.334$, categorized as moderate). These results demonstrate the predictive power of the independent variables, particularly Islamic Work Ethic, Self-Leadership, and Work Motivation, in explaining the dependent variables. Additionally, the effect size analysis revealed varying degrees of contribution from independent variables to the dependent variables, with Islamic Work Ethic and Self-Leadership exhibiting moderate contributions to Job Performance, while other variables demonstrated smaller contributions. These insights underscore the critical role of these constructs in influencing employee performance and engagement.

Finally, the cross-validated redundancy results confirmed the model's predictive relevance, with Q-square values of 0.491 for Job Performance and 0.200 for Work Engagement. These positive Q-square values indicate that the model has strong predictive relevance for explaining the constructs. The findings highlight the importance of fostering Islamic Work Ethic, enhancing Self-Leadership, and promoting Work Motivation to improve employee outcomes. The results provide actionable insights for organizational management to design interventions aimed at optimizing employee engagement and performance. Future research could expand the model by incorporating additional variables or exploring different organizational contexts to enhance generalizability and further validate the findings.

Table 3. Respondent Demographics

Relationship between variables	Original Sample	t-statistics	P-Value	Information
SL -> JP	0.259	5.320	0.000	Significant
IWE -> JP	0.247	5.376	0.000	Significant
WM -> JP	0.152	2.249	0.025	Significant
SL -> WE	0.195	2.926	0.003	Significant
IWE -> WE	0.196	2.858	0.004	Significant
WM -> WE	0.314	3.997	0.000	Significant
WE -> JP	0.296	5.195	0.000	Significant
SL -> WE -> JP	0.058	2.445	0.015	Significant
IWE -> WE -> JP	0.058	2.125	0.034	Significant
WM -> WE -> JP	0.093	3.817	0.000	Significant
PDO x SL -> JP	-0.094	2.612	0.009	Negative Influence

Source: Author's own work (2025)

The results of the hypothesis testing through bootstrapping analysis indicate several significant relationships among the studied variables. Self-leadership (SL) positively and significantly influences job performance (JP), as evidenced by a t-statistic of 5.320 and p-value of 0.000, supporting Hypothesis 1. Similarly, Islamic work ethic (IWE) significantly impacts job performance (t-statistic = 5.376, p-value = 0.000), confirming Hypothesis 2. Hypothesis 3 is also accepted, showing a significant effect of work motivation (WM) on job performance (t-statistic = 2.249, p-value = 0.025). Furthermore, SL and IWE significantly influence work engagement (WE), with respective t-statistics of 2.926 (p-value = 0.003) and 2.858 (p-value = 0.004), supporting Hypotheses 4 and 5. WM also has a strong positive effect on WE (t-statistic = 3.997, p-value = 0.000), affirming Hypothesis 6. Additionally, WE significantly enhances JP (t-statistic = 5.195, p-value = 0.000), as stated in Hypothesis 7. The mediation analysis reveals that WE mediates the relationships between SL and JP (t-statistic = 2.445, p-value = 0.015), IWE and JP (t-statistic = 2.125, p-value = 0.034), and WM and JP (t-statistic = 3.817, p-value = 0.000), confirming Hypotheses 8, 9, and 10, respectively. Lastly, the moderating role of perceived organizational support (PDO) negatively influences the relationship between SL and JP, with a negative coefficient of -0.094 and a significant p-value of 0.009, supporting Hypothesis 11. These findings underscore the direct and indirect effects of leadership, work ethics, and motivation on performance, mediated by engagement and moderated by organizational support perceptions, offering a comprehensive understanding of the dynamics within workplace performance frameworks.

Discussion

This study investigates the influence of self-leadership, Islamic work ethic (IWE), and work motivation on the job performance of gig workers operating as online motorcycle taxi drivers in Surabaya, Indonesia. It also examines the mediating role of work engagement and the moderating role of perceived organizational support in these relationships. The findings offer valuable contributions to understanding the factors affecting performance within the rapidly expanding gig economy, particularly in Indonesia, a predominantly Muslim country.

The research results confirm that self-leadership directly influences job performance, supporting the first hypothesis. This finding aligns with prior research by Shukla and Shaheen (2023) and Inam et al. (2021), which emphasizes the importance of individuals' ability to lead themselves, including managing time, setting goals, and self-motivation, in enhancing performance. Within the flexible context of the gig economy, self-leadership strategies prove effective in addressing challenges such as unpredictable workloads. Shukla and Shaheen's (2023) research highlights the effectiveness of behavior-focused and cognitive self-leadership strategies, while natural reward strategies are less effective in the freelance context. This indicates that gig workers need to prioritize managing their behavior through strategies such as self-observation, goal setting, and self-reward.

Furthermore, this study finds that IWE significantly influences job performance, supporting the second hypothesis. The application of IWE values, such as maximum effort, fair competition, transparency, and morally responsible behavior, encourages gig workers to deliver better performance. This finding is consistent with research by Al Smadi et al. (2022), Din et al. (2019), and Al-Douri (2020), which emphasizes the positive impact of IWE on performance. Al Smadi et al. (2022) highlight the importance of IWE principles in overcoming workplace obstacles and preventing errors. In the Surabaya context, IWE values help gig workers face high competition and diverse customer demands

while maintaining their professional reputation.

This study also confirms the positive influence of work motivation on job performance, supporting the third hypothesis. Within the context of gig workers facing job flexibility and uncertainty, strong motivation, both intrinsic and extrinsic, becomes a crucial factor. This finding is consistent with research by Abdelwahed et al. (2024) and Trivellas (2011), which emphasizes the role of work motivation in enhancing performance. This study adopts dimensions of work motivation relevant to the Islamic context: good and righteous intentions, piety in work, and sincerity. These dimensions provide a strong spiritual foundation for gig workers to remain productive and provide the best service.

Beyond direct effects, this study also examines the influence of self-leadership, IWE, and work motivation on work engagement, as well as the influence of work engagement on job performance. The results show that self-leadership, IWE, and work motivation positively and significantly influence work engagement, supporting the fourth, fifth, and sixth hypotheses. These findings are consistent with research by Harunavamwe et al. (2020), Green & Van Zyl (2023), Tufail et al. (2017), Farid et al. (2017), Azman et al. (2022), Zeng et al. (2022), and Putra et al. (2017). This study also finds that work engagement positively and significantly influences job performance, supporting the seventh hypothesis, aligning with research by Zakariah (2018), Maqableh et al. (2017), and Silva & Lopes (2021).

Moreover, this study examines the mediating role of work engagement in the relationships between self-leadership, IWE, and work motivation on job performance. The results confirm that work engagement significantly mediates the influence of self-leadership, IWE, and work motivation on job performance, supporting the eighth, ninth, and tenth hypotheses. These findings are consistent with research by Shukla and Shaheen (2023), Inam et al. (2021), Muthuswamy & Umarani (2023), Sahabuddin et al. (2024), Hoxha and Ramadani (2024), and Riyanto et al. (2024). In the context of gig workers, work engagement becomes a crucial factor because they are not involved in organizational development or engagement activities like permanent employees.

Finally, this study examines the moderating role of perceived organizational support in the relationship between self-leadership and job performance. The results show that perceived organizational support does not moderate this relationship, contradicting Shukla and Shaheen's (2023) research but aligning with research by Utomo (2023) and Stan et al. (2012). In the context of gig workers, organizational policies that frequently provide bonuses and technical support may make self-leadership feel less relevant, thus weakening its influence on performance. Overall, this study provides valuable insights into the factors affecting gig workers' job performance in Indonesia. The findings emphasize the importance of self-leadership, IWE, and work motivation, as well as the mediating role of work engagement in enhancing performance. While perceived organizational support was not found to be a moderator in this context, further research is needed to understand the complexities of this relationship. The practical implications of this study are that organizations providing gig economy services should consider developing training programs focused on enhancing self-leadership, promoting IWE values, and facilitating work motivation among their gig workers. This could contribute to improved individual performance and platform sustainability.

V. CONCLUSION

This study examines the influence of self-leadership, Islamic work ethic, and work motivation on job performance and work engagement, with organizational support perception as a moderating variable among gig workers in Surabaya, particularly online motorcycle taxi drivers. The findings reveal that self-leadership significantly improves job performance and work engagement, highlighting the importance of individual leadership in enhancing work outcomes. Islamic work ethic also plays a crucial role in driving work motivation and engagement, which subsequently positively impacts job performance.

Furthermore, work engagement mediates the positive relationships between self-leadership, Islamic work ethic, and job performance. This suggests that workers who are more engaged in their work tend to perform better. However, the perception of organizational support was found to weaken the relationship between self-leadership and job performance, indicating that excessive organizational support may reduce the positive impact of self-leadership.

These findings provide valuable insights for organizations managing gig workers, suggesting that

while providing support is essential, it should be balanced to avoid undermining workers' personal initiative. Future research should explore broader samples and additional variables that could influence work engagement and performance, such as technology or customer relationship quality, to gain a more comprehensive understanding of the factors affecting gig workers' productivity.

AUTHOR CONTRIBUTIONS

Conceptualization, M.G.A.; methodology, M.G.A. and S.Z.; software, M.G.A.; validation, M.G.A.; formal analysis, M.G.A.; investigation, M.G.A.; resources, M.G.A.; data curation, M.G.A.; writing – original draft preparation, M.G.A.; writing – review and editing, M.G.A.; visualization, M.G.A.; supervision, S.Z.

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Not applicable.

DATA AVAILABILITY STATEMENT

The data that support the findings of this study are available on request from the corresponding author, [M.G.A].

CONFLICTS OF INTEREST

The authors declare no conflicts of interest.

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