



The Effect of Altruism on Employee Performance at Balai Standardisasi dan Pelayanan Jasa Industri (BSPJI) Banjarbaru

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ABSTRACT

BSPJI Banjarbaru, as a technical implementing unit, plays a crucial role in industrial standardization that relies on optimal human resource performance. However, the 2025 global trend shows a decline in productivity due to economic factors, burnout, and technological uncertainty. Preliminary studies at BSPJI Banjarbaru confirm low time discipline and task management issues, although administrative achievements meet targets. Therefore, extra-role behaviors such as altruism are needed to fill performance gaps. This research analyzes the level of altruism, employee performance, and the influence of altruism on performance at BSPJI Banjarbaru. Using a quantitative correlational causal approach, the entire population of 82 employees (civil servants and non-permanent employees) was taken as a total sample. The Likert-scale questionnaire instrument adopts Myers' theory (altruism) and Mathis & Jackson's theory (performance), analyzed with classical assumption tests and simple linear regression via SPSS 23. The results indicate that altruism has a positive and significant effect on performance ($r = 0.523$, moderate category). The regression model is fit ($F = 30.105$; $p < 0.05$), with $R^2 = 0.273$ (27.3% contribution). Every one-unit increase in altruism boosts performance by 0.405 units, while 72.7% is influenced by other factors.

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1. Introduction

Balai Standardisasi dan Pelayanan Jasa Industri (BSPJI) Banjarbaru is a technical implementation unit under the Agency for Industrial Standardization and Services Policy (BSKJI) of the Ministry of Industry of the Republic of Indonesia, located in Banjarbaru City, South Kalimantan. BSPJI Banjarbaru is primarily responsible for implementing industrial standardization, optimizing the utilization of industrial technology, promoting green industry practices, and providing industrial services based on the potential of local resources (*Ministry of Industry: Balai Standardisasi dan Pelayanan Jasa Industri (BSPJI) Banjarbaru*, n.d.). In carrying out these complex responsibilities, competent human resources (HR) are essential to achieving organizational goals and supporting organizational development (Kholifah, 2021). Within companies and government institutions, human resources refer to employees. Employees are required not only to perform tasks in accordance with their job descriptions but also to demonstrate optimal performance so that the organization can operate effectively and efficiently.

According to the latest data from 2025, employee performance at both the global and Indonesian levels has shown a declining trend due to the impact of economic factors following 2024. These factors include delays in salary and bonus adjustments, which have contributed to productivity

variations of approximately 20–35%. This situation has been further exacerbated by *burnout*, which has been recognized by the World Health Organization (WHO) as a critical issue characterized by reduced motivation and concentration, as well as increased employee turnover due to excessive workloads and uncertainty surrounding artificial intelligence (AI) technology. A survey reported by Gallup (2022) indicated that this issue affected 16% of workers, including workers in Indonesia. The situation has been further aggravated by unsupportive work environments (39% of employees) and intense work pressure (34%). Nevertheless, data from Statistics Indonesia (BPS) in February 2025 (Solih et al., 2025) indicated positive developments, including a total of 145.77 million workers, an increase of 3.59 million compared with 2024, an open unemployment rate (TPT) of 4.76%, representing a decrease of 0.06 percentage points, and an average wage of IDR 3.09 million, representing an increase of 1.78%. Studies have also indicated that the work environment and job satisfaction may contribute up to 85% to employee performance. Factors contributing to declining performance include poor mental well-being, income losses, negative evaluations, limited facilities, and insufficient real-time feedback, which ultimately reduce overall employee engagement (Merdeka, 2025).

According to Herlambang, as cited in Titisari and Alfira (2024), employee performance refers to the results achieved by employees in completing tasks assigned by an organization. However, organizational assessment is not limited to the completion of these tasks but also encompasses the processes undertaken to complete tasks and achieve the desired outcomes. Employee performance is a combination of opportunities, competencies, and efforts demonstrated by employees, which ultimately contribute to organizational achievement (Poltak et al., 2019). Performance is individual in nature because each employee possesses different levels of expertise and ability. In addition, employee performance encompasses both the quantity and quality demonstrated by organizational members in carrying out their work responsibilities (Titisari & Alfira, 2024).

A study conducted by Waruwu (2016) found that performance is one of the determinants of organizational success. The achievement of an institution's or company's objectives can only be realized through the hard work of its members. Fundamentally, there is a strong relationship between individual performance and overall organizational performance. This means that when employees demonstrate good performance, the organization is more likely to achieve positive outcomes. This highlights the importance of developing the skills and personal motivation of each employee, as superior individual performance can promote effective teamwork, increase productivity, and ultimately contribute to the long-term success of an organization. Research on Islamic vocational education also connects work ethos and religious values with students' career aspirations (Kajalakee & Hanif, 2026).

As an institution focused on public services, BSPJI Banjarbaru has a significant responsibility to ensure that the performance of its employees complies with established standards. In achieving this objective, it is important for BSPJI Banjarbaru to understand and implement the guidelines stipulated in the Regulation of the Minister of Administrative and Bureaucratic Reform of the Republic of Indonesia No. 15 of 2014 concerning Guidelines for Service Standards (*PermenPAN RB Nomor 15 Tahun 2014*, n.d.). This regulation provides a clear framework concerning the criteria and indicators that employees must fulfill in providing services to the public, with the expectation of improving service quality and public satisfaction. Thus, BSPJI Banjarbaru functions not only as a service provider but also as an institution committed to continuously improving the performance and professionalism of its employees in order to provide optimal services.

Based on the Strategic Plan Performance Achievement data of BSPJI Banjarbaru from 2021 to 2024, the performance achievements of employees can be observed as presented in the attached table. The table indicates that the performance of BSPJI Banjarbaru employees was very good, as the majority of indicators achieved or even exceeded their targets, with percentages approaching or exceeding 100% each year and for the overall 2021–2024 period. This trend indicates that the

implementation of the Strategic Plan (*Renstra*) was effective, with improvements in the achievement of indicators that had not been optimal at the beginning of the period.

According to Bangun, as cited in Alicia (2025), an employee can be considered to have high performance when they demonstrate several characteristics, including the ability to cooperate effectively, work punctually and accurately, and collaborate well with others. On the other hand, employee performance at BSPJI Banjarbaru is still considered to be relatively moderate. This finding is based on a preliminary study conducted by the researcher among employees of BSPJI Banjarbaru. Based on the researcher's observations during an internship at BSPJI Banjarbaru in the Personnel, Organization, and Management Administration Sub-Team from April 14 to June 20, 2025, employee performance at BSPJI Banjarbaru was found to remain relatively low. This was indicated by the number of employees who arrived late, left work outside the prescribed working hours, experienced difficulties in handling multiple tasks simultaneously, used working hours ineffectively, and completed tasks beyond the allocated time. These findings were supported by statements from BSPJI Banjarbaru employees (R and D), who stated that they sometimes arrived at work on time but also occasionally arrived late. Furthermore, based on interviews with six BSPJI Banjarbaru employees, five of them stated that they frequently had to remain at the office beyond the designated working hours. This was due to tasks that still needed to be completed on the same day, unfinished job responsibilities, unscheduled meetings, and the presence of visitors or office events.

This condition indicates challenges related to time management and work discipline within BSPJI Banjarbaru. Uncertainty regarding working hours and the demands of completing tasks beyond designated working hours may affect employee motivation and job satisfaction. When employees feel burdened by demands that do not correspond to their established working hours, this may hinder their overall performance. Therefore, it is important to gain a deeper understanding of the factors influencing employee performance, including the role of *in-role* and *extra-role* performance.

According to Sulistyowati, as cited in Kholifah (2021), human resource (HR) performance within an organization can be divided into two categories: *in-role performance* and *extra-role performance*. *In-role performance* reflects employees' ability to perform tasks in accordance with their job descriptions. Meanwhile, *extra-role performance* refers to employee performance demonstrated through behaviors that go beyond formal job responsibilities, which are often referred to as *Organizational Citizenship Behavior* (OCB).

Altruistic behavior is one of the dimensions of *Organizational Citizenship Behavior* (OCB) and is also considered a key factor that encourages employees to engage in *extra-role performance* (Malahayati et al., 2020). Employees who demonstrate altruistic attitudes tend to be more willing to assist colleagues, share knowledge, and contribute to a positive work environment. Furthermore, based on the theory of Stephen P. Robbins, Suzana (2017) added that, compared with *in-role* behavior, behavior that goes beyond the formal rules of an organization, or *extra-role* behavior, is an important element that needs to be considered within an organization. Quality employees do not merely perform tasks according to their roles but also demonstrate a strong work ethic by exceeding their formal responsibilities. Thus, altruistic behavior and a strong work ethic mutually support the creation of optimal performance within an organization.

According to Santrock (2003), *altruism* refers to selfless behavior in which individuals prioritize the welfare of others without considering personal benefits. Altruistic actions are inherently constructive because their purpose is to help, develop, and improve the lives of others. Moreover, the effects of such actions do not occur only at a particular moment but may generate continuing impacts that stand independently rather than being dependent on others. This concept is referred to as altruistic morality, in which helping others is not motivated solely by compassion or generosity but is also accompanied by an intrinsic sense of fulfillment derived from advancing the well-being of

others without expecting anything in return (Arifin, 2015). A study of zakat fitrah collection and distribution likewise discusses social solidarity in an Islamic community (Humam & Hanif, 2024).

In the Islamic perspective, altruistic behavior is associated with the concept of *hablumminannas*, which refers to relationships among human beings. In this context, helping one another, or *helping behavior*, represents a concrete manifestation of *altruism*. This principle is reflected in Qur'an, Surah Al-Ma'idah/5:2, which states:

وَتُؤَا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۖ

Meaning: “*And cooperate in righteousness and piety, but do not cooperate in sin and transgression. And fear Allah; indeed, Allah is severe in punishment.*”

Several previous studies have indicated a research gap regarding the relationship between *altruism* and employee performance. Rohman et al. (2022) found that altruistic behavior, when assessed based on prevailing norms, has the potential to contribute to more optimal organizational performance. Furthermore, Handayani et al. (2022) found that *altruism* as a dimension of *Organizational Citizenship Behavior* (OCB) in the workplace has a positive and significant effect on employee performance. Employees with high levels of OCB-related *altruism* tend to have a strong emotional attachment to the organization, which encourages them to make their best contributions across various aspects of their work, both formal and informal.

In addition, a study conducted by Sohaib et al. (2021) found a significant positive relationship between *altruism* and organizational performance. This finding is supported by the results of the analysis, which demonstrated that *altruism* directly contributes to improved organizational performance and also serves as a mediator in the relationship between public service motivation and organizational performance. In contrast, a study by Pratama et al. (2024) found that *altruism* did not have a significant effect on employee performance, with a significance value (*p*-value) of 0.136, which exceeds the 0.05 threshold. Therefore, the study concluded that *altruism* did not have a statistically significant direct effect on employee performance.

Based on the literature reviewed above, research specifically examining the effect of altruistic behavior on employee performance in public service institutions such as BSPJI remains limited, particularly in the context of UIN Antasari Banjarmasin. Therefore, this study is important to address this research

2. Methods

Research Design

This study employed a quantitative approach using a causal correlational research design. The quantitative approach is often referred to as a traditional method because it has long been established as a standard approach in research. This method is based on the philosophy of positivism, which views phenomena, reality, and occurrences as entities that can be classified, are concrete, relatively stable, measurable, observable, and have causal relationships. Quantitative research uses numerical data as the basis for presenting research findings. The research process is deductive, in which research questions are addressed through concepts or theories to formulate hypotheses. The hypotheses are then tested through data collection and statistical analysis to verify the formulated hypotheses (Sugiyono, 2022). Furthermore, causal correlational research aims to analyze causal relationships and examine the effect of an independent variable on a dependent variable (Siswanto & Suyanto, 2018). Therefore, this study was conducted to determine whether *altruism* has an effect on employee performance.

Research Location and Population

This research was conducted at Balai Standardisasi dan Pelayanan Jasa Industri (BSPJI) Banjarbaru, located at Jl. Panglima Batur Barat No. 2, Banjarbaru 70711, South Kalimantan, Indonesia. The population of this study consisted of all employees of BSPJI Banjarbaru, including Civil Servants (Aparatur Sipil Negara/ASN) and Government Employees under Non-Civil Servant Employment (Pegawai Pemerintah Non-Pegawai Negeri/PPNPN), with a total population of 82 employees. To achieve generalizability with a relatively low margin of error, the researcher used the entire population as the sample through a total sampling technique, in which the sample size is equal to the population size. According to Sugiyono (2022), when the population size is less than 100, the entire population may be used as the research sample.

Data Collection Technique

The data collection method employed in this study was a survey using a structured questionnaire distributed through Google Forms. A questionnaire is a data collection technique in which respondents are provided with a series of written questions or statements to answer (Widayanti, 2020). The measurement design of this study employed a closed-ended questionnaire, in which response options are provided in advance, allowing respondents to select the alternative that best represents their opinions or preferences (Supardi, 2015). The questionnaire utilized a four-point Likert scale consisting of four response alternatives. "Strongly Agree" was assigned a score of 4, "Agree" a score of 3, "Disagree" a score of 2, and "Strongly Disagree" a score of 1.

Research Instruments

The *altruism* scale was used to assess the level of altruism among employees at BSPJI Banjarbaru. The items in this scale were adopted from a research scale developed by Firyal Syafa Zahra, which similarly employed the theory of *altruism* proposed by Myers. The scale consists of several aspects, namely empathy, belief in a just world, social responsibility, internal locus of control, and low egoism.

The employee performance scale was adopted from a research scale developed by Rizki Kurnia Asih, which similarly employed the theory of employee performance proposed by Mathis and Jackson. The scale consists of several aspects, namely quality, quantity, timeliness, effectiveness, commitment, and responsibility.

Data Analysis Technique

Data analysis in this study was conducted through data classification and verification of the research variables in order to obtain objective conclusions. Simple linear regression analysis was employed to examine the effect of the independent variable, *altruism* (X), on the dependent variable, employee performance (Y).

The data analysis techniques consisted of the following:

1. Validity Test, conducted to determine whether the questionnaire items used in the study were valid.
2. Reliability Test, conducted to determine the extent to which the research instrument could produce reliable and consistent measurements.
3. Classical Assumption Tests, consisting of normality, linearity, and autocorrelation tests.
4. Simple Linear Regression Analysis, conducted to determine the effect of the independent variable and to examine the extent to which *altruism* influences employee performance.

3. Result and Discussion

Research Results

Descriptive Analysis

Table 1. Descriptive Analysis

Descriptive Statistics						
	N	Range	Minimum	Maximum	Mean	Std. Deviation
Altruisme	82	41.00	22.00	63.00	38.4512	5.08970
Kinerja_Karyawan	82	21.00	17.00	38.00	29.6220	3.94293
Valid N (listwise)	82					

Based on the data presented in Table 1, the *altruism* variable has a *range* of 41, a *minimum* value of 22, a *maximum* value of 63, and a *standard deviation* of 5.08. Meanwhile, the employee performance variable has a *range* of 21, a *minimum* value of 17, a *maximum* value of 38, and a *standard deviation* of 3.94.

1. Descriptive Analysis and Categorization of Altruism

Based on Table 4.7, the *mean* score for the *altruism* scale is 38.4, with a *standard deviation* of 5.08. The formula used to categorize the *altruism* variable is as follows:

Low : $(X < 33)$

Moderate : $(33 \leq X < 43)$

High : $(43 \leq X)$

Table 2. Categorization of the Altruism Variable

Altruism					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rendah	6	7.3	7.3	7.3
	Sedang	62	75.6	75.6	82.9
	Tinggi	14	17.1	17.1	100.0
	Total	82	100.0	100.0	

Based on the data presented in Table 2, it was found that 6 employees had a low level of *altruism*, accounting for 7.3% of the total sample. Meanwhile, 62 employees were categorized as having a moderate level of *altruism*, representing 75.6% of the sample. In addition, 14 employees had a high level of *altruism*, accounting for 17.1% of the total sample.

2. Descriptive Analysis and Categorization of Employee Performance

As presented in Table 4.7, the *mean* score for the Employee Performance scale was 29.6, with a *standard deviation* of 3.9. The formula used to categorize the employee performance variable is as follows:

Low : $(X < 25)$

Moderate : $(25 \leq X < 33)$

High : $(33 \leq X)$

Table 3. Categorization of the Employee Performance Variable

Employee Performance				
	Frequency	Percent	Valid Percent	Cumulative Percent

Valid	Rendah	5	6.1	6.1	6.1
	Sedang	60	73.2	73.2	79.3
	Tinggi	17	20.7	20.7	100.0
	Total	82	100.0	100.0	

Based on the data presented in Table 3, it was found that 5 employees had a low level of performance, accounting for 6.1% of the total sample. Meanwhile, 60 employees had a moderate level of performance, representing 73.2% of the sample. In addition, 17 employees had a high level of performance, accounting for 20.7% of the total sample.

Assumption Tests

The assumption tests conducted in this study consisted of the normality test, linearity test, and autocorrelation test.

Table 4. Normality Test

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		82
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	3.36093169
Most Extreme Differences	Absolute	.067
	Positive	.067
	Negative	-.042
Test Statistic		.067
Asymp. Sig. (2-tailed)		.200 ^{c,d}

Based on Table 4, the results of the *Kolmogorov–Smirnov* test yielded an *Asymp. Sig. (2-tailed)* value of 0.200. Since the significance value is greater than 0.05 ($0.200 > 0.05$), the data for the *altruism* and employee performance variables are normally distributed.

Table 5. Linearity Test

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
TotalY TotalX	*Between Groups	(Combined)	568.210	18	31.567	2.878	.001
		Linearity	344.316	1	344.316	31.389	.000
		Deviation from Linearity	223.895	17	13.170	1.201	.290
	Within Groups		691.070	63	10.969		
	Total		1259.280	82			

Based on the results of the linearity test presented in Table 5, the *Deviation from Linearity* value was found to be greater than 0.05 ($0.290 > 0.05$). Therefore, it can be concluded that there is a linear relationship between *altruism* and employee performance.

Table 6. Autocorrelation Test

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.523 ^a	.273	.264	3.38187	2.010

Based on the table above, the *Durbin-Watson* value was 2.010, indicating that there was no indication of autocorrelation.

Hypothesis Testing

Table 7. Correlation Test

Correlations			
		Altruisme	Kinerja_Karyawan
Altruisme	Pearson Correlation	1	.523**
	Sig. (2-tailed)		.000
	N	82	82
Kinerja_Karyawan	Pearson Correlation	.523**	1
	Sig. (2-tailed)	.000	
	N	82	82

** . Correlation is significant at the 0.01 level (2-tailed).

Based on the table above, the results of the Pearson correlation analysis indicate a significant relationship between the *altruism* and employee performance variables. The relationship is positive, as the significance level was 0.01 ($p = 0.000 < 0.01$), based on a sample of $n = 82$. Therefore, the null hypothesis is rejected, providing strong evidence of a correlation between the two variables. Furthermore, to determine the degree of contribution between the two variables, the following correlation interpretation table was used:

Table 8. Classification of Correlation Coefficient Interpretation

No	Nilai R	Interpretasi
1.	0,00 - 0,199	Sangat Rendah
2.	0,02 - 0,399	Rendah
3.	0,40 - 0,599	Sedang
4.	0,60 - 0,799	Kuat
5.	0,80 - 1,000	Sangat Kuat

Based on the data presented in Table 4.13, the correlation coefficient was 0.523, which falls within the moderate correlation category, ranging from 0.40 to 0.599. This indicates a moderate relationship between *altruism* and employee performance.

Table 9. Results of the Simple Linear Regression Analysis

Variabel	R Square	T Hitung	T Tabel	F Hitung	F Tabel
Altruism	0,273	5.487	1,990	30.105	3,96
Kinerja Karyawan					
Sig					0,000
Unstandardized Coefficients					14.046
Koefisien Regresi					0,405

Based on the entire series of hypothesis tests conducted, it can be concluded that *altruism* has a positive and significant effect on employee performance. The results of the Pearson correlation test indicate a moderate relationship ($r = 0.523$), meaning that higher levels of *altruism* are associated with higher levels of employee performance. Statistically, the regression model is considered a good fit, with an F value of 30.105 and a statistically significant p -value ($p < 0.05$), thereby supporting the research hypothesis.

Although *altruism* accounts for 27.3% of the variance in employee performance (based on $R^2 = 0.273$), the model provides a clear predictive relationship through the regression equation, in which every one-unit increase in *altruism* is associated with a 0.405-unit increase in employee performance. The remaining 72.7% of the variance is attributable to other factors beyond the scope of this study that may also influence employee performance.

Discussion

This study examines the effect of *altruism* on employee performance at Balai Standardisasi dan Pelayanan Jasa Industri (BSPJI) Banjarbaru. The researcher conducted statistical data analysis based on the distribution of psychological scales measuring *altruism* and employee performance online among employees at BSPJI Banjarbaru. Based on the analysis conducted, H_a was accepted and H_o was rejected, indicating that the *altruism* variable has a positive and significant effect on employee performance. Furthermore, the results of the *Pearson correlation test* showed a moderate relationship ($r = 0.523$), indicating that the higher the level of *altruism*, the higher the resulting employee performance. Statistically, the regression model was considered a good fit, with an F value of 30.105 and a statistically significant p -value ($p < 0.05$), thereby supporting the research hypothesis. *Altruism* contributed 27.3% to the variance in employee performance.

Based on the results of the regression analysis, the coefficient of determination (R^2) was 0.273, indicating that *altruism* made an effective contribution of 27.3% to the variance in employee performance at BSPJI Banjarbaru. In other words, approximately 27.3% of the variation or changes in employee performance can be explained by the *altruism* variable, while the remaining 72.7% is influenced by other variables beyond the scope of this study. According to the criteria for interpreting the coefficient of determination proposed by Ghazali (2018), an effective contribution of 27.3% falls within the moderate-to-strong category, indicating that *altruism* is one of the factors that has a meaningful effect on employee performance. Nevertheless, the magnitude of this effective contribution should be understood within the context that employee performance is a complex construct influenced simultaneously by numerous factors; therefore, *altruism* cannot independently explain all variations in employee performance. The implication of this finding is that organizations should consider *altruism* as one important variable in efforts to improve employee performance, while also paying attention to other factors that may complement and strengthen the role of *altruism*.

The correlation between *altruism* and employee performance is supported by the findings of this study, which indicate that employee performance within an organization is influenced by the level of *altruism* among employees. High levels of *altruism* encourage helping behaviors, teamwork, and shared commitment, thereby directly contributing to increased productivity and overall work efficiency. According to Myers (2014), *altruism* is a motive to enhance the well-being of others without expecting personal rewards. It involves aspects such as empathy, concern for others, and social responsibility, which encourage prosocial behavior and ultimately enhance collaboration and productivity in the workplace. Thus, *altruism* can be understood not merely as an individual attitude but also as a motivating factor that creates a conducive and productive work environment. Therefore, variations in the level of *altruism* among employees may contribute to increases or decreases in employee performance at BSPJI Banjarbaru. This finding is particularly relevant to the dynamics of modern organizations, which increasingly require collaboration among individuals to achieve

organizational goals collectively. Related work on Islamic leadership ethics and teacher development considers these issues through an organizational sociology approach (Silmi & Hanif, 2026).

Although this study demonstrates that *altruism* has a positive and significant effect on employee performance, with an effective contribution of 27.3%, it is important to recognize that employee performance is a multidimensional construct influenced by various factors beyond *altruism*. Based on the literature review conducted, employee performance is influenced by internal factors such as competence and work motivation, as demonstrated by the findings of a study conducted at PT Inti Kebun Sejahtera by Sutedjo and Mangkunegara (2013). In addition, factors such as individual attitudes and external factors, including the work environment, may also influence employee performance within an organization. This is consistent with a study conducted at the Pasuruan Regency Transportation Office by Ratnasari and Tarimin (2021). Furthermore, according to Mangkunegara (2011), achieving optimal performance requires organizations to pay attention not only to employees' attitudes and behaviors but also to contextual factors such as organizational climate and leadership quality. Schneider et al. (2013) explained that organizational climate and organizational culture significantly influence employee attitudes and behaviors, including their performance. Research in a madrasah setting also examines school leadership in relation to teacher performance and professionalism (Fauzi & Hanif, 2024).

Therefore, although *altruism* makes a significant contribution to employee performance, organizations should also focus on developing other factors, such as competence, work motivation, leadership support, organizational climate, organizational culture, and a conducive work environment, in order to achieve optimal performance improvement. Combining efforts to strengthen *altruism* with attention to other supporting factors may create greater synergy in improving employee performance comprehensively. A study of teachers in the digital era likewise addresses democratic-transformational leadership and adaptive management in strengthening performance (Widodo et al., 2026).

The findings of this study are consistent with previous research that has generally demonstrated that *altruism* has a positive and significant effect on improving employee performance across various public service sectors. In the context of healthcare workers, a study of civil servant nurses during the COVID-19 pandemic demonstrated that *altruism* was one of the key factors influencing their performance when facing high workloads (Rokim et al., 2022). This consistency is further supported by a study of employees at Puskesmas Kassi-Kassi, which confirmed that selfless helping behavior (*altruism*) has a significant impact on individual performance within organizations (Nurchaliza et al., 2023). Similar findings have also been reported in the education sector, where sincerity or *altruism* was found to have a direct positive effect on the performance of teachers at MI Negeri in Medan (Batubara et al., 2023). Although in certain models within social welfare institutions, *altruism* has been viewed as a "balancing factor" that improves well-being without directly altering organizational performance through commitment, its role remains important in strengthening social capital and work effectiveness.

Furthermore, the findings of this study differ from those of previous research, particularly Pratama et al. (2024), which reported that *altruism* did not have a significant effect on employee performance, with a significance value of 0.136. In contrast, the present study demonstrates that *altruism* has a positive and significant effect on employee performance at BSPJI Banjarbaru. The difference in findings between these studies has important theoretical implications, suggesting that the relationship between *altruism* and employee performance is not universal but may be influenced by various contextual factors, such as organizational culture and working conditions. This highlights the importance of considering the specific organizational context when examining the dynamics between individual attitudes and work performance.

The concept of *altruism* is not only found in the study of social psychology but is also addressed in the Qur'an. As is widely understood, various aspects of human life are encompassed within its teachings. Several terms related to *altruism* in Islam and the Qur'an are discussed below:

1. Isar

The term *isar* in the Qur'an refers to the behavior of prioritizing others, which is consistent with the concept of *altruism*. The term *isar* is mentioned only once in the Qur'an, as stated in Surah Al-Hashr, verse 9.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَخْخِ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٩

Meaning: “Those who settled in the city (Medina) and believed before their arrival love those who emigrated to them. They do not find in their hearts any desire for what has been given to them (the Muhajirin). They give preference to them (the Muhajirin) over themselves, even though they are in need. And whoever is protected from the stinginess of his own soul—it is those who are successful.”

According to Abdullah Nasih 'Ulwan in *Tarbiyah al-Aulad fi al-Islam*, *isar* is a psychological disposition that gives rise to the attitude of prioritizing the interests of others over one's own interests. When the practice of *isar* is carried out solely to seek the pleasure of Allah SWT, it is a strong indication of genuine faith, sincerity of intention, and purity of the soul. At the same time, this behavior also serves as one of the primary foundations for fostering solidarity among human beings and promoting goodness for the descendants of Adam (Ulwan, 2010).

2. Ta'awun

The concept of *altruism* in Islamic terminology is similar to *ta'awun*, as it relates to caring for and helping one another (Hamsani, 2020). The Qur'an encourages Muslims to help one another in acts of righteousness and piety and prohibits them from helping one another in sin and transgression. This is stated in the words of Allah in Surah Al-Ma'idah, verse 2 (Maarif, 2024):

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٢

Meaning: “Help one another in righteousness and piety, and do not help one another in sin and transgression. And fear Allah; indeed, Allah is severe in punishment.”

According to Hamka, *ta'awun* refers to the attitude of helping and assisting one another. In his interpretation, he explains that Muslims are commanded to help one another in establishing *al-birr*, namely all forms of good and beneficial intentions based on strengthening *taqwa*, or developing a closer relationship with Allah SWT. Conversely, Muslims are prohibited from helping one another in acts of sin, hostility, or harming fellow human beings, as such actions clearly cause harm to others (Hamka, 1984).

The term *al-birr* encompasses all forms of goodness and can be understood as everything that brings human beings closer to Allah, including faith, righteous deeds, and noble character. True goodness can be achieved through two main conditions. First, it must be founded upon faith, namely belief in Allah SWT, the Last Day, the angels, the revealed scriptures, and His prophets. Second, it must be manifested through outward deeds, namely putting faith into practice through righteous actions, such as providing assistance to relatives, orphans, the poor, and others (Hasan, 2008).

True goodness can be achieved through two main conditions. First, it must be based on firm faith, namely belief in Allah SWT, the Last Day, His angels, the revealed scriptures, and His prophets.

Second, it must be manifested through outward deeds, namely realizing such faith through righteous actions, such as giving charity to relatives, orphans, the poor, and others (Hasan, 2008).

Based on the explanation of *ta'āwun* and *al-birr*, when related to the norm of social responsibility, individuals are expected to provide assistance to those in need without expecting future rewards in return. In modern society, *altruism* manifests as social responsibility grounded in social norms. Social responsibility embedded within an individual's character can give rise to altruistic actions because individuals perceive themselves as integrated members of their social communities.

3. Al-Ma'ruf

Ma'ruf is a form of *ism maf'ul* (passive participle) derived from the root word *'arafa* (عرف), which consists of the letters 'ain, ra, and fa. In the Qur'an, the term appears 71 times across 11 surahs. The term *'urf* refers to something widely recognized by society and established as part of its traditions, whether in the form of speech or actions (such as customs), or something that is commonly known and mutually acknowledged. It is also interpreted as something that is consistent with sound reason. According to the Arabic-Indonesian Dictionary, *ma'ruf* means "goodness, something renowned, or something known." Ibn Zakaria, in *Mu'jam Muqayis al-Lughah*, states that *ma'ruf* conveys the meaning of a pleasant fragrance that can be perceived by everyone (Padli, 2019).

QS. Ali Imran/3:104

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ١٠٤

Meaning: "Let there be among you a group of people who call others to goodness, enjoin what is right, and forbid what is wrong. It is they who will be successful."

Ma'ruf refers to things that are generally regarded as good by society and are widely recognized, as long as they are consistent with *al-khair* (goodness), namely Divine values. As stated by Allah in Surah Ali 'Imran 3:104, "Let there be among you a group of people who call to goodness, namely Divine values, enjoin what is *ma'ruf*, and forbid what is *munkar*." Divine values should not be imposed, but rather conveyed persuasively through gentle and wise guidance. Thereafter, whoever wishes to believe may believe, and whoever wishes to disbelieve may disbelieve; each person will be held accountable for their own choice (Shihab, 2002).

Beyond the three concepts of *altruism* according to Islam and the Qur'an discussed above, there are many other terms that are closely related to and strongly associated with *altruism*, as Islam places considerable emphasis on social service. These include *al-ihsan*, *infaq*, *sadaqah*, and others.

According to Mathis and Jackson (2010), employee performance refers to the work achievement attained by an individual in completing tasks and responsibilities in accordance with organizational standards. It encompasses aspects of quality, quantity, timeliness, effectiveness, and work commitment, which are influenced by internal factors such as motivation and external factors such as the work environment. These aspects encourage individuals in the workplace to contribute to others in order to achieve optimal performance within the organization.

From an Islamic perspective, performance is an important aspect of life and human activity that plays a significant role in society. Working in accordance with religious teachings is often regarded as one of the measures by which an individual is assessed. In Islam, every individual is expected to be self-reliant, meaning that they should fulfill their own needs through effort and work, even when doing so is difficult. From an economic perspective, labor is one of the essential factors of production, alongside capital and other natural resources (Haryani, 2018).

Work, according to the Islamic concept, is an obligation for every human being. Although Allah has guaranteed sustenance for every person, such sustenance does not come without individual effort. Therefore, if a person wishes to live adequately and prosperously, they must work. Islamic teachings emphasize that work and religion are important sources of motivation for Muslims. A Muslim recognizes that working is an act of worship to Allah, which becomes a strong source of internal motivation regardless of the material benefits that may be obtained. This source of motivation is not limited to achieving a higher standard of living and self-fulfillment, but also includes the understanding that one's work constitutes a morally good act that ultimately contributes to achieving true success in this world and well-being in the hereafter (Syafrizal, 2019).

When a Muslim works, this demonstrates that their purpose is not solely focused on worldly and material rewards, which do not determine their level of motivation and performance. This is explained in the Qur'an, Surah At-Taubah 9:105.

وَقُلْ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ١٠٥

Meaning: Say, (Prophet Muhammad), "Work! Then Allah, His Messenger, and the believers will see your deeds. You will be returned to the Knower of the unseen and the seen, and then He will inform you of what you used to do."

The content of Surah At-Taubah 9:105 emphasizes Allah SWT's command for His servants to be enthusiastic in performing as many righteous deeds as possible and to work diligently. Allah SWT also gives a warning in the form of a threat to those who disobey, as He will repay all deeds and actions, all of which will become evident on the Day of Judgment (Syeikh, 2008).

Based on the verse from Surah At-Taubah 9:105 and its translation, work performance is an aspect that must be given serious attention. When a person is enthusiastic and diligent in their work, Allah SWT will reward their deeds. From an Islamic perspective, the relationship between work and performance is reinforced by Allah SWT's command for His servants to work honestly, as Allah is All-Knowing of all human actions and will certainly reward them for what they do in this world.

The Qur'an contains numerous verses that encourage human beings to work hard, remain diligent, and persevere. For example, in Surah Al-Asr, Allah explicitly states that humankind is in a state of loss except those who believe and perform righteous deeds. When the verses of the Qur'an are examined closely, the phrase "righteous deeds" consistently accompanies "faith," indicating that happiness cannot be attained through faith alone without tangible effort. In other words, faith without righteous deeds is like a lush tree that bears no fruit; righteous deeds are the fruit of faith.

Islam encourages every individual to live a dignified life within society, at a minimum by being able to fulfill basic needs such as clothing, food, employment appropriate to their skills, and establishing a household with adequate provisions. Thus, everyone is entitled to a standard of living appropriate to their circumstances so that they can fulfill their religious obligations and other responsibilities. Work constitutes a form of righteous deed; if work is a righteous deed, then work becomes an act of worship; and if work is an act of worship, human life cannot be separated from work (Faisal, 2016).

4. Conclusion

Based on the results of the research conducted, it can be concluded that there is a positive and significant effect of *altruism* on employee performance at Balai Standardisasi dan Pelayanan Jasa Industri (BSPJI) Banjarbaru. This is evidenced by the acceptance of the alternative hypothesis (H_a) and the rejection of the null hypothesis (H_o), in which the Pearson correlation coefficient indicates a moderate relationship ($r = 0.523$), meaning that the higher the level of employee *altruism*, the higher the resulting employee performance. *Altruism* contributes 27.3% to the variance in employee performance, indicating that *altruism* is one of the factors that has a significant influence on

employee performance, while the remaining variance is influenced by other variables such as competence, work motivation, work environment, and leadership support.

From an Islamic perspective, the concept of *altruism* is consistent with the values reflected in the Qur'an and hadith, including the concepts of *isar* (prioritizing others), *ta'āwun* (helping one another), *al-birr* (goodness), and *ma'ruf* (virtue). In Islam, work performance is considered part of righteous deeds, which are grounded in faith and manifested through outward actions, whereby working sincerely constitutes an act of worship to Allah SWT. The implication of this research is that organizations need to consider developing the aspect of *altruism* as one strategy to improve employee performance indirectly by strengthening helping behaviors and team collaboration.

5. Suggestions

Based on the findings and limitations described previously, the researcher proposes several suggestions that may serve as considerations for relevant parties. For future researchers, it is expected that the conceptual framework of the study can be expanded by including other variables beyond *altruism* that have the potential to exert a more significant influence on employee performance, considering that external factors accounted for 72.7% of the variance in this study.

Meanwhile, for BSPJI Banjarbaru, the findings of this study may serve as a reference for efforts to optimize human resources through strengthening altruistic behavior. Given that *altruism* contributed 27.3% to employee performance, management is advised to continue maintaining a collaborative and mutually supportive work environment among employees in order to support overall work effectiveness. However, considering that other factors accounted for 72.7% of the variance affecting employee performance, the institution should also pay greater attention to other external aspects.

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