

Analysis of the Effect of Islamic Leadership on Islamic Motivation and Performance of Employees Both Directly or Indirectly Through Islamic Work Ethics

Qurratul Aini

Postgraduate Program Magister of Hospital Administration
Universitas Muhammadiyah Yogyakarta
q.ainiumy@gmail.com ; qurrotul_aini@umy.ac.id

Abstract

Leadership style is very important for an organization in determining the direction and activities of an organization by influencing the behavior of individuals or groups of individuals in achieving organizational goals. The spiritual leadership model as one of the solutions to the current leadership crisis. Spiritual leadership brings the worldly dimension to the spiritual dimension (divinity) and leads with the heart based on religious ethics that is ontologically sourced from God through His verses, epistemologically explored by believers and axiologically in line with moral ideas (Islam) or makarim al-shari 'a.

This study aims to analyze the effect of Islamic leadership on Islamic motivation and performance of employees directly or indirectly through the Islamic work ethic. The method used in this research is a quantitative descriptive study with cross sectional design. The study population is the Muhammadiyah Hospital / PKU employees who have been certified sharia. Hypothesis testing is done using SEM models with AMOS 21 software.

The results found that Islamic leadership had a positive influence on the Islamic work ethic. In addition, direct Islamic leadership also has an influence on employee motivation and performance. Work ethic has a positive influence on motivation and motivation has an effect on employee performance. Indirectly the influence of Islamic leadership on employee motivation and performance is very weak, this shows that Islamic leadership tends to have a stronger influence directly on employee motivation and performance.

Keywords: *Islamic leadership, Islamic work ethic, motivation, employee performance.*

A. Backgrounds

The hospital industry in Indonesia has become an attractive industry for both domestic and foreign investors. Regardless of whether it is profitable or not, the hospital business is still difficult to predict, but in reality more and more investors in this sector are making competition among hospitals even tougher. Indonesia as a country whose majority population is Muslim, it is appropriate that in terms of leadership placing Islamic sharia or Islamic leadership as dominant. Leadership (leadership) is an aspirational force, a spirit of enthusiasm, and a creative moral force that is able to influence HR to excel.

The spiritual leadership model as one of the solutions to the current leadership crisis. Spiritual leadership brings the worldly dimension to the spiritual dimension (divinity) and leads with the heart based on religious ethics that is ontologically sourced from God through His verses, epistemologically explored by believers and axiologically in line with moral ideas (Islam) or makarim al-shari 'a. Huang Xi's research (2010) concludes that directors and CEOs in America are saints, mystics who are very ethical in developing their companies. The results of these studies can be concluded that the leadership of spirituality is very important in creating optimal performance.

The movement of Muhammadiyah's organization in its business charity has been widely felt by various groups. As an Islamic movement that was born in 1912 AD, Muhammadiyah has done a lot for the people and the Indonesian people at large. So it must be recognized that Muhammadiyah has a considerable contribution and attention in the dynamics of Indonesian people's lives. In order to achieve the objectives of Muhammadiyah to uphold and uphold the religion of Islam so as to realize the true Islamic community. The Muhammadiyah Association has undertaken various efforts covering the fields of da'wah, social, education, economics, politics, and so on, which are operationally carried out through various institutional organizations such as assemblies, agencies, and business charities that it establishes. This is recognized, especially by the government, greatly assisting the empowerment and conditions of the wider community today.

Based on the problems identified above, it is known that there have been problems in the management of Muhammadiyah's Charitable Enterprises, especially hospitals. The very rapid development of business charity quantitatively has not been matched by a commensurate increase in quality, so that to some extent it lacks high competitiveness, and lacks a wider and innovative contribution to the development of the development of the people and nation. In one of the strategic plans of the Muhammadiyah Community Health and Welfare Council Muhammadiyah Central Board (MKKM PPM) mentioned that the performance of Human Resources (SDI) needs to be developed immediately.

This research focuses on individual performance. Performance models are important because the formation of performance models is identified according to the needs of a finding through exploration of performance related to organizational aspirations and determining success in doing work.

B. Literature Review

Leadership is the process of influencing others in an organization so that they can carry out their duties properly in achieving their goals. Leadership is the process of directing and influencing activities related to the duties of group members. Leadership is also the act of influencing the behavior of a person or group of people towards the achievement of goals. Through Islamic leadership, it is hoped that an Islamic work ethic will also be created for the employees.

Islamic work ethic is the totality of a Muslim's personality and how to express, look, believe and give meaning to something, which encourages a Muslim to act and achieve optimal charity so that the pattern of relations between humans and themselves can be intertwined properly. The Islamic work ethic can affect a person's performance because the Islamic work ethic is an attitude that arises of one's own will and awareness which is based on a system of cultural values orientation towards work. The Islamic work ethic has a basis of cultural values, where the cultural values form the Islamic work ethic of each individual so that it can influence the performance of that individual.

Another study shows that transformational leadership has a significant positive impact on Islamic work ethics. The study findings also noted that Islamic work ethics directly and positively influenced organizational motivation and job satisfaction, and negatively affected the intention to change employment. Overall, the model supports that Islamic work ethics has an important role in mediating the relationship between transformational leadership and performance. Other researchers also show that Islamic leadership can improve the application of the Islamic work ethic to improve the quality of performance of Muslim employees.

Organizational motivation is usually seen as the relative strength of individual identification with involvement in an organization and also its willingness to exert effort and remain in the organization. Motivation has been linked as a result of leadership. Leadership

behavior that involves building trust, inspires a shared vision, encourages creativity and emphasizes development rather positively related to employee motivation. Therefore, this leadership style must be implemented in every organization so that this will make the organization successful.

Indicators of someone with a high work ethic include hard work behavior, discipline, diligent and diligent, honest and responsibility, and using time appropriately. Work ethic is an activity carried out by someone to achieve the desired goal. The work ethic will not just emerge, but must be taken seriously through a controlled process involving all human resources in a set of systems and supporting tools. Through a high Islamic work ethic, an employee strives to achieve goals not just personal goals but also organizational goals and as a manifestation they are loyal and committed to the organization. The results of the study report a positive relationship between the ethos of Islamic management and the three dimensions of work commitment. Specifically, affective commitment correlates strongly with Islamic management ethos compared to continuous and normative commitment.

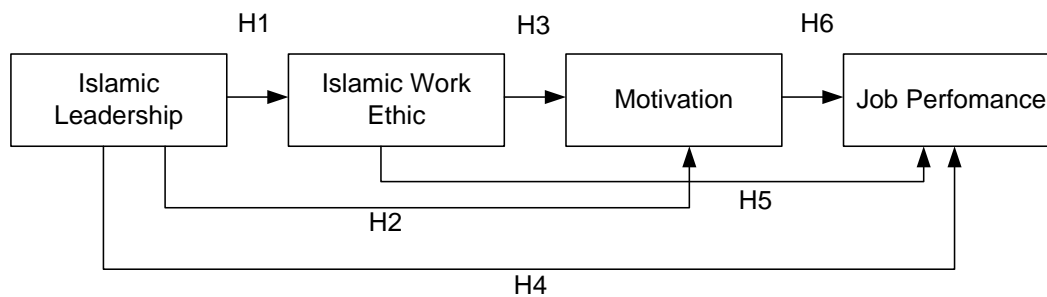
Leaders can influence organizational performance, depending on how the leader performs leadership activities in it. Through the right leadership system, it can lift a collapsed company or wait for time to stop operating to recover and improve its performance. The direct relationship between Islamic work ethics and work involvement, between Islamic work ethics, organizational culture, spiritual leadership and organizational commitment, between work engagement and attitudes towards changes in cognitive, affective, and behavioral dimensions, and between organizational commitment and attitude towards changing affective dimensions. Islamic work ethics indirectly influences attitudes towards change, organizational commitment influences attitudes towards changes in the affective dimension, work involvement influences attitudes towards change in all dimensions (cognitive, affective, and behavior), so to achieve work involvement it is necessary to foster attitudes towards change in organization. Management needs to develop Islamic work ethics to increase work engagement so as to enhance attitudes towards change in all dimensions (cognitive, affective, behavior), and management must develop work ethics, spiritual leadership and organizational leadership to increase organizational commitment, so as to improve attitudes towards change even if only in the affective dimension.

Employees are organizational assets and resources that are important in achieving organizational goals. In carrying out the work of employees are required to have a good work ethic. Work ethic is a reference used by an individual or company as a guide in carrying out business activities, so that the activities they do do not harm other individuals or institutions. If the employee's performance is good, it is likely that the performance of the company or organization will be good. The Islamic work ethic contributes to higher performance for the spread of wealth and social welfare. Research studies show that the application of an Islamic work ethic can increase job satisfaction that continues to improve employee performance. Other research studies also state that job satisfaction and intrinsic motivation are factors that moderate the relationship of the Islamic work ethic with organizational commitment and performance. Research on the staff of the Population and Civil Registry Office of Sleman Regency also shows that there is a significant influence between work ethic on improving employee performance.

Motivation is also determined by personal characteristics or traits, similar things where competencies are also formed by personal character. Hogan and Shelton argue that social ability, learning ability is important to motivate to achieve what is intended. Ability and expertise are part of the competencies possessed by individuals. The ability possessed by

individuals is able to provide encouragement, self-confidence, and confidence that what they do will succeed.

In the concept of Self Determination Theory (SDT) motivation and personality of individuals is a factor that is able to awaken the hidden capabilities that exist in individuals. Self-motivation and personal integrity require competence, relationships and also autonomy. Motivation itself is related to energy, directors, perseverance and equality. Related to this, distinguish between motivation originating from within and motivation that comes from outside self. Motivation in this self is closely related to individual competencies.



C. Metode

This study aims to analyze the influence of Islamic leadership and Islamic work ethic on employee commitment to the organization and performance of Muhammadiyah Hospital / PKU employees. This research uses quantitative research with cross sectional method to examine the effect of variables measured and observed at one time.

This study uses causality research design that aims to understand the variables that influence (independent) and variables that are the result (dependent) and determine the difference in the influence of the independent variables on the dependent variable.

Research subjects are individuals, objects, or organisms that are used as sources of information needed in collecting research data. Another term used to refer to the subject of research is the respondent, that is, the person who responds to a treatment given to him. The subjects of this study were employees of Muhammadiyah Hospital / PKU. The object of research is what is being investigated in research activities. The object of this research is the Islamic leadership and Islamic work ethic that is implemented in the Muhammadiyah General Hospital / PKU as well as the motivation and performance of the Muhammadiyah General Hospital / PKU medical and non-medical staff.

The target population in this study were all medical and non-medical staff at Muhammadiyah General Hospital / PKU, while the outreach population was both medical and non-medical staff at Muhammadiyah General Hospital / PKU who were permanent employees with a minimum service period of 2 (two) years.

The sample size needed for this study is adjusted to the analysis tool used, namely the Structural Equation Model (SEM) which requires a total sample ranging from 100-200 or 5-10 times the parameters / indicators included. The research sample was obtained using a purposive random sampling technique in accordance with established criteria.

The dependent variable or bound in this study is the performance of Muhammadiyah Hospital / PKU employees. Intervening variables or mediators in this study are Islamic work ethics and employee motivation towards Muhammadiyah Hospital / PKU. Independent or independent variable in this research is Islamic leadership which is implemented in Muhammadiyah General Hospital / PKU.

D. Result and Discussion

1. Result

This study involved 349 respondents who were employees of PKU Muhammadiyah Hospital. In the results section, the results of the research analysis are described starting from the description to the analysis of the model and discussion. The following is one by one description of the results of research analysis.

a. Respondent Demographics

Figure 1 shows the distribution of respondents according to gender. The proportion between the number of male employees is greater than the number of female employees, which is 53% male and 47% female. The difference in the percentage of male employees is not so far from the difference in female employees, hence the proportion of male and female employees can be said to be balanced.

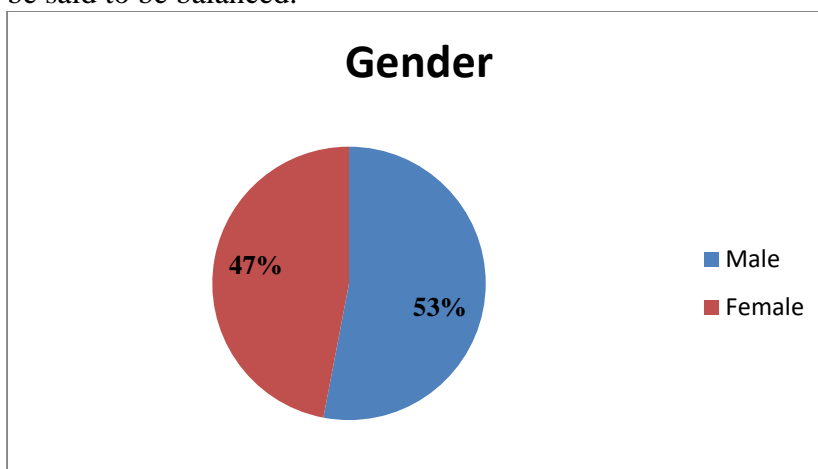


Figure 1. Proportion of Male and Female Employees

Figure 2 shows the proportion of employees by age. There are 4 age groups, namely <25 years, 26-35 years, 36-45 years and > 45 years. The percentage of the age group of employees <25 years is 27%. The percentage of employee age groups 26-35 years is 26%. The percentage of employee age groups 36-45 years is 20%. And the percentage of the age group of employees > 45 years is 27%. The percentage of age groups <25 years and > 45 years is the same, which is 27%. Thus, the proportion of employees who are young and old is equal. From the number of employees based on age group, it can be said that 73% of employees are included in the highly productive age group.

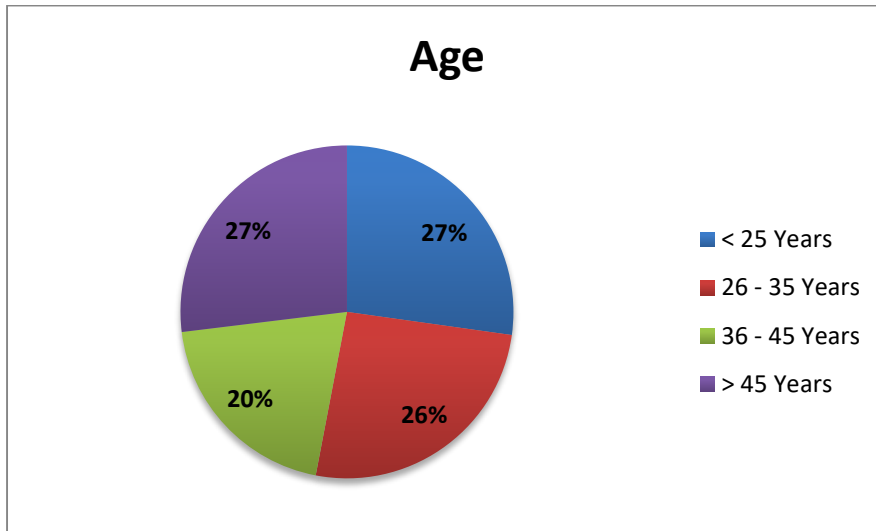


Figure 2. Proportion of Employees by Age Group

Figure 3 shows the proportion of employees by works periods. The work period is divided into 4 groups, namely <1 year work period, 1 - 5 year work period, 6-10 years work period and > 10 year work period. Employees of <1 year working group are 22%. There are 26% of employees working for 1-5 years. There are 28% of employees in the working group of 10-10 years. And employees who are in the > 10 year working group are 24%. The percentage of employees in the <1 year group is the lowest, thus it can be said that most employees have quite a long working experience. The work tenure of these employees shows the commitment of the employees to the organization, the longer the employees serve, the higher their commitment to the organization.

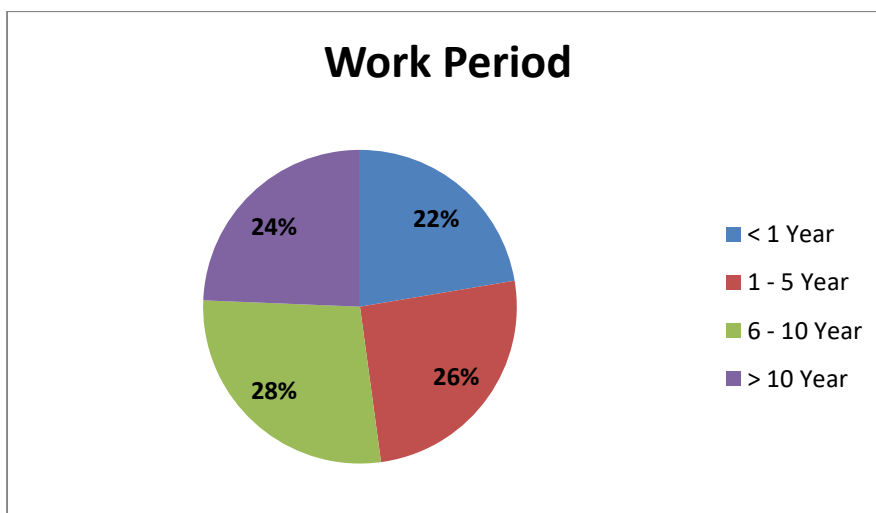


Figure 3. Proportion of Employees by Work Period

Figure 4 shows the proportion of employees according to education. The lowest education is senior high school or equivalent and the highest is S2. The percentage of employees with a high school education is 21%. The percentage of employees with D3 education is 23%. The percentage of employees with formal S1 education is 16%. The percentage of employees with professional S1 education is 23%. And the percentage of employees with S2 education is 17%. This employee education illustrates the level of knowledge and skills possessed by employees,

which determines how strong the understanding and ability of employees in accepting and translating every policy or direction from superiors as well as all the things that guide the organization.

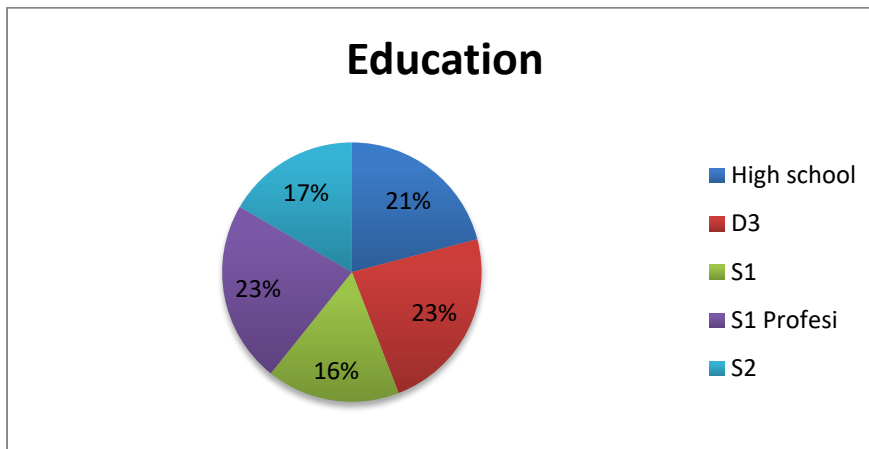


Figure 4. Proportion of Employees by Education

b. Descriptives

In Table 1 shows the results of the description of Islamic leadership, Islamic work ethic, motivation and employee performance. Total respondents involved in the study were 349 employees at PKU Muhammadiyah Hospital. Based on the results of the data description found response scores of all variables studied were 1 to 5. Islamic leadership variables have an average score of 3.476 with a standard deviation of 1.133. The Islamic work ethic variable has an average score of 3.811 with a standard deviation of 0.955. Motivational variables have an average score of 3.682 with a standard deviation of 1.036. Employee performance variables have an average score of 3.797 with a standard deviation of 0.989.

Table 1. Description of Islamic Leadership Variables, Islamic Work Ethics, Motivation and Employee Performance

Descriptive Statistics	N	Minimum	Maximum	Mean	Std. Deviation
Islamic Leadership	349	1	5	3,476	1,133
Islamic Work Ethic	349	1	5	3,811	0,955
Motivation	349	1	5	3,682	1,036
Employee Performance	349	1	5	3,797	0,989

Based on the description values of the four research variables it can be said that the Islamic work ethic is the variable with the highest average, then employee performance, commitment and Islamic leadership. Islamic leadership variable has the lowest average value of the four research variables.

Table 2 shows the frequency distribution of respondents' responses to Islamic leadership variables. Based on these results, the response strongly disagrees with Islamic leadership as many as 27 responses (7.7%). There were 41 disagreed responses (11.7%). The cumulative response of strongly disagreeing and disagreeing with regard to Islamic leadership is thus 19.5%. Or in other words there are 68 responses stating there is no need for Islamic leadership in the organization. As many as 78 responses (22.3%) stated neutral, which means that either with Islamic leadership or not, it would still be accepted by respondents.

Table 2. Frequency of Islamic Leadership Responses

Kepemimpinan Islami	Jumlah	Persentase (%)
Sangat tidak setuju	27	7,7
Tidak setuju	41	11,7
Netral	78	22,3
Setuju	145	41,5
Sangat setuju	58	16,6
Total	349	100

There were 145 agreed responses (41.5%) and there were 58 totally agreed responses (16.6%) with cumulative responses of 203 responses (58.1%). Thus more than half of the respondents expressed their support for Islamic leadership.

In Table 3 shows the frequency distribution of respondents' responses to the Islamic work ethic variable. Based on these results, the responses strongly disagree with the Islamic work ethic as many as 11 responses (3.2%). There were 19 disagreed responses (5.4%). The cumulative response strongly disagrees and disagrees with regard to the Islamic work ethic thus is 8.6%. Or in other words there are 30 responses stating there is no need for an Islamic work ethic in the organization. As many as 75 responses (21.5%) stated neutral, which means that whether or not the Islamic work ethic would still be accepted by respondents.

There were 164 agreed responses (47%) and there were 80 totally agreed responses (22.9%) with cumulative responses of 244 responses (69.9%). Thus more than half of the respondents expressed their support for the Islamic work ethic.

Table 3. Frequency of Islamic Work Ethic Response

Islamic Work Ethic	Total	Percentage (%)
Very Disagree	11	3,2
Disagree	19	5,4
Neutral	75	21,5
Agree	164	47
Vary Agree	80	22,9
Total	349	100

In Table 4 shows the frequency distribution of respondents' responses to the motivation variable. Based on these results, the response strongly disagrees with motivation as many as 18 responses (5.2%). There were 26 responses that disagreed (7.4%). The cumulative response of strongly disagreeing and disagreeing with regard to motivation is thus 12.6%. Or in other words there are 44 responses stating there is no need for motivation in organizations. As many as 74 responses (21.2%) stated neutral, which means that whether motivated or not, it would still be accepted by respondents.

Table 4. Frequency of Motivation Responses

Motivation	Total	Percentage (%)
Very Disagree	18	5,2
Disagree	26	7,4
Neutral	74	21,2
Agree	162	46,4
Vary Agree	69	19,8
Total	349	100

There were 162 agreed responses (46.4%) and there were 69 totally agreed responses (19.8%) with a cumulative response of 231 responses (66.2%). Thus more than half the respondents expressed their support for the motivation that was formed due to Islamic leadership and the Islamic work ethic.

In Table 5 shows the frequency distribution of respondents' responses to the performance variable. Based on these results, the response strongly disagrees with commitment as many as 14 responses (4%). There were 18 disagreed responses (5.2%). The cumulative response of strongly disagreeing and disagreeing regarding commitments is thus 9.2%. Or in other words there are 32 responses stating there is no need to be formed due to the existence of Islamic leadership, Islamic work ethic and commitment. As many as 74 responses (21.2%) stated neutral, which means that whether or not the performance formed due to Islamic leadership, Islamic work ethic and commitment, will still be accepted by respondents.

Table 5. Frequency of Performance Responses

Employee Performance	Total	Percentage (%)
Very Disagree	14	4
Disagree	18	5,2
Neutral	75	21,5
Agree	160	45,8
Vary Agree	82	23,5
Total	349	100

There were 160 agreed responses (45.8%) and there were 82 totally agreed responses (23.5%) with a cumulative response of 242 responses (69.3%). Thus more than half of the respondents expressed their support for the performance formed because of Islamic leadership, an Islamic work ethic and commitment.

c. Analysis of Models

In Figure 5 shows the results of the SEM model analysis. Based on these results the Islamic leadership variable positively influences the Islamic work ethic, motivation, and employee performance. Islamic work ethic has a positive effect on motivation and motivation has a positive effect on employee performance.

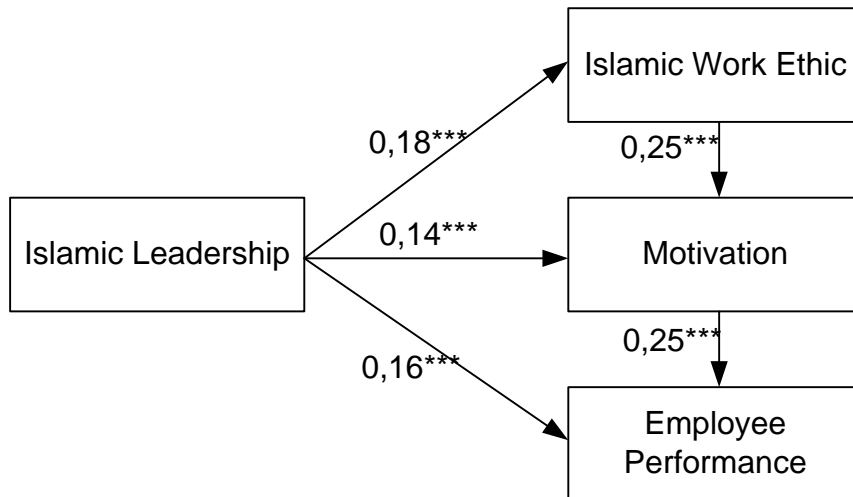


Figure 5: Islamic Leadership Model on Employee Performance

Table 6. Results of SEM Model Analysis

Effect		Koef	S.E.	C.R.	P
Islamic Work Ethic	<--- Islamic Leadership	0,175	0,044	3,968	0,000
Motivation	<--- Islamic Leadership	0,141	0,048	2,955	0,003
Motivation	<--- Islamic Work Ethic	0,252	0,057	4,446	0,000
Employee Performance	<--- Islamic Leadership	0,164	0,045	3,667	0,000
Employee Performance	<--- Motivation	0,246	0,049	5,016	0,000

Based on Table 6, the Islamic leadership variable on the Islamic work ethic has a regression coefficient of 0.175 with $p = 0.000 < 0.001$. Thus H_0 which states that Islamic leadership does not have a positive effect on the Islamic work ethic, is rejected; and H_a , who stated that Islamic leadership had a positive effect on the Islamic work ethic, was accepted. Thus these results support hypothesis 1 which states that Islamic leadership has a positive effect on the Islamic work ethic. The better the leadership to implement Islamic leadership, the higher the Islamic work ethic of the employee.

Islamic leadership variable on motivation has a regression coefficient of 0.141 with $p = 0.003 < 0.01$. Thus H_0 which states that Islamic leadership does not have a positive effect on motivation, is rejected; and H_a who stated that Islamic leadership had a positive effect on motivation, was accepted. Thus these results support hypothesis 2 which states that Islamic leadership has a positive effect on motivation. The better the leadership in implementing Islamic leadership, the higher the employee's work motivation.

The Islamic work ethic variable on motivation has a regression coefficient of 0.252 with $p = 0,000 < 0.001$. Thus H_0 which states that the Islamic work ethic does not have a positive effect on motivation, is rejected; and H_a , who stated that the Islamic work ethic had a positive effect on motivation, was accepted. Thus these results support hypothesis 3 which states that the Islamic work ethic has a positive effect on motivation. The higher the Islamic work ethic, the higher the employee's work motivation.

Islamic leadership variable on employee performance has a regression coefficient of 0.164 with $p = 0.000 < 0.001$. Thus H_0 which states that Islamic leadership does not have a positive effect on employee performance, is rejected; and H_a , who stated that Islamic leadership had a positive effect on employee performance, was accepted. Thus these results support hypothesis 4 which states that Islamic leadership has a positive effect on employee performance. The better the leaders implement Islamic leadership, the higher the employee's performance.

Motivational variables on employee performance have a regression coefficient of 0.246 with $p = 0,000 < 0.001$. Thus H_0 which states that motivation does not have a positive effect on employee performance, is rejected; and H_a who stated that motivation had a positive effect on employee performance, was accepted. Thus these results support hypothesis 5 which states that motivation has a positive effect on employee performance. The higher the motivation, the higher the employee's performance.

Directly, Islamic leadership has the highest influence on the Islamic work ethic, which has the highest coefficient of influence (0.175) compared to the effect on employee motivation and performance. This shows that Islamic leadership tends to form an Islamic work ethic, then strengthen motivation and ultimately improve employee performance.

Tabel 7. Pengaruh Tidak Langsung Kepemimpinan Islami dan Etos Kerja pada Motivasi dan Kinerja Karyawan.

Indirect Effect	Kepemimpinan Islami	Etos Kerja
Komitmen	0,044	0
Kinerja Karyawan	0,046	0,062

Table 7 shows the results of the indirect influence of Islamic leadership and work ethic on employee motivation and performance. The indirect effect of Islamic leadership on motivation is 0.044 and on employee performance is 0.046. Seeing these results it can be said that the indirect effect of Islamic leadership on employee motivation and performance is very weak, because the coefficient of the indirect effect of Islamic leadership on motivation and performance of employees < 0.1 . The indirect effect of Islamic leadership on employee performance is slightly stronger than the indirect effect of Islamic leadership on motivation. Etos kerja memiliki pengaruh tidak langsung pada kinerja karyawan sebesar 0,062. Sebagaimana pada kepemimpinan islami, pengaruh tidak langsung etos kerja pada kinerja karyawan juga sangat lemah.

Table 8 shows the parameter values of the goodness of fit analysis model. This parameter of goodness of fit determines how well the analysis model explains the phenomenon of the actual research object.

Tabel 8. Kriteria Goodness of Fit Analisis Model.

Parameter	Nilai	Keterangan
Chi-Square	21,84; $p < 0,001$	Poor fit
CMIN/df	21,84	Poor fit
GFI	0,97	Good fit
CFI	0,811	Good fit
RMR	0,066	Good fit
AGFI	0,705	Fit
RMSEA	0,245	Poor fit

Based on the parameters listed in Table 8, the four parameters of goodness of fit (GFI, CFI, RMR, AGFI) have good criteria. While the other three parameters, Chi-square, CMIN / df and RMSEA have poor fit criteria. The number of goodness of fit parameters that are already more fit than the parameters that are not fit, therefore the Islamic leadership model can be considered quite fit. Many indicators are not fit because the model is only a simple model that does not contain constructs in the preparation of the variables.

d. Discussion

Leadership style becomes an important aspect in running an organization. In a leadership style determine the direction and activities of an organization by influencing the behavior of individuals or groups of individuals in achieving organizational goals. A good leadership style and can be accepted by individuals or groups of individuals provides a strong work ethic, able to increase motivation as well as high employee performance.

The results showed that Islamic leadership had a positive influence on the Islamic work ethic, motivation and employee performance. Islamic leadership provides a stronger influence in the formation of the Islamic work ethic. The formation of an Islamic work ethic strengthens motivation and ultimately improves employee performance.

Leadership really determines the attitudes and behavior of individuals in an organization (Den Hartog and Belschak, 2012), while the work ethic is a form of individual attitudes in viewing, expressing, believing and giving meaning to everything in the work environment. Good leadership and accepted by individuals, form as well as strengthen the work ethic that exists in individuals. (Marques, 2013) in his research on soft leadership skills found that spiritual leaders get the highest evaluation, which is seen by spiritual leaders as able to provide not only motivation but also exemplary. The Islamic leadership style strongly emphasizes the example followed by the individual who is led.

Theoretically, the study and research on the relationship of religion and work ethic gave birth to a grand science theory called functional theory. This theory holds that the function of religion is to support and preserve existing communities. therefore, religion is functional towards social unity and solidarity. One of the great figures of this genre is Max Weber. In his opus magnum, entitled *The Protestant Ethics and the Spirit of Capitalism*, he stated that there was a positive correlation between Protestant Christianity and work ethic in developing and developing capitalism (Desky, 2014).

Islamic leadership which directly forms commitments has a lower influence compared to the formation of a work ethic. Even direct Islamic leadership still has a stronger influence on employee performance, than through the formation of commitments. In leadership someone also has their own characteristics or a unique leadership style. Leadership style can be defined simply is behavior and strategy, as a result of a combination of philosophy, skills, traits, attitudes, which are often applied to a leader when he tries to influence the performance of his subordinates. Important factors contained in the understanding of leadership are: 1) Utilization of influence, 2) Relationships between people, 3) Communication processes, and 4) Achievement of a goal. Leadership depends on the strength of influence exerted and the intensity of the relationship between the leader and followers (Rivai in (Desky, 2014)).

Islamic leadership encourages commitment through affective aspects, where the emotional involvement of individuals in identifying and involvement in an organization (Wahyudi, 2012). Islamic leadership that emphasizes the values of the Islamic religion is very influential to individuals who are Muslims who adhere to the Koran and also the Sunnah of the Prophet. This suitability will bring individuals to be better and always improve their performance.

The results of research from (Simonson et al., 2017) found work ethic has no effect in the formation of organizational commitment. However, the specific work ethic that is morally related has a significant influence on the form of affective commitment and continuous commitment. Saad et al., (2015) found that the Islamic work ethic influences organizational commitment (Ali, 2015). The influence of Islamic work ethic on organizational commitment is also determined by demographic, gender and age factors. Where there are differences in the level of strength of organizational commitment between men and women and the age level of employees who are getting older have a better moral ethos. Other studies (Kompanian, 2013) involve work experience and education level variables as predictors of the Islamic work ethic. Similar results were also found in the study of (Salahudin et al., 2016).

(Wahyudi, 2015) developed another model, where the Islamic work ethic and organizational commitment separately became predictors for employee performance. The results of this study indicate that both organizational commitment and Islamic work ethic have a positive effect on employee performance. Other results in the study indicate that the existence of an educational background does not determine the strength of the influence of the Islamic work ethic on employee performance.

Associated with employee performance results that support the findings in this study are shown in other studies (Ahmad et al., 2014; Azlan et al., 2017; Dinc, 2017; Halawi, 2014; Hayati and Caniago, 2012; Metin and Asli, 2018) where strong commitment to employees increases employee performance.

E. Conclusion

Based on the results of this study, it can be concluded that the Islamic leadership style creates a strong Islamic work ethic. A strong work ethic will increase employee motivation and ultimately provide high employee performance. The shortcomings in this study are simple analysis models and do not involve constructs that make up variables.

References

- Ahmad, N., Iqbal, N., Javed, K., Hamad, N., 2014. Impact of Organizational Commitment and Employee Performance on the Employee Satisfaction 9.
- Ali, A., 2015. Handbook of Research on Islamic Business Ethics. Edward Elgar Publishing. <https://doi.org/10.4337/9781781009451>
- Azlan, N.N.A., Abdullah, N., Fadhilah, A., Zahari, A.S.M., 2017. The Organizational Commitment towards Employee's Performance: A Case Study at Elektro Serve (M) Sdn Bhd 13.
- Den Hartog, D.N., Belschak, F.D., 2012. Work Engagement and Machiavellianism in the Ethical Leadership Process. *J. Bus. Ethics* 107, 35–47. <https://doi.org/10.1007/s10551-012-1296-4>
- Desky, H., 2014. Pengaruh Etos Kerja Islami Dan Gaya Kepemimpinan Terhadap Kinerja Karyawan Rumah Makan Ayam Lepas Lhokseumawe. *J. Penelit. Sos. Keagamaan* 8, 459. <https://doi.org/10.18326/infsl3.v8i2.459-478>
- Dinc, M.S., 2017. Organizational Commitment Components and Job Performance: Mediating Role of Job Satisfaction 18.
- Halawi, A.H., 2014. The Influence of Organizational Commitment on Performance in Lebanese Banks.
- Hayati, K., Caniago, I., 2012. Islamic Work Ethic: The Role of Intrinsic Motivation, Job Satisfaction, Organizational Commitment and Job Performance. *Procedia - Soc. Behav. Sci.* 65, 272–277. <https://doi.org/10.1016/j.sbspro.2012.11.122>

- Kompanion, A., 2013. The Relationship between Islamic Work Ethics, Job Related Outcomes and Conflict Resolution Styles in Iran 84.
- Marques, J., 2013. Understanding the Strength of Gentleness: Soft-Skilled Leadership on the Rise. *J. Bus. Ethics* 116, 163–171. <https://doi.org/10.1007/s10551-012-1471-7>
- Metin, K., Asli, K., 2018. The Relationship between Organizational Commitment and Work Performance: a Case of Industrial Enterprises 5, 5.
- Salahudin, S.N. bin, Baharuddin, S.S. binti, Abdullah, M.S., Osman, A., 2016. The Effect of Islamic Work Ethics on Organizational Commitment. *Procedia Econ. Finance* 35, 582–590. [https://doi.org/10.1016/S2212-5671\(16\)00071-X](https://doi.org/10.1016/S2212-5671(16)00071-X)
- Simonson, A., Bender, A., Fetherolf, O., Hancock, S., Krodel, K., Reistad, K., Michels, V., Bertsch, A., 2017. Exploring Relationships Between Work Ethic And Organizational Commitment 33.
- Wahyudi, A., 2015. The Influence Of Organizational Commitment And Islamic Work Ethic Toward Job Performance Of Teaching Staff At Universities In Surakarta With Institutional Base As A Moderator Variable. *Econ. Fac. Slamet Riyadi Univ. Surak.* 12.
- Wahyudi, A., 2012. Pengaruh Komitmen Organisasional dan Etika Kerja Islami terhadap Performansi Kerja Para Staf Pengajar pada Perguruan Tinggi di Surakarta dengan Basis Institusi sebagai Variabel Moderator. *J. Muqtasid* 3.