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INFLUENCE OF LEADERSHIP AND WORK ETHOS THROUGH ISLAMIC WORK MOTIVATION TOWARD EMPLOYEE AND LECTURER PERFORMANCE IN FOREIGN LANGUAGE ACADEMY OF UNIVERSITAS MUSLIM INDONESIA-MAKASSAR

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Abstract

The study discusses the influence of Islamic leadership, work ethic through work motivation that is able to overcome the managerial problems based on religious principles toward employee and lecturer performance in Foreign Language Academy of Universitas Muslim Indonesia (UMI). Along with the development of the higher education which has an impact on the existence of the institutions in UMI Foreign Language Academy, create various problems in the management of the institution. Data collection techniques are carried out by distributing questionnaires to the relevant research sample. Questionnaire was given to UMI Foreign Language Academic (ABA) lecturers. Then descriptive statistical analysis is used to provide an overview or description of the research variables. The research also uses a frequency distribution table that shows the theoretical range, the actual range, the mean value of the theoretical mean and the real mean. Data analysis uses the Partial Least Square (PLS) approach. Each variable has several indicators that differ between one variable with another variable in order to assist in compiling a questionnaire of questions that distributed to the sample of research respondents.

Study result showed that Islamic leadership has a positive and significant influence on the performance of employees and lecturers. The Islamic leadership is better implemented by the leader, the employee and lecturer performance increased. Islamic work ethic has a positive and significant effect on the performance of employees and lecturers of ABA UMI. The better the work ethic of Islam, the employee and lecturer performance increased. Islamic work motivation has a positive and significant effect on the performance of employees and lecturers. The better motivation of Islamic work provided by the Institute or organization, the performance of employees and lecturers increased. Islamic leadership also has a positive and significant influence on Islamic work motivation. The better Islamic leadership implemented by the leader, the motivation for Islamic work increased.

Keywords: Leadership, Work Ethic, Islamic Work Motivation, Employee Performance

Background

The basic principles of Islamic leadership include three things namely deliberation, fairness and freedom of thought. In deliberations all parties are given the role to formulate and make decisions, not only the top leaders in power. A leader must also act fairly in the sense of not taking sides, the right must be defended and the wrong must be sanctioned. The last principle is that a leader is willing to give freedom of thought to its members, provide an opportunity to express their opinions so that subordinates feel valued their existence (Rivai, 2009). This last principle is a manifestation of democratic leadership. If you want to implement Islamic leadership in total, the main step taken is to emulate the Prophet Muhammad, because

all his attitudes, behavior in leading the people always prioritize the principles of leadership as described above. Because leadership basically invites members to move to carry out work (pious deeds), the benchmarks of leadership success are seen from the emergence of the working spirit of the members who in management are known as work ethics. The spirit or work ethic is based on attitude, character personality and character so that what appears in perfecting what is done is to avoid all damage (al-facade). Humans must contribute positively to life on earth where God has prepared various natural resources that are a source of sustenance. But getting the fortune humans have to dig it out, use their minds, science and technology with enthusiasm and

work ethic. Work is an important activity to the degree that work is the same as worship (Ahmad and Owoyemi, 2012). Work ethic has an element of ability, skill, work discipline, and accuracy so that it can provide better work results.

(Majid, 2000) states that the word "ethos" is taken from the words "ethics" and "ethics" which refer to the meaning of morals or morality, namely the essential quality of a person or a group including a nation. Thus the Islamic work ethic is based on morals or ethics in accordance with Islamic values so that in carrying out work no longer requires another concept because his soul has believed as something good and true. Whereas Ali and Owaihan (2008) say that since the beginning of the Muslim era, it has offered a view on work and has clearly formulated the concept of work ethic. Work ethic is closely related to work values that are believed and owned by an employee, which in turn affects employee attitudes at work.

Tasmara (2002: 16) argues that with a work ethic derived from the belief in the Qur'an there is a kind of very strong calling from the bottom of his heart, to show the results of his quality hard work. Whereas Irkhani (2014) states that the work ethic for a Muslim is an important part of human success, both in a limited work community, and in the wider social environment. This success is not only due to the knowledge and ability to use reason, but also the ability to direct knowledge and reasoning activities towards the good, both the good of individuals and groups. By working we not only get income and outward living to meet needs, but also to obtain rewards for being manifested as worship. A Muslim must work with sincere intentions because Allah SWT. Working with this principle will be able to realize the ultimate goal of the work done, which is obtaining His good pleasure. More than that, the term work in Islam does not merely refer to seeking sustenance to support oneself and family by spending time day and night and not tiring, but work includes all forms of practice or work that has an element of kindness and blessing for oneself, family, and the surrounding community.

Mangkunegara (2005: 6) argues that in fact the Holy Qur'an from the religion of Islam teaches humans to work hard with enthusiasm or work ethic. God commands humans to work and strive to fulfill the interests and affairs of

the world and ukhrawi in a balanced way. Islam forbids people from pursuing their worldly, and forgetting their afterlife. Vice versa. Both of these lives are demanded to work in harmony, this is where the role of the Islamic work ethic makes it happen. On the basis of the faith and aqeedah system which is firmly believed by its adherents, Islam regulates the spirit or work ethic by doing charity and keeping complaining away. This is based on the Muslim grip in facing life which is based on gratitude and patience. If he gets fortune he is grateful, and it is good, on the contrary if he gets distressed he is patient, and that is also a good thing. With gratitude and patience a Muslim is always in a state full of enthusiasm and work ethic, and naturally he will never complain. Everything that is faced by humans, whether it gets pleasure is seen as good, and vice versa when it comes to calamities and disasters is also considered good. There is nothing bad in Islam, and that is the foundation of gratitude and patience.

Tasmara, 2008 in Zahra, 2015 stated the Islamic work ethic is a personality attitude that gave birth to a very deep conviction that work is not only to glorify himself, reveal his humanity, but also as a manifestation of pious charity which therefore contains very noble worship values. Work ethic is not enough as a means to produce work or charity to perfection. Here also needed encouragement so that employees can move to carry out tasks assigned to him. Encouragement in management terms is known as motivation. According to Mangkunegara (2004) motivation is formed from the attitude of an employee in dealing with situations. Motivation is a condition where employees can move themselves in a direction to achieve the goals of an institution. Motivation is an important element in a work activity, because motivation is the driving force that will manifest work behavior.

Cowley and Smith (2014: 76) emphasize that every employee in addition to having a work ethic also needs work motivation. Work motivation is an encouragement that makes employees do something to achieve certain goals. Work motivation is influenced by the desire to obtain extrinsic values such as salaries and wages that are able to maintain their survival, good working conditions, certainty of the work to be done, and good social relations. Not only extrinsic value, intrinsic value also affects employee work motivation. Mathis and Jackson (2011: 114) explain that work

28 motivation is a desire in humans that causes people to take action. As a motive that encourages employees to take action, organizations need to pay more attention to their employees so they are motivated to work.

Leadership, ethos and work motivation influence the work results or performance of subordinates. Accountable and competent leadership coupled with the ability to foster ethos and work motivation will produce output or performance from the work of accountable employees and lecturers as well. According to Prawirosentono (1999: 2) in Ganap (2015) 13 that performance is the result of work that can be achieved by a person or group of people in an organization, in accordance with their respective authorities and responsibilities in order to achieve the objectives of the organization concerned legally, not violating law, and in accordance with morals or ethics. The results of work or performance can be categorized in two ways. First, the tangible, can be seen and counted, and second, the intangible but the benefits can be felt by an organization. This second form is the result of mind and energy that cannot be counted and seen, 22 such as ideas, ideas and innovation. The performance influences how much their contribution to the agency or organization including the quality service is presented. This depends on factors of quality and quantity of work of members or human resources (HR) in one organization or institution. These factors include individual abilities (knowledge, skills and skills), effort devoted, and organizational support.

UMI's Foreign Language Academy (ABA UMI) is one of the institutions of higher education within the scope of Islamic-based universities namely the Indonesian Muslim University abbreviated as UMI. Therefore ABA UMI carries out its activities as an organization having a leadership hierarchy from the top (Director), Assistant Director, Chair of the Study Program, Chair of the Quality Assurance Agency, Chair of the Study Program Quality Controllers, Head of Administration, Head of Subdivisions to individual employees and lecturers who all actions and activities are based on Islamic guidance. As an Islamic educational institution, leadership, work ethics and work motivation of ABA UMI lead to efforts to develop Islamic human resources (students) through the Tridharma of Higher Education namely education and teaching, research and community service. Through this Tridharma of

Higher Education, ABA UMI produces leadership cadres that are reliable and superior with amaliah knowledge, scientific charity and moral mercy. What will be achieved by Islamic educational institutions is in line with the national education goal, which is to produce human resources that in addition to intellectually prioritizing professionalism, mastering Science and Technology and Art (IPTEKS) and spiritually devoted, having faith and having noble character. This kind of quality profile of human resources is needed in developing prosperity in the current era of globalization. Therefore Tampubolon (2001: 47) states the formation of quality human resources is a matter of priority, because only a nation that has a superior human resources will win global competition and have a passport to survive in the future.

In producing superior and quality human resources, it cannot be denied how much the role of educational institutions and even educational institutions is seen as a determining factor. Therefore educational institutions such as ABA UMI provide the largest contribution in preparing reliable human resources. Only it is still recognized that one of the crucial problems faced by educational institutions in Indonesia is related to managerial weaknesses and leadership. The low quality and organizational performance of educational institutions is a result of the lack of professional leadership or management of our education. All of the things described are based on leadership, ethos and work motivation. The leadership of an institution should always provide stimulation and encouragement so that employees are able to perform better. The emergence of a work ethic and motivation is related to the extent to which the leaders of an institution such as an educational institution are able to balance work activities and the living needs of employees and lecturers. Leaders should understand that in today's modern management, no one will work for free. Humans are economic creatures, which not only want to meet their spiritual needs, but want to fulfill their physical needs such as food, clothing, housing, education, health, and so on.

Based on the explanation above, it is interesting to study the Islamic leadership model and work ethic through work motivation on the performance of employees and lecturers of ABA UMI. This interest is based on the existence of ABA UMI who developed HR through Tridharma Perguruan Tinggi and will

integrate Islamic leadership patterns with modern Science and Technology. Also interested because, whether the pattern of Islamic leadership is able to compete with higher education that underestimates and even ignores the principles of religion in the pattern of leadership. Besides that, they are also interested to see whether Islamic leadership, ethos and work motivation are able to match or even exert influence on the performance of employees and lecturers compared to leadership, ethos and motivation which only underlies their work with modern knowledge and technology. In addition, it is also supported by several previous studies that discuss leadership, work ethics and motivation and its effect on employee performance. Their research results have a positive and significant effect, although here and there still found weaknesses that need attention.

This study looks at the reality of whether Islamic leadership, work ethics through work motivation will be able to overcome all managerial problems based on religious principles. Effective leaders need management in setting goals, targets, setting operational standards, creating a productive work environment in an institution (Schein, E: 2010). Along with the development of the world of higher education which has an impact on the existence of the institutions in it including the UMI Foreign Language Academy, it is possible to create various problems in the management of the institution. This possibility is related to accuracy in decision making, delegation of authority, division of tasks, communication, work motivation that is less stable, inaction in completing tasks, services that are not on time and various other things.

Islamic Leadership

Wirjana and Suardo (2006) define leadership as a complex process in which a person influences others to achieve a mission, task or goal and directs the organization in ways that make it more cohesive and more reasonable. According to Kartono (2005) leadership is the power of leaders to invite, influence and move others to carry out something in order to achieve one particular goal. Viewed in terms of the teachings of Islam means leadership is an activity to guide, guide and show the path of Allah's favor. The activity was intended to foster the environmental capabilities of the people who

were led, in an effort to achieve the pleasure of Allah SWT during his life in the world and the hereafter.

The Word of Allah SWT: And We revoke all kinds of grudges that are in their bosom; flowing beneath them rivers and they say: Praise be to Allah who has pointed us to this (heaven). And we will never get a clue if God does not give us a clue. Verily the apostles of our God have come, bringing truth. And called upon them: That is the heavens which were bequeathed to you, because of what you used to do. (Al-A'raaf 43) In the Prophet's hadith it is also explained as follows: Know that each of you is a leader, and each of you will be held accountable for being led, the ruler who leads man will be held accountable for the one he leads, a man (head of the family) is the leader of his family and he is held accountable for what he leads, and a woman (wife) is the leader of the family of her husband's home and her children and she will be held accountable for her leadership, and the slave is also the leader of her master's property and will be held accountable for her. Know, each of you is responsible for what he leads. "(Narrated by Bukhari no. 7138).

Principles of Islamic Leadership

a. discussion

Prioritize deliberation as a principle in Islamic leadership. Someone who calls himself a leader is obliged to hold deliberations with people who are knowledgeable or people who have good views. This is according to the word of Allah SWT: And (for) those who accept (obey) the call of Allah and establish prayer, while their business (decided) with deliberation between them; and they spend part of the fortune that We give them. (Ash-Shuura: 38). Through deliberations it is possible for the entire Islamic community to participate in the decision making process. The principle of deliberation can serve as a place to monitor the behavior of leaders if it deviates from its original purpose.

b. Fair

The leader should be able to treat all people fairly, impartially and impartially, regardless of ethnicity, color, descent, strata of society or religion. The Qur'an instructs every Muslim to be fair even when dealing with their opponents as the word of Allah SWT: Verily Allah tells you to deliver the message to those who are entitled to receive it, and (instructs you)

when establishing laws among humans so that you determine with fair. Surely Allah gives you the best teaching. Allah is All-Hearing, All-Seeing. (An-Nisa': 58). In addition to upholding the principle of justice as the basis for the establishment of an Islamic society, the leader of an Islamic organization should also establish an internal judicial body or legal institution or some kind of arbitration commission to resolve differences or disputes within the group. These members should be chosen from people who are knowledgeable, wise and wise.

c. Freedom of thought

Because humans do not heed the warnings of Allah SWT, even many argue that Allah SWT says to them according to the verse Al-Kahf verse 54: And indeed We have repeated to humans in this Qur'an various kinds of parables. And humans are creatures that most argue (Al-Kahf: 54). Furthermore, Allah SWT said in Surah Al-Baqarah verse 260 as he said: And (remember) when Ibrahim said: "O my God, show me how you raise the dead". Allah says: "Are you not sure yet?" Ibrahim replied: "I have convinced him, but in order for my heart to remain steady (with my faith) Allah said: " (If so) take four birds, then chop all of you. (Allah says): "Then put on top of each hill one part of the parts, then call them, they will come to you immediately". And know that Allah is Mighty, Wise. (Al-Baqarah: 260)

Good leaders are those who are able to provide space and invite group members to be able to express their criticism constructively. They are given the freedom to express their opinions or objections freely, and must be able to provide answers to every problem they raise. To be successful in leading a leader, it should be able to create an atmosphere of freedom of thought and exchange of ideas that are healthy and free, mutually criticizing and advising each other, so that his followers feel happy to discuss problems or issues of mutual interest (Rivai, 2007).

Aspects of Leadership Personality

Man was created by Allah SWT in the form of a unity of body and soul. That unity in humans is called one self or individual as a person who has a personality. This personality has the main factor that determines identity. That is why youth for Muslims is very important to be filled with educational efforts that allow the formation of individuals who believe. With this effort it is hoped that

crystallization will take place between the nature of monotheistic religion, with experience and learning processes that contain appreciation and knowledge of the teachings of Islam as a religious religion, so as to form a view of life that contains the values of faith and devotion to Allah SWT. Such personality crystallization will be a strong and most important energy in creating effective leadership and blessed by Allah SWT.

Personality can be seen from the attitudes and behavior of individuals. Each leader as an individual to realize effective leadership and blessed by Allah SWT with his personality as a believer must display the following attitudes and behaviors:

- a. Love the truth and only fear Allah SWT
- b. Can maintain the trust and trust of others
- c. Clever Interacting in Society
- d. Have a Passion for Forward and a Spirit of Dedication
- e. Responsible for making decisions

In realizing the responsibility of each decision-making, it is necessary to understand the principles that become the guideline in leading. The first hand must be clear on the legal basis of the Qur'an and the authentic Hadith, not their own will or will that is not blessed by Allah SWT. The second handle must promise or swear to Allah SWT whose content is solely to carry out the commands and leave His prohibitions. The third grip is the awareness that the decisions that have been determined and ordered to implement them, are the full responsibility of the leader, especially before Allah SWT (Nawawi, 2006).

How to measure the personality aspects of Islamic leaders with subordinates is done by:

- 1) Demonstrate good role models for all activities carried out.
- 2) Have a good social interaction with employees, concentrate on their problems and act fairly.
- 3) Inviting employees to carry out their duties safely.
- 4) Have confidence in the abilities of subordinates and delegate some authority.
- 5) Supervise and audit employee performance reliably (Sinn, 2006)

Islamic Work Ethic

The Islamic work ethic is essentially part of the Islamic concept of man because the work ethic is part of the process of human self-existence in the field of life that is very broad

and complex. Work ethic is the values that shape a person's personality at work. The work ethic is essentially shaped and influenced by a person's value system. Then form the spirit that distinguishes it from one another. The work ethic of Islam is thus a personal reflection of a caliph who works by relying on his conceptual abilities that are creative and innovative (Azizi, 2005: 35).

12 According to Tasmara (2002: 27) the Islamic work ethic can be defined as a personality attitude that gives birth to a very deep conviction that work is not only to glorify himself, reveal his humanity, but also as a manifestation of pious deeds and therefore has a very noble worship value. Ethos also has the meaning of moral values is an inner view that is ingrained, so that only by producing the best and even perfect work, Islamic values that he believes can be realized. Therefore ethos is not just personality or attitude, but ethos is dignity, self-esteem and identity. Meanwhile, according to Ash'arie (1997: 68) aqeedah Islamic work ethic is the values of God that underlies the work ethic of a Muslim in work. Godliness values are centered on the belief in monotheism which has the principle that there is only one God alone, an attitude that is not only selfish but also social responsibility. An attitude that lays work not only to find a bite of rice, but also to carry out religious obligations. An attitude that sees things not only in their material dimensions but also in the spiritual. An attitude that looks at the reality of diversity that exists in life in this world, is essentially rooted in a single reality.

According to 1 Asifudin (2004: 234) the work ethic of Islam is a human character and habits with regard to work, emanating from the Islamic aqeedah faith system which is a basic life attitude towards it. 1 Based on this opinion it can be concluded that the work ethic of Islam is a human character or habit of working originating from the beliefs of Islamic faith. Humans work not only fulfill the motive of searching for world life but work is a command of religion. A person's work ethic is formed by the existence of motivation that emanates from the system of faith or Islamic aqeedah regarding work that departs from the teachings of revelation in cooperation with reason. According to Majid (2000) the work ethic of Islam is morals in working in accordance with Islamic values so that in doing so there is no need to think about it because the soul already believes it to be good and true. From the words

"ethos" also take the words "ethics" and "ethics" which refer to the meaning of morals or morality.

1 The Islamic work ethic itself comes from the Qur'an and the Hadith of the Prophet Muhammad SAW, which teaches that by working hard due to having committed sins will be forgiven by Allah SWT and there is no better food than what is eaten from the results of his efforts. or hard work. The Islamic work ethic provides a view of high dedication and working hard is an obligation. Sufficient effort must be part of the work done by someone, and is seen as an obligation of a dignified individual (Tasmara, 2002: 25). The meaning of working 1 for a Muslim is an effort by directing all his assets, thoughts and remembrance 1 as servants of Allah. He must be able to conquer the world and place himself as part of the best society to get happiness. More than that, working for a Muslim is worship that is a proof of dedication and gratitude to cultivate and fulfill God's call to be able to be the best (Tasmara, 2002). When we choose work, it must be based on moral considerations, whether the work is good (good deeds) or not. Islam glorifies every good work, does not differentiate whether it is the work of the brain or muscles, fine or rough work, which is important to be morally accountable before God. The work must not be contrary to religion, be useful in human nature for themselves, and have a positive social and cultural impact on the community. Therefore, the selection ladder and priority scale starts with work whose benefits are primary, then which has supporting benefits, and finally the useful value as a complement.

49 From the description above, it can be concluded that what distinguishes the spirit of work in Islam is its relation to values and how to achieve its goals. For a Muslim who works is an essential obligation in order to reach the pleasure of Allah. This is what is called the Islamic work ethic, which is the enthusiasm and total work attitude based on the intention of Lillahita'ala so that his work besides bringing material is also a reward for him.

Dimensions and Indicators of Islamic Work Ethics

Ahmad Janan Asifudin (2004: 110) states in his book that there are 3 dimensions of the Islamic work ethic, as follows:

1 a. Work Is A Translation Of Aqeedah

The work ethic in Islam is a Muslim and Muslim belief that work is related to the

purpose of seeking the pleasure of Allah, namely in the context of worship. Work based on the intention to worship only to Allah is one of the important characteristics of an Islamic work ethic that is unearthed and arises from the characteristics which constitute the translation of *aqidah*. This characteristic is also a source of differentiation of the Islamic work ethic from other work ethics. Work based on intention solely because God will bring consequences that make it always want to be in working conditions, not lazy or in conditions of unemployment. While sustenance as the necessity of all human beings on earth to survive is a sure guarantee from God, especially for those who are active in work. From the above dimensions there are indicators as follows:

- 1) Worship Intention
 - 2) Don't be lazy
 - 3) Trust the guarantee of sustenance from God
- b. Work Based on Science

Science has a very important position in working. Knowledge based on revelations from God serves as a foundation for work. And knowledge based on *sunnatullah* or natural law that emerges through inventions makes employees creative, mastering their fields (having expertise), using good planning, discipline and professionalism. Work based on true knowledge and faith is essentially very important, so that work is controlled by noble goals. Without knowledge and faith, work can become oriented only to the pursuit of matter. Most likely it will give birth to greed and selfish attitudes. Therefore, without the science of faith it is easy to be misdirected and slip up, because it is based on a disproportionate understanding. So faith, knowledge and work in order to realize the deeds of worship, each of them plays an important role. From the above dimensions, there are indicators as follows:

- 1) Creative attitude
- 2) Expertise
- 3) Have a plan
- 4) Discipline
- 5) Selflessness
- 6) Professional

c. Work By Exemplifying Divine Attributes and Following His Instructions.

People with an ethos of Islam realize the potential that is given and can be linked to Divine attributes, basically it is a mandate that must be used as well as possible responsibly in accordance with the teachings of Islam that he

believes. The verses of the Qur'an and the Traditions of the Prophet (PBUH) clearly not a few who ordered or taught that Muslims are active and active work. That is, so that they actively exploit the potentials that exist within themselves, as well as utilize the *sunatullah* in nature. In QS. An-Nahl: 93 teaches that Muslims have a responsible attitude to work: "And if Allah wills, surely He will make you a people (only), but Allah misleads who He wants and gives guidance to whom He wants. And in fact you will be asked about what you have done." QS. Al-Imran: 159 ordered resignation: "Then it is due to the grace of Allah that you behave gently toward them. If you are being hard and hard, they will distance themselves from your surroundings. Therefore forgive them, ask forgiveness for them, and consult with them in the matter. Then when you have made up your mind, then put your trust in Allah. Surely Allah loves those who put their trust in Him.

QS. Al- Hasyr: 18 contains education so that they develop a vision for the future and learn from experience: "O you who believe, fear Allah and let each one pay attention to what he has done for tomorrow (the afterlife); and fear Allah, indeed Allah is All-Knowing what you do "

From the above dimensions there are indicators as follows:

- 1) Take responsibility
- 2) Tawakkal
- 3) Learn from experience

Muslim work ethic has several characteristics which include *Al-Salah* or good and benefits, *Al-Itqan* or stability and perfectness, *Al-Ihsan* or doing the best and better, *Al-Mujahadah* or hard and optimal work, *Tanafus* and *ta'unun* or compete and help and examine the value of time (Hafidhuddin and Tanjung, 2003). The characteristics of the Muslim Work Ethic can be explained as follows:

- 1) *Al-Salah* or Good, Helpful and Compatible
- 2) *Al-Itqan* or stability and perfection
- 3) *Al-Ihsan* or do your best and better.
- 4) *Al-Mujahadah* or optimal hard work.
- 5) *Tanafus* and *ta'awun* or compete and please help.
- 6) Pay close attention to the value of favor

Observing the value of pleasure is to use the best time at work. As in the following hadith: Take advantage of five cases before five cases: Your youth time before your old time

comes, Your health time before your sick time, Your rich before your infertility period, Your leisure before your busy period, Your life before your death comes. "(HR Baihaqi from Ibn Abbas). Abu Ubaid said thus: "Know, the real strength lies in work performance, so don't hold off your work today until tomorrow, because your work will pile up, so you don't know what else to do, and finally everything is neglected (Shaleh, 2009)

Islamic Work Motivation

The word motivation comes from the Latin word, which is movere which means to move (to move). And the word motivation cannot be separated from the word kebuAllah (needs). KebuAllah is a potential in humans that needs to be responded to or responded to. The response in that culture is manifested in the form of actions to fulfill that culture, and the result is that the person feels or becomes satisfied. If the culture has not been responded to, it will always have the potential to reappear until the fulfillment of the purpose in question. In Islam work motivation is explained in the Qur'an explained: when the prayer has been performed, then you are scattered on earth, and seek the gift of Allah and remember Allah a lot so that you are lucky (QS Al-Jumu'ah: 101).

The above verse explains that every human being on this earth must have the drive to be better in himself, this is because Allah SWT only gives gifts, mercy, and his blessings to those who have a strong spirit and motivation in him. There are several principles in motivating the work of Mangkunegara employees including (Pramadhika, 2011):

- Principle of Participation in efforts to motivate work, employees need to be given the opportunity to participate in determining the goals to be achieved by the leader.
- Principle of Communication The leader communicates everything related to the task achievement effort, with clear information, employees will be more easily motivated to work.
- The principle of acknowledging subordinates' share of leadership recognizes that subordinates (employees) have a stake in the effort to achieve goals. With this recognition, employees will be more easily motivated to work.
- Principle of Delegation The authority of leaders who give authority or authority to

employees to make decisions at any time of the work they do will make employees concerned become motivated to achieve the goals expected by the leader.

- Principle of Attention Leaders give attention to what employees want, will motivate employees to work as expected by the leader

Motivation plays an important role in humans, because no one will fulfill all our needs, and will not get what we want except by trying to achieve it ourselves. People who have a strong motivation in themselves always instill a sincere intention, and always work hard, good work according to Islam can be interpreted with general meanings and special meanings. work motivation in Islam according to Saleh (2009), namely:

- Good intentions and true (hoping for the pleasure of Allah SWT).

This intention determines the direction of work, if the intention to work only wants to get a salary then that is all that will be obtained. If the intention is to work at the same time to increase the afterlife deposit, add halal wealth, and support the family, of course it will get as intended. The characteristics of people who work with good and right intentions to expect the pleasure of Allah SWT are:

- Expect a reward in return for the work done.
- Halal provision is one encouragement to work.
- Look at his work as a form of worship to Allah SWT.
- Work as a form of devotion to Allah SWT.

God is at work

There are two meanings of the intended piety, the first is obedience to carry out orders and stay away from all forms of His prohibition. Second, the attitude of a Muslim's responsibility towards the faith he has believed and pledged. People who are cautious in their work are those who are capable of being responsible for all the tasks assigned to them. People who fear also will always display positive attitudes, therefore people who are cautious in working will display the following attitudes:

- Work the best way as a form of responsibility for the work and tasks that have been assigned to him.
 - Stay away from all forms of munkar for himself and others at work, such as not lazing and harming coworkers.
 - Obey the rules that apply in the workplace.
 - Always want to do the best in his work.
- c. Sincere at work

Iklash is a key requirement for the acceptance of human deeds on the side of Allah SWT, an activity or activities including work if done sincerely will bring grace from Allah SWT. Characteristics of people who work sincerely are:

- 1) Working solely expects the pleasure of Allah SWT.
- 2) Work with sincerity even though the work is hard.
- 3) Enthusiastic in doing his work.
- 4) Do not do strings attached and riya.

Making a living in Islam is an obligation. Islam is a religion of nature, which is in accordance with human needs, including physical needs. One way to fulfill physical needs is to work. Motivation to work in Islam is not to pursue a hedonist life, nor for status, let alone pursue wealth by all means. Thus, the motivation of Islamic work is not only to fulfill one's livelihood but as an obligation to worship Allah SWT after other fard worship. Islamic work motivation is work related commitment that comes from an employee's relationship with his God (Rahman, 1995). During this time many people work to pursue mere material things for the sake of worldly interests, they do not care the slightest interest in the afterlife. Therefore workers should need to have motivation that can provide a good personality and is justified by Islam.

Islam makes work as a fardu demand for all its people in harmony with the basic equality that is symbolized by Islam to abolish the system that distinguishes people from following in the word of Allah SWT: And say, you work, then Allah and His Messenger and the believers will see your work, and you will be returned to (Allah) who knows the real and real, then He gives you what you have done (QS 4 At-repentance: 105).

The above verse explains about the obligation to work for Muslims, even in the QS At-taubah: 105 it says "Do your work then Allah and His Messenger and the believers will see your work". The verse requires work and even work in fardu law. Motivation in Islam is also interpreted as energy for charity. In accordance with the word of Allah SWT Say: verily my prayer, my worship, my life and my death are only for Allah, the God of the worlds. There was no partner with Him, and that is what I was commanded and I was the one who first surrendered (to Allah) (Surat al-An'am: 162-163). The purpose of the verse about motivation

is motivation as a motivator to make someone (employee) forget about feeling tired, tired and tired of working so that he is able to work as much as possible. Islam takes seriously the intention and motivation of work, the righteous intention and purity of motivation because Allah SWT will make worldly affairs become *ukhrowi*, and vice versa dirty intentions and motivations, bad ones will have no value before Allah SWT, especially those who lack motivation then Allah will not give His mercy.

Motivation of Islamic work can be interpreted as encouraging someone to do good in fulfilling personal and human needs in general, both physical, psychological and social. Human life will not be separated from the problem of business as one manifestation of its activities, both concerning physical and mental activities. Throughout his life, humans continue to work because without work humans will experience various difficulties. The power of motivation in working or doing business in Islam is *fastabiqul-khoirat* (competing in goodness) (Hasan, 2009).

Employee Performance

Performance is a word in the Indonesian language from the basic word "work" which translates words from foreign languages achievement can also work. Performance in organizations is the answer to the success or failure of organizational goals that have been set. Bosses or managers often don't pay attention unless it's very bad or things go awry. Too often managers do not know how poor performance has fallen that the institution or agency is facing a serious crisis. Deep organizational bad impressions result and ignore warning signs of declining performance.

Employee performance indicators according to Robert L Mathis and John H. Jackson (2006: 378) are:

1) Output quality

Work quality is measured by employee perceptions of the quality of work produced and the perfection of the task of the skills and abilities of employees.

2) Output quantity

Quantity is the amount produced expressed in terms such as the number of units, the number of activity cycles completed.

3) Time step

The level of an activity is completed at the beginning of a predetermined time. The time

step of the employee accepting the assignment until it becomes an output.

4) Presence

Employees who have high work, then the level of absence tends to be low.

5) Ability to Cooperate

Employees can work together with leaders and colleagues so that business goals can be achieved properly.

It can be concluded that performance is the result achieved by someone based on predetermined standards or criteria or because the organization is basically run by humans, then performance is actually human behavior in playing the role that they perform within an organization to meet predetermined standards of behavior in order to produce the desired actions and results, so that the indicators used in the performance variable are quantity, quality, timeliness, attendance, ability to work together

Benefits of Performance Assessment

Contribution of assessment results is something that is very useful for planning organizational policies. Organizational policies can involve individual aspects and organizational aspects. The details of the benefits of performance appraisal for the organization are:

- 1) Compensation adjustments
- 2) Improved performance
- 3) Training and development needs
- 4) Decision making in terms of placement promotion, transfer, dismissal, dismissal and workforce planning.
- 5) For the purposes of staffing research
- 6) Helps diagnose employee errors

The performance appraisal information by the leadership can be used to manage the performance of its employees and reveal their weaknesses so that managers can determine goals and target targets that must be improved. The availability of employee performance information is very helpful for leaders in taking steps to improve staffing programs that have been made, as well as overall organizational programs (Sulistiyan and Rosidah, 2003).

Conceptual Framework

Leadership assessment, work ethic through Islamic work motivation on the performance of employees and lecturers at the UMI Foreign Language Academy is carried out by linking the quality (performance) of the institution and improving the existing human

resources. The quality (performance) of the institution can be influential if the human resources of that institution can actively contribute in efforts to improve the quality and quality of the institution outside of the institution itself. Not only human resources must contribute actively, but must also be supported by a good leadership approach. A good leadership approach will create a comfortable working environment. When a good leadership approach has been fulfilled, the work ethic and work motivation will produce an influence on the performance of employees and lecturers of ABA UMI. If the performance of employees and lecturers act positively, then the quality of work will produce good quality output and return to the quality (performance) of the institution itself. And vice versa if human resources do not actively contribute and are not supported by good leadership coupled with authoritarian leadership, work ethics are less than optimal and lack of work motivation, then the quality (performance) of the institution is not good.

According to shariah enterprise theory, stakeholders include humans and nature created by Allah SWT. God is the highest and the sole purpose of human life. Therefore, Islamic accounting is only built based on the provisions or laws of Allah. The first stakeholders are humans. In this case divided into two groups. The first group is the parties directly related to the institution (direct stakeholders) consisting of: Chairman of the Foundation, Directors, Chancellors, Deans, Lecturers, employees, government, and others. The second group is those who are not directly related to educational activities (indirect stakeholders), consisting of: students and the community. The second stakeholders are nature. Nature is an important party in an institution. This is because institutions such as ABA UMI are on the earth, use energy from nature, and take raw materials from nature. Furthermore, as feedback on this nature does not want material rewards like humans. Nature just wants to get a form of welfare distribution in the form of environmental stewardship and nature conservation (sustainability). That explanation means that shariah enterprise theory places God at the center of everything. Humans are the ones who are required to obey all of His laws. This is because God is the center of the return of man and the universe.

Islamic Leadership, Islamic work ethic and Islamic work motivation in this study are all forms of activities carried out by a person working based on the intention to do the work in the hope of getting God's blessing. This intention is a form of obedience to Allah, and to the laws of Allah, which are inseparable from the aims of Islam. All forms of positive intentions, actions and activities blessed by God are expected to have a positive impact on the performance of employees and lecturers in carrying out activities at institutions or institutions. Practice or behavior according to the Theory of Reasoned Action (TRA) is influenced by intention, while intention is influenced by attitudes and subjective norms. The attitude itself is influenced by confidence in the results of past actions. Subjective norms are influenced by beliefs in the opinions of others and motivation to obey those opinions. More simply, this theory says that a person will do an action if he views the action positively and if he believes that someone else wants him to do it.

Islamic leadership, Islamic work ethics and Islamic work motivation in this study are principles of action based on the laws of God, so that all actions taken are based on the intention to get God's blessing by obeying all His laws in carrying out every activity. An organization with an Islamic work ethic principle will place positive actions in each of its activities according to the provisions of Allah's law. These positive principles will motivate employees and lecturers to obey every activity carried out by the organization. The explanation in the theory of reasoned action can be concluded that the positive attitude arising from the use of the principles of the Islamic work ethic will motivate employees and lecturers to discipline in carrying out the tasks given by the organization, this will increase the leadership commitment and the performance of employees and lecturers in institutions or institutions.

Al Wala's theory 'places that every Muslim must love and be loyal to those who hold fast to monotheism and purify worship to Allah Subhanahu wa Ta'ala alone. This means that every action of a Muslim is always in accordance with Allah's command or based on the Koran and Al-Hadith. Attitudes based on the Al-Quran and Al-Hadith will manifest a positive attitude in every activity, including the attitude in working on an entity. Working in an entity based on the principles of Al-Quran and Al-

Hadith will realize productive work as described in Al Wala's Theory '. More than that, a principle that is based on the command of Allah or in accordance with the Koran and Al-Hadith will bring about a loyal attitude or love for an organization where a Muslim works. Someone will feel an obligation to love and be loyal to those who hold fast to monotheism and purify worship to Allah Subhanahu wa Ta'ala alone. This attitude will create productive employees in work as explained in Al Wala's Theory ', so it can be concluded that the attitudes arising from the use of Islamic work ethics principles will encourage employees to have a love for the organization. And so on it will improve the performance of employees and lecturers in the organization or institution where he works.

Explanation in stewardship theory means that leaders place a common interest that is the interests of the organization above personal / individual interests. In the Islamic work ethic between rights and obligations must be balanced, so that an employee and lecturer with the principle of Islamic work ethic will as much as possible carry out the mandate given by the organization. In stewardship theory, emphasizing the need for subordinates to be treated as part of the organization. This principle will bring commitment and the performance of employees and lecturers will increase, because employees and lecturers feel cared for as a whole in the organization that is prioritized as the main goal by the institution manager.

Research Methods

Data collection techniques are carried out by distributing questionnaires to the relevant research sample. The questionnaire distributed was in the form of a list of questions regarding problems related to the object under study. Questionnaire was given to UMI's Foreign Language Academic lecturers. In the questionnaire there are instructions to make it easier for respondents to answer questions. Indrianto and Supomo (2009: 115) states that the population is a group of people, events or everything that has certain characteristics, while Sugiyono (2012: 61) argues that the population is a generalization area consisting of objects or subjects that have certain qualities and characteristics determined by researchers to study and then draw conclusions. The population in this study were all lecturers and staff at UMI's Foreign Language Academies

totaling 34 people. Sugiyono (2012: 62) explains that the sample is part of the number and characteristics possessed by a population, while Bambang and Lina (2005: 119) state that the sample is part of the population to be studied. In this study sampling using saturated sampling techniques that are in a population of 34 people.

Descriptive statistical analysis is used in this study to provide an overview or description of the research variables, namely: Time budget pressure, task complexity, professional skepticism and audit quality. This research uses a frequency distribution table that shows the theoretical range, the actual range, the mean value of the theoretical mean and the real mean (Ghozali, 2009). In this study data analysis uses the Partial Least Square (PLS) approach. PLS is a structural equation model (SEM) based on components or variances. According to Ghozali (2011) PLS is an alternative approach that shifts from a covariance-based SEM approach to variance-based. Covariance-based SEM generally tests causality or theory while PLS is more predictive in nature. PLS is a powerful analysis method (Ghozali 2011), because it is not based on many assumptions. For example, the data must be normally distributed, the sample does not have to be large. Besides being able to be used to confirm theories, PLS can also be used to explain the presence or absence of relationships between latent variables.

Ghozali (2011) the purpose of PLS is to help researchers for predictive purposes. The format model defines latent variables as aggregate linear indicators. Weight estimates for creating a component score of latent variables are obtained based on how the inner model (the structural model that connects the latent variable) and the outer model (the measurement model that is the relationship between indicators and constructs) is specified. The result is the residual variance of the dependent variable. Parameter estimates obtained with PLS can be categorized into three. First is the weight estimate used to create the latent variable score. Second, reflecting the path estimate (path estimate) that connects the latent variable and between the latent variable with the indicator (loading). Third, related to the means and location parameters (regression constant values) for indicators and latent variables. To obtain these three estimates, PLS uses a 3-stage iteration process and each stage produces an

estimate. The first stage, produces a weight estimate, the second phase produces estimates for the inner model and outer model, and the third stage produces an estimate of means and location (Ghozali, 2011).

In the Measurement Model Outer Model, this model will explain three important components in explaining the relationship between indicators and their latent variables. The three components are (1) Convergent Validity, (2) Discriminant Validity, (3) Composite Reliability.

1) Convergent Validity

Convergent Validity of the measurement model with the reflective model of indicators is assessed based on the correlation between item score / component score and construct score calculated by PLS. Reflective size is said to be high if it correlates more than 0.70 with the latent variable that you want to measure. However, for the initial stage of research the development of a measurement scale of loading values 0.50 to 0.60 is considered sufficient (Chin, 1998 in Ghozali 2011).

2) Discriminant Validity

Discriminant validity is related to the principle that the manifest variables of different constructs should not be highly correlated. the way to test discriminant validity with reflection indicators is by seeing the cross loading value for each variable must be > 0.70 (Ghozali, 2014).

3) Composite Reliability

Composite reliability measures a latent variable whose value must be above 0.70. Composite reliability values above 0.70 indicate that all latent variables meet high reliable criteria. AVE measurements can be used to measure the reliability of latent variable component scores and the results are more conservative compared to composite reliability. It is recommended the AVE value should be greater than 0.50 (Fornell and Larcker, 1981 in Ghozali, 2008). Composite reliability that measures a construct can be evaluated with two kinds of measures, namely internal consistency and Cronbach's Alpha (Ghozali, 2008).

Testing the inner model or structural model is done to see the relationship between the construct, the significance value and the R-square of the research model. Structural models are evaluated using R-square for the dependent construct, and t-test and the significance of the coefficient of structural path parameters (Ghozali, 2008: 26). in assessing a model with

PLS it starts by looking at the R-square for each latent dependent variable. The interpretation is the same as the interpretation in the regression. Changes in the value of R-square can be used to assess the effect of certain independent latent variables on the dependent latent variable whether it has a substantive effect (Ghozali, 2011). Hypothesis testing uses the full model of Structural Equation Modeling (SEM) analysis with smartPLS. In the full Structural Equation Modeling model, besides confirming the theory, it also explains the presence or absence of relationships between latent variables evaluated by t-test and significance.

The indicators that measure performance according to Robert L. Mathis-John H. Jackson (2006: 378) are as follows:

- 1) Quantity is the amount produced, expressed in terms such as the number of units, the number of activity cycles completed by employees, and the number of activities produced.
- 2) The quality of work is measured by the employee's perception of the quality of work produced and the perfection of the task of the skills and abilities of employees and lecturers.
- 3) Timeliness is measured from the employee's perception of an activity that was completed at the beginning of time until it became output.
- 4) The presence of employees in institutions both in coming to work, coming home from work, permission, or without information that all affect the employee's performance.
- 5) The ability to work together is the ability of a workforce to cooperate with others in completing a given task and work so as to achieve maximum efficiency and effectiveness.

In this study, each variable has several indicators that differ between one variable with another variable in order to assist in compiling a questionnaire of questions that will be distributed to the sample of research respondents. From each of these indicators can be made several questions relating to the variables to be examined.

Effect of Islamic Leadership on Employee Performance

Hypothesis test results indicate that the Islamic leadership variable has a positive and significant effect on employee performance. The better the Islamic leadership implemented

by the leadership, the employee performance will increase. In practice this leadership is characterized by efforts to realize effective human relationships, with the principle of treating each other as subjects. The leader views the members of his organization as individuals who must be respected, respected and recognized their rights and obligations. In other words, each individual is accepted by his own personality, as well as the leader himself. Therefore the leadership of the Indonesian Muslim University Foreign Language Institute in carrying out Islamic leadership well, by carrying out the foundations of Islamic leadership that is devoted to Allah, trustworthy, just, responsible, conducting deliberation and istiqarah, so that every will, will, ability, thoughts, ideas, opinions, interests and concerns, etc., which vary between individuals, are always valued and channeled for the common good, thus increasing employee performance.

Viewed in terms of the teachings of Islam means leadership is an activity to guide, guide, guide and show the path of Allah's favor. The activity intends to foster the ability to do it alone in the environment of people who are led, in an effort to achieve the pleasure of Allah SWT during his life in the world and the hereafter. As the word of Allah SWT: And We revoke all kinds of grudges that are in their bosom; flowing beneath them rivers and they say: Praise be to Allah who has pointed us to this (heaven). And we will never get a clue if God does not give us a clue. Verily the apostles of our Lord have come, bringing truth. And called upon them: That is the heavens which were bequeathed to you, because of what you used to do. (Al-A'raaf 43). In the hadith the Prophet is also explained as follows: "Know that each of you is a leader, and each of you will be held accountable for being led, the ruler who leads man will be held accountable for those he leads, a man (head of the family) is the leader of his family and he is held accountable for who he leads, and a woman (wife) is the leader of the family of her husband's home and also her children and she will be held accountable for her leadership, and the slave is also the leader of her master's property and will be held accountable for her. Know, each of you is responsible for what he leads." (Narrated by Bukhari no. 7138).

Man was created by Allah SWT in the form of a unity of body and soul. that unity as a

human being is called one self or individual as a person who has a personality. This personality has the main factors that determine identity. That is why youth for Muslims is very important to be filled with educational efforts that allow the formation of individuals who believe. With this effort it is hoped that crystallization will take place between the nature of humanity with monotheism, with experiences and learning processes that contain appreciation and knowledge of the teachings of Islam as a religious religion, so as to form a view of life that contains the values of faith and devotion to Allah SWT. Such personality crystallization will be a strong and most important energy in realizing effective leadership and blessed by Allah SWT, for those who have the opportunity to become leaders.

Personality can be seen from the attitudes and behavior of individuals. Each leader as an individual to realize effective leadership and blessed by Allah SWT with his personality as a believer must display the following attitudes and behaviors:

1. Love the truth and only fear Allah SWT

A leader who has faith must hold fast to the word of Allah SWT as a guide in carrying out the task. As the word of Allah SWT: That truth is from your Lord, therefore do not ever include those who doubt (Al-Baqarah: 147). The attitude of a leader who always tries to uphold the truth and hold fast based on the guidance of Islamic teachings, will be respected, respected and obeyed. Leaders who love the truth only fear Allah, as the source and owner of the most perfect truth. While leaders who oppose the truth will instead be categorized by Allah SWT as people who belong to the infidel group. Leaders who love truth, justice and honesty will pay great attention to the fate and interests of the people they lead. So a fair leader is very important to lead his people.

2. Can maintain the trust and trust of others

Position (as a leader) is a very large mandate and must be accounted for, not only in front of the human being who gives the mandate but also before Allah SWT. For this reason, a leader must really maintain the mandate that has been given to him, and not distort it for other own interests. Amanah is the mission of a Muslim's life because a Muslim can only meet the True One in a state of being blessed and blessed, that is, he can fulfill the mandate that has been given to him (Mujahidin, 2007). As the word of Allah SWT: And those who maintain

the mandates (Messages) which he bears) and his promise. (Al-Baqarah: 147). If a leader can be trusted, the community believes that the leader is able to carry out their duties or work well. So why is trustworthy so important to get the trust of others.

3. Clever socializing in society

A good leader must understand the importance of human relations, both between himself and his fellow organizations, for that a leader must be happy to get along, friendly and helpful. Because a leader is not possible to take care of his own organization would need people to help their duties. Regarding human relations Allah SWT said: And it is not equal to good and evil. Reject (the crime) in a better way, then suddenly the person who is among you and between him there is animosity as if he has become a very loyal friend. (Al-Baqarah: 147). From this verse friendship in relation to getting to know one another with others will foster close brotherhood. Such a relationship will be realized if a leader truly has faith by distancing feelings of hate to anyone, including his members.

4. Have a Spirit to Advance and a Spirit of Devotion

The leader is a figure and hope to obtain the best results and goals. A leader is expected to be able to advance and develop his organization. This expectation will be achieved if the leader is creative and full of initiative, always active in the work, as a picture of a personality that has a high enthusiasm for progress (Nawawi, 2006). In the personality of the leader, devotion is fully poured on the ideals of upholding the teachings of Islam which means solely aimed at Allah SWT. With such initiative and creative in advancing the organization. The spirit of wanting to progress, is realized through devotion, creativity and initiative must be based on high faith in Allah SWT. Allah has said: Then you believe in Allah and His Messenger and in the light (Al-Quran) that We have sent down. And Allah knows best what you do. (Al-Baqarah: 147)

5. Responsible for making decisions

To move the members of the organization, every leader must be brave, fast and precise in making decisions so that activities are not delayed. Decisions made by the leader function to clarify something that is done by each member of the organization. In realizing the responsibility of each decision-making, the first handle must be clear legal

basis from the Qur'an and authentic Hadith, not their own will or will that is not blessed by Allah SWT. the second grip must be a promise or oath to Allah SWT, the contents of which are solely to carry out orders and leave the prohibitions of Allah SWT. The third grip is the awareness that the decisions that have been determined and ordered for its implementation, are the full responsibility of the leader, especially before Allah SWT (Nawawi, 2006).

This research is in accordance with the sociological theory included in the theory of Islamic leadership because in decision making the leader always includes subordinates to express their opinions. Sociological theories are far different from the theories we have talked about. This theory affects Islamic leadership because the leader is always in the midst of subordinates so that he is involved and actively participates in organizational activities. This research is in accordance with Shariah enterprise theory. Shariah enterprise theory is an enterprise theory that needs to be internalized with the value of monotheism. The view in shariah enterprise theory, the distribution of wealth or value-added does not only apply to participants who are directly involved in or participants who contribute to educational activities, such as: chair of the Foundation, Chancellor, Lecturers, employees, and government, but other parties that are not directly related to educational activities, or parties who do not contribute financially and skills. Humans are basically Khalifatullah fil Ardh who carries the mission of creating and distributing welfare for all people and nature. Therefore, to realize the value of justice to humans and the natural environment, the shariah enterprise theory will bring benefits to stockholders, stakeholders, students, communities (who do not contribute financially or skillfully) and the natural environment without leaving an important obligation to perform zakat as a manifestation of worship to God (Triyuwono, 2006).

Shariah enterprise theory places God at the center of everything. Humans are the ones who are required to obey all of God's laws. This is because God is the center of the return of man and the universe. Islamic leadership in this research is all forms of activities carried out by someone at work based on the intention to do the work in the hope of getting God's blessing in all their actions. This intention is a form of human obedience to the laws of Allah, which is

inseparable from the aims of Islam. All forms of positive intentions, actions and activities blessed by God are expected to have a positive impact on the performance of employees / lecturers in carrying out the activities of an organization or a Foundation / University.

This research is in accordance with Al Wala's Theory which places every Muslim obliged to love and be loyal to those who hold fast to monotheism and purify worship to Allah Subhanahu wa Ta'ala alone, namely the actions of a Muslim in accordance with Allah's commands. The action is based on the Koran and Al-Hadith, an attitude based on the Koran and Al-Hadith will manifest a positive attitude in every activity, including the attitude in working on an entity. Working in an entity based on the principles of the Koran and Al-Hadith will manifest a productive attitude as explained in Al Wala's Theory '.

Islamic leadership in this study is a principle of action based on the laws of God. so that all actions taken are based on the intention to get God's blessing by obeying all His laws in carrying out every activity. An organization with the principle of Islamic Leadership will place positive actions in each of its activities according to the provisions of Allah's law. The principle which is based on the command of Allah, which is in accordance with the Al-Quran and Al-Hadith will lead to a loyal attitude or love for an organization where a Muslim works, because someone will feel an obligation to love and be loyal to those who hold fast to monotheism and purify worship to Allah Subhanahu wa Ta'ala alone. This attitude will show workers / employees who are productive in working as explained in Al Wala Theory, so it can be concluded that the attitude arising from the use of Islamic leadership principles will encourage employees to have a love of the organization, this will improve the performance of employees / lecturers in the organization or Foundation / University where he works.

This research is in line with research conducted by Ratna Wijayanti and Farid Wajdi (2012) which states that Islamic leadership has a significant positive effect on employee performance. Thus the role of the leader is crucial in the work of employees in BMT Temanggung Regency. This study is also in line with the research of Dwi Wahyu Wijayanti (2012) Leadership has a positive and significant effect on the performance of employees of PT. Daya Anugerah Semesta Semarang. So it was

concluded that the better the leadership created the more the employee's performance improved, and vice versa the worse the leadership the worse the employee's performance

2 Effect of Islamic Work Ethic on Employee Performance

Hypothesis test results indicate that the variable Islamic work ethic has a positive and significant effect on employee performance. The better the work ethic of Islam, the employee performance will increase. The work ethic of Islam is the character or habits of people at work that originate from Islamic beliefs / aqeedah and are based on the Qur'an and Sunnah. Humans work not only as a motive to look for world life but work is a command of religion. Islamic work ethic and good performance can also support the success of an organization in achieving its goals. Because the existence of an Islamic work ethic and good performance will create a high level of work productivity so that it can support the success of the organization. Conversely, if the level of employee performance decreases, it will hamper the Foundation / University in achieving its goals. Ability is also a dimension of expertise or excellence behavior of someone who has the knowledge, skills and ability of attitude in solving a problem. The ability in organizations is needed, especially to answer the demands of the organization, where there is a very rapid change, the development of increasingly complex and dynamic problems, as well as future uncertainties in the fabric of people's lives.

The Islamic work ethic is essentially part of the Islamic concept of humanity because the work ethic is part of the process of human existence in a very broad and complex field of life. Work ethic is the values that shape a person's personality at work. The work ethic is essentially shaped and influenced by the value system adopted by someone at work. Which then forms the spirit that distinguishes it from one another. The work ethic of Islam is thus a personal reflection of a caliph who works by relying on his conceptual abilities that are creative and innovative (Azizi, 2005: 35). The Islamic work ethic itself comes from the Qur'an and the Hadith of the Prophet Muhammad SAW, which teaches that by working hard due to having committed sins will be forgiven by Allah SWT and there is no better food than what is eaten from the results of his efforts. or hard

work. The Islamic work ethic provides a view of high dedication in working hard as a mandatory obligation. Sufficient effort must be part of the work done by someone, which is seen as a capable individual obligation (Tasmara, 2002: 25).

According to Tasmara (2002: 27) the Islamic work ethic can be defined as a personality attitude that gives birth to a very deep conviction that work is not only to glorify himself, reveal his humanity, but also as a manifestation of pious deeds and therefore has a very noble worship value. The most dominant indicator in shaping the Islamic Work Ethic variable is the Al-Mujahadah indicator or optimal hard work, then the Al-Ihsan indicator or doing the best and better. Then Tanafus and ta 'awun or competing indicators and please help, indicators Observing the value of pleasure, Al-Itqan indicator or stability and perfect 6, and the most recent indicators namely Al Shalah or Good, Useful and Compatible.

People with an ethos of Islam realize the potential that is given and can be linked to Divine attributes, basically it is a mandate that must be used as well as possible responsibly in accordance with the teachings of Islam that he believes. The verses of the Qur'an and the Traditions of the Prophet (PBUH) clearly not a few who ordered or taught that Muslims are active and active work. That is, so that they actively exploit the potentials that exist within themselves, as well as utilize the sunatullah in nature. As in QS. An-Nahl: 93 teaches that Muslims have a responsible attitude to work: "And if Allah wills, surely He will make you a people (only), but Allah misleads who He wants and gives guidance to whom He wants. And in fact you will be asked what you have done." QS. Al-Imran: 159 ordered resignation: "Then it is due to the grace of Allah that you behave gently toward them. If you are being hard and hard, they will distance themselves from your surroundings. Therefore forgive them, ask forgiveness for them, and consult with them in the matter. Then when you have made up your mind, then put your trust in Allah. Surely Allah loves those who put their trust in Him. QS. Al-Hasyr: 18 contains education so that they develop a vision for the future and learn from experience: "O you who believe, fear Allah and let each one pay attention to what he has done for tomorrow (the afterlife); and fear Allah, indeed Allah is All-Knowing what you do"

The work ethic in Islam is a Muslim and Muslim belief that work is related to the purpose of seeking the pleasure of Allah, namely in the context of worship. Work based on the intention to worship only to God is one of the important characteristics of an Islamic work ethic that is unearthed and arises from the first characteristics (work is a translation of *aqidah*). This characteristic is also a source of differentiation of the Islamic work ethic from other work ethics. Strong beliefs are based on intentions solely because of God in every work activity. This is a consequence that makes it always want to be in working conditions, not lazy or in conditions of unemployment. While sustenance as the need for all mankind on earth to survive is a sure guarantee from God, especially for people who are active at work.

Science has a very important position in working. Knowledge based on revelations from God serves as a foundation for work. And knowledge based on *sunnatullah* or natural law that emerges through inventions makes employees creative, mastering their fields (having expertise), using good planning, discipline and professionalism. Work based on true knowledge and faith is essentially very important, so that work is controlled by noble goals. Without knowledge and faith, work can become oriented only to the pursuit of matter. Most likely it will give birth to greed and selfish attitudes. Therefore, without the science of faith it is easy to be misdirected and slip up, because it is based on a disproportionate understanding. So faith, knowledge and work in order to realize the deeds of worship, it turns out each of them plays an important role.

The Islamic work ethic in this study is the principle of action based on the laws of Allah, so that all actions taken are based on the intention to get the pleasure of Allah by obeying all His laws in carrying out every activity. An organization with Islamic work ethic principles will place positive actions in each of its activities according to the provisions of Allah's law. These positive principles will motivate employees to obey every activity carried out by the organization. As explained in the theory of reasoned action, it can be concluded that a positive attitude arising from the use of Islamic work ethic principles will motivate employees to discipline in carrying out the tasks assigned by the organization, it will improve employee performance in the organization or foundation / university.

This research is in line with Al Wala's theory 'that every Muslim must love and be loyal to those who hold fast to monotheism and purify worship to Allah Subhanahu wa Ta'ala alone. The Islamic work ethic in this research is the principle of action based on the laws of Allah SWT so that all actions taken are based on the intention to get the blessing of Allah by obeying all His laws in carrying out every activity. An organization with Islamic work ethic principles will place positive actions in each of its activities according to the provisions of Allah's law. The principle which is based on the command of Allah, which is in accordance with the Al-Quran and Al-Hadith will lead to a loyal attitude or love for an organization where a Muslim works, because someone will feel an obligation to love and be loyal to those who hold fast to monotheism and purify worship to Allah Subhanahu wa Ta'ala alone. This attitude will show workers / employees who are productive in working as explained in Al Wala 'Theory, so it can be concluded that the attitude arising from the use of Islamic work ethics principle will encourage employees to have a love for the organization, this will improve the performance of employees in the organization or foundation / University where he works.

Explanation in stewardship theory means that leaders place a common interest that is the interests of the organization above personal / individual interests. In the Islamic work ethic between rights and obligations must be balanced, so that an employee with the principle of Islamic work ethic will carry out as much as possible the mandate given by the organization after the organization gives more rights to employees in accordance with the explanation in stewardship theory, so that in this study employee performance will improve , because employees feel cared for as a whole in the organization that is prioritized as the main goal by the leadership of academics.

This research is in line with research conducted by Fitrianto (2011) in his research entitled "The Effect of Islamic Work Ethics on Employee Performance of PT. BPRS Buana Mitra Perurbira Purbalingga "concluded that the Islamic work ethic had a positive and significant effect on employee performance. This study was supported by Suriansyah (2015) who in a study entitled "The Effect of Motivation and Work Ethics on Employee Performance at the Kota Baru Regency Secretariat" concluded that the

work ethic had a positive and significant effect on employee performance.

Effect of Islamic Work Motivation on Employee Performance

Hypothesis test results indicate that the variable of Islamic work motivation has a positive and significant effect on employee performance. The higher the motivation of Islamic work owned by employees or lecturers, the performance will increase. Motivation plays an important role in humans, because no one will meet all our needs, and will not get what we want except by trying to achieve it ourselves. People who have a strong motivation in themselves always instill a sincere intention, and always work hard, good work according to Islam can be interpreted with general meanings and special meanings. Motivation of Islamic work can be interpreted as an impetus for someone to do a favor in meeting personal needs and needs in general both physical, psychological and social needs. So it can be concluded that the UMI Foreign Language Academy has been able to meet personal needs, physical needs, psychological and social needs for its employees so that the motivation of Islamic work can improve its performance. This intention determines the direction of work, if the intention to work only wants to get a salary then that is all that will be obtained. If the intention is to work at the same time to increase the afterlife deposit, add halal wealth, and support the family, of course it will get as intended.

Making a living in Islam is an obligation. Islam is a religion of nature, which is in accordance with human needs, including physical needs. One way to meet physical needs is by working. Motivation to work in Islam is not to pursue a hedonist life, nor for status, let alone pursue wealth by all means. Thus, the motivation of Islamic work is not only to fulfill one's livelihood but as an obligation to worship Allah SWT after other fard worship. In Islam work motivation is explained in the Qur'an explained: when the prayer has been performed, then you are scattered on earth, and seek the gift of Allah and remember Allah a lot so that you are lucky (QS Al-Jumu'ah: 101).

The above verse explains that every human being on this earth must have the drive to be better in himself, this is because Allah SWT only gives gifts, mercy, and his blessings to those who have a strong spirit and motivation in him. Therefore, Islam requires its people to

strive and work hard positively (halal, good, blessing and not cheating / dholim) in order to achieve prosperity and prosperity of life (satisfaction). In carrying out our daily work we should always synergize a sense of sincerity, patience and gratitude so that at work we can maximize the potential that is in us without always seeing the material, and others. By working sincerely accompanied by patience and gratitude, there is a certain value of satisfaction obtained, which is not just an output. When the work is completed, there is satisfaction that is not necessarily directly related to the output obtained.

Gratitude that already exists should always be grown by always looking at the lower classes, as the Prophet's hadith narrated by Abu Hurairah RA, he said: "The Messenger of Allah had said," Look at the people below you, don't look at the person above you. That way you not underestimate the favor of God that you receive." (Reported by Bukhari-Muslim). This has also been explained in the Qur'an as the word of God in the Surah Ibrahim verse 7: And (remember also), when your Lord declared; "Verily, if you are grateful, surely We will add (favor) to you, and if you deny (my favor), then Verily My punishment is very painful" (QS.Ibrahim: 7)

Various facilities have been provided for the growth of gratitude, patience and sincerity in oneself, whether in the form of enjoyment or testing, contemplating on it, taking the value of wisdom, self-evaluation and looking closely at the exam that is inflicted, the demand to perfect endeavor, always husnuzhan to God, do not despair from his mercy. Relatively small salary, a less conducive work environment, less competent superiors, etc. for them is not a disaster, but rather a test promised by Allah Almighty that will bear fruit in increasing the quality (awareness) of faith in work, so life remains optimistic for going forward, not even giving up on circumstances. And Allah will replace these tests with conveniences that will occur in the future. This is in accordance with the word of Allah Surah Al-Insyirah verses 5-6, which reads: Because after difficulties there is ease, actually after difficulties there is ease. (Q.S. Al-Insyirah: 5-6)

In the Koran it has also been explained that there is no wasted work in this world. Everything must have benefits from the work that has been done by humans. This is in accordance with the word of Allah in the letter Ali Imran verse 195 which means: So their Lord

permits his request (by saying): "Verily I do not waste the deeds of those who do good among you, male or female, (for some of you are descended from others, so those who emigrate, who are driven out of their hometown, who are hurt in my ways, who fight and are killed, I will surely blot out their mistakes and surely I enter they go into heaven rivers flowing under it, as a reward in the sight of Allah, and Allah in His side a good reward ". Motivation in Islam is also interpreted as energy for charity. In accordance with the word of Allah SWT: Say: verily my prayer, my worship, my life and my death are only for Allah, Lord of the worlds. There was no partner with Him, and that is what I was commanded and I was the one who first surrendered (to Allah) (Surat al-An'am: 162-163).

The purpose of the verse about motivation is motivation as a motivator to make someone (employee) forget about feeling tired, tired and tired of working so that he is able to work as much as possible. Islam takes seriously the intention and motivation of work, the righteous intention and purity of motivation because Allah SWT will make worldly affairs become *ukhrowi*, and vice versa dirty intentions and motivations, bad ones will have no value before Allah SWT, especially those who lack motivation then Allah will not give His mercy. The Koran not only commands the origin of work, but also means it is earnest when working and with all your heart. The Koran does not provide an opportunity for someone not to do a work activity during the time they experience. Based on several verses of the Qur'an and the *hadith* of the Prophet above, it was concluded that every human being should always be patient, sincere, and grateful for the conditions obtained under any conditions, be it happy conditions, or even difficult conditions. Because God has said that the work of humans in this world is not in vain, both men and women. And God will replace it with ease in the future.

According to shariah enterprise theory, stakeholders include God, humans, and nature. God is the highest and the sole purpose of human life. Therefore, Islamic accounting is only built based on the provisions or laws of Allah. The second stakeholders are humans. In this case divided into two groups. The first group is the parties directly related to the business of the Foundation / University (direct stakeholders) consisting of: shareholders, management, employees, creditors, suppliers,

government, and others. The second group is those who are not directly related to the business of the Foundation / University (indirect stakeholders), which consists of: *mustahiq* people (recipients of *zakat*, *infaq* and *shadaqah*) and the natural environment. The third stakeholders are nature. Nature is an important party in a Foundation / University. This is because the Foundation / University is on the earth, uses energy from nature, and also takes raw materials from nature. Furthermore, as feedback on this nature does not want material rewards like humans. Nature just wants to get a form of welfare distribution in the form of environmental stewardship and nature conservation.

That explanation means that shariah enterprise theory places God at the center of everything. Humans are the ones who are required to obey all of God's laws. This is because God is the center of the return of man and the universe. Motivation of Islamic work in this study is all forms of activities carried out by someone at work based on the intention to do the work in the hope of getting God's blessing in all their actions. This intention is a form of human obedience to the laws of Allah, which is inseparable from the aims of Islam. All forms of positive intentions, actions and activities blessed by God are expected to have a positive impact on the performance of employees in carrying out the activities of an organization or a Foundation / University.

Practice or behavior according to the Theory of Reasoned Action (TRA) is influenced by intention, while intention is influenced by attitudes and subjective norms. The attitude itself is influenced by confidence in the results of past actions. Subjective norms are influenced by beliefs in the opinions of others and motivation to obey those opinions. More simply, this theory says that a person will do an action if he views the action positively and if he believes that someone else wants him to do it.

The motivation of Islamic work in this study is the principle of action based on the laws of God, so that all actions taken are based on the intention to get the pleasure of Allah by obeying all His laws in carrying out every activity. An organization with Islamic work ethic principles will place positive actions in each of its activities according to the provisions of Allah's law. These positive principles will motivate employees to obey every activity carried out by the organization. As explained in the theory of

31 reasoned action, it can be concluded that a positive attitude arising from the use of Islamic work ethic principles will motivate employees to discipline in carrying out the tasks assigned by the organization, it will improve employee performance in the organization or foundation / university.

10 This study is in line with research conducted by Robert Kreitner and Angelo Kinicki in Wibowo (2010) Motivation can certainly affect performance, although it is not the only factor that shapes performance, meaning that when motivation is high then performance will increase. This research is supported by research conducted by Hafidhuddin and Tanjung (2003) which states that motivation is basically part of behavior (attitude or behavior). If the behavioral aspect is emphasized on the motivational aspect, it will create reliable employee performance. This study is also in accordance with research conducted by Hayati (2014) entitled "The Effect of Motivation, Work Environment and Facilities on Employee Performance at PT. Suara Singgalang Nimbau Radio (RADIO SUSHI FM) Padang" the results of his research showed that work motivation has a significant effect on employee performance.

5 Research conducted by Anoraga and Prasetyo (2015) shows that the level of Islamic work motivation has a direct, positive and significant effect on the Islamic work ethic of Surabaya branch of the Jatim Syariah Bank employees.

2 The Influence of Islamic Leadership on the Motivation of Islamic Work

Hypothesis test results indicate that the Islamic leadership variable has a positive and significant effect on Islamic work motivation. The better the Islamic leadership implemented by the leadership, the motivation for Islamic work will increase. The role of leaders in the view of Islamic leadership is an explanation that leaders who guide or motivate their subordinates towards the goals that have been set by clarifying the role and demands of the task. Leaders of Foreign Languages at the Muslim University of Indonesia in carrying out Islamic leadership well, by carrying out the foundations of Islamic leadership that is devoted to Allah, trustworthy, just, responsible, conducting deliberations and istiqarah, so that every will, ability, thought, ideas, opinions, interests and concerns and others, which vary

between individuals, are always valued and channeled for the common good, so employees / lecturers will be motivated to work.

3 This research is in accordance with Shariah enterprise theory. Shariah enterprise theory is an enterprise theory that needs to be internalized with the value of monotheism. Shariah enterprise theory explains, the most important axiom that must be the basis in every determination of the concept is God as the Creator and Sole Owner of all the resources in this world. So what applies in shariah enterprise theory is God as the main source of trust, because He is the sole and absolute owner. While the resources owned by the stakeholders in principle are mandate from God which is inherent in a responsibility to use in the manner and purpose set by the Provider of Trust (Triyuwono, 2006). The view in shariah enterprise theory, the distribution of wealth or value-added does not only apply to participants who are directly involved in or participants who contribute to educational activities, such as: chair of the Foundation, Chancellor, Lecturers, employees, and government, but other parties that are not directly related to educational activities, or parties who do not contribute financially and skills. Humans are basically Khalifatullah fil Ardh who carries the mission of creating and distributing welfare for all people and nature.

Therefore, to realize the value of justice to humans and the natural environment, the shariah enterprise theory will bring benefits to stockholders, stakeholders, students, communities (who do not contribute financially or skillfully) and the natural environment without leaving an important obligation to perform zakat as a manifestation of worship to God (Triyuwono, 2006). Shariah enterprise theory, puts God at the center of everything. Humans are the ones who are required to obey all of God's laws. This is because God is the center of the return of man and the universe. Islamic leadership in this research is all forms of activities carried out by someone at work based on the intention to do the work in the hope of getting God's blessing in all their actions. This intention is a form of human obedience to the laws of Allah, which is inseparable from the aims of Islam. All forms of positive intentions, actions and activities blessed by God are expected to have a positive impact on the performance of employees in carrying out the

activities of an organization or a Foundation / University.

This research is in accordance with Al Wala's Theory which places every Muslim obliged to love and be loyal to those who hold fast to monotheism and purify worship to Allah Subhanahu wa Ta'ala alone. Islamic leadership in this study is a principle of action based on the laws of God, so that all actions taken are based on the intention to get God's blessing by obeying all His laws in carrying out every activity. An organization with the principle of Islamic Leadership will place positive actions in each of its activities according to the provisions of Allah's law. The principle which is based on the command of Allah, which is in accordance with the Al-Quran and Al-Hadith will lead to a loyal attitude or love for an organization where a Muslim works, because someone will feel an obligation to love and be loyal to those who hold fast to monotheism and purify worship to Allah Subhanahu wa Ta'ala alone. This attitude will show workers / employees who are productive in working as explained in Al Wala Theory, so it can be concluded that the attitude arising from the use of Islamic work ethics principles will encourage employees to have a love for the organization, this will increase employees in the organization or foundation / The university where he works.

This study is in line with research conducted by Aziz and Shofawati (2014) which states that Islamic leadership significantly influences Islamic work motivation variables. The application of Islamic leadership by employers is in accordance with the beliefs of employees and runs well, can be considered optimal and the leadership applied is in line with Islamic teachings. This study is also in line with research conducted by Fahrullah (2015) which states that Islamic leadership influences employee motivation in Islamic hospitals.

The Influence of Islamic Work Ethics Against Islamic Work Motivation

Hypothesis test results indicate that the variable work ethic of Islam has a positive and significant effect on Islamic work motivation. The better the work ethic of Islam, the motivation for working Islam will increase. The most dominant indicator in shaping the Islamic Work Ethic variable is the Al-Mujahadah indicator or optimal hard work, then the Al-Ihsan indicator or doing the best and better. Then the indicators Tanafus and ta'awun or

compete and help, indicators Observing the value of pleasure, indicators of Al-Itqan or stability and perfect, and the most recent indicators namely Al Shalah or Good, Useful and Compatible.

In the Qur'an, the quality of mujahadah is put into work in the context of its benefits, namely for the good of man himself and for the use-value of his work to increase. In the hadith of the prophet Muhammad SAW. As narrated by Ahmad "Whoever works hard to earn a living for his family, then the same as a warrior in the way of Allah Azza Wa Jalla". (Narrated by Ahmad) Mujahadah in its broad meaning as defined by the Ulama is to exert all the power and capabilities that exist in realizing every good work. Because, indeed Allah SWT has provided all necessary resources facilities that are subjecting the entire contents of heaven and earth to humans. Live human role itself in optimally using it to get the pleasure of Allah (Shaleh, 2009). Praying or working in the spirit of jihad is the duty of every Muslim in the context of tawakal before submitting the final result to Allah.

The Islamic work ethic is essentially part of the Islamic concept of humanity because the work ethic is part of the process of human existence in a very broad and complex field of life. Work ethic is the values that shape a person's personality at work. The work ethic is essentially shaped and influenced by the value system adopted by someone at work. Which then forms the spirit that distinguishes it from one another. The work ethic of Islam is thus a personal reflection of a caliph who works by relying on his conceptual abilities that are creative and innovative (Azizi, 2005: 35). The Islamic work ethic itself comes from the Qur'an and the Hadith of the Prophet Muhammad SAW, which teaches that by working hard due to having committed sins will be forgiven by Allah SWT and there is no better food than what is eaten from the results of his efforts. or hard work. The Islamic work ethic provides a view of high dedication in working hard as a mandatory obligation. Sufficient effort must be part of the work done by someone, which is seen as a capable individual obligation (Tasmara, 2002: 25).

People with an ethos of Islam realize the potential that is given and can be linked to Divine attributes, basically it is a mandate that must be used as well as possible responsibly in accordance with the teachings of Islam that he

believes. The verses of the Qur'an and the Traditions of the Prophet (PBUH) clearly not a few who ordered or taught that Muslims are active and active work. That is, so that they actively exploit the potentials that exist within themselves, as well as utilize the sunatullah in nature.

Influence of Islamic Leadership on Employee Performance Through Islamic Work Motivation

Hypothesis test results show that the Islamic leadership variable has a positive and significant effect on employee performance through Islamic work motivation. The better the Islamic leadership implemented by the leadership, it will increase the motivation of Islamic work, so that it will have an impact on improving employee performance. The role of leaders in the view of Islamic leadership is an explanation that leaders who guide or motivate their subordinates towards the goals that have been set by clarifying the roles and demands of the task, so that employees in carrying out their duties can complete them in a timely and best way.

Viewed in terms of the teachings of Islam means leadership is an activity to guide, guide, guide and show the path of Allah's favor. The activity intends to foster the ability to do it alone in the environment of people who are led, in an effort to achieve the pleasure of Allah SWT during his life in the world and the hereafter. As the word of Allah SWT: And We revoke all kinds of grudges that are in their bosom; flowing beneath them rivers and they say: Praise be to Allah who has pointed us to this (heaven). And we will never get a clue if God does not give us a clue. Verily the apostles of our Lord have come, bringing truth. And called upon them: That is the heavens which were bequeathed to you, because of what you used to do. (Al-A'raaf 43). In the hadith the Prophet is also explained as follows: "Know that each of you is a leader, and each of you will be held accountable for being led, the ruler who leads man will be held accountable for those he leads, a man (head of the family) is the leader of his family and he is held accountable for who he leads, and a woman (wife) is the leader of the family of her husband's home and also her children and she will be held accountable for her leadership, and the slave is also the leader of her master's property and will be held accountable for her. Know, each of you is

responsible for what he leads. "(Narrated by Bukhari no. 7138).

Man was created by Allah SWT in the form of a unity of body and soul. that unity as a human being is called one self or individual as a person who has a personality. This personality has the main factor that determines identity. That is why youth for Muslims is very important to be filled with educational efforts that allow the formation of individuals who believe. With this effort it is hoped that crystallization will take place between the nature of humanity with monotheism, with experiences and learning processes that contain appreciation and knowledge of the teachings of Islam as a religious religion, so as to form a view of life that contains the values of faith and devotion to Allah SWT. Such personality crystallization will be a strong and most important energy in realizing effective leadership and blessed by Allah SWT, for those who have the opportunity to become leaders.

This research is in accordance with shariah enterprise theory. Shariah enterprise theory is an enterprise theory that needs to be internalized with the value of monotheism. Shariah enterprise theory explains, the most important axiom that must be the basis in every determination of the concept is God as the Creator and Sole Owner of all the resources in this world. So what applies in shariah enterprise theory is God as the main source of trust, because He is the sole and absolute owner. While the resources owned by the stakeholders in principle are mandate from God which is inherent in a responsibility to use in the manner and purpose set by the Provider of Trust (Triuwono, 2006).

The view in shariah enterprise theory, the distribution of wealth or value-added does not only apply to participants who are directly involved in or participants who contribute to educational activities, such as: chair of the Foundation, Chancellor, Lecturers, employees, and government, but other parties that are not directly related to educational activities, or parties who do not contribute financially and skills. Humans are basically Khalifatullah fil Ardh who carries the mission of creating and distributing welfare for all people and nature. Therefore, to realize the value of justice to humans and the natural environment, the shariah enterprise theory will bring benefits to stockholders, stakeholders, students, communities (who do not contribute financially

or skillfully) and the natural environment without leaving an important obligation to perform zakat as a manifestation of worship to God (Triyuwono, 2006).

According to shariah enterprise theory, stakeholders include God, humans, and nature. God is the highest and the sole purpose of human life. Therefore, Islamic accounting is only built based on the provisions or laws of Allah. The second stakeholders are humans. In this case divided into two groups. The first group is the parties directly related to educational activities (direct stakeholders) consisting of: chairman of the foundation, chancellor, deans, lecturers, employees, government, and others. The second group is those who are not directly related to educational activities (indirect stakeholders), which consist of: the community and the natural environment. The third stakeholders are nature. Nature is an important party in a Foundation / University. This is because the Foundation / University is on the earth, uses energy from nature, and also takes raw materials from nature. Furthermore, as feedback on this nature does not want material rewards like humans. Nature just wants to get a form of welfare distribution in the form of environmental stewardship and nature conservation.

That explanation means that shariah enterprise theory places God at the center of everything. Humans are the ones who are required to obey all of God's laws. This is because God is the center of the return of man and the universe. Islamic leadership in this study with motivation as an intervening variable is all forms of activities carried out by someone at work based on the intention to do the work in the hope of getting God's blessing in all their actions. This intention is a form of human obedience to the laws of Allah, which is inseparable from the aims of Islam. All forms of positive intentions, actions and activities blessed by God are expected to have a positive impact on the performance of employees in carrying out the activities of an organization or a Foundation / University.

This research is in accordance with Al Wala's Theory which places every Muslim obliged to love and be loyal to those who hold fast to monotheism and purify worship to Allah Subhanahu wa Ta'ala alone, namely the actions of a Muslim in accordance with Allah's commands. The action is based on the Koran and Al-Hadith, an attitude based on the Koran

and Al-Hadith will manifest a positive attitude in every activity, including the attitude in working on an entity. Working in an entity based on the principles of the Koran and Al-Hadith will manifest a productive attitude as explained in Al Wala's Theory '.

Islamic leadership in this study is a principle of action based on the laws of God. so that all actions taken are based on the intention to get God's blessing by obeying all His laws in carrying out every activity. An organization with the principle of Islamic Leadership will place positive actions in each of its activities according to the provisions of Allah's law. The principle which is based on the command of Allah, which is in accordance with the Al-Quran and Al-Hadith will lead to a loyal attitude or love for an organization where a Muslim works, because someone will feel an obligation to love and be loyal to those who hold fast to monotheism and purify worship to Allah Subhanahu wa Ta'ala alone. This attitude will show workers / employees who are productive in working as explained in Al Wala 'Theory, so it can be concluded that the attitude arising from the use of Islamic work ethics principles will encourage employees to have a love for the organization, this will improve the performance of employees in the organization or foundation / University where he works.

This study is in line with research conducted by Aziz and Shofawati (2014) which states that Islamic leadership significantly influences Islamic work motivation variables. The application of Islamic leadership by employers is in accordance with the beliefs of employees and runs well, can be considered optimal and the leadership applied is in line with Islamic teachings. This study is also in line with research conducted by Fahrullah (2015) which states that Islamic leadership influences employee motivation in Islamic hospitals.

57 The Effect of Islamic Work Ethics on Employee Performance Through Islamic Work Motivation

Hypothesis test results indicate that the variable Islamic work ethic has a positive and significant effect on employee performance through Islamic work motivation. The better the work ethic of Islam will increase the motivation of Islamic work so that it will have an impact on improving employee performance. The work ethic of Islam is the character or habits of people at work that originate from Islamic

beliefs / aqeedah and are based on the Qur'an and Sunnah. Humans work not only as a motive to look for world life but work is a command of religion. Islamic work ethic and good performance can also support the success of an organization in achieving its goals. Because with the Islamic work ethic and good performance with Islamic work motivation will create a high level of work productivity so that it can support the success of the organization. Conversely, if the level of employee performance decreases, it will hamper the Foundation / University in achieving its goals. Ability is also a dimension of expertise or excellence behavior of someone who has the knowledge, skills and ability of attitude in solving a problem. The ability in organizations is needed, especially to answer the demands of the organization, where there is a very rapid change, the development of increasingly complex and dynamic problems, as well as future uncertainties in the fabric of people's lives.

The Islamic work ethic is essentially part of the Islamic concept of humanity because the work ethic is part of the process of human existence in a very broad and complex field of life. Work ethic is the values that shape a person's personality at work. The work ethic is essentially shaped and influenced by the value system adopted by someone at work. Which then forms the spirit that distinguishes it from one another. The work ethic of Islam is thus a personal reflection of a caliph who works by relying on his conceptual abilities that are creative and innovative (Azizi, 2005: 35). The Islamic work ethic itself comes from the Qur'an and the Hadith of the Prophet Muhammad SAW, which teaches that by working hard due to having committed sins will be forgiven by Allah SWT and there is no better food than what is eaten from the results of his efforts. or hard work. The Islamic work ethic provides a view of high dedication in working hard as a mandatory obligation. Sufficient effort must be part of the work done by someone, which is seen as a capable individual obligation (Tasmara, 2002: 25).

According to Tasmara (2002: 27) the Islamic work ethic can be defined as a personality attitude that gives birth to a very deep conviction that work is not only to glorify himself, reveal his humanity, but also as a manifestation of pious deeds and therefore has a very noble worship value. The most dominant

indicator in shaping the Islamic Work Ethic variable is the Al-Mujahadah indicator or optimal hard work, then the Al-Ihsan indicator or doing the best and better. Then Tanafus and ta 'awun or competing indicators and please help, indicators Observing the value of pleasure, Al-Itqan indicator or stability and perfect 6, and the most recent indicators namely Al Shalah or Good, Useful and Compatible. People with an ethos of Islam realize the potential that is given and can be linked to Divine attributes, basically it is a mandate that must be used as well as possible responsibly in accordance with the teachings of Islam that he believes. The verses of the Qur'an and the Traditions of the Prophet (PBUH) clearly not a few who ordered or taught that Muslims are active and active work. That is, so that they actively exploit the potentials that exist within themselves, as well as utilize the sunatullah in nature.

The work ethic in Islam is a Muslim and Muslim belief that work is related to the purpose of seeking the pleasure of Allah, namely in the context of worship. Work based on the intention to worship only to God is one of the important characteristics of an Islamic work ethic that is unearthed and arises from the first characteristics (work is a translation of aqidah). This characteristic is also a source of differentiation of the Islamic work ethic from other work ethics. Work based on true knowledge and faith is essentially very important, so that work is controlled by noble goals. Without knowledge and faith, work can become oriented only to the pursuit of matter. Most likely it will give birth to greed and selfish attitudes. Therefore, without the science of faith it is easy to be misdirected and slip up, because it is based on a disproportionate understanding. So faith, knowledge and work in order to realize the deeds of worship, it turns out each of them plays an important role.

The Islamic work ethic in this study is the principle of action based on the laws of Allah, so that all actions taken are based on the intention to get the pleasure of Allah by obeying all His laws in carrying out every activity. An organization with Islamic work ethic principles will place positive actions in each of its activities according to the provisions of Allah's law. These positive principles will motivate employees to obey every activity carried out by the organization. As explained in the theory of reasoned action, it can be concluded that a positive attitude arising from the use of Islamic

work ethic principles will motivate employees to discipline in carrying out the tasks assigned by the organization, it will improve employee performance in the organization or foundation / university.

Al Wala's theory 'places that every Muslim must love and be loyal to those who hold fast to monotheism and purify worship to Allah Subhanahu wa Ta'ala alone. The work ethic of Islam in this study is a principle of action based on the laws of God, so that all actions taken are based on the intention to get God's blessing by obeying all His laws in carrying out every activity. An organization with Islamic work ethic principles will place positive actions in each of its activities according to the provisions of Allah's law. The principle which is based on the command of Allah, which is in accordance with the Al-Quran and Al-Hadith will lead to a loyal attitude or love for an organization where a Muslim works, because someone will feel an obligation to love and be loyal to those who hold fast to monotheism and purify worship to Allah Subhanahu wa Ta'ala alone. This attitude will show workers / employees who are productive in working as explained in Al Wala 'Theory, so it can be concluded that the attitude arising from the use of Islamic work ethics principles will encourage employees to have a love for the organization, this will improve the performance of employees in the organization or foundation / University where he works.

Explanation in stewardship theory means that leaders place a common interest that is the interests of the organization above personal / individual interests. In the Islamic work ethic between rights and obligations must be balanced, so that an employee with the principle of Islamic work ethic will carry out as much as possible the mandate given by the organization after the organization gives more rights to employees in accordance with the explanation in stewardship theory, so that in this study employee performance will improve, because employees feel cared for as a whole in the organization that is prioritized as the main goal by the leadership of academics.

This research is in line with research conducted by Fitrianto (2011) in his research entitled "The Effect of Islamic Work Ethics on Employee Performance of PT. BPRS Buana Mitra Perurbira Purbalingga" concluded that the Islamic work ethic had a positive and significant effect on employee performance. This study was

also supported by Suriansyah (2015) who in a study entitled "The Effect of Motivation and Work Ethics on Employee Performance at the Kota Baru Regency Secretariat" concluded that the work ethic had a positive and significant effect on employee performance.

Conclusion

1. Islamic leadership has a positive and significant influence on the Performance of Employees and Lecturers. The Islamic leadership is better implemented by the leader, the employee and lecturer performance will increase. Islamic work ethic has a positive and significant effect on the performance of employees and lecturers. The better the work ethic of Islam, the employee and lecturer performance will increase.
2. Islamic work motivation has a positive and significant effect on the performance of employees and lecturers. The better the motivation of Islamic work provided by the Institute or organization, the performance of employees and lecturers will increase. Islamic leadership also has a positive and significant influence on Islamic work motivation. The better the Islamic Leadership implemented by the leader, the motivation for Islamic work will increase.
3. The work ethic of Islam has a positive and significant influence through Islamic work motivation. The better the work ethic of Islam will increase the motivation of Islamic work. Islamic leadership has a positive and significant influence on employee and lecturer performance through Islamic work motivation. The better the Islamic Leadership implemented by the leader, it will make the performance of employees and lecturers increase through work motivation in Islam. Islamic work ethic has a positive and significant effect on the performance of employees and lecturers through Islamic work motivation. The better the work ethic of Islam, the employee and lecturer performance will increase through the motivation of Islamic work.

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