DOI <https://doi.org/10.18551/rjoas.2017-01.25>

STUDY ON THE RELATIONSHIP BETWEEN ISLAMIC LEADERSHIP STYLE, WORK ETHICS, JOB SATISFACTION, AND EMPLOYEE PERFORMANCE

Febriani Rizki*, Thoyib Armanu, Surachman, Rofiaty
Faculty of Economics and Business, University of Brawijaya, Indonesia

*E-mail: rizkifebrianipdim@gmail.com

ABSTRACT

There are many studies to examine the relationship of Leadership Style, Work Ethic, Satisfaction and Employee Performance. However, these research more emphasis on study of non-Muslims. In addition, there is no study has comprehensively discussed the Leadership Style, Work Ethic, Satisfaction and Employee Performance. Therefore, this study will examine theoretically the relationship between Leadership Style, Work Ethic, Satisfaction and Employee Performance comprehensively and within Islamic context. The model development will be discussed. This theoretical study will be closed with conclusion and suggestion for future researchers.

KEY WORDS

Islamic leadership style, Islamic work ethic, Islamic job satisfaction, Islamic employee performance.

Islam as religion offers guidance to people about *halal* business, on how to run the business, and on how people should organize relationship with their neighbors in order to provide a good benefit for the common interests and to create wealth and prosperity for all human life. Islam not only tells people to work for their own health, but also to develop working relationships with other people for the interest and benefit of human life; this means that Islam encourages its followers to conduct entrepreneurship, as stated in Al Baqarah Verse 275 "...Allah hath permitted trade and forbidden usury".

The Prophet also praised the people who trade, in the hadith mentioned: "The reliable and trustworthy trader is with the prophets on the Day of Resurrection" (At Tirmidzi). According to Rafi ibn Khadlj, when the Prophet was asked which the best kind of earning was, he replied, 'That for which a man works with his hands. And honest trading.' (Al Baihaqi). Many of the Prophet's comrades were great traders, to name Abdurrahman Bin 'Auf, Abu Bakar, Umar ibn Khattab, Abu Sufyan and more (www.pengusahamuslim.com).

Islam plays an important role in the life of a Muslim in the world (Khaliq and Fontaine, 2011). Some researchers argue that Islam also affects the ways practiced in the management of an organization by a Muslim, which is usually called management from Islamic perspective (Khaliq and Fontaine, 2011). Starting in 2008, Emerald Group publishes an international journal on Middle East Islamic Finance and Management with the aim of allowing Muslim researchers to share their findings into a standardized journal. One of the most important topics examined are about leadership in the principles of Islamic values (Beekun, 2012). Although considered an important topic, unfortunately, only a few studies published in Emerald or other international journals that look at how Islamic principles applied to the Muslim employees of Islamic based organizations.

A study using the principles of Islamic by Hakim (2012) to employees of Bank Muamalat in Central Java states that there is a significant positive relationship between Islamic leadership with employee performance, i.e. if a leader implements Islamic values well within their leadership, the performance of employees increase. Similarly, according to Shafii (2013), the concept of Islamic leadership applying the characteristics of the Prophet Muhammad, i.e. *siddiq*, *amanah*, *fathanah*, and *tabligh*, becomes the most important elements to promote the establishment of better employee performance

This is contrary with the results of study by Lisbijanto and Budiyanto (2014) which states that servant leadership style does not significantly affect the performance of the

employees of cooperatives in Surabaya. The absence of a significant effect of servant leadership to employee performance means that regardless of the many values of this leadership style applied within the organization, it will have no effect on the level of employee performance.

In practice, the leadership could affect the Islamic work ethics, as in the study by Floyd (2010) which concludes that there is a significant relationship between the leadership styles with the ethics of an employee in an organization, either implicitly or explicitly. Development of a work climate that encourages the implementation of ethics that positively influence employees' behavior is significantly influenced by the style of leadership of a leader in an organization. Bennis and Nanus (1985, in Floyd, 2010), confirm, "A leader is the person responsible of a set of ethics or norms that regulate the behaviour of people in the organization. The leaders create moral characteristics which are run by members of the organization."

Yukl (2001) says that leadership behaviours such as building relationships, providing feedback and reward for good performance will result in more satisfied workers. More satisfied workers tend to survive in the company, engage in organizational behaviour that goes beyond their job descriptions and roles, as well as help to reduce the workload and stress levels of other members in the organization. They have a higher fidelity within the company and work harder, which in turn will result in better performance.

Leadership in Islam is the concept embodied in the Qur'an and Sunnah, which include human life from personal, family and even to the human race or group. This concept covers ways to lead and be led for the implementation of Islamic teachings to ensure a better life in this world and hereafter. God entrusted humans to become Caliph on earth, as stated in Al Baqarah Verse 30:

"Behold, thy Lord said to the angels: 'I will create a vicegerent on earth.'

Abdullah ibn Umar reported, "The Messenger of Allah, peace and blessings be upon him, said, 'Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband's home and his children and she is responsible for them. The servant of a man is a guardian of the property of his master and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock.'" (Al Bukhari and Muslim)

Some studies above show that there is a close relationship between Leadership Style, Work Ethics, Job Satisfaction, and Performance of Employees. However, research conducted does not pay much attention to the Islamic perspective. In addition, no study has comprehensively discussed the Leadership Style, Work Ethics, Job Satisfaction, and Performance of Employees. Therefore, this study will examine the relationship between Leadership Style, Work Ethics, Job Satisfaction, and Performance of Employees in the context of Islam.

Islamic Leadership (IL). Abu Najih Al 'Irbadh bin Sariyah RA said that Muhammad the Prophet gave heart-touching advice to us so that our heart became shaken, beating, and our tears dropped, and then we asked, "Hey, Muhammad the Prophet, it is likely the advice of those who will die and leave us forever, give us your will!" The Prophet, then, said, "I made myself will that all of you should be afraid of the God, besides listening and following orders, although they came from a slave" (Abu Daud and At Tirmidhi, Hadith Hasan Shahih).

Among the characteristics of Islamic leaders are as follows:

1. Have faith and fear Allah Almighty. A leader must have the nature of faith and is cautious, because it will bring leaders remain on the straight path of Islam to obey all the commands of Allah and shun the prohibitions. Allah has expressly forbids us to lift or make unbelievers as a leader, as stated in Ali Imran Verse 28: "Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence. Moreover, Allah warns you of Himself and to Allah is the [final] destination."
2. Honest and showing good morality. An Islamic leader must be honest both to himself and to his followers, be the best example, consistency between words with deeds. In

addition, it is necessary to have good morality, moral commendable, firmly adhere to the mandate, and obey Allah.

3. Competent and having comprehensive knowledge. An Islamic leader must be have competent in the field, so people will follow him because of confidence in his ability. Besides having deep religious knowledge, a leader should also have extensive knowledge includes economic, legal, political, social and state administration knowledge.
4. Care for the people. Allah says in At Tawbah Verse 128: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.
5. Inspiring. An Islamic leader must be able to create safety and comfort and can lead to a sense of optimism to his followers.
6. Patience. An Islamic leader should be able to be patient in dealing with all kinds of problems and limitations as well as careful in decision-making.
7. Humble. An Islamic leader needs to have a humble attitude to dislike revealing his strengths (*riya*) and to not to put others down.
8. Deliberation. An Islamic leader must find and prioritize deliberation to solve every problem.

Islamic leadership style in this study is defined as the behaviour of leaders based on the character of the Prophet, i.e. *shiddiq*, *amanah*, *fathanah* and *tabligh*, to do the work and motivate employees to be able to behave as the rules of Islam to achieve common goals. Indicators of Islamic leadership in accordance with the Qur'an and the Hadith of the Prophet are as follows:

1. Shiddiq is correct in saying and good in deed. The foundation is on Al Qur'an hadith as follows:
 - a. Abdullah bin Mas'ud (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Truthfulness leads to Al Birr i.e. (piety, righteousness and every obedience to Allah) and Al Birr leads to Paradise, and a man keeps on telling the truth until he becomes a *siddiq* i.e. (a truthful person).
 - b. The Prophet said, "The most perfect of the believers in faith are the best of them in morals." (At Tirmidzi Number 682)
 - c. In Al Qur'an, Al ahzab Verse 71 and 72, "O you, who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment."
 - d. In An Nisa Verse 9, "And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice."
 - e. In the hadith, narrated by Abu Huraira, the Prophet said, "Anybody who believes in Allah and the Last Day should talk what is good or keep quiet." (Bukhari Number 6018, Muslim Number 47)
2. *Amanah* means fulfilling or upholding trusts. The foundation is on Al Qur'an hadith as follows:
 - a. Al Isra Verse 34, "...And fulfil [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.
 - b. Al An'am Verse 152, "And the covenant of Allah fulfill."
 - c. An Nisa' Verse 58, "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing."
 - d. Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "The signs of a hypocrite are three, even if he fasts and prays and claims to be a Muslim: when he speaks he lies, when he gives a promise he breaks it, and when he is trusted he is treacherous." (Mutafaqun 'Alaih).

3. *Fathanah* means smart and having much knowledge. The foundation is on Al Qur'an hadith as follows:
 - a. From Abu Hurairah, the Prophet says "Shall a matter be handed over to those not good in it, wait for it to collapse." (Al Bukhari)
 - b. War Strategy by the Prophet.

In the Battle of Badr, it was mentioned that the troops of Quraish were nine hundred to a thousand, while the number of Muslim troops was only three hundred and ten, or three hundred and thirteen. To find out the number of the enemies, the Prophet asked to a black slave of Bani Hajaj before the Battle of Badr started. The slave replied, "Plenty." Therefore, the Prophet asked the second time, "How many camels are slaughtered every day?" "Sometimes, Nine or ten camels every day," replied the slave. The comrades said, "It means that the number of our enemies was nine hundred to a thousand." Imam Ibn Kathir quoted this in his commentary. Prophet estimated the number of enemy troops from the foods they ate. Generally, a camel was enough for one hundreds of people. (<http://kisahikmah.com/bagaimana-cara-rasulullah-memperkirakan-jumlah-pasukan-musuh/>)

4. *Tabligh* means able to communicate gently and explain things in an easily understood way. The foundation is on Al Qur'an hadith as follows:
 - a. At Thaha Verse 43 and 44, "Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear (Allah)."
 - b. Al A'raf Verse 55, "Call upon your Lord in humility and privately; indeed, He does not like transgressors."
 - c. Al Isra Verse 28, "And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word."

Islamic Work Ethic (IWE). In the book of Islamic Business and Economic Ethics by Riva'i (2012), ethics is defined as doing things correctly and well, doing rights in accordance with the moral obligation and doing everything in a responsible manner. Yousof (2012) confirms that work ethic is about working efficiently on time, behave well toward coworkers and customers with high performance and loyal to the organization.

Some western economists themselves have sued the Western thinking suggesting that economics is essentially neutral lately. The view of value-free economics has been rejected. Economics should be attached and no neutral on values or social ethics.

One of the key studies in Islam is a matter of work ethic. Understanding ethics is a rule or set of principles that govern human life. In Indonesia, ignorance toward work or business ethics has been going on a lot, especially by conglomerates. The businesspersons and economists with a strong capitalist ethics refuse to enter into the discourse of economics (Riva'i, 2012).

In the business world, that requires ethics, Islam has called on the urgency of ethics for all human activities dating back more than 14 centuries ago. Even God sent the Prophet to improve the ethics of the human beings:

Abū Hurayrah relates that Prophet Muhammad said, "I have only been sent to perfect good moral character." (Al Bukhari Number 273)

In this noble hadith the Prophet explained that one of the objectives and tasks most importantly for him was teaching a noble character and perfecting it. This shows how Islam pays much attention to the condition of every human character. Noble character is a pillar of the triumph of a people. It was proven by the perfect morals of the Muslims under the guidance of the Prophet; they were able to achieve greatness and glory of the people that was never achieved before.

In Islam, ethics understood as morals or *akhlaq* which aims to educate human about good manners. Ethics can be found in verses of the Qur'an as well in the hadiths of the Prophet Muhammad. Beekun (2012) quoted from Rokhman (2010) defines the work ethic of Islam as "The series of moral principles that distinguish what is right and wrong in the context of Islam". Rizk (2008, in Rokhman, 2010) indicates that the work ethic of Islam is a worker orientation of the main guidance, namely Al Qur'an and the teachings of the Prophet Muhammad.

Similarly, Ali and Al-Owaihan (2008) define IWE as an orientation that shapes and influences the engagement and participation of followers in the workplace. This means that the procedure is goodness in human needs, and the need to establish a balance of individual and social life (Ali and Al-Owaihan, 2008). IWE is a means to the fulfillment of life and encourage business movement in the higher levels (Ahmed, 1976 quoted from Ali and Al-Owaihan 2008). Ali and Al-Owaihan (2008) highlight that IWE sees work as a way to promote self-interest economically, socially, and psychologically, as well as to support the social authority, and to improve social welfare and affirm their loyalty derived from the Qur'an and Sunnah. They mentioned that IWE interprets the work and commitment that will make individuals aware of their targets. It is described on the following Qur'anic verse, "And that there is not for man except that [good] for which he strives." (An Najm: 39).

Yousef (2001) says that studies examined IWE were limited, and they show some similarities with PWE, in which both emphasizes the dedication, commitment, hard work, and creativity and integrity to avoid unethical accumulation of wealth. However, different from the PWE, IWE put more emphasis on intentions rather than results. It is clearly stated in the Hadith:

"Umar ibn Khattab RA said, 'I heard the Messenger's saying, 'the reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for'." (Bukhari in Nawawi's Number 1)

The above hadith means that one who works hard without good intentions will not get the reward in the Day of Judgment. The work becomes useless, as it lacks of sincerity towards Allah. The Islamic work ethic teaches the unique behavior in everyday life as it is based on the Qur'an and the Sunnah (the application of Islamic law at the time of the Prophet that includes any words or deeds and teachings, rules, guidelines and directives). This is reflected in the following Qur'an Verses as proof that we follow the guidance of the Prophet Muhammad, as a role model, mentor and coach in all situations of life, including work. Allah Almighty said:

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often." (Al Ahzab Verse 21).

According to Ali and Owaihan (2008), there are four main concepts in IWE; these concepts are business, competition, transparency, and moral responsibility. Enterprises are seen as something needing to serve themselves and society. Productive engagement minimizes the economic and social problems, although it still allows one to achieve a decent standard of living for himself and his family. More, Ali and Owaihan (2008) say that individuals have to compete fairly and honestly and conduct business activities with good intentions.

Islamic Job Satisfaction (IJS). Islamic jobs satisfaction in this study covers several aspects. Before doing the work, the intentions are solely to devote completely to Allah, and tranquility while working is if the execution of the work is straight and does not violate the Sharia as predetermined by Allah and tranquility after work indirectly emerges when someone makes the work as a part of worship.

Ruhiyyah Job Satisfaction. According to Al-Ghazali (2010), here are two meanings that lead to the *ruhhiyyah* elements, also named as *rabbaniyyah*, which means carrying divine intentions or *jism lathif*, and the second is the soul only Allah who knows, as in the word: "And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind has not been given of knowledge except a little".

The term *ruhiyyah* in this investigation refers to the intent of the heart. *Ruhiyyah* element by Al-Ghazali is described as a king in a kingdom. The most important function of the soul is to look at the essence (truth) because that is where it gets happiness. Similarly, *ruhiyyah* satisfaction, if a person has clear intentions because of Allah, then that is when the workers achieve satisfaction in their work.

Ruhiyyah job satisfaction in this study refers to the satisfaction supported by intrinsic satisfaction when the work has been done in order to achieve the pleasure of Allah and in order to get closer to (*taqarrub*) to Allah. Based on the Qur'an and the sayings of scholars:

QS. Ar-Ra'd:28: "Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."

Syaikhul Islam Ibnu Taimiyyah says, "Indeed, in this world there is *Jannah* (heaven), and those who have not entered the heaven in this world then he will not get into heaven in the hereafter. The heaven in this world is complete love and *ma'rifah* (perfect knowledge) to Allah and always *dhikr* to Him, coupled with a feeling of calm and peace whenever close to Him, and always believe in Him in love, fear, hope, trust, and social live, by making Allah the only one filling and mastering our heart, as determination and the will of us as a servant. This is the enjoyment of the world unequaled and which constitutes *qurratul 'ain* (happiness of the heart) for people who love and know Allah (see the book "al-waabilush shayyib" p 69).

Intellectual Job Satisfaction (*Aqliyyah*). Intelligence by Al-Ghazali (2010) is seen as similar to a prime minister - the higher the intelligence, the happier the person will be. Al-Ghazali also emphasized that intelligent and knowledgeable soul will be able to master each of all branches of science and this will affect behavior. Intelligence makes humans able to distinguish between the properties of good and bad.

In this study, job satisfaction is referring to intellectual happiness as employees can acquire new knowledge in their work. Based on Mujadilah Verse 11:

"...And when you are told, 'Arise', then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is acquainted with what you do."

Social Job Satisfaction (*Nafsiyyah*). *Nafsiyyah* refers to passion, which is the collective name for human feelings. Among elements of passion expressed by Al-Ghazali (2010) is an element of social interaction. He said that excitement would grow if one to have a good relationship with the king. In the context of the work, the king is interpreted as the employer. In this study, an employee achieves social job satisfaction when employees get to know the other person, as in AHujurat Verse 13: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

Material Job Satisfaction (*Jasadiyyah*). Material element (*jasadiyyah*) by Al-Ghazali is also called as physical nature of man himself - they have been created from the ground. This relates to the body and everything seen and touched. Al-Ghazali also associates this with position in the workplace. In addition, salary is also a prt of job satisfaction.

Work is a means to sustenance and viability, as well as a goal in life. If a person has great wealth, and one can live without working, then one will not be able to understand the values of humanity and does not know the real life tasks, because, as a human being, then this person cannot realize the purpose of the existence.

Humans have a purpose in life, which is fight for the truth and against falsehood. The mission is of truth, goodness, productive cooperation, and affection between people. Fulfilling this mission means to realize the goal of human life.

"Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed." (Al Kahf Verse 7)

Qur'an does not say that worldly pleasures are the ultimate goal of human life; they are means of achieving the goal of life. According to Qur'an, a factor that makes one closer to the realization of human life is a charity that will benefit the people and not harm them at all.

Our body is an instrument or *wasilah* to perform activities for the sake of self-perfection. In this study, material satisfaction (*jasadiyyah*) is the perceived as happiness of employees when receiving salaries. From Abdullah ibn Umar, the Prophet said, "Give the worker his wages before his sweat dries." (Ibn Majah, Sahih)

Islamic Employee Performance (IEP). Performance is the result or the overall success rate of a person during a certain period in carrying out the task compared with a range of possibilities, such as the standard of the work, the targets, or criteria that have been

determined and agreed. Simamora (2015) argue that performance is the degree to which the employee reaches the job requirements. Performance refers to the level of success in implementing the tasks and the ability to achieve the goals set. Otherwise, performance is good and successful if the desired goal can be achieved well (Riva'i, 2011).

Narrated by Az-Zubair bin Al-`Awwam, "The Prophet said, 'It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it and Allah will save his face (from the Hell-Fire) because of that, rather than to ask the people who may give him or not'." (Al Bukhari Number 1471)

Performance is the real behavior of each person, as an achievement by employees in accordance with its role in companies. Employee performance is a very important point in the company's efforts to achieve its objectives, as Allah says as follows:

"Say, 'Each works according to his manner, but your Lord is most knowing of who is best guided in way.'" (Al Isra Verse 84)

One way that can be used to see the development of a company is to see the results of performance appraisal. According to Rival (2009), the object of performance appraisal is a skill, the ability of employees to carry out a job or task that is evaluated by using a specific benchmark objectively and regularly. From the results of the appraisal on performance of employees, we know the performance of the company, or in other words, the performance is concrete work results that can be observed and measured.

Islamic employee performance is the total achievement of the work of Muslim workers, including the accuracy and speed of work, quality of work, and the desire to serve customers and zakat. The indicator is based on research by Hakim (2012) which states that an employee's performance is based on what is stated in the Qur'an and Hadith, namely:

Quality of Work - employees finish their work based on the standard determined. On the authority of Abu Ya'la Shaddad bin Aus, that the Messenger of Allah said: "Verily Allah has prescribed *ihsan* (perfection) in all things. Thus if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters." (Muslim)

Accuracy and Speed of Work - it has become the duty of every worker to allocate hours of work just for the purposes of finishing their tasks and jobs. Therefore, it is not appropriate for an employee if they always receive full wages and salaries while sometimes they cut their working hours for personal matters. They ask that their rights be met, even if possible, it must be increased, but at the same time reducing the rights of others and do not want to comply with Allah's orders.

"Woe to those who give less [than due], who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss. Do they not think that they will be resurrected. For a tremendous Day - the Day when mankind will stand before the Lord of the worlds?" (Al Mutaffifin Verse 1-6).

This verse obliges Muslim workers to always keep and use their time to fulfill their duties and not to use the time while working for the other interests not part of the job. The speed and accuracy in work means employees in completing the task must always be on time and use the time just for the sake of work. By: Abu Hurairah RA "Among the good signs of one's obedience to Allah is that he leaves what is not agreeable for him (Ahmad, Tirmidzi, and Ibnu Majah); Al Ashr Verse 1-2, "By time, indeed, mankind is in loss."

The Willingness to Serve Others - one method exemplified and taught by the Prophet in the trade is to intend to serve others sincerely.

From Abu Hurairah RA, indeed the Messenger of Allah has said, "Anybody who believes in Allah and the Last Day should not harm his neighbor, and anybody who believes in Allah and the Last Day should talk what is good or keep quiet." (Bukhari Number 6018, Muslim Number 47).

Quality of Work - work efficiently and effectively relates to the attitude of professionalism. These characters mean putting a person based on expertise. In a hadith, it is said, "Shall a matter be handed over to those not good in it, wait for it to collapse." (Al Bukhari). Quality of the work in this study referred to employees working as *itqan* (precise,

focused, clear, and complete), based on the hadith, "Allah verily likes if one of you do his job *itqan* (thoroughly and proficiently)." (Thabrani).

Employee Always Pay *Zakat* from His Salary - performance by Islam is not only based on material achievement, but also on how one gets a way to get closer to Allah; this is called spiritual performance. Spiritual performance emphasizes that what is gained in the world can be used as a means to worship Allah. In Adh-Dzariyat Verse 56, "And I did not create the jinn and mankind except to worship Me." Thus, employees must pay *zakat* from their salary.

Good wealth is the one used for the good of the world and hereafter. Just like in Al Baqarah Verse 43, "And establish prayer and give *zakat* and bow with those who bow [in worship and obedience]." The Prophet said, "Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the *salah* (prayer), paying the *zakat* (obligatory charity), making the hajj (pilgrimage) to the House, and fasting in Ramadhan." (Al Bukhari).

THE DEVELOPMENT OF CONCEPTUAL MODEL

The Thinking Process in the Conceptual Framework. In an effort to reach a person's performance to be optimal, it takes many factors that can be applied in the company. To achieve high performance one must actively work, and through the activities, physical and mental work needs to be done (Khairuddin, 2010). Included in the mental-psychological strength is a factor of IL, IWE, and the IJS.

Framework of the thinking process in this study was based on theoretical studies derived from the Qur'an and Hadith. In addition, the basic source of research is also derived from previous empirical studies related to Islamic leadership, Islamic work ethic, and Islamic job satisfaction as well as performance.

Figure 1 – Conceptual Framework on the Effect of Islamic Leadership, Islamic Work Ethics, Islamic Job Satisfaction on Islamic Employee Performance

According to Musta'in (2014), spiritual leadership suggests that with the implementation of such a model of leadership in the institutions, it inspires members, arises and moves them through harmony, tolerance, responsibility, exemplary, service, compassion and spiritual qualities to in achieving the goals, processes, cultural attitudes and behaviors of leadership for the institution (Tobroni, 2010). This leadership can also affect the work ethic in an organization, because the aspect of power in leadership can be used to embed either good

or bad in the institution. Floyd (2010) similarly says that a leader is the one responsible for the formation of norms and ethics in an organization.

In addition to leadership, other factor that affects the performance is Islamic work ethic. Preliminary studies on Islamic work ethics (EKI) began in the 1980s when some Islamic scholars published their research about the work ethics from an Islamic perspective. Research from Naqvi (1981), entitled "Ethics and Economics: An Islamic Synthesis" contains the first discussion focused on the Islamic work ethic (Ibrahim, 2013). Next, Ali and Owaihan (2008) and Yousof (2012) conclude that Islamic work ethic (EKI) applied daily on an organization will have positive impact on the performance of its members

All three factors, namely Islamic leadership, Islamic work ethic, Islamic job satisfaction, are those that the author wants to examine as to know their effect on performance. In preparing the research hypothesis, the three factors will be outlined in a few variables consisting of Islamic leadership, work ethics, and job satisfaction.

Model Development. Based on the framework above, the conceptual framework can be described as follows in Figure 1.

The relationship between variables above are based on previous research. The basis of each relation from one up to ten can be shown below:

1. Musta'in (2014), Fry (2011), Daud (2014).
2. Johnson (2008), Floyd (2010), Yesil (2012), Ali Owaihan (2008), Abdi *et al.* (2014), Imam (2013).
3. Hayati (2012), Soleimani (2011), Platis *et al.* (2015), Farooqui and Asha (2014).
4. Munir *et al.* (2012), Saleem (2015), Mihalcea (2013), Platis *et al.* (2015), Farooqui and Asha (2014).

CONCLUSION

Based on the study presented above, the following conclusions can be drawn.

1. A leader applying the leadership style of the Prophet Muhammad SAW in leading employees will show the following characteristic: *shiddiq, amanah, fathanah* and *tabligh*.
2. Islamic leadership can improve the application of Islamic work ethics to improve the quality of Islamic employee performance.
3. Islamic leadership style can improve employee satisfaction to improve Islamic employee performance.
4. Application of Islamic work ethic can improve Islamic job satisfaction to improve of Islamic employee performance.

The present study is theoretical and it needs to be empirically verified. Therefore, the future researchers are expected to follow the theoretical study up by conducting empirical studies, mainly in Islamic based companies. The results obtained would be used to strengthen this theoretical study.

REFERENCES

1. Abdi, Mohamed Farah, Siti Fatimah Dato' Wira Muhamad Nor and Nor Zuhairatun Md. Radz. 2014. The Impact of Islamic Work Ethics on Job Performance and Organizational Commitment. Proceedings of 5th Asia Pacific Business Research Conference. Hotel Istana, Kuala Lumpur, Malaysia.
2. Ahmed, Fahim, Md. Zahangir Kabir & Md. Mostafizur Rahman. 2014. Measuring Commitment and its Impact on Sustainable Performance: A Case Study on Hajee Mohammad Danesh Science and Technology University, Bangladesh. Global Journal of Management and Business Research: An Administration and Management Volume 14 Issue 10 Version 1.0 Publisher: Global Journals Inc. (USA) Online ISSN: 2249-4588 & Print ISSN: 0975-5853
3. Al-Ghazali. 2010. Ringkasan Ihya' Ulumuddin. Tahqiq dan Takhrij: Ahmad Abdurrazziq al Bakri. Sahara Publishers. Jakarta.

4. Al Qur'anul Karim.
5. Ali dan Owaihan. 2008. Islamic work ethics: A critical review. Cross cultural management: an international journal. Emerald group publishing limited.
6. Beekun Rafik I. 2012. Character centered leadership: Muhammad (p) as an ethical role model for CEOs. Journal of Management Development, Vol. 31 Iss: 10, page.1003 – 1020.
7. Farooqui, Ms. Safia, Asha Nagendra. 2014. The Impact of Person Organization Fit on Job Satisfaction and Performance of the Employees. Procedia Economics and Finance 11 (2014) 122 – 129. Elseiver.
8. Floyd, Kevin Scott. 2010. Leadership Styles, Ethics Institutionalization Ethical Work, Climate, and Employee Attitudes toward Information Technology Misuse in Higher Education: A Correlational Study. .Electronic Theses & Dissertations.Paper 339.
9. Fry, Louis, Sean T. Hannahb, Michael Noelc, Fred O. Walumbwa. 2011. Impact of spiritual leadership on unit performance. The Leadership Quarterly. Journal homepage: www.elsevier.com/locate/leaqua.
10. Hakim, Abdul. 2012. The Implementation of Islamic Leadership and Islamic Organizational Culture and Its Influence on Islamic Working Motivation and Islamic Performance PT Bank Mu'amalat Indonesia Tbk. Employee in the Central Java. Asia Pacific Management Review 17(1) 77-90
11. Hayati, Keumala and Indra Caniago. 2012. Islamic Work Ethic: The Role of Intrinsic Motivation, Job Satisfaction, Organizational Commitment and Job Performance.International Congress on Interdisciplinary Business and Social Science (ICIBSoS 2012). Social and Behavioral Science. Elsiever.
12. Electronic source: <http://kisahikmah.com/bagaimana-cara-rasulullah-memperkirakan-jumlah-pasukan-musuh/>
13. Electronic source: <https://pengusahamuslim.com/630-pengusaha-sukses-dunia-dan-akhirat-mungkinkah.html>
14. Ibrahim, Azharsyah and Nor 'Azzah Kamri. 2013. "Measuring the Islamic Work Ethics: An Alternative Approach" in Nor 'Azzah Kamri, Azian Madun and Suhaili Sarif (Eds), Islamic Perspective on Management: Contemporary Issue, Kuala Lumpur: YaPEIM Management Academy & Dept. of Shariah and Management, Academy of Islamic Studies, University of Malaya, page. 135-163.
15. Imam, Awais, Abdus Sattar Abbasi, Saima Muneer. 2013. The impact of Islamic work ethics on employee performance: Testing 2 models of personality X and personality Y. Lahore. Sci Int.
16. Johnson, C. E. 2008. Meeting the Ethical Challenges of Leadership: Casting Light or Shadow, 3rd edition. Thousand Oaks, CA: Sage Publications.
17. Khairuddin. 2010. Pengaruh ragam kecerdasan dan motivasi terhadap kinerja guru Sekolah Menengah Atas. Disertasi. Malang. Program pascasarjana Universitas Brawijaya.
18. Khaliq, Ahmad dan Rodrigue Fontaine. 2011. Islamic Leadership At The International Isamic University Malaysia. International Journal of Economics, Management and Accounting 19, no. 2 (2011): 121-35
19. Lisbijanto and Herry. Budiyanto. 2014. Influence of Servant Leadership on Organization Performance Through Job Satisfaction In Employees' Cooperatives Surabaya. International Journal of Business and Management Invention ISSN (Online): 2319 –8028, ISSN (Print): 2319 –801X.
20. Mihalcea, Alexandru. 2013. Leadership, personality, job satisfaction and job performance. Journal Procedia Social and Behavioral Science. Elsiever.
21. Munir, Ros Intan Safinas , Ramlee Abdul Rahman , Ariff Md. Ab. Malik, &Hairunnisa Ma'amor. 2012. Relationship between Transformational Leadership and Employees Job Satisfaction among The Academic Staff.Journal Procedia Social Behavioral Science. Elsiever.

22. Musta'in, Mudjib. 2014. Pengaruh kepemimpinan spiritual dan motivasi terhadap kepuasan kerja serta implikasinya terhadap kinerja pegawai di universitas darul ulum jombang. Disertasi. Malang. Program Pascasarjana Universitas Merdeka.
23. Naqvi. 1981. Ethics and Economics: An Islamic Synthesis. Islamic Foundation, Leicester, UK, 1981. MUSLIM WORLD BOOK REVIEW Volume 2 No.1 Autumn 1981, page.21-26 Islamic Economics.
24. Platis. Ch, P. Reklitis, S. Zimeras. 2015. Relation between job satisfaction and job performance in healthcare services. *Procedia - Social and Behavioral Sciences* 175 (2015) 480 – 487
25. Riva'i, Veithzal. 2011. Performance appraisal. Edisi kedua. Jakarta. Rajawali Press. PT RajaGrafindo Persada.
26. Riva'i, Veithzal. 2012. Islamic business and economic ethic. Jakarta. Bumi Aksara.
27. Rokhman, Wahibur. 2010. The Effect of Islamic Work Ethic on Work Outcomes. *EJBO Electronic Journal of Business Ethics and Organization Studies*, Vol. 15, No. 1.
28. Saleem, Hina. 2015. The impact of leadership styles on job satisfaction and mediating role of perceived organizational politics. *Journal Procedia Social and Behavioral Science*. Elsevier.
29. Simamora, H. 2015. Manajemen sumber daya manusia. Yogyakarta. STIE YKPN.
30. Soleimani, Nader and Behrooz NiazAzar. 2011. A study on the relationship between job ethics with job satisfaction and job stress among the staff of vocational education organization in Tehran. *International Conference on Social Science and Humanity IPEDR vol.5*. IACSIT Press, Singapore
31. Syafi'i, Antonio. 2013. Ensiklopedia PROLM Prophetic Leadership and Management Wisdom. Jakarta. Tazkia Publishing.
32. Tobroni. 2010. Spiritual Leadership the Problem Solver Krisis Kepemimpinan Dalam Pendidikan Islam. Post on 29 nov. <http://tobroni.staff.umm.ac.id/2010/11/29/spiritual-leadership-the-problem-solver-krisis-ke...>
33. Yesil, Salih, Zumur Hatice Sekkeli & Ozkan Dogan. 2012. An Investigation into the Implications of Islamic Work Ethic (IWE) in the Workplace. *Journal of Economics and Behavioral Studies*.
34. Yousef, D. 2001. The Islamic work ethic as a mediator of the relationship between locus of control, role conflict and role ambiguity: A study in Islamic country setting. *Journal of Managerial Psychology*.
35. Yousof, Al Mansoori. 2012. Islamic Work Ethics and Employee Performance in the UAE Oil and Gas Industry. A thesis. Dubai. The British University.
36. Yukl. 2001. Kepemimpinan dalam organisasi. Edisi kelima. Edisi Indonesia. Jakarta. Penerbit PT Indeks.