

The Effect of Islamic Religiosity, Islamic Motivation, and Islamic Work Ethics To Islamic Motivation to Islamic Leadership Sharia Financial Institutions in Gorontalo Province, Indonesia

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Abstract: This research is looking at the influence of Islamic religiosity, Islamic motivation, and Islamic work ethics towards Islamic leadership. This research took a sample of 137 employees of sharia financial institutions in Gorontalo Province as a sample. This research use SEM method approach (Structural Equation Modeling). The result of data analysis found that simultaneously and partially variable of the Islamic work ethics, Islamic motivation, and work ethic of Islam itself influence to Islamic leadership in sharia financial institution in Gorontalo Province. Another thing is that most of the employees already have the leadership values that emulate the attitude of the Prophet Muhammad in performing their duties. That's why if in the future all of these things can be developed again, it will be more valuable for the management of Islamic financial institutions in Indonesia.

Keywords: Islamic religiosity, Islamic motivation, Islamic work ethic, and Islamic leadership

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I. INTRODUCTION

A. Background of the Study

The creation of professional sharia financial institutions cannot be separated from the role of employees who run the organization in the institutionalized. By accepting the shariah values within the brand, it will be more open the way for the best service for its customers. One of the method is to inculcate the souls of leadership that imitate of the Prophet Muhammad in every employee.

Leadership is narrated in the Qur'an, such as in Surah Sajadah verse 24, al-Anbiya verse 73, al-Baqarah 124, and still much more. Even in Surah as-Sajadah verse 24, a leader is interpreted as giving directions. The verse 30 al-Baqarah even angels feel jealous when God chose a man as the leader. It is clear that Islam is very sensitive to the leader because the location of the control is in his hands.

The leadership of the Prophet Muhammad is reflected in his characteristics, that are *siddiq* (truthful), *amanah* (trustworthy), *fathonah* (intelligent), and *tabligh* (deliver). ¹The basic value of the siddiq is the integrity of the person, always to be honest, and the clear mind, while amanah is trustworthy, able to hold the mandate, not deviate, and maintain personal principle of the truth. Knowledge is broad, skillful, skilled, and has a good strategy, the basic value of fathanah is possessed, and the basic value of tabligh is communicative, serving the public, communicating effectively, give a good model, and delegating authority. ²

Sharia Financial Institution is an institution that every day stirred funds managed the people entrusted to be managed by professional management. The main value that must be held firm by this institution is the trust of its customers because all moving in the service sector. Gorontalo is a 32 nd province in Indonesia which has the largest Muslim population also with its religious society has brought Gorontalo to the "Serambi City of Medina". Since it was proclaimed in 2000, now there are at least 14 Islamic financial institutions operating and running their businesses, such as in the form of banks, insurance, financing, and BMT.

Seeing how large the market share of Islamic financial institutions in Gorontalo, it must be managed by professional people and understand the rules of Islam. One of the things than can be done is to apply leadership values in the employee that everyone is a leader and will be held accountable. It is like the Hadith narrated by Bukhari. ³

It can be seen that it is so important of the availability of professional Islamic financial institutions managers in the field of sharia, so as to inspire the curiosity of reseracher to see through the lens of Islamic religiosity, Islamic motivation, and work ethic of Islam which seen its influence on Islamic leadership.

B. Formulation of Research Problem

Based on the above background, the researcher formulate the problem that are the influence of religious religiosity, Islamic motivation, and work ethic of Islam on Islamic leadership.

II. LITERATURE REVIEW

A. Islamic Religiosity

Religiosity comes from the Latin 'religio' which is the root meaning 'relugure' which is binding. The notion of religiosity in everyday language can be matched by its meaning with "piety".⁴Religion can be fundamentally and generally defined as the set of rules and regulations that command man's relationship with the unseen world, especially with his Lord.⁵Religion as a system in addition to issues of religious emotion, the impact of religion on a person who is important in the outcome, convinced human behavior.⁶Although often interpreted equally between religion and religiosity, the essence of the two is different. Religion refers to a formal aspect relating to rules and duties, religiosity refers to aspects of religion that have been lived by the individual in the heart.⁷Religiosity that exists within the individual will encourage him to behave in everyday life accordingly The degree of obedience to religion.⁸

B. Islamic Motivation

Motivation is something that makes people act or behave in certain ways.⁹Motivation can also be interpreted as something that begins to move. Motivating people is pointing them to specific directions and taking the necessary steps to ensure that they get there. There are five levels of basic needs in Maslow's hierarchy of needs theory, that are: physiological needs, the need for security, the need for belonging and affection, the need for appreciation, and the need for self-actualization.¹⁰

Islam sees that humans have very complex needs, thus Maslow's hierarchy of needs is not an absolute necessity oriented to them, but becomes part of the complexity of human needs. Therefore, to support the process like a *khalifah* (the civil and religious leader of a Muslim state), humans have 'Nafs'. Nafs is very different from understanding with lust. In the Qur'an the word "Nafs" is mentioned as many as 77 times with different meanings such as the self of God, self or someone, as spirit, as the soul, as the totality of man and as the side in human beings which give birth to behavior.¹¹

C. Islamic Work Ethics

Ethics is often identified with ethos derived from the Greek word, also it can be interpreted as something that can be believed, how to do, attitude, and perception of the value of work. From that word there is a word called "ethic" that is guidance, morality, and behavior, also known as etiquette which means polite manner.¹²The work ethic according to Mochtar Buchori is attitudes and views on work, work habits possessed by a person, A group of people or a nation.¹³The work ethic is the nature, the character, and the quality of human inner life, their aesthetic morale and style, and their inner mood, which is the basic nature in themselves and their world that is reflected in the real world.¹⁴ Working ethic for a Muslim can be motivated by basic attitudes, it can also be motivated by the quality of Islamic life which is an environment created from the spirit of monotheism, described in the form of pious act. This means that the Muslim work ethic is a Muslim belief that works not only to glorify himself as a human being, but also as a manifestation of righteous deeds, and therefore have a very high value of worship before God.¹⁵Ahmad Janan Asifudin points out that the characteristics of ethos Islamic work can be based on the formulation of the concepts of faith, science and righteous deeds. The characteristic is that work is the translation of aqidah, which is based on a science that emulates divine attributes and follows His guidelines.¹⁶

D. Islamic Leadership

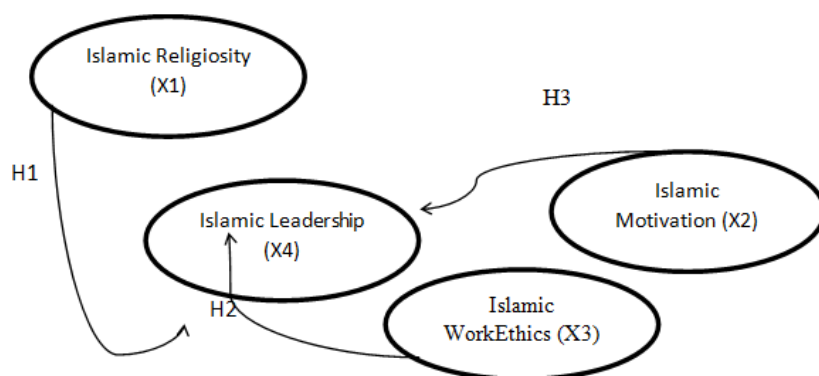
Leadership is the art of organizing individuals and communities and motivating their morale to achieve established goals. The leader is the agent.¹⁷Leadership is the ability to gain consensus and attachment to common goals, transcending organizational requirements, achieved by the experience of contribution and satisfaction in the working group.¹⁸ The characteristics leadership from Rasulullah saw. is proven honesty. Honesty is a very effective key behavior to build trust (credibility) as a leader. In addition, he is also proficient and intelligent, innovative and forward-looking, adamant but humble, courageous but earthy, physically strong and enduring suffering.¹⁹ Someone who imitates the leadership of the Prophet Muhammad reflected in a broad, capable, accomplished, and well-informed knowledge, the basic value of fathanah is possessed, while the basic value of tabligh is communicative, serving the public, communicating effectively, setting a good example, and delegating authority.²⁰In Islamic leadership, a person is a sole responsibility to uphold the values of Islam.²¹

III. RESEARCH METHODS

This study uses SEM (Structural Equation Modeling) methodology that takes place in all sharia financial institutions totaling 14 institutions in Gorontalo Province, Sulawesi, Indonesia. The sampling technique in this study is proportionate stratified random sampling which determination of the quantity using Slovin²² formula with 5% significance level of tolerance. Thus, from 2017 respondents selected 137 samples. In the preparation of measurement scale used Likert scale method.²³ Each respondent was asked his opinion about a statement, with the scale of assessment from 1 to 5. Data analysis methods using quantitative methods that are by using validity test, reliability test, classical assumption test (multicollinearity test, Heteroskedasticity test, and normality test) and Regression analysis and hypothesis test (i.e t test and F test) and model goodness of fit test ie coefficient of determination (R²).

There are at least five different dimensions of diversity (Islamic religiosity), that are: the dimensions of faith (ideological), the dimensions of worship or practice (ritualistic), the dimension of appreciation (experiential), the dimension of practice (consequential), the dimension of religious knowledge (intellectual).²⁴ Human beings are divided into four levels of *Sawwala* (desire against temptation), *Ammarah* (tendency to do evil), *Lawwamah* (self-regret), and *Mutmainnah* (achieving serenity).²⁵ The are six dimensions of Islamic work ethics: trusteeship, work intention, work type, work results form the Islamic Ummah, justice, and cooperation.²⁶ Leadership emulating the Prophet Muhammad reflected in his characteristic, *siddiq*, *amanah*, *fathonah*, and *tabligh*.²⁷

Based on the above explanation, it can be formulated through model and hypothesis in this research:



IV. RESEARCH RESULT

A. Hypothesis Testing Analysis

The research used variables of Islamic religiosity, Islamic motivation, and work ethic of Islam as an independent variable and Islamic leadership as a dependent variable. More clearly the influence of variables will be the following path:

1. Hypothesis testing simultaneously (F test)

F test is used to know the effect of independent variables contained in the model together to independent variables, that are the influence of Islamic religiosity, Islamic motivation, and work ethic of Islam towards Islamic leadership. Test results of F test can be seen in the following table:

ANOVA					
Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	685,499	3	228,500	7,401	,000 ^b
Residual	4106,268	133	30,874		
Total	4791,766	136			

a. Dependent Variable: Islamic Leadership

b. Predictors: (Constant), Islamic work ethic, Islamic Motivation, Islamic Religiosity

A trial is done by two way that is, by comparing the amount of F-count with F-table, and by comparing the significant level (sigi) result of calculation with significant level 0,05 (5%). From the calculation results obtained F-count figures of 7.401 > F-table 2.29 to H0 rejected and Ha accepted. This means that there is an influence of Islamic religiosity, Islamic motivation, and work ethic of Islam towards Islamic leadership. On the other hand, the calculation of significance number (sig) of research is 0,00 < 0,05 meaning there is the influence of Islam religiosity, Islamic motivation, and work ethic of Islam towards Islamic leadership.

2. Partial determination coefficient test result (t test)

Statistical test t is used to determine the effect of independent variables (Islamic religiosity, Islamic motivation, and work ethic of Islam) individually or partially to the dependent variable (Islamic leadership). More details can be seen in the following table:

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	27,567	4,818		5,722	,000
Islamic Religiosity	,297	,109	,251	2,724	,007
Islamic Motivation	-,119	,088	-,118	-1,354	,178
Islamic Work Ethics	,290	,109	,233	2,649	,009

a. Dependent Variable: Islamic Leadership

It can be seen from the table that there is influence between independent variable with dependent variable with different value t.

a. The influence of Islamic religiosity on Islamic Leadership

Based on the calculation, the results obtained t count of 2.724 > t-table 1.977. In spite of this, the significance of 0.000 < 0.05 means H_a accepted and H₀ rejected. This means that there is an influence of the religiosity of Islam towards Islamic leadership with its influence of 0.297.

b. The Influence of Islamic Motivation on Islamic Leadership

Based on the calculation, the results obtained t -1,354 < t-table 1.977. Besides that, the significance of 0.178 < 0.05 means H₀ accepted and H_a rejected. This means that there is no influence between the motivation of Islam towards Islamic leadership with its influence of -0.119.

c. The Influence of Islamic Work Ethics on Islamic Leadership

Based on the calculation, the results obtained tcount equal to 2.649 > t-table 1.977. While the significant is equal to 0.009 < 0.05 which means H_a accepted and H₀ rejected. This means that there is an influence between Islamic work ethics towards Islamic leadership with its influence of 0.290.

3. The coefficient of determination test results simultaneously

How to know the influence of Islamic religiosity variable, Islamic motivation, and Islamic work ethics toward Islamic leadership simultaneously, is to look at the result of the calculation in the table below, especially the following R Square number:

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,378 ^a	,143	,124	5,556

a. Predictors: (Constant), Islamic work ethic, Islamic Motivation, Islamic Religiosity

The number of R Square (r²) is 0.143. The number is used to determine the magnitude of the influence of Islamic religiosity, Islamic motivation, and work ethic of Islam on Islamic leadership by calculating the coefficient of determination (KD) using the formula as follows:

$$KD = r^2 \times 100\%$$

$$KD = 0,143 \times 100\%$$

$$KD = 14,30\%$$

This number means that the influence of the influence of Islamic religiosity, Islamic motivation, and work ethic of Islam on Islamic leadership simultaneously is 14.30%, while the rest 85.70% is influenced by other factors. In other words, the variability of Islamic leadership that can be explained using the variables of Islamic religiosity, Islamic motivation, and Islamic work ethics of 14.30% and the influence of 85.70% caused by other variables outside this model.

B. Discussion

The results of the above research data can be completed by the author of the following discussion:

1. The Influence of Islamic Religiosity on Islamic Leadership

The results showed that there was an influence of the religiosity of Islam and the leadership of Islam. This means that a leader capable of capturing *siddiq*, *amanah*, *fathonah*, and *tabligh* will be accepted by each of them. It follows from the results that the higher the religiosity, the better the leadership.

This is also mentioned in Surah Al-Baqarah verse 208 containing the command of Allah to practice the teachings of Islam not only ritualistic, but also the whole line of life, because in truth the Religiosity that exists in the individual will encourage him to behave in everyday life according to the level of his devotion to religion.

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2. The Influence of Islamic Motivation on Islamic Leadership

The above statistics show that the influence between Islamic motivation and Islamic leadership is real because hypothesis testing proves about that. This shows that inner leadership will be stronger if the person feels motivated. So far researchers have seen the respondents have been able to manage the nature of *sawlah* and anger to be *lawwamah* and *mutmainnah*. This will give each person the peace for his leadership.

Hijrah in Islam can not be interpreted as contextual, because in this hijrah motivation is needed to change the intention in carrying out daily tasks. The clear picture in Surat ar-Raad verse 11 which contains this invitation even God sent an angel to protect it. Danim conveys essentially, the motivation of Islamic work is the feeling or desire of someone who resides and works in an effort to fulfill material needs or livelihood based on Al-Qur'an and Hadith.²⁹

3. The Effect of Islamic Work Ethics on Islamic Leadership

Coefficient determination shows that there is influence between Islamic work ethic with Islamic Leadership. This is evidence that ethics is an urgent thing that must be possessed by someone who has the lead character of the Prophet. These results indicate that all respondents have shown work ethics according to Islamic teachings that are then implemented in leadership.

Surah an-Nisa verse 58 is explained that fair is putting trust in the intended, and not just demanding balance. Fair can also be interpreted professionals in work because work is a worship that expects God's help in it. Organizations must place Islamic work ethics in practice to ensure continuous success for the organization. As the scholars point out that Islamic work ethics is paramount to the successful development of Muslim societies and their organizations.³⁰

V. CLOSING

A. Conclusion

Based on the discussion in the previous chapters, the author concludes that:

1. Both simultaneous and partial variables of Islamic religiosity, Islamic motivation, and Islamic work ethic give an impression on Islamic leadership. Thus, the role of leaders in this case is needed to support the work of its employees.
2. Leaders of sharia finance institutions today, especially in the Province of Gorontalo already supported by a qualified resource in leading their organization. Leaders are those who are able to practice the teachings of religion not only rituals but also in *muamalah*.

B. Suggestions

From the above conclusions, the author can give suggestions for the next perfection:

1. Leaders should not be complacent with the results presented in this study. In the future to further improve the characteristics of leadership that *siddiq*, *amanah*, *fathonah*, and *tabligh* for the line of coordination still running well.
2. Leadership in this study only measured from three variables only, but other places there are many variables that can be measured by the leader's success. Future advanced research to use other variables in solving this problem. The goal is to create the best leader.

FOOTNOTES

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