

The Effect of Leadership Effectiveness and Islamic Work Motivation on Organization Performance with Islamic Work Ethics as a Moderating Variable

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ABSTRACT

Organizational performance is a measure of the progress of an organization that shows how well an organization achieves its goals and the results of work achievements that have been achieved by employees in accordance with their functions and work in a certain period. This research was conducted aiming to determine the effect of leadership effectiveness and Islamic work motivation on organizational performance with Islamic work ethics as a moderating variable. This study uses quantitative techniques with primary data collection method questionnaires. The population in this study are all employees of Amil Zakat Institutions in Indonesia. The sampling technique used purposive sampling obtained by 210 respondents. The results showed that the work effectiveness of Islamic leadership and motivation had a significant effect on organizational performance, which means that the first and second hypotheses were accepted, while the Islamic work ethic was not able to moderate the influence of Islamic leadership and work motivation on organizational performance so that the third and fourth hypotheses were rejected.

Keywords: *Leadership Effectiveness, Islamic Work Motivation, Islamic Work Ethics, Organization Performance*

INTRODUCTION

The community has demanded a good institution to assist the community in carrying out social service programs as a result of the passage of time. The Amil Zakat Infaq and Alms Institution, among other social service programs, is currently involved in the distribution of zakat, infaq, and alms. Amil zakat institutions must continue to improve their performance to maintain a sustainable competitive advantage as zakat, infaq, and alms management institutions. A balance Score Card (BSD) is one way to evaluate performance. Customer perspective, internal business perspective, learning and growth perspective, and financial perspective are the four perspectives used to measure the performance of the Balanced Scorecard (Andayani, 2018). In the current management system, both public and private organizations are legitimate and effective when they can adapt to the needs of the masses. To achieve this, a formal organization is required to evaluate the organizational structure to determine how to restructure the organization to adapt to changing business and industry paradigms. Researchers want to examine the organizational facilities of the The Amil Zakat Infaq and Alms Institution in Indonesia.

The Amil Zakat Infaq and Sadaqah Institution in Indonesia manages community funds that are distributed to those who are entitled and empowered to strengthen the ummah, advance educational institutions, socio-culture, promote Islamic da'wah and Dhuafan. (poor people). Considering that Amil Zakat Infaq and Alms Institution is a formal legal entity that manages public funds, it must have human resources that are reliable, professional and responsible, full of achievements, which ultimately affects the popularity of the organization or institution. Osborn defines organizational effectiveness as the level of achievement of the organization's mission. According to this, effectiveness is defined as the extent to which an organization is able to fulfill its mission. In this process emphasized management principles, based on agreement on knowledge, requirements, and investment. Performance can be measured in a way behavior, results and organizational efficiency. Organizational effectiveness is an important, if not the most important, construct of strategic management research (Combs et al., 2005). According to Ringim research, organizational effectiveness depends on the ability of its staff and management to balance and serve its members. This is done by measuring both financial and non-financial metrics. Various metrics, such as return on investment, earnings per share, and equity (Shahul Hameed et al., 2022). According to Rasmuj's theory, managerial efficacy also influences employee performance apart from the work environment. (Rasmuji, 2017) this shows that managerial effectiveness depends on employee performance.

Based on the explanation above, the leadership effectiveness variable influences one of the organizational performance factors. Leadership acts as the driving force behind all existing organizational resources. The success of an organization in achieving its goals depends on the quality of management of an organization. This implies that leadership is one of the key factors in the life of any organization, including in the public sector. From the perspective of public administration, leaders must be able to make public organizations excel in their fields. Working serve Because in essence creating a public organization aims to provide services to every community. In an organizational setting, leadership plays an important role in an organizational dynamics in life. Findings studies from (Hasibuan, 2018; Kohar, 2018; Shanti Auliana et al., 2021) state effectiveness leadership influential to organizational performance. Whereas (Haryanto, 2017; Idris et al., 2022; Saputri & Andayani, 2018) found results that leadership effectiveness has no significant effect on organizational performance. From the several studies mentioned above, they have different contributions, so further research is needed to provide explanations and explanations for proof of the theory conceptually and empirically.

In addition, there are various Islamic motivations that serve as catalysts for the organization. Islamic work motivation is a work-related commitment that arises from an employee's relationship with God. This is the motivation of Islamic work. And motivation as an individual's motivation to carry out certain tasks, namely as a result of one or more factors that increase, reduce, and maximize human risk work (Deressa & Zeru, 2019). Islam recognizes human potential. Apart from words: Work for your world as if you will live forever, and worship for the future as if you will die

tomorrow". According to Bhirawa's advice, Martoyo thinks that humans can do tasks during the day so that they can complete tasks - tasks that are expensive and do not satisfy them, so that they achieve happiness, feel peace, and feel secure. According to Surah Azzumar:39.

وَقُلْ لَنْ يَفْعَلَ اَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ اِنَّيْ غَايِلٌ تَسُوْفَت تَّعْلَمُوْنَ ۝۳۹ (الزمر/39: 39)

Meaning: Say, "O my people, act according to your position! Indeed, I did (so).

Later you will know

Study findings from (Hustia, 2020; Jannah, 2020; Saputri & Andayani, 2018) (Hustia, 2020; Jannah, 2020; Saputri & Andayani, 2018) show that Islamic work motivation has a significant direct influence on company performance. On the other hand, the results show (Jatmika & Andarwati, 2018; Rosmaini & Tanjung, 2019) that Islamic work motivation does not affect organizational performance. From the several studies mentioned above, they have contributed different research results, so further research is needed for clarification and explanation to support the theory in depth and empirically.

In this study, researchers also used a moderating variable, namely Islamic work ethics. The Islamic work ethic is a sharia-based work ethic that recognizes work as a form of worship and virtue in life (Rachmawati & Ketut, 2016). According to the Koran which emphasizes cooperation and always working hard, this is the way to get rid of sins. Moreover, it is believed that Allah does not test His servant beyond his ability and believes that if we succeed in overcoming it, Allah will give us something better. Although research (Efendi & Trihudiyatmanto, 2021; Indriyati, 2017) stated that ethical work Islam Islam can moderate various Islamic leadership and motivation concerning performance. Meanwhile, research (Arifiani & Rumijati, 2021; Pramesti & Zuhriyah, 2020) shows that Islamic ethics cannot be used to moderate differences between Islamic beliefs and employee performance motivation.

Based on the above background and the phenomenon, the researcher intends to do this by raising the title "The Influence of Islamic Leadership Effectiveness and Work Motivation on Organizational Performance with Islamic Work Ethics as a Moderating Variable (Studies employee at Amil Zakat Infaq and Shodaqoh Institutions Indonesia)".

LITERATURE REVIEW

Leadership Effectiveness

Leadership effectiveness is a person's capacity to influence, motivate, and learn from an organization, resulting in a more productive day. The process of getting people involved in a given organization is complex and profound. In the sense that we are able to influence the performance of productive waqf managers to create a reliable institution under their leadership.

This is supported by previous research conducted (Hasibuan, 2018; Kohar, 2018; Shanti Auliana et al., 2021) concluded that effectiveness leadership influential significant and in a manner live to organization performance.

H1: Effectiveness leadership influential to organization performance.

Islamic Work Motivation

Islamic work motivation is Islamic work motivation, namely work commitment that comes from the employee's relationship with God. In a sense, this shows that the strongest motivation comes from within oneself. Motivation has a major influence on human movement in carrying out any activity.

This is supported by previous research conducted (Hustia, 2020; Jannah, 2020; Saputri & Andayani, 2018). Which states that motivation work influential significant in a manner live to organization performance.

H2: Islamic Work Motivation influential to organization performance

Islamic Work Ethics

One of the most important aspects of an organization is work ethics. The people who work for an organization have a significant impact on Islamic work ethics, consequently, the work ethics of employees are highly dependent on the organization. To achieve innovative performance, Islamic work ethics can moderate organizational performance.

This is supported by previous research conducted (Efendi & Trihudyatmanto, 2021; Indriyati, 2017) which states that Work Ethics Islam as a variable moderation can moderate the effectiveness variable leadership on organization performance.

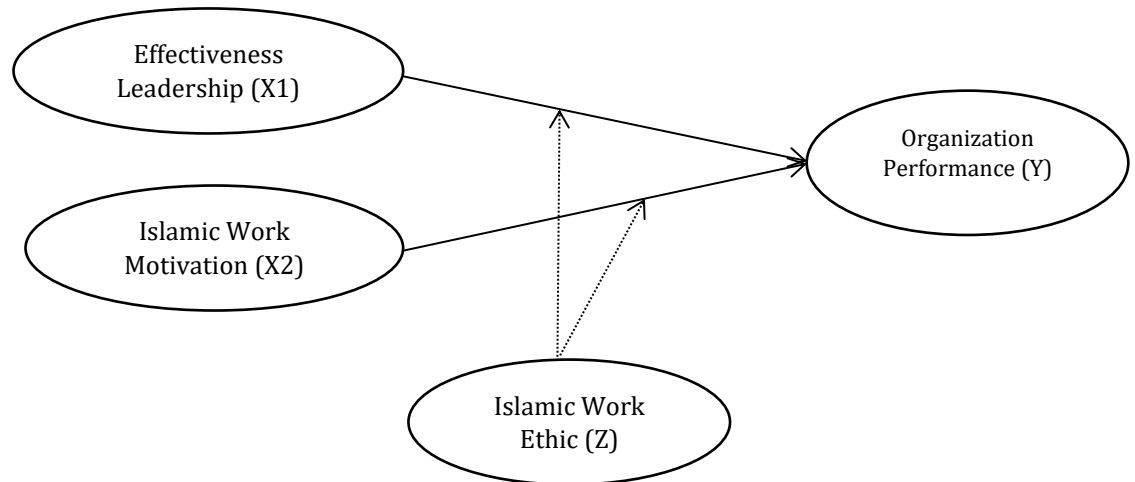
H3: Islamic work ethics could moderate effectiveness leadership to organization performance.

Assets or capital donated for productive purposes are called productive waqf, and the proceeds are used for waqf purposes. According to Qahaf (2005), income from productive waqf is used to pay for social services. The performance of productive waqf managers is influenced by the success of work motivation. In addition, optimizing Islamic work motivation in productive waqf activities is influenced by a balanced work ethic and good work motivation to encourage productive waqf management.

This is supported by previous research conducted by (Nur, 2020) states that Islamic work ethics can moderate Islamic work motivation in relationship with employee performance. If both are moderated, it will certainly be seen to what extent productive waqf management optimizes institutional performance.

H4: Islamic Work Ethics can moderate Islamic work motivation towards organization performance.

Picture 1
Conceptual Framework



Source: Data processed by researchers, 2023

RESEARCH METHOD

This type of research is explanatory research with a quantitative approach. The research population is the employees of amil zakat institutions in Indonesia. The data in this study used primary data derived from questionnaires distributed online to employees of amil zakat institutions in Indonesia. The sampling technique used purposive sampling with the following criteria: (1) Active employees in the offices of amil zakat institutions in Indonesia (2) Minimum education is SMA/SMK equivalent (3) Has worked for more than three months at amil zakat institutions in Indonesia. Based on (Hair et al., 2014) the minimum sample size required for 26 questionnaire items is 130 samples, thus efforts were made to ensure that the minimum number of respondents was exceeded. After completing this research, researchers managed to get 210 respondents.

Smart research statistical analysis tool PLS uses software, because this study uses multivariate statistical techniques using four variables, namely the independent variable, the moderating variable, and the dependent variable. PLS is suitable for confirming indicators of a concept/construct/factor. PLS is a multivariate analysis technique with a series of analyzes of several latent variables simultaneously. PLS is a method that is not based on assumptions (Ghozali, 2014). Consistent with the hypotheses that have been formulated, this research starts with evaluating the measurement model (outer model), assessing the structure of the model (inner model), and testing the hypothesis.

RESUL AND DISCUSSION

Analysis Statistics Descriptive

Descriptive statistical analysis was used for the statistical description of the data. Descriptive statistical analysis in this study refers to the mean (mean) and

standard deviation (SD) values as well as the minimum and maximum values of all variables in this study (model measurement test and hypothesis test) using a significance level of 5% (0,05). The received data is stated for analysis. Table 1 shows the results of the descriptive analysis of each variable included in the success model.

Tabel 1 Analisis Statistik Deskriptif

Variable		Means	Median	Min	Max	Standard Deviation
Leadership Effectiveness (X1)	LE 1	4,390	4	3	5	0.658
	LE 2	3,927	4	3	5	0.777
	LE 3	4,244	4	3	5	0.724
	LE 4	4.000	4	3	5	0.663
	LE 5	4.024	4	2	5	1.047
	LE 6	4.244	4	3	5	0.790
Islamic Work Motivation (X2)	IWM 1	4.024	4	2	5	1.047
	IWM 2	3.829	4	2	5	1.080
	IWM 3	3.610	4	2	5	1.079
	IWM 4	3.707	4	2	5	1.042
	IWM 5	4.195	4	2	5	0.803
	IWM 6	3,902	4	2	5	0.790
Islamic Work Ethics (Z)	IWE 1	4,439	4	3	5	0.543
	IWE 2	4,341	5	2	5	0.815
	IWE 3	3,927	4	3	5	0.777
	IWE 4	4.146	4	3	5	0.751
	IWE 5	4.341	4	3	5	0.609
	IWE 6	4.341	4	3	5	0.609
Organization Performance (Y)	OP 1	4.390	4	3	5	0.620
	OP 2	4.293	4	3	5	0.634
	OP 3	4.415	4	3	5	0.583
	OP 4	4.341	4	3	5	0.609
	OP 5	3.878	4	3	5	0.802
	OP 6	4.244	4	3	5	0.725
	OP 7	4,000	4	3	5	0.663
	OP 8	3,927	4	3	5	0.777

Source: Data processed by researchers, 2023

Based on Table 1 which explains the variables of leadership effectiveness (X1), Islamic work motivation (X2) on organizational performance (Y), and Islamic work ethics (Z) as moderating variables, it can be explained as follows:

The leadership effectiveness variable (X1) in this study consists of three indicators including; 1) manager-subordinate relationship, 2) task structure, 3) managerial position power. The three indicators are translated into 6 statements. Based on Table 1, the results show that the maximum score for all items is 5, and the highest average score is 4.390 in LE.1 and the lowest average score is in LE. 2 of 3.927.

The Islamic work motivation variable (X2) in this study consists of three indicators including; 1) Good and true intentions, 2) Taqwa in work, 3) Sincere in work. The three indicators are translated into 6 statements. Based on Table 1, the results show that the minimum item score is 2, the maximum score for all items is 5, and the highest average score is 4.195 in IWM.5, then the lowest average score is in IWM 3 of 3.610.

The variable of Islamic work ethics (Z) in this study consists of six indicators including; 1) Al-Shalah, 2) Al-Itqan, 3) Al-Ihsan, 4) Al-Mujahadah, 5) Tanafus and Ta'awun, 6) Observing the Value of Services. The six indicators are translated into six statements. Based on Table 1, the results show that the minimum item score is 2, the maximum score for all items is 5, and the highest average is IWE.1 is 4.439, with the lowest score is IWE.7 is 3.902.

Organization performance variable (Y) in this study consists of four indicators including; 1) Finance, 2) Customers, 3) Internal Business, 4) Learning and Growth. The four indicators are translated into 8 statements. Based on Table 1, the results show that the minimum item score is 3, the maximum score for all items is 5, and the highest average is OP.3 4.415, then the lowest average score is OP. 0.5 of 3.878.

Evaluation of the Measurement Model or Outer Model

An evaluation measurement model is needed to assess variable indicators that reflect a construct. Model evaluation can be done through convergent validity, discriminant validity, and composite reliability tests. The following is the result of the measurement model.

Convergent validity is a test that shows the relationship between reflective items and latent variables. An indicator is said to be sufficient if it contains a value of 0.5 to 0.7 indicators for each construct which is large enough (Ghozali, 2014). The following can be seen the value of the *loading factor* in the table below.

Tabel 2 Result Convergent Validity

Variable	Indicators	Loading Factor	Description
Leadership Effectiveness (X1)	Connection leader and Subordinate	0.801	Valid
		0.849	Valid
	Structure Task	0.926	Valid
		0.838	Valid
	Strength Position Leadership	0.877	Valid
		0.900	Valid
Islamic Work Motivation (X2)	Intention which good and right	0.851	Valid
		0.857	Valid
	Piety in work	0.921	Valid
		0.785	Valid
	Sincere in work	0.719	Valid
		0.857	Valid

Islamic Work Ethics (Z)	Al- Shalah	0.789	Valid
	Al- Itqan	0.781	Valid
	Al- Courtesy	0.821	Valid
	Al- Mujahadah	0.771	Valid
	Tanafus and Ta'awun	0.879	Valid
	look closely mark enjoyment	0.924	Valid
Organization Performance (Y)	Financial	0.853	Valid
		0.783	Valid
	Customers	0.756	Valid
		0.707	Valid
	Business Internals	0.888	Valid
		0.825	Valid
	Learning and growth	0.813	Valid
		0.883	Valid

Source: Data processed by researchers, 2023

Table 2 shows the value of the *loading factor* resulting from each indicator variable which is more than 0.7 . Thus the indicator is considered valid as a measure of latent variables.

Composite Reliability is used to test the reliability value of the indicator from its constituent constructs. A variable is said to be good if the *composite reliability value* is more than 0.7 and the recommended *Cronbach's alpha* value is > 0.6 (Ghozali, 2014). The following is the significance of *composite reliability* and the value of *Cronbach's alpha* in the table below.

Table 3 Result Composite Reliability and Cronbach's Alpha

Variable	Composite Reliability	Cronbach's Alpha	Description
Leadership Effectiveness	0.947	0.933	Reliable
Islamic Work Motivation	0.932	0.911	Reliable
Islamic Work Ethics*	1,000	1,000	Reliable
Leadership Effectiveness	1,000	1,000	Reliable
Islamic Work Ethics *	1,000	1,000	Reliable
Islamic Work Motivation	0.941	0.927	Reliable
Organization Performance	0.941	0.927	Reliable

Source: Data processed by researchers, 2023

Table 3 shows that the latent variable Composite Reliability score is more than 0.7 while the Cronbach's alpha latent variable value shows a value greater than 0.6 so that all variables show good reliability.

Evaluation Structure Model (Inner Model)

Testing the structural model (inner model) helps determine the relationship between the significant value of the construct with the R-square research model . The structural model is estimated using the R-square for each independent or dependent latent variable. The results of the R-Square test with SmartPLS are shown in the table below.

Table 4 R Square

	R Square	R Square Adjusted
Organization Performance	0.957	0.951

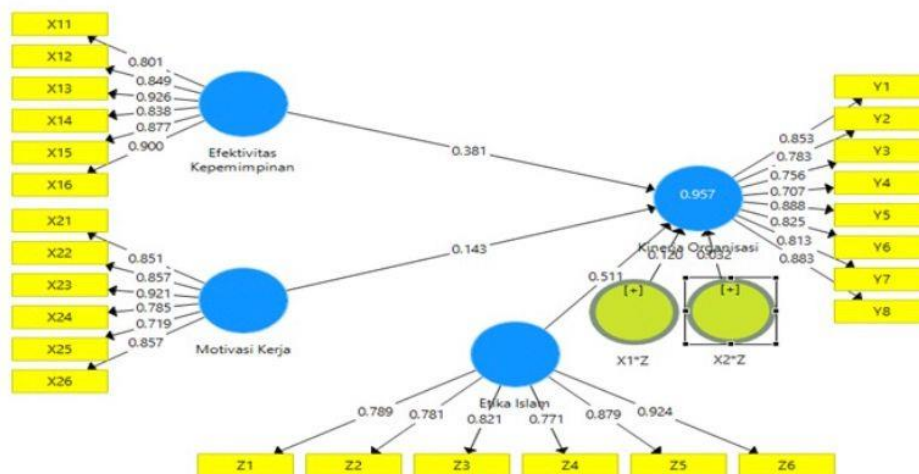
Source : Data by researchers in 2023

The R-Square results in table 4 give a value of 0.957 , this means that 95.7 % , the Organizational Performance variable is influenced by the Leadership Effectiveness variable, Islamic work motivation , and Islamic Work Ethics, while the remaining 4.3 % is influenced by the variable other than this research model. That is, there are still other variables that have an influence on organization performance.

Hypothesis Test Results

To test the hypotheses presented, t-statistics and p-values are needed. The hypothesis is accepted if the p-value < 0.05 . The basis for testing the direct hypothesis is the return contained in the output path coefficient or value and the indirect effect. Structural model testing is used to explain the relationship between variables..

Picture 2.
Hasil PLS BootStraping



Source: Data processed by researchers, 2022

Based on picture 2 results testing hypothesis concluded that:

1. Variable leadership effectiveness (X1) has influence t-statistics to organization performance (Y) of 3.389
2. Islamic work motivation variable (X2) has a t-statistical effect on organization performance (Y) of 2.135 .
3. Variable moderation no have influence t-statistics Among variable leadership effectiveness (X1) on organization performance (Y) of 1.391 .
4. Variable moderation no have influence t-statistics Among variable islamic work motivation (X2) to organization performance (Y) as big 0.407 .

Tabel 5 Results Path Coefficient

	Variabel Penelitian	Origin Sampel (O)	Rata-rata Sampel (M)	Standar Deviasi (STDEV)	Tstatistik (O/STDEV)	P Value	Ket
Influence Live	X1-Y	0.381	0.373	0.099	3.839	0.000	Accepted
	X2-Y	0.143	0.158	0.067	2.135	0.033	Accepted
Moderation	Z-X1-Y	0.120	0.117	0.086	1.391	0.165	Rejected
	Z-X2-Y	0.032	0.33	0.078	0.407	0.684	Rejected

Source: Data processed by researchers, 2023

Table 5 shows that leadership effectiveness has a direct effect on organization performance with a path coefficient of 0.381. Islamic work motivation has a direct effect on organization performance with a path coefficient of 0.143. Islamic work ethics are not able to moderate the effect of leadership effectiveness on organization performance with a path coefficient of 0.120. Islamic work ethics are not able to moderate the effect of Islamic work motivation on organization performance with a path coefficient of 0.032

DISCUSSION

H1: Leadership effectiveness (X1) has a significant positive effect on organization performance (Y)

Table 5 shows that leadership effectiveness has a direct effect on organization performance, with a coefficient of 0.381, so there is a one-way relationship between leadership effectiveness and organization performance when someone does a good job . Administrative efficiency, organization performance is achieved and vice versa. Based on the p-value or estimate of $0.000 < 0.05$ and the t-statistic of $3.839 > 1.96$, it can be said that leadership effectiveness has a significant positive effect on

organization performance and is significant. Therefore, **H1 is ACCEPTED** in this study.

The results of the survey which were distributed to 210 respondents got the highest score for the leadership effectiveness variable in section LE.2 In making a work program there must be a clear goal (*clarity of goal*), namely. the degree to which those tasks are clearly defined and known to nature." The lowest score is found in point LE.1 in the statement "My manager has employee support to promote facilities". This means that this shows that the effectiveness of leadership has a positive and significant effect, but in fact the leadership and staff amil zakat institutions still tends to be leaders who still lack support from employees to advance the institution so that it is created and achieve good organization.

Leadership effectiveness is the ability of a leader to move and motivate within an organization, so that goals can be achieved as desired. A leader in an organization is very important and essential. This is because the effectiveness of effective leadership determines a leadership style based on superior communication skills, the relationship between subordinates and superiors, and their ability to solve a problem..

Al-Quran says that guidance in life is very important. A leader is expected to be able to motivate and influence others around him, and a leader should also be able to make a good change for a common purpose in an organization, as Allah SWT said in Surah Al-Baqarah:30

وَأُذِ قَالِ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۭۙ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۗ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَۙ (البقرة/2: 30)

Meaning: *(Remember) when your Lord said to the angels, "I want to make a caliph¹³ on earth." They said, "Are you going to cause people to destroy and shed blood there, while we glorify Your praise and sanctify Your name?" He said, "Indeed I know what you do not know."*

From the verse above it can be concluded that leadership is a process or effort and the ability to influence a person or group of people in such a way that they can move optimally and wholeheartedly according to the situation or situation and work together to achieve goals.

This research is supported by the results of previous studies (Hasibuan, 2018) and (Kohar, 2018) which state that leadership has a positive and significant effect on performance. Then in research (Achmad & Sunaryo, 2020) also found results that Islamic leadership has a significant positive effect on employee performance. And also supported by research (Notanubun, 2018) which shows that at the same time, organizational leadership behavior and leadership effectiveness have the strongest influence on the achievement of an organization performance.

H2: Islamic work motivation (X2) influential significant positive to organization performance (Y)

From the test results in Table 5, it can be seen that Islamic work motivation has a direct effect on organization performance, with a coefficient of 0.143, so there is a one-way relationship between Islamic work motivation and organization

performance, namely a person has good Islamic work motivation, organizational performance is achieved and vice versa. Based on the p-value or estimation of $0.033 < 0.05$ and t-statistic $2.135 > 1.96$, it can be said that Islamic work motivation has a significant positive effect on organizational performance and is significant. Therefore, **H2 is ACCEPTED** in this study. It can be concluded that the organizational performance of amil zakat institutions employees is influenced by Islamic work motivation. The higher the Islamic work motivation in organizational institutions, the greater the opportunities for organizational activities at amil zakat institutions.

The results of the survey which were distributed to 210 respondents got the highest score for the Islamic work motivation variable IWM.2 in the sentence "I only want halal work". The lowest score is found in IWM.3 in the sentence "I am not lazy". This shows that the motivation for Islamic work positive and significant effect and the result of all components of Islamic work motivation as a whole got a very high score and the number of respondents strongly agreed with the statement. So that with these results Islamic work motivation has the opportunity to improve organization performance at amil zakat institutions.

Islamic work motivation is a work-related commitment that stems from the employee's relationship with God, encompassing all factors that influence, strengthen, and regulate human behavior. Motivation in the work environment is expressed as the level of a person's willingness to move and maintain efforts toward organizational goals. Therefore, organizations and their leaders must understand what motivates employees to maximize organizational effectiveness. In Islam, he emphasizes working for his people. As he said, "Work for your world as if you will live forever and admire your future life as if you will die tomorrow". Allah says in the Quran about motivation in Sura h Ar – Rad:11

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾ (الرعد/13: 11)

Meaning: *For him (man) there are (angels) who accompany him in turn from the front and behind him who guard him at the command of Allah. Indeed, Allah does not change the condition of a people until they change what is in themselves. If Allah wills bad things for a people, no one can stop them, and there is no protector for them besides him.*

This verse is used as a motivational verse that God changes a person's destiny for the better only through his efforts. Such an interpretation contradicts the reality on the ground. How many people have tried to change their fate by working from head to toe to change their destiny for the better.

This research is in line with previous research (Hustia, 2020; Suryaningsih, 2019) (Hustia, 2020; Suryaningsih, 2019) in a manner simultaneous variable Islamic Work Motivation has a significant effect on variables employee performance. And also supported by (Nursalim et al., 2020; Sodik, 2018) shows that work motivation has a positive and significant effect on employe performance.

H3 : Islamic work ethics (Z) are not able to moderate Leadership Effectiveness (X1) to organization performance (Y)

From the test results in Table 5 it can be seen that the test between the variables above shows a significant value of the path of Islamic Work Ethics (Z) - Leadership Effectiveness (X1) - Organizational Performance (Y) of 0.120. Based on a P value of $0.165 > 0.05$ and t -statistic $1.391 < 1.96$. From this it can be concluded that the Islamic work ethics variable cannot moderate the effect of leadership effectiveness on organizational performance. This means that the level of Islamic work ethics cannot increase the leadership effectiveness variable in organizational performance. Therefore, **H3 was REJECTED** in this study.

The survey results which were distributed to 210 respondents, Islamic work ethics cannot moderate the variable of leadership effectiveness in organizational performance. And from the results of the descriptive statistics IWE.1 explains that the statement of the Islamic work ethics variable has the lowest standard deviation value in the sentence "I have a sincere intention to work", which means that respondents answered the questionnaire with variations. With these results, Islamic work ethics have not had the opportunity to mitigate the leadership effectiveness variable in organization performance.

Variables of work ethics are attitudes, beliefs, habits, qualities or characteristics related to work that are owned by individuals, groups or nations. A high work ethic certainly doesn't make routine boring, it can even improve work performance or performance. A high work ethic is motivated by the desire to maintain the quality of work, so that people who have a high work ethic are involved in providing ideas for work. The Islamic work ethic variable in question is the appreciation derived from the Koran for work ethic, which considers work as a virtue. According to (Ridwan, 2013) Islamic teachings originating from the Koran and Hadith outline ethical standards in work and business as universal guidelines. Thus, everyone with an Islamic work ethic works not only to achieve results but also to be accountable for their actions. The word of Allah SWT in sura h Al-Muddasir:38.

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۚ (المدثر/74: 38)

Meaning: *Everyone is responsible for what he has done.*

In Islamic work ethics, Allah SWT also commands humans to work as hard as they can for the good of the world and the hereafter.

The findings of this study are supported by research (Arifiani & Rumijati, 2021) which shows that Islamic work ethics cannot moderate the influence of transformational leadership on the behavior of organizational members. This research is also in line with the research from (Arifiani & Rumijati, 2021). The results showed that the variables of transformational leadership and organizational culture had a significant effect on the performance of employees at PT. Bank Mandiri (Persero) Tbk Area Medan Imam Bonjol. Morale cannot moderate the relationship between transformational leadership and organizational culture on employee performance, so morale is not a moderating variable in this study. This means that the work ethic variable cannot strengthen or weaken the relationship between

transformational leadership and organizational culture in about to employee performance.

H4: Islamic work ethics (Z) are not able to moderate Islamic work motivation (X2) to organization performance (Y)

From the test results in Table 5, it can be seen that the test between the variables above shows no significant value for Islamic work ethics - Islamic work motivation (X2) - organizational performance (Y) with a path of 0.032. Based on a P-value of $0.684 > 0.05$ and t-statistic $0.407 < 1.96$. From this, it can be concluded that the variable of Islamic work ethics cannot moderate the effect of Islamic work motivation on company performance. That is, the level of Islamic work ethics cannot strengthen the variable of Islamic work motivation in organizational performance. Therefore, **H4 was REJECTED** in this study.

The survey results which were distributed to 210 respondents, Islamic work ethics cannot moderate the Islamic work motivation variable on organizational performance. This shows that the respondents who answered the statements in the questionnaire varied. With these results, Islamic work ethics have not had the opportunity to moderate the Islamic work motivation variable in organization performance.

Islamic work ethic encourages cooperation for good, in this case, every individual in the organization helps each other so that the organization remains productive. Implementation of organizational activities must be carried out collectively to maintain continuity. Described in the Quran with surah Al-Maidah:2.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا السَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمِينَ الْبَيْتِ الْحَرَامَ يَنْتَعُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۚ (المائدة/5: 2)

Meaning: *O you who believe, do not violate the syaar (purity) of Allah, do not damage the honor of the holy month, do not disturb the hadyu (sacrificial animals) and qal'id (animals marked as sacrificial animals), and also do not disturb the people people who come to Baitul Haram to seek God's mercy and pleasure! Go hunting after you complete tahalul, or ihram. Never harbor hatred against a people because they prevent you from going to the Holy Mosque or encourage you to act outside their limits. Help you live a life of virtue and godliness, but not help each other live a life of sin and hatred. Fear God, because God gives severe punishment.*

The findings of this study do not indicate that Islamic work ethics can improve the relationship between organizational performance and Islamic work motivation. The relationship between Islamic work motivation and organizational performance cannot be strengthened because the Islamic work ethic places truth and justice above love or a specific goal. This finding is in line with the findings of a study (Hidayat & Tjahjono, 2015) who found that individuals with Islamic work ethics not only strive for success but are also responsible for all their actions.

CONCLUSION

Based on the results of *Smart PLS analysis* to determine the Effect of Effectiveness leadership and Motivation work Islam Against Organizational Performance with Islamic Work Ethics as a Moderating Variable (Study at amil zakat institutions in Indonesia). This shows that leadership effectiveness can affect organizational performance. Based on the results of the analysis of the leadership effectiveness variable, it is known that this has a direct impact on company performance. Then Islamic work motivation can affect organizational performance. Based on the test results, the analysis of Islamic work motivation variables has a direct effect on organizational performance. Thus, there is a one-way relationship between Islamic work motivation and organizational effectiveness, meaning that with good Islamic work motivation, organization performance tends to develop and grow, and vice versa.

At the same time, Islamic work ethics cannot moderate the effectiveness of Islamic leadership and work motivation, because when someone has good Islamic work motivation, organization performance tends to develop and grow, and vice versa. Based on the results of the analysis test, it can be concluded that the Islamic work ethics variable cannot moderate the influence of Islamic work motivation on organizational performance. This means that the level of Islamic work ethics cannot strengthen the variable of Islamic work motivation in organization performance.

This study has several limitations that can be overcome by other authors in future research. This research only involves two independent variables, one dependent variable, and one moderating variable, and it is suggested for further research include more independent variables. Lastly, the object of this research is limited to amil zakat institutions employe.

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