HUMAN RESOURCE MANAGEMENT | RESEARCH ARTICLE

# Islamic Leadership, Emotional Intelligence, and Spiritual Intelligence on Passion of Work and Performance

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**Abstract:** This study aims to test and analyze empirically the influence of Islamic leadership, emotional intelligence, and spiritual intelligence on morale, and the influence of Islamic leadership, emotional intelligence, spiritual intelligence, and passion of work on employee performance, as well as the effect of Islamic leadership, emotional intelligence, Spiritual intelligence on employee performance. Employee performance through and employee morale. The research was carried out in all work units at the 140 Islamic Private lecturers in the scope of LLDIKTI-IX. Data from the questionnaire were analyzed using the Structural Equation Model by AMOS. The study results found that Islamic leadership positively and significantly affected morale, emotional intelligence, and spiritual intelligence, increasing employee morale. Employee performance improves with high Islamic leadership and increased confidence. Emotional intelligence and spiritual intelligence have a positive but not significant effect on employee performance. The position of morale in the research model is not to be a mediating variable (intervening) in explaining the influence of Islamic leadership on employee performance. The role of morale in the research model is a perfect mediation variable (complete mediation) in explaining the effect of emotional intelligence and spiritual intelligence on employee performance. To improve employee performance, emotional intelligence cannot do it directly.

**Keywords**: Islamic Leadership, Emotional Intelligence, Spiritual Intelligence, Passion of work, Employee Performance.

**JEL Classification Code:** 015, J24, L30

## 1. INTRODUCTION

The problem of morale and performance is a problem that management universities always face. Therefore, management needs to know the factors that affect employee performance. Understanding the factors that affect the performance will enable the organization's leadership to take the necessary policies to improve the performance of employees to match the organization's expectations (Lee, 2022; Padave et al., 2021; Rameshkumar, 2020). The factors that influence employee performance improvement include optimal utilization of human resources (HR). HR is a resource with reason, feelings, desires, skills, knowledge, encouragement, power, and work (ratio, taste, and intention). These potential resources affect improving performance within the organization (Teo et al., 2020). Motives can be likened to encouragement. Impulse or energy is the movement of the soul and body to act. A person's motive is a stimulus to the desire and power of their activities because every motive desires to achieve a goal (Padave et al., 2021). Morale is a question of how to encourage work passion and work hard by utilizing all of its capabilities and potential to achieve organizational goals. Morale is expected to make an optimal contribution to the growth and development of individual employees in improving

employee performance so that the vision, mission, and objectives can be realized (Taylor, 2020). organization and employee performance, character, attitude, commitment, quality, work attitude, and team member performance. The placement of employees is considered not to follow the principle of the right man in the right place. The promotion of positions has not been oriented towards working professionally. This makes their morale and performance decrease.

Based on the phenomena that exist at universities, the leaders of universities must improve the professionalism of every employee in the future. Employees need to have good performance accountability. This requires effective leadership. To realize this, effective leadership must be a priority. The leadership that must be applied is Islamic leadership. In practice, emotional intelligence (EQ) and spiritual intelligence (SQ) must be carried out together by implementing Islamic leadership characteristics (EQ and SQ) so employee morale and employee performance can be realized. Previous research, such as (Ogunsola et al., 2020), found that emotional intelligence can increase the average performance of salespeople. Emotional intelligence can be applied in standard management concepts and affects employee performance or only understanding that can be trained at the level of personal ability. Emotional intelligence contributes to success and may also be determined by other bits of intelligence. One of them is spiritual intelligence (SQ). SQ allows employees to support themselves, think creatively, create or even change rigid behavior to work together and carry out tasks well. In their study findings, Anas & Hamzah (2020) say that spiritual intelligence can make humans intellectually, emotionally, and spiritually complete. This is the same as the opinion of (e.g., Leonard & Biberman, 2007; Ogunsola et al., 2020; Opriş, 2015) that being smart is not only expressed by having a high intellectual intelligence (IQ), but to be wise, one must have spiritual intelligence (SQ). SQ will provide the ability to distinguish, moral intelligence, the ability to adjust rigid rules, understanding, and equal ability to understand the love of work and understand to the extent that it must be done.

## 2. Literature Review

SQ is the ability to give the meaning of worship to every behavior and activity. Through steps and thoughts that are natural, towards a complete human being and having a monotheistic mindset and the principle of only serving Allah SWT (Khalid et al., 2017). SQ makes every individual able to interpret every activity he does as worship for the benefit of humanity and Allah SWT, who he loves so much. So that SQ needs to be used as an organizational culture that includes honesty and sincerity in work, especially this culture is essential for employees of University. Effective Islamic leadership, emotional intelligence, and spiritual intelligence will provide employee morale. Morale describes the overall view, attitude, satisfaction, and belief that employees feel comfortable at work. Have positive thoughts about their work environment and believe that they can meet their needs. A person's morale is determined by personal awareness, optimism, self-concept, and belief in themselves and their organization, including vision, mission, goals, set direction, leader decisions, and organizational rewards. Allah SWT mandates humans to realize or manage various resources that become human needs in life. Laying that trust is a form of delegation of authority within limits set by Allah SWT. This authority becomes a reality because Allah has supported the function of the caliphate by (1) giving humans the potential to understand and manage nature by developing science and technology, (2) subjugating nature to humans in the sense that it can be understood and managed by humans after knowing the Law. The Law that governs it and the wisdom it contains, and (3) Giving life instructions (revelation) to humans (A. Basalamah, 2003:110). The university always prepares aspects of reliable human resource management along with the above. In this case, it is related to observations about the importance of raising morale and employee performance, which, of course, cannot be separated from the influence of Islamic leadership, emotional intelligence, and spiritual intelligence.

The following shows a gap or gap research on the influence of Islamic leadership, EQ, SQ, and morale in improving employee performance. The results of previous studies show differences in Islamic and Western leadership. The West is solely according to rational thinking, while Islamic leadership is based on the Sunnah and is guided by the example of the Prophet Muhammad SAW (Almoharby & Neal, 2013; Sari Marbun, 2013). One of the essential issues related to leadership is the legitimacy of leadership. Assessment of legitimacy is usually associated with legal and psychological, and social

perceptions of the leader with whom he is being led. The internalization of core Islamic values and corresponding task values helps shape leadership personality. The higher the level of internalization, the higher the leader's legitimacy. The higher the leader's legitimacy, the greater the company's expected sustainability (Anadol & Behery, 2020; Ayob & Saiyed, 2020; Sholikhah et al., 2019). Other researchers have found that all dimensions of servant leadership are essential to apply. Organizational stewardship, wisdom, and service are the most critical dimensions of servant leadership in higher education. The measurement of emotional healing has the lowest level of importance for leaders in higher education institutions. However, the behavior of this dimension is relatively still considered essential by most participants (Ogunsola et al., 2020).

Another study found that organizational performance can be increased by stimulating Islamic leadership qualities. It provides the managerial idea of Islamic leadership as a tool in helping organizations interact with stakeholders continuously, establish new partnerships, identify future opportunities, and develop capabilities to improve organizational performance (Alnıaçık et al., 2012; Chen et al., 2021). Later other researchers demonstrated that the malaise of today's business leaders could be resolved with a renewed focus on character and virtue. Poon & Law, 2020) provide examples of benevolent practices and behaviors that, if imitated by the CEO, can help staff who have the potential to be selfish, individualistic, and narcissistic to be sincere in their work to achieve organizational goals (Poon & Law, 2020). Research by DeCuir (2019) recommends that Leadership and management science researchers have not thoroughly investigated Islamic leadership. Islam is the most widely accepted and practiced religion by its followers, requiring its followers to understand various aspects of Muslim business and economic life. This involves the practice of the values taught by Muhammad SAW. Sari Marbun's (2013) studies show that Islamic leadership is strongly related to organizational performance. As Ashura, Al-Adl, Al-Amanah, and Al-Sidq, Islamic leadership has a significant impact on organizational performance and employee performance.

Ali's (2009) research findings show that the Islamic System is largely socially oriented, but this should not be misunderstood as compromising profitability. Sustainable growth should not only be done by one person (company), so it requires cooperation with all parties to profitably. It must be gradual but lasting cooperation to achieve sustainable growth with the mutual benefit of all parties. Treuren & Fein (2021) show that the leader's piety affects the impression (charisma) of the leader, where the dimensions of faith and the three dimensions of responsibility, namely alms, integrity, and emotional control, are determined. Leadership's impression (charisma) in business, while Amanah positively affects leadership's appearance (appeal). Transformational leadership and pragmatic leadership impact staff performance and will lead to increased performance. Of the two leadership styles, the transformational style has a higher correlation. These findings have important implications for managers. Transformational and pragmatic leadership are not contradictory theories but complement each other (Fein et al., 2021; Sholikhah et al., 2019). Spiritual Intelligence is significantly related to individual performance (Primeaux & Vega, 2003). Emotional intelligence is a source of human energy, information, connections, and influence. Spiritual intelligence is the set of abilities that are used to apply, manifest and manifest spiritual resources, values , and qualities in a way that enhances their daily functioning and well-being. With both bits of intelligence occurring in the workplace, the environment will be more conducive and higher levels of productivity (Che et al., 2021; Veingerl Čič et al., 2018).

Spiritual Quotient related to awareness, sense of belonging, and commitment to work show that work results are hampered because widespread chaos, confusion, and dislocation in life has become a common phenomenon in the business world (Samier & Hammad, 2021). Islamic leadership values with indicators of monotheism, caliphate, and fairness have a positive and significant effect on corporate culture, job satisfaction, and employee commitment. Islamic values have a direct meaning in the formation of corporate culture, job satisfaction, and employee commitment (Ko et al., 2021; Suong et al., 2019). Leadership, Organizational Climate, and HR Functions affect SQ and employee performance; in addition, SQ affects Organizational Effectiveness (employee performance), both individually and in groups (Super, 2020). IE and EQ and SQ affect Personnel Performance (PQ). EQ and SQ are more dominant in their contribution because they are driven by awareness and emotions (Kuklick & Lindner, 2021). There is a significant influence between the variables of work morale on

employee performance variables (Taylor, 2020). The findings of other researchers provide evidence that there is a positive influence between enthusiasm on outsourcing performance (Kitsios & Kamariotou, 2021). Intelligence first revealed the existence of other intelligence besides academics that can affect a person's success. Emotional intelligence is also called emotional intelligence (Tsarenko & Strizhakova, 2013). Emotional intelligence is an individual's ability to effectively manage emotions and positively influence relationships with others. According to (San Lam & O'Higgins, 2012) in Emotional Intelligence Training Handbook, Prime Consulting, emotional intelligence is the ability to feel emotions, receive and build feelings well, understand emotions, and emotional knowledge to improve emotional and intellectual development. Salovey and Mayer (1999) also provide a basic definition of Emotional Intelligence in five main areas: the ability to recognize one's own emotions, manage one's feelings, motivate oneself, recognize other people's emotions, and the ability to build relationships with others. An expert on Emotional Intelligence (San Lam & O'Higgins, 2012) says that what is meant by emotional intelligence includes the ability to control oneself, spur, remain diligent, and motivate oneself. These skills include managing the form of emotions, both positive and negative. (Marques 2006) argues that Emotional Intelligence is the ability in the field of emotion, namely the ability to deal with frustration, control emotions, the spirit of optimism, and build relationships with others or empathy. This is as stated by (Durodolu et al., 2020), through the theory of effective use of emotions, that the effective use of emotions will be able to build productive relationships and achieve work success. Research that has been conducted by Spaaij et al. (2020) gives the result that emotional intelligence has a positive influence on one's morale and performance. Emotional intelligence is associated with human resource management systems, such as training; in this case, emotional intelligence can provide unique training. Training can ultimately improve employee performance. Conceptual frameworks describe in Figure 1.
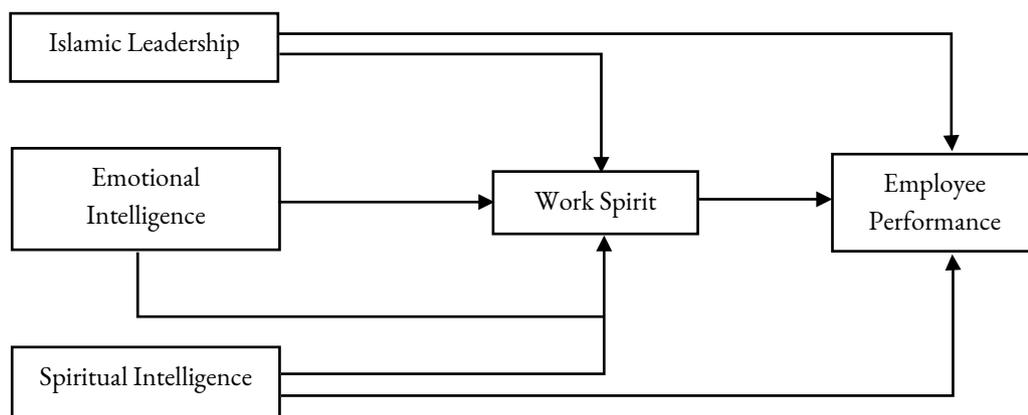


**Figure 1. Conceptual Framework**

Based on the description of the background, main problem, and research objectives, the following hypothesis is proposed:

H1:   Islamic leadership has a significant effect on passion of work.
H2:   Emotional intelligence has a significant effect on passion of work.
H3:   Spiritual intelligence has a significant effect on passion of work.
H4:   Islamic leadership has a significant effect on employee performance.
H5:   Emotional intelligence has a significant effect on employee performance.
H6:   Spiritual intelligence has a significant effect on employee performance.
H7:   Passion of work has a significant effect on employee performance.
H8:   Islamic leadership has a significant effect on employee performance through passion of work as an intervening variable.
H9:   Emotional intelligence has a significant effect on employee performance through passion of work as an intervening variable.

> H10: Spiritual intelligence has a significant effect on employee performance through passion of work as an intervening variable.

## 3. Research Method and Materials

### 3.1. Data Samples

This management science of this study focuses on human resource management, especially studies on Islamic leadership, emotional intelligence, spiritual intelligence, morale, and employee performance. This research uses two approaches, namely descriptive analysis and explanatory approaches. Exploratory research). This research uses a descriptive system because the researcher tries to explain the research results by using tables, pictures, and graphs regarding the data that has been processed. While the exploratory is used to describe the effect of exogenous variables on endogenous variables, either directly or indirectly through Intervening Variables. This research was conducted in all work units of 140 respondents of private lecturer in LLDIKTI-IX. The characteristics of respondents are a description of their identity that explains the gender, age, last education, and years of service of the respondents in carrying out their work activities. The characteristics of these respondents are essential to explain and analyze the influence of Islamic leadership, emotional intelligence, and spiritual intelligence on morale and employee performance describe in Table 1.

**Table 2. Characteristics of Respondents**

| No | Measurement | Indicator | Respondent Data | |
|---|---|---|---|---|
| | | | Frequency | % |
| 1. | Gender | Man | 78 | 55.71 |
| | | Woman | 62 | 44.29 |
| 2. | Age | 32 - 36 Years | 20 | 14.29 |
| | | 37 - 41 Years | 25 | 17.86 |
| | | 42 - 46 Years | 30 | 21.43 |
| | | 47 - 57 Years | 65 | 46.43 |
| | | Magister | 99 | 70,71 |
| | | Doctoral | 41 | 29,28 |
| 4. | Working Period | 1 – 5 Years | 22 | 15.71 |
| | | 6 – 10 Years | 34 | 24.29 |
| | | > 10 Years | 84 | 60 |

### 3.2. Measurement

The testing phase is to test the instrument's validity, reliability, reliability of the instrument is measured by Cronbach's alpha, i.e., if Cronbach's alpha coefficient > 0.60, it means that the instrument is reliable and fulfills the reliability requirements. However, Cronbach's alpha < 0.60 means the instrument is unreliable (Hair et al., 1998:118). The coefficient of determination ($R^2$), if $R^2$ is very high (e.g., between 0.7 - 1) and none of the regression coefficients are significant, then statistically, this means that multicollinearity symptoms occur. Looking at the Variance Inflating Factor (VIF) value, if the VIF value is less than 10, then multicollinearity symptoms do not occur, but if the VIF value 10 means there are multicollinearity symptoms. The measurement of variables using a Likert scale (1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, 5 = strongly agree). Measurement items of variable Islamic leadership show in table 2. In Table 2 the Uswatun hasanah indicator indicates the lowest variable indicator in explaining Islamic leadership. In practice, leadership representation can be shown through good role models. Leaders always offer behavior to their subordinates in every activity should provide a good example. However, exemplary is da'wah bil hal. Invitation to do well through relationships. Thus in its implementation, based on respondents' responses, this indicator still needs to increase the intensity of its application to create a good leadership style.

**Table 2. Measurement of variables Islamic Leadership**

| Indicators Variable | Frequency and Percentage | | | | | | | | | | Average |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1 | | 2 | | 3 | | 4 | | 5 | | |
| | F | % | F | % | F | % | F | % | F | % | |
| Siddiq | 5 | 3,6 | 20 | 14,3 | 31 | 22,1 | 71 | 50,7 | 13 | 9,5 | 3,48 |
| Tabligh | 6 | 4,3 | 13 | 9,3 | 39 | 27,9 | 70 | 50 | 12 | 8,6 | 3,49 |
| Amanah | 5 | 3,6 | 13 | 9,3 | 27 | 19,3 | 82 | 58,6 | 13 | 9,3 | 3,61 |
| Fathonah | 5 | 3,6 | 13 | 9,3 | 50 | 35,8 | 69 | 49,3 | 3 | 2,2 | 3,37 |
| Uswatun hasanah | 9 | 6,5 | 26 | 18,6 | 48 | 34,3 | 48 | 34,3 | 9 | 6,5 | 3,16 |
| Amr ma'ruf nahi munkar | 5 | 3,6 | 20 | 14,3 | 29 | 20,7 | 74 | 52,9 | 12 | 8,6 | 3,49 |
| **Islamic leadership** | | | | | | | | | | | **3,43** |

In table 3, shown the lowest variable indicator in explaining Islamic leadership is evidenced by the empathy indicator (X24). Respondents agree that this indicator measures the emotional intelligence variable, with the average respondent's response value of 3.49. This condition explains that employees can always work and respond to the needs of peers. The characteristics of the workers owned by the respondents are that cooperation requires employees to have high empathy so that the principle of collaboration can be carried out.

**Table 3. Measurement of variables Emotional Intelligence**

| Indicators Variable | Frequency and Percentage | | | | | | | | | | Average |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1 | | 2 | | 3 | | 4 | | 5 | | |
| | F | % | F | % | F | % | F | % | F | % | |
| Ability to manage emotions (X21) | 0 | 0 | 5 | 3,6 | 24 | 17,2 | 103 | 73,6 | 8 | 5,7 | 3,81 |
| Communication intelligence (X22) | 2 | 1,5 | 14 | 10 | 27 | 19,3 | 89 | 63,6 | 8 | 5,7 | 3,62 |
| Interacting intelligence (X23) | 0 | 0 | 3 | 2,1 | 39 | 27,9 | 93 | 66,5 | 5 | 3,6 | 3,71 |
| Empathy (X24) | 0 | 0 | 9 | 6,5 | 58 | 41,5 | 68 | 48,6 | 5 | 3,6 | 3,49 |
| Concern for others (X25) | 0 | 0 | 2 | 1,5 | 23 | 16,5 | 105 | 75 | 10 | 7,2 | 3,88 |
| **Emotional Intelligence (X₂)** | | | | | | | | | | | **3,70** |

In Table 4 shown the lowest variable indicator in explaining Islamic leadership is evidenced in the Focus on Contribution indicator (X34). Respondents agree that this indicator measures the spiritual intelligence variable, with the average respondent's response value of 3, 46. This condition explains why employees always focus on their contribution to completing a job. The greater their assistance, the greater the confidence of employees to carry out other jobs, and vice versa.

**Table 4. Measurement of variables Spiritual Intelligence**

| Indicators Variable | Frequency and Percentage | | | | | | | | | | Average |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1 | | 2 | | 3 | | 4 | | 5 | | |
| | F | % | F | % | F | % | F | % | F | % | |
| Can be trusted (X31) | 0 | 0 | 13 | 9,3 | 39 | 27,9 | 82 | 58,6 | 6 | 4,3 | 3,58 |
| Openness (X32) | 0 | 0 | 14 | 10 | 46 | 32,9 | 79 | 56,5 | 1 | 0,7 | 3,48 |
| Self-understanding (X33) | 0 | 0 | 12 | 8,6 | 38 | | 88 | 62,9 | 2 | 1,5 | 3,57 |
| Focus on the contribution (X34) | 1 | 0,7 | 12 | 8,6 | 49 | 35 | 78 | 55,7 | 0 | 0 | 3,46 |
| Non-dogmatic spiritual (X35) | 0 | 0 | 8 | 5,7 | 48 | 34,3 | 83 | 59,3 | 1 | 0,7 | 3,55 |
| **Spiritual intelligence (X₃)** | | | | | | | | | | | **3,53** |

In Table 5, the lowest variable indicator in explaining employee morale is evidenced by the conducive working environment indicator (Y14), which indicates that respondents agree if this indicator is used to measure the work morale variable. A reflection of employee morale in a conducive work environment (Y14), although low, in practice, is imperative in explaining employee morale. This

representation can be shown through the efforts of employees who constantly strive to create and maintain a very conducive work environment and atmosphere; in its implementation, based on the respondents' responses, this indicator still needs to be improved in creating high employee morale.

### Table 5. Measurement of variables Passion of Work

| Indicators Variable | Frequency and Percentage | | | | | | | | | | Average |
| | 1 | | 2 | | 3 | | 4 | | 5 | | |
| | F | % | F | % | F | % | F | % | F | % | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Sufficient compensation (Y11) | 0 | 0 | 7 | 5 | 25 | 17,9 | 80 | 57 | 28 | 20 | 3,92 |
| Growth opportunities (Y12) | 3 | 2,14 | 21 | 15 | 36 | 25,7 | 52 | 37 | 28 | 20 | 3,58 |
| Appropriate placement (Y13) | 0 | 0 | 11 | 7,9 | 33 | 23,6 | 86 | 61 | 10 | 7,1 | 3,68 |
| Conducive working environment (Y14) | 0 | 0 | 18 | 12,9 | 42 | 30 | 74 | 52 | 6 | 4,3 | 3,49 |
| Non-material needs (Y15) | 0 | 0 | 5 | 3,6 | 29 | 20,7 | 87 | 62 | 19 | 13,6 | 3,86 |
| **Passion for work** | | | | | | | | | | | **3,70** |

In Table 6, the lowest variable indicator in explaining employee performance is evidenced by the punctuality work indicator (Y23), which shows that the respondents agree if this indicator is used to measure the employee performance variable. The reflection of the employee's performance on the timeliness of work (Y23) is low, but in practice, it is imperative to explain the spirit of employee performance. This representation can be shown by creating employees who are completed promptly, in its implementation based on respondents' responses. This indicator still needs to be improved in creating high employee performance.

### Table 6. Measurement of variables Employee Performance

| Indicators Variable | Frequency and Percentage | | | | | | | | | | Average |
| | 1 | | 2 | | 3 | | 4 | | 5 | | |
| | F | % | F | % | F | % | F | % | F | % | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Quantity of work output (Y21) | 0 | 0 | 5 | 3,6 | 33 | 23,6 | 79 | 56,5 | 23 | 16,5 | 3,86 |
| Quality of work (Y22) | 0 | 0 | 10 | 7,1 | 33 | 23,6 | 70 | 50 | 27 | 19,3 | 3,81 |
| Work punctuality (Y23) | 0 | 0 | 20 | 14,3 | 55 | 39,3 | 54 | 38,6 | 11 | 7,9 | 3,40 |
| Charges used (Y24) | 1 | 0,8 | 9 | 6,5 | 34 | 24,3 | 73 | 52,2 | 23 | 16,5 | 3,77 |
| Employee working behavior (Y25) | 0 | 0 | 3 | 2,2 | 14 | 10 | 93 | 66,5 | 30 | 21,5 | 4,07 |
| **Employee Performance** | | | | | | | | | | | **3,78** |

## 4. Results and Discussion

### 4.1. Descriptive Analysis

Table 7 shows that the correlation value and Cronbach's alpha on the research instrument for each variable are more significant than the required value, which is 0.60 or greater than 0.60. Thus, the entire questionnaire instrument in this study is valid and reliable (can be trusted) because it has fulfilled the minimum requirements.

### Table 7. Demographics of Respondents

| Instrument | Validity (Correlation) | Reliability (Alpha Cronbach) | Standar Value | Description |
|---|---|---|---|---|
| X11 | 0,971 | 0,791 | | |
| X12 | 0,933 | 0,788 | | |
| X13 | 0,911 | 0,791 | 0,60 | Valid and Reliable |
| X14 | 0,825 | 0,793 | | |
| X15 | 0,871 | 0,796 | | |
| X16 | 0,963 | 0,810 | | |

| Instrument | Validity (Correlation) | Reliability (Alpha Cronbach) | Standar Value | Description |
|---|---|---|---|---|
| X21 | 0,683 | 0,803 | | |
| X22 | 0,800 | 0,803 | | |
| X23 | 0,666 | 0,803 | 0,60 | Valid and Reliable |
| X24 | 0,673 | 0,805 | | |
| X25 | 0,629 | 0,804 | | |
| X31 | 0,720 | 0,803 | | |
| X32 | 0,683 | 0,802 | | |
| X33 | 0,669 | 0,810 | 0,60 | Valid and Reliable |
| X34 | 0,682 | 0,809 | | |
| X35 | 0,615 | 0,806 | | |
| Y11 | 0,759 | 0,809 | | |
| Y12 | 0,768 | 0,809 | | |
| Y13 | 0,722 | 0,802 | 0,60 | Valid and Reliable |
| Y14 | 0,773 | 0,798 | | |
| Y15 | 0,685 | 0,804 | | |
| Y21 | 0,725 | 0,808 | | |
| Y22 | 0,827 | 0,806 | | |
| Y23 | 0,829 | 0,796 | 0,60 | Valid and Reliable |
| Y24 | 0,825 | 0,796 | | |
| Y25 | 0,631 | 0,801 | | |

The assumed of normality test state if the resulting significant level > 0.05, then the data distribution is claimed to be normal; otherwise, if the resulting significant level is < 0.05, the data is declared not normally distributed. The normality test results showed that the Kolmogorov-Smirnov value was 0.970 with a significant value of 0.304. Based on these results, the data used in the study was declared normally distributed and could be continued for further analysis. The result of normality test in table 8 shown the Kolmogorov Smirnov value is 0.970 and Asymp Sig > 0.304; so that the result is the data is normal. Besides, The results of the outlier test in table 8. show that the z-score of the variables Islamic Leadership (X1), Emotional Intelligence (X2), Spiritual Intelligence (X3) and Passion of work (Y1) and Employee Performance (Y2) are below the required cut-of point (z-score > 3.0) so that it can be stated that all of the analyzed variables are categorized as outliers. Testing for linearity of data aims to see whether the model used is a linear model. The test results using the scatter plot diagram are in table 8. The results show that the data pairs of all variables show a tendency towards the regression line starting from the lower left corner to the upper right.

**Table 8. Normality Test**

| | | Unstandardized Predicted Value |
|---|---|---|
| N | | 140 |
| Normal Parameters[a,b] | Mean | 3,7828571 |
| | Std. Deviation | ,22998224 |
| Most Extreme Differences | Absolute | ,082 |
| | Positive | ,042 |
| | Negative | -,082 |
| Kolmogorov-Smirnov Z | | ,970 |
| Asymp. Sig. (2-tailed) | | ,304 |
| a. Test distribution is Normal. | | |
| b. Calculated from data. | | |

Table 9 shows that the measurement model of Islamic leadership shows that the model is quite fit or a match between the data and the model. The eight criteria evidence this, only three are marginal (not good, RMSEA; GFI; AGFI), and five are met (good, Chi_Square; Probability; CMIN/DF; TLI; CFI), thus indicating an excellent acceptance rate for further analysis. Value of the Final Model, it is shown that the Chi-Square value = 233,065 .003 (0.05 ; 227) = 263.147 with a degree of freedom (df)

= 227 and a probability of 0.377. The results of this Chi-Square show that the null hypothesis which states the model is the same as the empirical data is accepted, which means the final model is fit or is in accordance with the observations so that it is possible to do structural relationship analysis and hypothesis testing (See Fig. 2) .

**Table 9. Goodness of Fit Model**

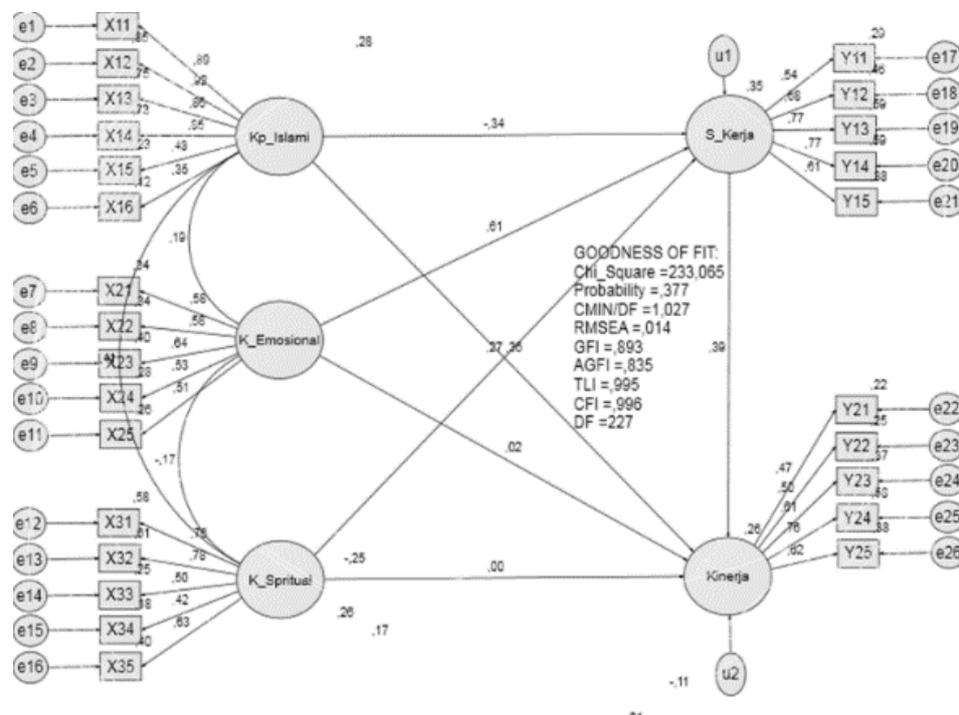| Criteria for Conformity of Models | Conformity Index of Model | Cut-off Value | Description |
|---|---|---|---|
| Chi-square (df =227) | 233,065 | ≤ (0,05 ; 227) = 263,147 | Fit |
| Probability | 0,381 | ≥ 0,05 | Fit |
| RMSEA | 0,017 | ≤ 0,08 | Fit |
| CMIN/DF | 1,047 | ≤ 2,00 | Fit |
| GFI | 0,898 | ≥ 0,90 | Marginal |
| AGFI | 0,877 | ≥ 0,90 | Marginal |
| CFI | 0,998 | ≥ 0,94 | Fit |
| TLI | 0,986 | ≥ 0,94 | Fit |



**Figure 2. Structural Equation Model Result**

Based on the figure 2, it is shown that the results of the suitability analysis of the structural model above were built as a basis for analyzing the relationship between latent variables and testing the hypothesis to know the relationship between the hypothesized latent variables and the level of significance of the causality relationship as shown in the following table 10. The estimation results of standardized regression weights, CR (critical ratio) are equated with the t-test in regression analysis. P-value or probability in Hypothesis Testing used the value of = 0.05. Value of Direct and Indirect Effect Path Coefficients and measured by Standardized estimate structural relationship of full final model.

**Table 10. Hypothesis Result**

| HI P | Variables | | | Sig. Value | Direct Effect | Indirect Effect | Total Effect | Result |
|---|---|---|---|---|---|---|---|---|
| | Independent | Intervening | Dependent | | | | | |
| 1 | Islamic Leadership | - | Passion of work | 0,002 | -0,328 | 0,000 | -0,328 | Support |

| HIP | Variables | | | Sig. Value | Direct Effect | Indirect Effect | Total Effect | Result |
|---|---|---|---|---|---|---|---|---|
| | Independent | Intervening | Dependent | | | | | |
| 2 | Emotional Intelligence | - | Passion of work | 0,000 | 0,686 | 0,000 | 0,686 | Support |
| 3 | Spiritual Intelligence | - | Passion of work | 0,016 | 0,270 | 0,000 | 0,270 | Support |
| 4 | Islamic Leadership | - | Employee Performance | 0,007 | 0,417 | 0,000 | 0,417 | Support |
| 5 | Emotional Intelligence | - | Employee Performance | 0,893 | -0,003 | 0,000 | -0,003 | Un-Support |
| 6 | Spiritual Intelligence | - | Employee Performance | 0,985 | -0,019 | 0,000 | -0,019 | Un-Support |
| 7 | Passion of work | - | Employee Performance | 0,008 | 0,422 | 0,000 | 0,422 | Support |
| 8 | Islamic Leadership | Passion of work | Employee Performance | 0.010 | 0,417 | 0,000 | 0,279 | Support |
| 9 | Emotional Intelligence | Passion of work | Employee Performance | 0.030 | -0,003 | 0,289 | 0,286 | Support |
| 10 | Spiritual Intelligence | Passion of work | Employee Performance | 0.104 | -0,019 | 0,236 | 0,094 | Un-Support |

## 4.2. Discussion

Leadership is a process of influencing a group of people so that they want to work seriously to achieve the goals of the group. In other words, leadership is the process of providing guidance (leaders) or examples and providing an easy way (facilities) rather than the work of people who are formally organized to achieve the goals set. In the Islamic perspective, leadership is known as Islamic leadership, a pattern of leadership with rational awareness (aware as the caliph of Allah SWT) and spiritual understanding (conscious as a servant of Allah SWT). Emotional intelligence is the ability to use emotions effectively in managing oneself and positively influencing relationships with others (Salovey and Mayer, 1999). The results of the descriptive analysis show that emotional intelligence is reflected through the variable indicator of concern. Each other with an average score (mean) of 3.88. These results explain that high job demands require employees to hold the mandate consistently (istiqomah) accompanied by a caring attitude towards colleagues.

Spiritual intelligence is an individual's ability to give meaning to worship to every behavior and activity through steps and thoughts that are natural towards a complete human being and have an intergalactic and principled pattern of thinking only. The quality of Islamic leadership consists of four main attributes; true (al-sidq), trustworthy (amanah), intelligent (fathonah) and conveying or deliberation (tabligh). The leader's legitimacy with the one being led can be shown by internalizing core Islamic values and corresponding task values to help shape their personality, leadership, and ability. The higher the level of internalization, the greater the leader's legitimacy. The higher the leader's legitimacy, the higher the capacity of subordinates to show more optimal work results (Mohd Ezani et al., 2011). Emotional intelligence is the ability of individuals to feel emotions, receive and build emotions well, understand feelings, and emotional knowledge to increase emotional development. Spiritual intelligence is the ability of individuals to give meaning to worship to every behavior and activity they do through natural steps and thoughts, towards individuals who are complete and have an intergalactic and principled pattern of thinking only because of Allah SWT. Employees as the driving force of the organization are required to work more enthusiastically to be able to face competition and maintain the existence of the organization. Organizations expect capable, capable, and skilled employees, but what is more important is that they are willing to work hard and achieve optimal work results. Employees' abilities, skills, and skills are meaningless to organizations if they do not want to work hard by using their abilities, skills, and skills. The pattern of the Islamic leadership approach is in the Prophet Muhammad SAW. Trustees (leaders) in Islamic leadership must imitate the leadership values That the Prophet has exemplified. Allah confirms that the practice of Islamic leadership will bring happiness in

this world and the hereafter. Emotional intelligence is the ability to use emotions effectively in managing oneself and positively influencing relationships with others. Intelligence places our behavior and lives in a meaningful and broader context. It is more valuable and meaningful to judge that one's actions or way of life are more practical and meaningful.

## 5. Conclusion

Systematically, this can be achieved by making structured (tiered) efforts (for example, the leadership's desire to always conduct deliberation, the leadership's ability to be honest, the attitude of the leader who is always responsible, (sufficient knowledge and insight possessed by the leader, an exemplary attitude that is always shown). leadership and leadership's ability to work well and make every effort to avoid dishonorable actions or attitudes) Structured (tiered) efforts (for example, the ability of employees to always be flexible at work, the ability of employees to always use polite language, the ability of employees to in managing emotions or controlling their own emotions, the ability of employees to always work well, and the demands given to employees to hold the mandate consistently (istiqomah).

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