

**THE INFLUENCE OF ISLAMIC LEADERSHIP AND ISLAMIC WORK ETHIC ON  
EMPLOYEE PERFORMANCE WITH EMOTIONAL INTELLIGENCE AS AN  
INTERVENING VARIABLE (STUDY OF EMPLOYEES OF THE MINISTRY OF  
RELIGION IN CENTRAL JAVA PROVINCE)**



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**Abstract**

The Ministry of Religion is responsible for administering various public services related to religion, such as organizing worship, religious education, community development, and hajj management. The quality of employee performance directly affects the effectiveness and quality of these services provided to the public. Therefore, it is crucial to improve the performance of employees within the Ministry of Religion of Central Java Province as it directly contributes to enhancing the quality of public services in the religious sector. Employee performance is influenced by factors such as Islamic leadership, Islamic work ethics, and emotional intelligence. This study aims to examine the impact of Islamic leadership style and Islamic work ethics on employee performance, with emotional intelligence acting as an intermediate variable. The research adopts a quantitative approach and gathers primary data from employees who identify as Muslims in the Ministry of Religion of Central Java Province, totaling 118 individuals. Data collection involves using a Likert scale questionnaire ranging from 1 to 7. Hypothesis testing utilizes an alternative Structural Equation Modeling (SEM) method called Partial Least Squares (PLS). The study's findings reveal that there is no direct effect of Islamic leadership style and Islamic work ethics on employee performance. However, Islamic leadership style and Islamic work ethics have a positive and significant influence on employees' emotional intelligence. Additionally, emotional intelligence has a positive and significant impact on employee performance.

**Keywords:** Islamic Leadership, Islamic Work Ethics, Employee Performance, Emotional Intelligence

## INTRODUCTION

The Ministry of Religion of the Republic of Indonesia is a subsystem of the Indonesian government which is responsible for realizing government programs in the religious sector. Along with the increasing complexity of public service needs, it is certainly necessary to continue to improve the service standards provided by the public sector. The reputation of the Ministry of Religion in the community will be affected by how good or bad the service is provided because better service will generate public satisfaction and trust. The performance of employees at the Ministry of Religion of Central Java Province is very important to improve because it can help improve the quality of public services in the field of religion. Employee performance is influenced by several factors including Islamic leadership,

Leadership has a dominant and crucial role in all efforts to improve performance. Islamic leadership in this study refers to the concept of contemporary leadership which is based on traditional leadership concepts (Daud et al., 2014). The concept of leadership in Islam outlines there are 4 main elements namely *Shiddiq*, *Amanah*, *Fathanah*, and *Tabligh*. A leader who can apply these four elements will have an overall positive impact on the organization. The application of Islamic leadership is required in organizations based on religion, this is intended so that organizational leaders are able to carry out mandated responsibilities effectively and always provide spiritual inspiration to their subordinates so that the goal of success does not only rely on material possessions but also pays attention to religious aspects. In addition to Islamic leadership, Islamic work ethics are factors that can affect employee performance at the Ministry of Religion of Central Java Province. When employees put the interests of others ahead of their own, then the employee will act in the best interests of both and will demonstrate this ethical behavior (Rossouw et al., 2011).

This study shows that employee performance has no direct relationship with leadership and work ethics, but involves intervening variables. The intervening variable used in this study is emotional intelligence. This is based on the assumption that individuals who have higher levels of emotional intelligence tend to be able to recognize and manage their own emotions as well as the emotions of others in an adequate way. Individuals with high emotional intelligence also have the ability to resolve or reduce conflict in a more positive way. In this context, emotional intelligence functions as a connecting factor

influencing the relationship between Islamic leadership and Islamic work ethics and employee performance (Pekaar et al., 2017). Mayer et al., (2004) also describe and define emotional intelligence in its five fundamental components: the capacity to manage one's own emotions, motivate oneself, and identify and understand the emotions of other individuals in relationships. An expert on Emotional Intelligence (San Lam & O'Higgins, 2012) state emotional intelligence includes the capacity for self-control, self-restraint, and self-motivation. Among these abilities is good or bad emotional control.

Many previous studies have shown that Islamic leadership improves employee performance, but there are several previous studies that have found results that have not proven that leadership Islam and Islamic work ethics improve employee performance. The first reference journal related to the problems in this research, namely Zaki and Samy's research (2022) found results employee performance is positively influenced by Islamic leadership. However, the second reference journal is related to the problems in this research, namely the research by (Abusama et al., 2017), it was found that Islamic leadership had no effect on performance.

Several studies related to Islamic work ethics have also been carried out by previous research. As the results of research from (Qasim et al., 2020), show that the influence of work ethics Islam on ethical leadership and company performance is significant and positive. Chamdan and Fatmaha (2021) argue that employee performance is significantly influenced by an Islamic work ethic. This statement is also supported by the research results of Rahayu, et al (2021) which show results that Islamic work ethics can increase employee productivity. But based on the findings (Jalal et al., 2019), Islamic work ethics found no effect on employee performance and job satisfaction.

Based on the results of previous studies, there are inconsistencies between one study and another. Therefore, this study aims to broaden our understanding of the influence of Islamic leadership style and Islamic work ethics on employee performance within the Ministry of Religion of Central Java Province. The Ministry of Religion was chosen as the object of research because as an agency that provides services to the public, the performance of the agency has a direct impact on the performance of its employees in providing services to the community. This research is expected to provide deeper insight into the factors that influence employee performance within the Ministry of Religion, as

well as contribute to improving the quality of public services in the field of religion. The formulation of the research problem is how to manage emotional intelligence in maximizing employee performance at the Ministry of Religion of Central Java, through Islamic leadership and Islamic work ethics.

## **REVIEW OF LITERATURE**

### **Islamic Leadership with Employee Performance**

Performance is an assessment of the results or level of success of a person as a whole during a certain period in an effort to achieve targets that have been determined and mutually agreed upon. Islamic leadership has a positive relationship to employee performance. If the leadership style for employees is further enhanced, then employee performance will also increase, and vice versa if the leadership given to employees is low, employee performance will decrease (Tubastuvi et al., 2022). (van Knippenberg, 2020) in his research concluded that a leader is one of the supports that is considered important in maintaining sustainable performance in the organization. The leader will be able to arouse the enthusiasm of each member so that in any situation he will be able to control the organization he leads well.

In research (Gazi, 2020), the basic principles of Islamic leadership such as integrity, trust, *muhasabah*, and evaluation have an influence on the validity of the organization in making wise and effective decisions for better achievement of organizational goals. Referring to the description above regarding Islamic Leadership and employee performance, the following conclusions can be drawn:

H1: There is an influence of Islamic leadership on employee performance

### **Islamic Work Ethics with Employee Performance**

The Islamic work ethic emphasizes diligence, collaboration, creativity, and morally responsible behavior (Muafi, 2021). Islamic work ethics is closely related to how a Muslim carries out activities in his life, including making decisions at work, and how these activities are seen from an Islamic perspective (Khan & Rasheed, 2015). An individual who already has an understanding of good behavior will always do the job as well as possible because having an understanding of work becomes an act of worship in finding the blessing of Allah SWT.

Research from (Fanggidae et al., 2020) and (Al-Douri et al., 2020) states that Islamic work ethics have a positive effect on employee performance because someone who applies Islamic work ethics will be eager to lead improvement by making serious efforts and trying to avoid negative things.

Referring to the above description regarding Islamic Work Ethics and employee performance, the following hypothesis can be drawn:

H2: There is an influence of Islamic work ethics on performance

### **Islamic Leadership with Emotional Intelligence**

Leaders in Islam are leaders who practice the values of Islamic teachings in managing an organization and showing the path that is blessed by Allah SWT (Daulay & Marlina, 2019). This activity is intended to foster the ability of the people they lead in carrying out their own tasks in an effort to achieve the pleasure of Allah (Louis Fry & Egel, 2017). A leader who applies Islamic values well will always be able to develop a higher self-awareness about his strengths, weaknesses, values, attitudes, and leadership style.

This allows leaders to understand how their behavior and decisions affect their subordinates. With a better understanding of themselves, leaders can take more steps effectively way to improve performance and motivate subordinates (Islam MT & Alam MJ, 2019). Emotional intelligence has a quite influential role in the process of communication between leaders and subordinates in achieving organizational goals. If a leader always radiates energy and enthusiasm at work, then the performance of the organization or company will increase.

Referring to the description above regarding Islamic Leadership with Emotional Intelligence, then the following hypothesis can be drawn:

H3: There is an influence of Islamic Leadership on Emotional Intelligence

### **Islamic Work Ethic with Emotional Intelligence**

Islamic work ethics, which are based on Islamic religious teachings, encourage individuals to practice values such as honesty, integrity, fairness, compassion, and a sense of responsibility (Shukor et al., 2015). Through the application of Islamic work ethics, employees are taught to respect and treat other people well, including in terms of communicating and interacting with them. This can help improve employees' ability to

manage their own emotions, control anger, show empathy for others, and communicate effectively.

In addition, the Islamic work ethic also encourages employees to develop humility, patience, and perseverance in facing challenges or difficulties at work. This can help them better manage stress and pressure, maintain emotional balance, and promote harmonious working relationships with co-workers and superiors. Implementing a work ethic based on Sharia principles, it will automatically affect employees in managing their emotional state (Panyiw Kessi et al., 2022).

Refers to the description above regarding Islamic Work Ethic and Emotional Intelligence, then the following hypothesis can be drawn:

H4: There is an influence of Islamic Work Ethic on Emotional Intelligence

#### **Emotional Intelligence with Employee Performance**

Someone who is able to control emotions can be easily taken decisions firmly and precisely even in difficult and stressful situations. A person's integrity will be seen if a person has good emotional intelligence. (Siahaan, 2018) said that emotional intelligence can make a person think more clearly even in difficult situations, act according to ethics, have principles, and have a desire to excel. Emotional intelligence is a person's ability to control emotions effectively in order to achieve the right goals, create productive work relationships, and achieve success at work. (Goleman & Boyatzis, 2017) said emotional intelligence can make a person able to withstand frustration, control impulses, not exaggerate pleasure, regulate moods and be able to prevent stress that can paralyze the mind.

Research by (Mark, 2014) and Marks (2014), and Gayaaaz (2019) show that emotional intelligence affects employee performance. The ability that is built by emotional intelligence will help employees in minimizing the obstacles they face related to work execution so that employees can complete their work well and improve performance.

Referring to the description above regarding Emotional Intelligence and employee performance, the following hypothesis can be drawn:

H5: There is an influence of Emotional Intelligence on employee performance

### **Islamic Leadership on Employee Performance with Emotional Intelligence**

Leaders who are able to adopt values in Islam enable leaders to identify areas where they can improve their competence and leadership skills (Abqory, 2018). Leaders who are committed to continuing to learn and develop themselves will tend to adopt a positive learning attitude. They will seek opportunities to fill knowledge gaps and enhance their skills through training, mentoring, or new experiences. Thus, leaders who are constantly trying to improve themselves will be able to provide direction (H. Arifin & H. Veithzal, 2020).

According to (Crowne et al., 2017), emotional intelligence is an emotional skill that includes the ability to control oneself and have endurance when facing obstacles, being able to regulate moods, and being able to manage anxiety so as not to interfere with the ability to think. Islamic leadership also focuses on coaching and developing individuals. Leaders who have emotional intelligence can identify the strengths and weaknesses of team members, and motivate them to achieve their best potential. By providing emotional support and providing constructive feedback, leaders can assist in the personal and professional development of team members, which in turn improves overall performance.

Referring to the description above about Islamic Leadership, employee performance, and Emotional Intelligence, then the following hypothesis can be drawn:

H6: There is an influence of Islamic Leadership on employee performance with Emotional Intelligence as an intervening variable

### **Islamic Work Ethics on Employee Performance with Emotional Intelligence**

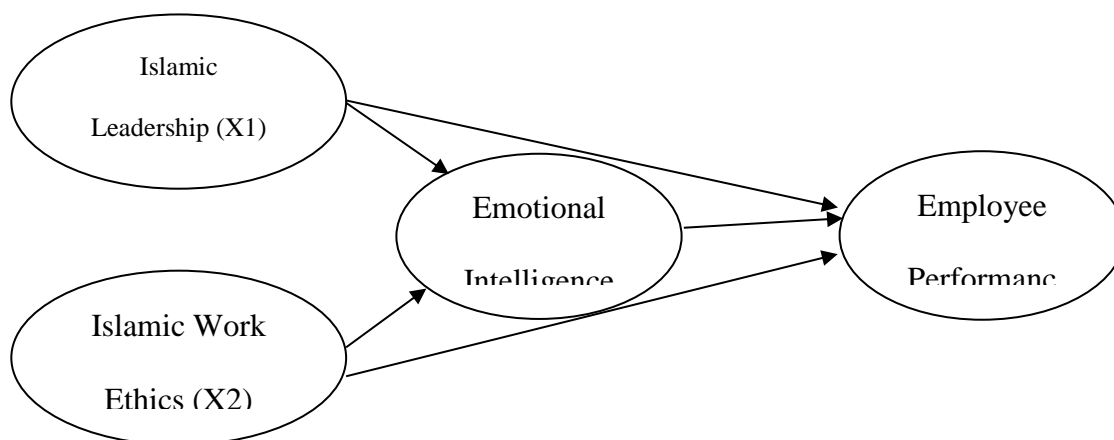
Islamic work ethics emphasizes the importance of self-awareness of Islamic values, such as honesty, integrity, responsibility, commitment to duty, building a good working relationship, and supporting each other (Khalid et al., 2018). Emotional intelligence plays an important role in mediating this relationship. An employee who has a good emotional state will certainly also affect performance (Goleman & Daniel, 2015).

Through emotional intelligence, individuals can better understand and internalize Islamic values, manage emotions wisely, build healthy work relationships, and maintain motivation and commitment to Islamic work ethics. All of this contributes to improving individual performance in an organic context breast milk

Referring to the description above about Islamic Work Ethics, employee performance, and Emotional Intelligence, then the following hypothesis can be drawn:

H7: There is an influence of Islamic Work Ethic on employee performance with Emotional Intelligence as an intervening variable

### Conceptual Framework



**Figure 1**  
**Conceptual Framework**

Source: Synthesized from Various Journals, 2023

## RESEARCH METHOD

This type of research is quantitative research from primary data sources. This study uses four variables, namely: Islamic leadership (X1), Islamic Work Ethics (X2), Emotional Intelligence (Z), and Employee Performance (Y1). The population of this study is employees who are Muslim in the Ministry of Religion of Central Java Province. The research sample used purposive sampling. Purposive sampling is a sampling from a population that meets certain requirements, namely employees within the Ministry of Religion of Central Java Province with the status of Civil Servants (PNS) 118 people. The data collection method uses a Likert scale questionnaire 1-7.

## RESULTS AND DISCUSSION

### Description of Characteristics

The results of the study found that employees in the Ministry of Religion of Central Java Province, were mostly male (75.25%), young adults, namely the age range of 41-50

years (48.3%), and older adults > 50 years (36, 43%). The majority of employees within the Ministry of Religion of Central Java Province have an undergraduate education level (55.9%), and a number of employees also have a Masters education level (33.9%), have a working period in the range of 10-20 years, with a percentage of 60, 2%.

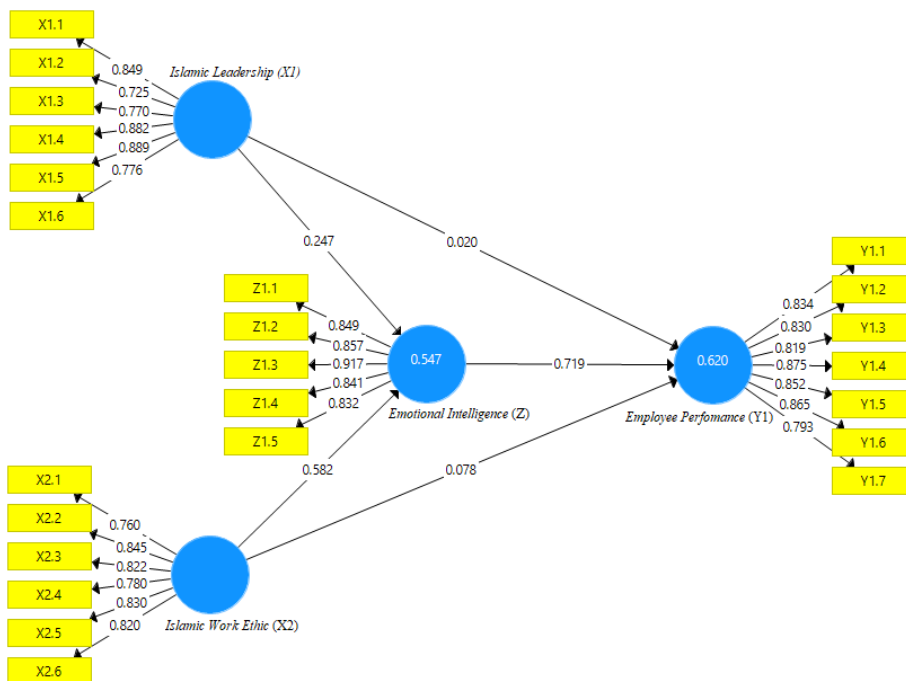
### **Variable Description**

Most answers (mode) on a score of 7 which means Islamic Leadership owned by employees in the Ministry of Religion of Central Java Province is in the high category, the average score for each indicator ranges from 6.16 to 6.57. Islamic Work Ethics owned by employees in the Ministry of Religion of Central Java Province is in the high category, the overall average ranges from 6.15 to 6.53. The results of the study found that most answers (mode) were scored 6, which means that the emotional intelligence possessed by employees at the Ministry of Religion of Central Java Province is in the high category. Each item average achieved from the results of the respondents' responses ranged from 6.18 to 6.29. The results of the study found that the highest number of answers (modus) was scored 6, which means that employees' employee performance at the Ministry of Religion of Central Java Province is in the high category. Overall, the average item is between 6.20 and 6.33, which answer is in the high or good category.

### **Outer Model**

#### **Factor Loading Test**

Based on this criterion, indicators whose loading value is more than 0.70 will be maintained and can be used for further analysis. The results of the outer model analysis show that all latent constructs have a loading factor of more than 0.7 so the analysis can proceed to the inner model analysis to determine the effect between latent constructs. The Islamic Leadership Construct has an indicator value between 0.725-0.889 so the following analysis uses 6 indicators. The latent construct of Islamic Work Ethic uses 6 indicators with a range of 0.760-0.845. The Emotional intelligence construct uses as many as 5 indicators, which have a loading factor value of 0.832 to 0.917. Latent construct Employee performance because nothing is dropped, then all indicators can be used for inner model analysis, the value is 0.793-0.875. The results of the outer model analysis are presented in the following table and figure:



**Figure 2**  
**Factor Loading Test Result Diagram**

**Table 1**  
**Factor Loading Test Results**

Indicator	Factor Loading Value	Information
X1.1	0.849	> 0.7
X1.2	0.725	> 0.7
X1.3	0.770	> 0.7
X1.4	0.882	> 0.7
X1.5	0.889	> 0.7
X1.6	0.776	> 0.7
X2.1	0.760	> 0.7
X2.2	0.845	> 0.7
X2.3	0.822	> 0.7
X2.4	0.780	> 0.7
X2.5	0.830	> 0.7
X2.6	0.820	> 0.7
Y1.1	0.834	> 0.7
Y1.2	0.830	> 0.7
Y1.3	0.819	> 0.7
Y1.4	0.875	> 0.7
Y1.5	0.852	> 0.7
Y1.6	0.865	> 0.7

Y1.7	0.793	> 0.7
Z1.1	0849	> 0.7
Z1.2	0.857	> 0.7
Z1.3	0917	> 0.7
Z1.4	0.841	> 0.7
Z1.5	0.832	> 0.7

Source: Primary data processing, 2023

### Reliability Test Results

In reliability testing, a research instrument is considered reliable if the resulting alpha value is greater than 0.7. The results of reliability calculations can be seen in Table.

**Table 2**  
**Results of Latent Construct Validity and Reliability Tests**

	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
Islamic Leadership	0.900	0911	0.923	0.668
Islamic Work Ethics	0.895	0898	0.920	0.656
Employee Performance	0.930	0.932	0.943	0.703
Emotional Intelligence	0911	0914	0.934	0.739

Source: Primary data processing, 2023

Based on the reliability test results, it is known that all latent constructs used in this study are reliable and can be trusted for data collection. Good. In addition, the Average Variance Extracted (AVE) value for each latent construct was found to be greater than 0.5, indicating that the questionnaire used in this study is valid and reliable for measuring the latent construct.

### Discriminant Analysis

**Table 3**  
**Discriminant Analysis Results**

	Islamic Leadership	Islamic Work Ethics	Employee Performance	Emotional Intelligence
Islamic Leadership	<b>0.817*</b>			
Islamic Work	0.511	<b>0.810*</b>		

Ethics				
Employee Performance	0.451	0.598	<b>0.839*</b>	
Emotional Intelligence	0.545	0.708	0.785	<b>0.860*</b>

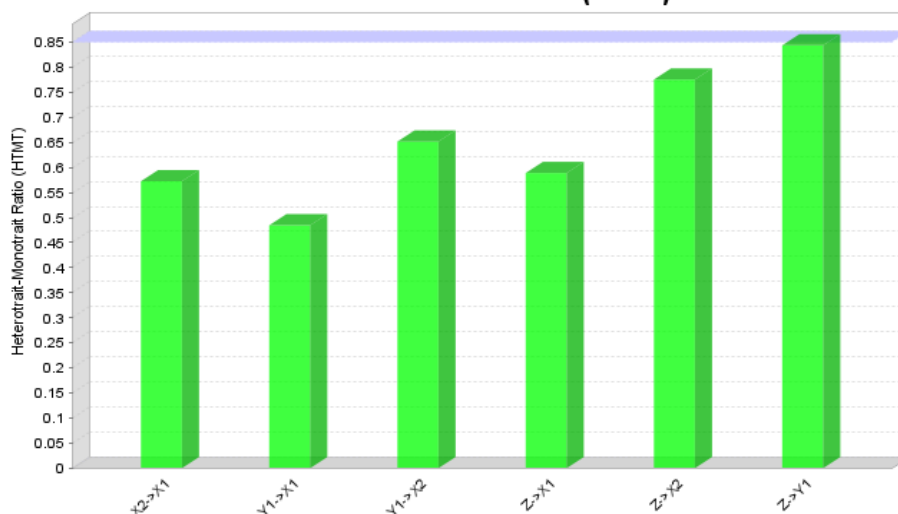
Source: Primary data processing, 2023

The results of the discriminant analysis showed that the AVE root value in the Islamic Work Ethic variable was 0.810, which was greater than the construct correlation value in the other latent variables (the numbers below). Likewise, the AVE root value on the Emotional intelligence variable is 0.860, the AVE square root value on the Employee performance variable is 0.839 and the AVE square root value on the Islamic Leadership variable is 0.817, all of which are greater when compared to the construct correlation values on other latent variables. This can prove that all research variables have fulfilled discriminant validity. Therefore, it can be concluded that the indicators used in the study have met good discriminant validity in the preparation of each variable.

**Heterotrait Monotrait (HTMT) Ratio**

The results of the HTMT analysis show that there is no score with a value of more than 0.9 indicating that the model does not show a very high correlation or in other words there is no multicollinearity. The use of the HTMT ratio in PLS analysis is very important to ensure that the constructs being measured are truly interrelated as expected and are not mixed with other constructs that should not be related.

**Figure 3**  
**HTML Chart**  
**Heterotrait-Monotrait Ratio (HTMT)**



In this case, the HTMT ratio can be used to evaluate the convergent and discriminant validity of the constructs measured in the PLS analysis. Thus, the HTMT ratio can help ensure that the PLS analysis results obtained are truly valid and reliable.

#### **Determination Coefficient Test Results**

**Table 4**  
**Determination Coefficient Test Results**

	R Square	R Square Adjusted
Employee Performance	0.620	0.610
Emotional Intelligence	0.547	0.539

Source: Primary data processing, 2023

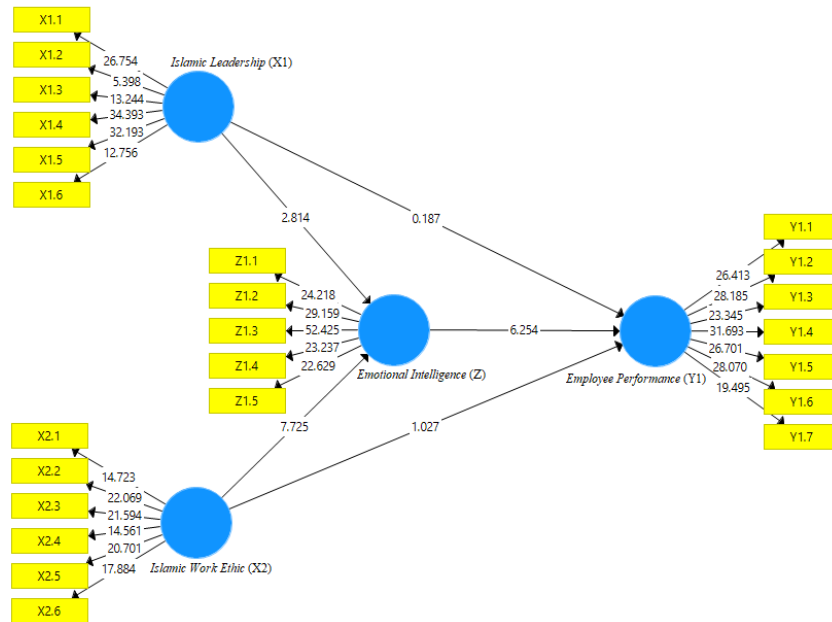
Based on the table it is known that the adjusted R-square value on the Emotional intelligence variable is 0.539, which means that 53.9% of the variation in Emotional intelligence can be explained by variations from exogenous constructs, namely Islamic Leadership and Islamic Work Ethics after taking into account the complexity of the model and the number of variables used with the remainder, amounting to 46.1%, possibly influenced by other factors not included in the model, such as variables that are not measured or external factors that are not considered. The adjusted R-square value on the Employee performance variable is 0.610, which indicates that 61% of the variation in Employee performance can be explained by variations from exogenous constructs consisting of Islamic Leadership, Islamic Work Ethics, and Emotional Intelligence, after considering the complexity of the model and the number of variables used. The remaining 39% may be influenced by other factors not included in the model, such as variables that are not measured or external factors that are not considered.

#### **Inner Model**

##### **Direct Effect Test Results**

The direct effect test aims to determine the effect between latent constructs directly. Based on the results of the direct effect test, it is known that the effect of Islamic leadership on employee performance has a positive original sample value of 0.020, a t-statistic value of  $0.187 < 1.96$ , and a p-value of 0.852, where the value is greater than the significance value of 0.05. These results indicate that Islamic Leadership has a positive but not

significant effect on employee performance. The results of hypothesis testing can be seen in the following table and figure:



**Figure 4**  
**Structural Model of Direct Effect Analysis**

Furthermore, the direct effect test image is complemented by the following table results:

**Table 5**  
**Direct Effect Test Results**

Relations among Constructs	Original Sample (O)	T Statistics ( O/STDEV )	P Values
Islamic Leadership -> Employee Performance	0.020	0.187	0.852
Islamic Leadership -> Emotional Intelligence	0.247	2,814	0.005
Islamic Work Ethic -> Employee Performance	0.078	1.027	0.305
Islamic Work Ethic -> Emotional Intelligence	0.582	7,725	0.000
Emotional intelligence -> Employee performance	0.719	6,254	0.000

Source: Primary data processing, 2023

The effect of Islamic leadership on emotional intelligence has a positive original sample value of 0.247, a t-statistic value of  $2.814 > 1.96$ , and a p-value of 0.005, where the value is smaller than the significance value of 0.05. These results show that Islamic Leadership has a positive influence on emotional intelligence. The better the Islamic Leadership the employee has, the more emotional intelligence the employee has, and vice versa, the lower the Islamic Leadership, the lower the emotional intelligence the employee has.

The influence of Islamic Work Ethics on employee performance has a positive original sample value of 0.078, a t-statistic value of  $1.027 < 1.96$ , and a p-value of 0.305, where the value is greater than the significance value of 0.05. These results indicate that Islamic Work Ethic has a positive but not significant effect on employee performance. The influence of Islamic Work Ethics on emotional intelligence has a positive original sample value of 0.582, a t-statistic value of  $7.725 > 1.96$ , and a p-value of 0.000, where the value is smaller than the significance value of 0.05. These results show that Islamic Work Ethic has a positive influence on emotional intelligence. The better the Islamic Leadership that employees have, the more emotional intelligence employees have, and vice versa.

The effect of Emotional intelligence on Employee performance has a positive original sample value of 0.719, a t-statistic value of  $6.254 > 1.96$ , and a p-value of 0.000, where the value is smaller than the significance value of 0.05. These results indicate that Emotional intelligence has a positive influence on Emotional Intelligence. The better the employee's Emotional Intelligence, the higher the employee's performance, and vice versa, the lower the employee's Emotional Intelligence, the lower the employee's performance.

**Mediation or Intervening Indirect Influence Test Results**

**Table 6.**  
**Indirect Effect Test Results**

<b>Relationship among Constructs</b>	<b>Original Sample (O)</b>	<b>T Statistics ( O/STDEV )</b>	<b>P Values</b>
Islamic Leadership -> Emotional Intelligence -> Employee Performance	0.178	2,119	0.035
Islamic Work Ethic -> Emotional Intelligence -> Employee Performance	0.418	6,284	0.000

Source: Primary data processing, 2023

Based on the results of the indirect effect test, it is known that the original sample value is 0.178, the t-statistic value is  $2.119 > 1.960$  with a significance value of  $0.035 < 0.05$

so that it can be said that Emotional intelligence bridges the influence of Islamic Leadership on Employee performance. In this case, Emotional intelligence acts as a liaison between Islamic Leadership owned by employees and the resulting Employee performance.

Based on the results of the indirect effect test, it is known that the original sample value is 0.418, the t-statistic value is  $6.284 > 1.960$  with a significance value of  $0.000 < 0.05$  so that it can be said that Emotional intelligence bridges the influence of Islamic Work Ethics on Employee performance. In this case, Emotional intelligence acts as a liaison between Islamic Work Ethics owned by employees and the resulting Employee performance.

### **The Effect of Islamic Leadership on Employee Performance**

The results showed that Islamic leadership has a positive effect on employee performance but is not significant ( $p = 0.852$ ), so this indicates that there is not enough evidence to conclude that there is a significant effect between the two variables. There are several factors that might explain why the effect is not significant. First, there may be other factors outside the model that affect employee performance and reduce the effect of Islamic leadership statistically significantly. For example, factors such as organizational policies, work environment, or individual characteristics may also play a role in determining employee performance. In addition, it is important to remember that this study has certain limitations, such as the small sample size or measurement method used. These limitations may affect statistical power and may result in insignificant results.

The results of this study are in contrast to research conducted by (Amelia et al., 2022) found that leadership based on Islamic values such as honesty, fairness, and integrity, has a positive influence on performance. Likewise, the study by (Prasetyo et al., 2021) shows that leadership based on Islamic values can improve performance. Further, studies by (Makkulawu et al., 2022) found that leadership based on Islamic values has a positive effect on improving employee performance. The quality of Islamic leadership consists of four main attributes; true (*al-sidq*), trustworthy (*amanah*), intelligent (*fathonah*), and delivering or deliberation (*tabligh*). The legitimacy of leaders with employees as their subordinates can be demonstrated by internalizing core Islamic values and appropriate task values to help shape the personality, leadership, and abilities of employees. The higher the level of internalization, the greater the legitimacy of the leader. The higher the leader's legitimacy, the higher the capacity of subordinates to show more optimal work results. This

study supports research conducted by (Juliansyah et al., 2022) that leadership based on Islamic values has not been able to improve performance.

### **Islamic Work Ethics on Employee Performance**

The results showed that Islamic work ethics had a positive effect on employee performance but were not significant ( $p = 0.305$ ), so this indicated that there was not enough statistical evidence to support a direct significant effect between Islamic work ethics and employee performance. There is a possibility that there are other factors outside the model that affect employee performance and reduce the influence of Islamic work ethics statistically significantly. For example, factors such as the work environment, organizational support, or other individual characteristics may also play a role in influencing employee performance.

The results of this study are in contrast to research conducted by (Candra et al., 2022) that Islamic work ethics can improve employee performance. Chandra et al. (2022) added that Islamic work ethics can build individual behavior at work which consists of hard work, dedication, responsibility, and cooperation. Basically when someone has a strong relationship with God, then one's attitude and behavior tend to be reliable. Islamic work ethic is the main source to prevent unethical work practices in the company because Islam teaches individuals to avoid laziness and time wasting. The Islamic work ethic creates a positive work environment and improves employee performance.

Research conducted by (Aflah et al., 2021) stated that Islamic work ethics are needed by employees who work in the private sector and government institutions. An Islamic work ethic is important because an Islamic work ethic is the basis for employee self-development to face tough future challenges and intense competition, and there is no desire to leave the organization. Islamic work ethic is a very valuable asset for different employees to improve their performance. Employees must be able to adapt to the work environment. The Islamic work ethic is able to strengthen his desire to remain in the institution so that there is no desire to leave the company.

### **Emotional Intelligence on Employee Performance**

These results indicate that emotional intelligence has a positive effect on employee performance ( $p = 0.000$ ). The better the employee's emotional intelligence, the higher the

employee's performance, and vice versa, the more emotional intelligence, the lower the employee's performance.

Employees who are able to recognize their own emotions and are able to know their abilities and limits will be able to optimize their potential and avoid inappropriate actions in certain situations. In addition, the ability to adapt and accept ideas for new information will help employees learn and develop themselves continuously so that they can improve their performance in carrying out their duties and responsibilities. Employees who always think positively and optimistically, and are able to accept other people's points of view, will also have good interpersonal skills. This will help employees to cooperate with colleagues and superiors more effectively, thereby increasing productivity and performance in the workplace.

Employees who are able to recognize their own emotions tend to be better able to manage their emotions well, so they are able to take more appropriate actions in certain situations and avoid decisions based on negative emotions. This can increase employee productivity and performance in achieving organizational goals.

Several studies have shown that emotional intelligence can affect employee performance. For example, research by Wang and Shyu (2008) in Taiwan shows that emotional intelligence has a positive effect on employee performance. The results of another study conducted by Brackett and his colleagues (2010) also found that employees' emotional intelligence can affect their performance, especially in terms of creativity, ability to work together, and effective communication.

### **Islamic Leadership on Emotional Intelligence**

The results of the study show that Islamic leadership has a positive effect on emotional intelligence ( $p = 0.005$ ). The better the Islamic Leadership the employee has, the more emotional intelligence the employee has, and vice versa, the lower the Islamic Leadership, the lower the emotional intelligence the employee has.

Leadership traits based on Islamic values such as honesty, fairness, responsibility, and *amar ma'ruf nahi munkar*, can increase the emotional intelligence of its employees because these characteristics create a positive and enjoyable work environment which in turn can increase job satisfaction and motivation employee. An honest and fair leader can foster a sense of trust and openness among employees. With this sense of trust and

openness, employees can feel comfortable expressing their feelings in a positive and effective way, which in turn can increase their emotional intelligence.

In addition, leadership traits based on Islamic values such as responsibility and *amar ma'ruf nahi munkar* can build a productive and professional work environment. Leaders who are responsible and able to provide sound advice to members and employees can help them feel valued and driven to perform better. In addition, leaders who are able to carry out muhasabah and self-evaluation and are patient in making decisions can help create a calm and stable work environment, which in turn can increase employee emotional intelligence.

### **Islamic Leadership on Employee Performance with Emotional Intelligence as an Intervening Variable**

The results of the indirect influence test or the mediation test show that emotional intelligence plays a role as a link between Islamic leadership owned by employees and the resulting employee performance ( $p = 0.035$ ). In other words, employees who have good Islamic leadership can improve their performance through increasing emotional intelligence.

Islamic Leadership is proven to be able to improve employee performance through emotional intelligence possessed by employees because the concept of Islamic Leadership is based on Islamic principles which include wisdom, integrity, exemplary, empathy, justice, and a high sense of responsibility. This concept refers to the characteristics of a leader who has good leadership qualities and can influence subordinates in a positive way. Leaders who use the Islamic Leadership approach will encourage and motivate their subordinates to achieve organizational goals in an ethical and beneficial way for society in general.

The use of the Islamic Leadership approach that pays attention to aspects of emotional intelligence can have a positive impact on employee performance because leaders who apply this approach will pay more attention to the emotional and psychological needs of their subordinates. Leaders who can understand and manage the emotions of their subordinates will be able to increase their motivation, performance and productivity. The emotional intelligence of their subordinates can also improve their ability to communicate and interact with colleagues and society in general.

### **Islamic Work Ethic on Emotional Intelligence**

The results showed that Islamic work ethics had a positive effect on emotional intelligence ( $p = 0.000$ ). The better the Islamic work ethic the employee has, the more emotional intelligence the employee has, and vice versa, the lower the Islamic work ethic, the lower the emotional intelligence the employee has.

Characteristics such as sincere intentions, ability to work hard, commitment, being able to achieve targets, and being able to withstand emotions at work, can help employees to improve their emotional intelligence. When employees have sincere intentions at work, they will feel more called upon to carry out their duties properly. This can trigger intrinsic motivation, namely motivation that comes from within oneself.

The ability to work hard and be committed can also help employees manage their emotions better. By working hard and being committed, employees will feel more confident in completing the tasks given, thereby reducing stress and anxiety that may arise in the work process.

In addition, the ability to achieve targets can also help employees to develop self-confidence and self-control. When an employee succeeds in achieving the target, he will feel more satisfied and excited to face the next challenge. The ability to control emotions will also help employees stay calm and focused in dealing with situations that may be challenging.

In the context of competition with colleagues, it is important for employees to understand and follow the norms that apply. By competing in a healthy and fair manner, employees will be able to increase their self-confidence and self-control, and develop good working relationships with colleagues.

### **Islamic Work Ethics on Employee Performance with Emotional Intelligence as an Intervening Variable**

Emotional Intelligence (EQ) is proven to be a link between Islamic Work Ethics owned by employees and the resulting Employee Performance ( $p = 0.000$ ), because EQ involves the ability of individuals to recognize and manage their own emotions and those of others. Individuals who have a high EQ tend to be better able to manage stress, improve communication, cooperate with others, and make better decisions.

Islamic Work Ethic basically refers to Islamic values in everyday life, including in the world of work. These values include honesty, fairness, responsibility, hard work, and so on. Islamic Work Ethics also emphasizes the importance of avoiding unethical behavior in the world of work, such as corruption, theft, and so on. When individuals have a strong Islamic Work Ethic, they tend to be more motivated to work in the right way and in accordance with Islamic values. However, having Islamic Work Ethics alone is not enough to achieve good performance. The ability to manage one's own and other people's emotions is also needed, namely Emotional Intelligence (EQ).

With good EQ, employees are able to understand other people's feelings and perspectives and can adapt to different work environments. When combined with Islamic work ethic, EQ can improve employee performance in several ways, including coping with stress, at work, employees often face stressful situations. With a good EQ, employees can overcome this stress and still perform optimally. Both EQ can increase involvement, employees who have good EQ also tend to be more involved in their duties and responsibilities, because they are able to manage their emotions well and motivate themselves. Third, EQ can improve teamwork, EQ can also help employees to work together in teams more effectively,

Through EQ skills, individuals who have Islamic Work Ethics can more easily adapt to the work environment and are able to maintain good working relationships with colleagues and superiors. This will have an impact on increasing Employee Performance generated by employees. In other words, EQ becomes a link between Islamic Work Ethics and Employee Performance.

## **CONCLUSION**

Based on the results of the study that employee performance in the Ministry of Religion of Central Java Province is influenced by Islamic leadership style and Islamic work ethic through employee emotional intelligence, or in other words that Islamic leadership style and Islamic work ethic cannot directly improve employee performance in environment of the Ministry of Religion of Central Java Province but through emotional intelligence.

The results of this study prove that Emotional Intelligence bridges the relationship between Islamic leadership and employee performance at the Ministry of Religion of Central Java, so the next suggestion is to organize training and emotional intelligence development programs specifically focused on aspects relevant to Islamic leadership. The aim is to strengthen the relationship between emotional intelligence and employee performance. In addition, it is important to facilitate effective communication between leaders and employees, create a work environment that supports emotional intelligence, and adopt Islamic leadership practices that promote collaboration, work ethics and integrity. This effort will help improve employee performance and create a productive and harmonious work environment at the Ministry of Religion of Central Java.

The results of this study prove that emotional intelligence bridges the relationship between Islamic work ethics and employee performance at the Ministry of Religion of Central Java, so the next suggestion is to increase understanding and awareness of Islamic work ethics among employees through training, workshops, or self-development sessions that specifically review the principles principles and practices of Islamic work ethics. In addition, it is important to create a work environment that supports the application of Islamic work ethics, such as promoting integrity, responsibility and honesty in every aspect of work. Leaders and managers need to be role models in implementing and practicing Islamic work ethics, so that employees feel inspired and motivated to improve their performance based on Islamic ethical values.

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