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Islamic Leadership Style and Communication on The Performance of Non - Academic Staff

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ABSTRACT

Good human resource is believed to increase the performance of organization which can be reached out by the leadership style and communication. However, the Islamic leadership based on the internalization of the characteristic of Rasulullah SAW contributes more to improving the performance. The research aims to analyze the influence of Islamic leadership and communication on the performance of Non – Academic Staff. The research uses descriptive quantitative methods by distributing questionnaire to 43 non – academic staff with regression analysis. The results of this research are Islamic leadership style does not influence the performance of Non – Academic Staff, while the communication influences the performance of Non – Academic Staff. The difference in leadership style in each head of the work unit may cause the insignificant result. It is hoped that in the future, each head of the work may concern on the implementation of Islamic leadership and adjust it as organizational culture.

Keywords: *Communication, Islamic Leadership Style, Performance*

1. INTRODUCTION

Human resources will play an important role in the productivity of the company. According to research by (Nisa, 2018; Udin, 2021), leadership style affects performance positively and significantly. The results stated that the more appropriate leadership style applied, the better off teacher's performance.

But contrary to the results of research comes from (Yosephine, 2020) which stated that the relationship of leadership and performance is not proven. This is caused by the direct leadership on human resources encourage employees to be able to improve their performance. In addition to leadership factors, communication is also believed to have connection on performance.

Communication is the process that involves two or more people with various information through verbal and non-verbal behavior. According to research by Taromi, et al (2019) stated that performance is positively significantly influenced by communication. The result can be interpreted that the better communication between the leader and subordinates is applied, the better the performance will be obtained (Udin, Handayani, Yuniawan, & Rahardja, 2019). However, different results were found in the research of Utami and Hartanto (2010), where in research was found that communication had insignificantly influence the performance due to the lack of communication.

The company should manage the human resource professionally to balance the improvement of performance. Performance is a result achieved by employees in their work

according to certain criteria that apply to a job. Performance has a broader meaning, not stating the results of work but also how the work process takes place. The elements contained in competence consist of knowledge, skills, abilities and tendencies of a person's behavior or personality traits. The increase in employee performance can caused by several factors.

The leadership of Islamic institutions based on the internalization of the characteristics of the Prophet contributes more in improving the performance of human resources. According to research Diana and Harisman (2021), the application of Islamic leadership will give birth to leaders who are just and correct according to Islamic teachings who will realize benefit for the state and society. Islamic leadership is the activity of guiding and showing the path that Allah SWT knows.

The main orientation in Islamic leadership is the pleasure of Allah. Islamic leadership, the decisions are deliberated to all parties, not only the leader. A leader must also act fairly impartially to whoever is right to be defended and the wrong must be sanctioned. A leader must also give freedom of thought to his members, providing opportunities to express his opinions. So that employees feel appreciated for their existence.

With good communication with its employees, it causes a relationship of attention between leaders and employees and that is communicated can be understood, understood then carried out without compulsion and can encourage employees to work more productively in carrying out a job. Adaptive communication style is an organizational communication

culture in which employees accept change, including rescue organizations that maintain the environment and continuous improvement of internal processes. Adaptive communication styles allow organizations to quickly blend in dynamic condition through the change of culture, environment, and workforce which will improve performance.

Leadership and communication are currently a problem in educational institutions yang cause because it is only considered a formality to reduce professional leaders to provide leadership in an educational institution, it is not only professional but maybe professionalism is needed. An Islamic boarding school university located in Ponorogo with its Islamic pattern automatically adopts the values of the Prophet.

2. LITERATURE REVIEW

2.1. Leadership

Leaders are individuals who lead (Udin, Dananjoyo, & Isalman, 2022; Utomo, Udin, & Haryono, 2022), and leadership is a trait that a leader must have. According to Robbins (2013), leadership is the process of influencing the activities of person or group in efforts towards achieving goals in certain situations (Robbins, 2003). Based on these definitions, it can be concluded that leadership is an attempt to influence others by providing encouragement and guidance in working together to pursue mutually agreed goals.

The word leadership in Arabic is called khilafah. The term khilafah fil ardi, appeared since the rule of the Umayyads and abbasids. The word khilafah in the form of a verbal word is derived from Arabic which requires the presence of active subjects or actors commonly called caliphs. Thus, the word khilafah indicates to the series of actions carried out by the caliph himself. Therefore, there would not be a caliphate without the presence of the caliph (Agbetola, 2001).

Leadership, as mentioned in Qur'an surah An – Nisaa verse 59, has some definitions of being Ulil Amri (the holder of power) and khadimul ummah (being the servant of the people).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

It means: O believers! Obey Allah and obey the Apostle (Muhammad), and Ulil Amri (the holder of power) among you. Then, if you have different opinions about something, then return it to Allah (the Qur'an) and the Apostle (sunnah), if you believe in Allah and the day later. That is more important (to you) and better as a result.

Leaders must think about the strategy to advance their company, such as the employee prosperity, community, and environment. The way a leader leads is not only a formalistic power but also as given power of consciousness (Siswanto, 2020).

2.2. Leadership of the Prophet

As a manifestation of the responsibility of a human servant of Allah SWT, the prophet Muhammad (SAW) once gave a statement describing that all human beings are essentially leaders. Leaders who will be held accountable for their leadership, both at the highest level and at the lowest level. Even an aide, can be put into the category of being a leader, of course, especially against the task given and become his responsibility. This concept of leadership actually exemplifies and teaches all of us that every human being has balanced rights and obligations and responsibilities, so that there must be no exploitation, coercion, and imposition beyond the limits of fairness.

The Prophet (saw) was the most tawadhu' (condescending) and the farthest from arrogant nature. He did not want the people to stand up when he welcomed his coming as he did to the kings. He used to visit the sick, sit with the poor, fulfill the invitations of sahaya servants, sit in the midst of friends, just like their situation. Aisha in Shafiyurrahman (2008) said, "He used to patch up his clothes, sew his clothes, do the work with his own hands, just like one of you did in his house. He is the same as everyone else, washing his clothes, milking his sheep, and tidying up his own affairs."

2.3. Communication

Deddy Mulyana (2010) defines communication as an attempt to build together thoughts about a meaning or message shared. Human effort conveys the content of questions or messages to other humans. The purpose of the above understanding is that communication builds togetherness of the mind to improve the performance of an organization.

Communication scientists group the division of communication in various forms. As explained by Dedy Mulyana that communication seen from the participants of the communication can be divided into several parts, namely:

2.3.1. Intra-personal

Intrapersonal communication is communication with ourselves, whether we realize it or not. Intra-personal communication can literally be interpreted as communication with oneself. This concerns the process when the self (self) receives a stimulus from the environment to then carry out the internalization process. This is often explained by the process when a person performs the process of perception, which is the process when a person interprets and gives meaning to the stimulus or object received by his five senses.

2.3.2. Interpersonal

Different from intra personal communication, interpersonal is direct communication between peoples which

allows each participant to capture the reactions. In general, interpersonal communication can be interpreted as the process of exchanging the meaning of people who communicate with each other. This communication is carried out by two or more people and direct contact occurs in the form of a conversation. It can take place face to face or through communication media, among others by using telephone aircraft or radio communication. The communication is two-way, namely communicators and communicants who exchange functions.

2.3.3. Group Communication

Communication in large groups (large groups, masses or macro groups) is not always the same as communication in small groups even though each large group must consist of several small groups. This is partly due to the following: (1) communication in large groups (hundreds or thousands of people) when in an ongoing communication situation there is almost no opportunity to respond verbally and personally because there is very little possibility for communicators to answer and (2) dialogical situations are almost non-existent. The speaker should always need to focus more on the direction of the conversation so that the listener will be able to easily digest the speaker's message.

Small group communication is a group of relatively small individuals who are each connected by some of the same goals and have a certain degree of organization between them. Example: communication between managers with a group of employees.

2.3.4. Mass Communication

Mass communication is a tool of communication by using printed or electronic such as newspaper, radio, and television that are managed by an institution or institutionalized person. Mass communication brings general information to the public with quick delivery and simultaneously.

2.3.5. Organizational Communication

The communication starts with sending and receiving various information within a group, either in formal or informal types.

2.4. Performance

The term performance has been popularly used, but the definition or understanding of performance has not been included in the dictionary of Indonesian, while in English, performance is doing some activities and improvement to do the tasks as the organization's expected from. Performance is also said to be the potential resulting from a process or way of acting in a function (Ibrahim, 2016). Performance puts a process related to the activity of human resources in doing the task assigned by producing an output.

2.5. Performance in Islamic Perspective

Allah swt says QS Al-Kahfi verse 30

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

"Surely those who believe and give charity, surely We will not waste the rewards of those who do their practice well."

Islam encourages its people to perform a good style of leadership and communication in carrying out their duties. Their performance and efforts must be recognized, and they must be glorified if they do work well. Employees who show good performance, can be given bonuses to appreciate and glorify the achievements they have achieved. Ali ibn abi talib r.a. Giving a will to his staff, "do not position the same between those who do good and do bad, because it will encourage those who do good to be happy to add good and as a learning for those who do bad.

Allah swt says in the Qur'an surah Al-jumu'ah verse 10 which reads:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

"When prayers have been performed then scatter you on the face of the earth and seek the gift of God, remember God as much as possible so that you may be lucky."

The verses explain that good performance was created by focusing on seeking Allah's pleasure and getting the priority from the results obtained.

3. RESEARCH METHODS

This research used descriptive quantitative methods with data collection instruments by distributing questionnaire to 43 Non - Academic Staffs at an Islamic boarding school university located in Ponorogo District, East Java Province. Sugiyono (2017) said that questionnaire is a technique of data collection by distributing written statements and questions to respondents. The Likert scale with the interval scale from 1 to 5 is used to the questionnaire.

The analyzed variables consist of Islamic Leadership Style (X1) which represents the internalization of the characteristic of Rasulullah SAW, Communication (X2) which represents the way leaders communicate to the employee, and Performance (Y) which represents the last result of non - academic staff performance through the influence of Islamic leadership style and communication.

4. RESULTS AND ANALYSIS

Table 1. Respondent Profile

Variable	Number	Percentage
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Gender	Female	21	48,8%
	Male	22	51,2%
Age	<25	12	27,9%
	26 – 30	25	58,1%
	31 – 35	3	7%
	35>	3	7%
Tenure	0 – 2 years	25	58,1%
	2 – 5 years	17	39,5%
	5> years	1	2,4%

Source: Questionnaire's result in Non - Academic Staffs at an Islamic boarding school university in Ponorogo (2021)

Result

Table 2. Multiple Regression

Model	Unstandardize d Coefficients		Standar dized Coefficients		T	Sig.
	B	Std. Error	Beta			
Constant	11.840	3.036			3.900	0.000
Islamic Leadership Style	-0.142	0.143	-0.216		0.996	0.325
Communication	0.641	0.175	0.794		3.657	0.001

Dependent Variable: Performance, R²=0.394, Adjusted R²=0,364, F=13,028, p<0.05

Source: Processed by the Authors (2021)

Islamic leadership style on performance shows insignificant effect with t value of -0,996 and a coefficient value of -0,142. This means that the better Islamic leadership style has no effect on someone's performance. The result is not in accordance with the hypothesis that Islamic leadership style has influenced the performance significantly and (Putri, 2018) study's result which showed the leadership style significantly influenced the employee performance.

4. DISCUSSION

According to (Maryati, Astuti, & Udin, 2019; Sylvester, 2016), leader's behavior is one of the most important factors that will affect the employee

satisfaction. Ahmad (2011) stated that the leadership should has an approach of being of servant just as Rasulullah SAW has practiced. Rasulullah SAW's leadership is not seen as a privilege or position but rather to responsibility. In contrast, Islamic leadership style at an Islamic boarding school university has not influenced the performance on non – academic staff.

It is probably caused by various leadership style in each head of the work unit and the change behavior during pandemic (Covid – 19) era. During pandemic (Covid – 19), the rapid change on situation through leadership can make confusion on each head of work unit to do either transactional or transformational leadership style. As each head of work unit has some different leadership style which internalize the characteristic of Rasulullah SAW sincerely, so that they do not focus on the result on the performance. As Rasulullah SAW's leadership style, he did not always dominantly lead his followers by one style.

In contrast, communication has positive effect on performance of non – academic staff as in accordance with (Sari, 2022). The research found that communication create the bonds between employee with the leaders, employees, and the stakeholders. Good communication is believed to increase the comfort situation and decrease the misunderstanding between parties. Those, the decrease of problems will cause the increasing of employee's performance.

5. CONCLUSION

The research aims to analyze the influence of Islamic leadership style and communication on performance of non – academic staff. After analyzing the data obtained, it is concluded that Islamic leadership style has not influenced the performance while communication has influenced positively the performance of non – academic staff. This is probably caused by the confusion on rapid change situation during Covid – 19, so that each head of work unit has some different leadership style which internalize the characteristic of Rasulullah SAW sincerely, so that they do not focus on the result on the performance.

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