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The Effect of Prophetic Leadership on Employee Work Motivation at The Islamic Higher Education

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Abstract:

This study aims to determine the positive and simultaneous influence between prophetic leadership and work motivation on employee performance. This study involved employees at the Faculty of Economics and Islamic Business UIN Antasari Banjarmasin. This study uses a pre-experimental one-shot case study research design. The data analyzed in this study were obtained from survey results distributed to respondents, with the validity and reliability of the instrument first being tested. The number of instruments distributed to respondents is 10 items, with the answer choices using a Likert scale. Based on the analysis results, it is shown that Prophetic Leadership has a significant effect on work motivation. Furthermore, the value of R. Square is 0.343, and 65.7% of employees' work motivation is influenced by other variables not examined in this study. This research has implications for the importance of leaders in giving great attention to their employees to produce optimal performance

Keywords: *Prophetic Leadership, Work Motivation, Employees*

Abstrak:

Penelitian ini bertujuan untuk mengetahui pengaruh positif dan simultan antara Kepemimpinan Profetik dan motivasi kerja terhadap kinerja pegawai. Penelitian ini melibatkan pegawai di Fakultas Ekonomi dan Bisnis Islam UIN Antasari Banjarmasin. Penelitian ini menggunakan pre-eksperimental one-shot case study research design. Data yang di analisis dalam penelitian ini diperoleh dari hasil survei yang telah disebar kepada responden, dengan terlebih dahulu dilakukan uji validitas dan reliabilitas instrumen. Jumlah instrumen yang disebar kepada responden sebanyak 10 item, dengan pilihan jawaban menggunakan skala likert. Berdasarkan hasil analisis menunjukkan bahwa Kepemimpinan Profetik berpengaruh signifikan terhadap motivasi kerja. Dan nilai R. Square adalah sebesar 0,343 sehingga 65,7% motivasi kerja pegawai dipengaruhi oleh variabel lain yang tidak diteliti pada penelitian ini. Penelitian ini memberikan implikasi tentang pentingnya pemimpin dalam memberikan perhatian yang besar terhadap karyawannya untuk menghasilkan kinerja yang optimal

Kata Kunci: *Kepemimpinan Profetik, motivasi kerja, karyawan*

INTRODUCTION

The term human resources refer to the individuals in the organization who work together to realize the organization's goals (Owenbiugie & Ekhaie, 2019; Silviani et al., 2021). Human resources are the most significant asset that a company can have in its possession (Tumwesigye et al., 2020). One implication is that the most important investment made by an organization is in the area of human resources (Cobanoglu et al., 2018; Ranabahu & Almeida, 2019). Therefore, for an organization to achieve maximum performance, fair and satisfactory treatment of resources is needed. If the company's human resources can function adequately, the company will function effectively in the future. In other words, the organization's success is dependent on the performance of its personnel (Mohapatra & Nayak, 2017).

Furthermore, if the leadership in the company is good, then the human resources will be better, and the company can run effectively (Jabbar & Hussin, 2019). The company's human resources will emulate the performance of the leader's actions (Imhangbe et al., 2019). Therefore, a leader dramatically affects the human resources in the company (Liyas, 2017; Umar et al., 2021).

In the Qur'an, the term leader is identical to the word Imam, which comes from the word *amma ya'ummu*, which means to lead, to support, and to imitate. The word is rooted in the word people. Community leaders are often called priests, while the community is the people (Fitrah, 2019). The leader becomes the priest because of him. The eyes and hopes of the community are on him, while the community is called the ummah because the activities and efforts of the priest must be focused on the benefit of the *ummah*. The similarity of the root words shows a close relationship between the priest and the people, both sociologically and normatively. So, it can be understood that the leader moves, directs, and inspires others (Baharun, 2017; Wibowo & Hasanah, 2021). He leads to doing something according to what he imagines and wants. Because leading is moving, it will be more effective if a leader understands the psychology of subordinates or the community what incentives make them enthusiastic about moving to follow the invitation or orders of their leaders (Bashori, 2019). So, the idealism of leaders in Islam will always be realized if Islamic values are always integrated into harmony with the interests and needs of the community in general without taking sides with ethnicity, religion, race, and between groups in the modernization of the nation and pluralism in various lines, especially in the context of cosmopolitan society (Shodikin, 2018; Hefniy et al., 2020).

As a religion of *rahmatan lil'âlamîn*, Islam has its point of view in interpreting and understanding the idealism of leadership in a group, institution, state, and nation. In leading, a leader should put forward the spirit of trust, which the Prophet saw interpreted as the ability or expertise in the position to be held: "the trust is neglected, and destruction will come if the position is handed over to the incapable." The Prophet once advised Abu Dharr's friend: "O Abu Dharr, I see you are weak, I like for you what I like for myself, therefore, do not lead (even though) two people and do not be a guardian for the property of an orphan." If the trust is neglected, then look

forward to it (destruction). To ignore it is to hand over the responsibility to someone who does not deserve it. On the other hand, people reprimanding or correcting their leaders or flattering them excessively have planted the seeds of arrogance and depravity in their leaders even though, at first, the leader was a good person.

Based on this, it can be understood that the leader is a product of life in a society that must be educated and optimized based on his human potential. Spiritually leadership must be interpreted as the ability to carry out orders and leave Allah SWT's prohibitions, which He has notified through His last Messenger Muhammad SAW (Tobroni, 2015; Rumangkit, 2020). Leadership in a spiritual sense is nothing but obedience or the ability to obey the commands of Allah SWT and His Messenger in all aspects of life. Humans will only be pleased by Allah SWT if their leadership is carried out according to His will. As perfectly has been done by the Prophet Muhammad in leading Islam, both in the era and until the end of time.

Discussing prophetic leadership, we should know carefully about the term prophetic as a counterbalance in the word leadership. Prophetic is an absorption word from the word prophet, which means Prophet, namely as a giver of news, news, treatises of truth for humankind. On the other hand, prophetic is having the nature or characteristics of a prophet or being predictive, predicting (Sidiq & 'Uyun, 2019).

As for the implementation of the prophetic aspect, ethics should be put forward through positive performance for each individual, while the ethics have three principles, among others; humanization, namely humanizing humans, this is based on the reality of the contemporary situation, where the life of traditional society turns into industrial, thereby changing the patterns of industrialism (Umiarso, 2018). Profit orientation carried out through the mode of production forms a consumptive human mindset and even forms a consumption society; Second, liberation is an attempt to neutralize all forms of dehumanization or anti-human behavior. This effort becomes very important because in every social structure, especially in the context of industrial-capitalistic society, there are owners of capital and workers and a dominating, hegemonic and explorative system; Third, the goal of transcendence is to bring all of life's issues back to God. This approach is an endeavor to maximize human spirituality via the lens of a servant. Furthermore, it is envisaged that transcendence would become the value of people's knowledge that is collective or social.

When it comes to employee performance, one of the most critical variables is leadership support, which implies that leadership support is essential for employees to innovate, and so the impact of leadership is essential so that employees can enhance their performance (Muali, 2017). A leader must be able to imitate the characteristics of the Prophet and eradicate evil (*amar ma'ruf nahi mungkar*) (Harahap, 2016). Among the traits of the first Prophet to be imitated is *shidiq*, which means honest. A leader must have honesty so that his subordinates can emulate him. The second trait of the Prophet to be replicated is *amanah* which means trust, and the third is *tabligh* which means a leader must

be transparent and accountable.

Moreover, the fourth is *fathonah* which means a leader must have the intelligence to lead his subordinates. In another sense, a leader must also have extensive knowledge to continue innovating and advancing the company. Leadership indicators can be measured through *Shidiq, Amanah, Tabligh, Fathonah* (Pratiwi, 2016). At the Faculty of Islamic Economics and Business, UIN has an Islamic leader who can be seen from the current leaders who are graduates of Islamic boarding schools, where many activities are carried out at the Faculty of Islamic Economics and Business UIN Antasari Banjarmasin to get closer to God, some examples of reading and writing the Koran that done once a week, *istighosah* once a month at the end of the weekend of the month and compensation for orphans.

A leader must be able to influence his subordinates to improve their performance. Motivation itself is the desire of an employee to do work (Ratna Wijayanti, 2016). A company wants its employees to work skillfully and reliably, but the company wants to make its employees work optimally to work hard and get optimal results. A leader must have three requirements to become a leader power, authority, and ability so that the leader is trusted by his members (Aziz & Shofawati, 2015).

A leader must be able to influence his subordinates to improve their performance. Motivation itself is the desire of an employee to do work (Wahid, Muali, & Putri, 2018). A company not only wants its employees to work skillfully and reliably, but it wants to make its employees work optimally so that they will work hard and get optimal results (Ammar, 2020). A leader must have three requirements to become a leader: power, authority, and ability, so that the leader is trusted by his members (Prasetyo, Soleh, & Hidayati, 2021).

Motivation is considered very important to improve each employee's desire to work hard and increase company productivity. In addition to increasing employee performance motivation, it aims to increase employee morale and job satisfaction, and then motivation also aims to increase employee loyalty to the company and increase employee discipline so that employees do not often skip work (Hakim, 2012). According to the theory of David MC. Clelland explained that humans have energy reserves in the form of motives, hopes, incentives that can be used when humans are motivated by someone. The motive itself is a driving force for humans to work, while hope is an opportunity given to achieve company goals, while intensive is an encouragement for employees by giving gifts if employees can work above the target (Khotijah et al., 2021). In this study, indicators of work motivation can be measured through motives, expectations, and incentives (Mutmainnah, 2018).

A leader who has strong leadership will create organizational management that encourages employee motivation and performance, which will encourage company productivity and achieve the organization's vision and mission (Gultom & Situmorang, 2020; Samsu et al., 2021). Employee performance in the Faculty of Economics and Islamic Business, UIN Antasari Banjarmasin, will be examined in this study to identify the impact of prophetic leadership and work motivation on employee performance.

RESEARCH METHODS

This study uses a pre-experimental quantitative one-shot case study research design approach. This study only uses one dependent variable as a consideration. This is done after giving some previously considered treatments to cause changes. In other words, this design is a posttest study (Sugiono, 2015). This study involved 50 employees at the Faculty of Economics and Islamic Business UIN Antasari Banjarmasin. The data analyzed in this study were obtained from survey results distributed to respondents, with the validity and reliability of the instrument first being tested. The number of instruments distributed to respondents is 10 items, with the answer choices using a Likert scale. The results of the instrument validity test on the two variables are presented in Table 1 below;

Table 1: Validity Test Output

No	Pearson Correlation	Sig. (2-tailed)	Description
1	.583	.001	valid
2	.500	.003	valid
3	.372	.003	valid
4	.705	.000	valid
5	.764	.000	valid
6	.554	.002	valid
7	.672	.000	valid
8	.399	.000	valid
9	.382	.001	valid
10	.548	.002	valid
11	.375	.004	valid
12	.564	.001	valid
13	.608	.000	valid
14	.500	.002	valid
15	.439	.003	valid
16	.705	.000	valid
17	.813	.000	valid
18	.467	.009	valid
19	.672	.000	valid
20	.435	.002	valid

Based on table 1, it is known that 10 items are declared valid with sig. < 0.005. This proves that the question items on the instrument are stated to be correct and valid. The reliability test on the instrument distributed to the respondents has a level of reliability test that can be accounted for as presented in Table 2 below,

Table 2: Validity test output

Reliability Statistics	
Cronbach's Alpha	N of Items
.865	10

Based on table 2, it is known that the Cronbach's Alpha value in the instrument reliability test in this study showed $0.865 > 0.730$. It can be stated that all questions on this instrument are reliable or fixed, so this instrument can

be used to measure the level of reliability of the instrument in further research that has variables relevant to this research.

The relevance of the influence of Prophetic Leadership on employee motivation at the Faculty of Economics and Islamic Business, University of Antarsari Banjarmasin, was determined by data analysis using linear regression in this study.

RESULTS AND DISCUSSION

Analysis of the data in this study, using simple regression analysis, by comparing the significant value and T value on the two variables. The results of the data analysis presented in this study are the value of the regression coefficient and the value of R Square (R^2).

Tabel 3: Regression Coefficient Value Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	24.037	4.244		5.664	.000
Work motivation	.204	.140	.208	1.457	.001

a. Dependent Variable: prophetic leadership

Tabel 4: R Square Nilai (R^2)

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.208 ^a	.343	.023	3.258

a. Predictors: (Constant), work motivation

1. Value of Regression Coefficient

In Table 1, it is known that the Unstandardized Coefficients value is 24,037, which can be interpreted that if there is no work motivation, then the value of Prophetic Leadership is 24,037. The regression coefficient value is 0.204, which can be interpreted that for every 1 % addition to the level of work motivation, the Prophetic Leadership will increase by 0.204. The value of the regression coefficient is positive (+), which indicates that Prophetic Leadership has a positive effect on employee work motivation, so the regression equation is $Y = 24.037 - 0.204 X$.

2. Value Significance

Based on table 1, it is known that the significance value for the work motivation variable is smaller than the probability value, so it can be stated that sig. (0.001) < prob. (0.005), which indicates a significant influence of Prophetic Leadership on employee work motivation. To ensure that the coefficient is significant, the comparison of the two variables is carried out by comparing the calculated T value with the T table.

3. *T value*

In table 1, it is known that the value of *t* arithmetic (1.457) < *T* table (2.011) can be interpreted that the null hypothesis in this study being rejected. On the other hand, the working hypothesis states a significant influence of prophetic leadership on employee work motivation.

4. *Model Summary on R Square. Value*

To determine the magnitude of the influence of Prophetic Leadership on employee work motivation in regression analysis, it is guided by the value of *R* Square or *R*² as presented in table 2.

In table 2, it is known that the value of *R* Square or *R*² is 0.343. It can be interpreted that the effect of prophetic leadership on employee work motivation is 34.3%, while 65.7% of employee motivation is influenced by other variables not examined in this study.

5. *The Influence of Prophetic Leadership on Employee Work Motivation*

The results of research conducted at the University in Banjarmasin using the *T*-test show that the prophetic leadership variable has a significant effect on the employee performance motivation variable. That Prophetic Leadership meets the following prerequisites,

- Leaders are born by extraordinary natural talents, destined to be born as leaders under any circumstances. Specifically, philosophically the theory holds a deterministic view.
- Leaders are prepared, educated, and formed, not just born. Everyone can become a leader through preparation and education efforts and is driven by their own will.
- Emerged as a reaction to the two theories previously stated that a person will be successful in becoming a leader if he has had leadership talents since birth. These talents had been developed through experience and educational efforts, also following environmental or ecological demands.

The leadership of the Islamic Economics and Business Faculty of UIN Antasari Banjarmasin has implemented Prophetic Leadership based on Q.S. al-Imran (3): 110 as follows;

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَ لَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

"You are the best people born for humans, enjoining the right, forbidding evil, and believing in Allah. If the people of the Book had believed, it would have been better for them. Among them, there are believers, and most of them are ungodly."

By applying Prophetic Leadership as taught by the Prophet Muhammad to make leaders trusted by their members, employees will try to improve their performance when leaders are trusted by their members. There are four things

implied in verse, namely the concept of the best people, historical activism, the importance of awareness, and prophetic ethics. First, humankind will become the best people when they can carry out "humanitarian service" for human beings (civil society) (Rozi, 2019); Second, carrying out a humanitarian mission means doing for humans in the form of social activism and shaping history (Fermadi, 2018); Third, divine awareness, which is a form of "ethical calling" to humanity based on theological spirit (Mundiri & Bariroh, 2018); Fourth, this prophetic ethic is generally accepted, namely calling for goodness, preventing evil and believing in God (transcendence).

From the explanation of the hadith above, we can understand together that a good, responsible, skilled leader in managing his leadership is a leader who is coveted by Islamic teachings. In leadership dynamics, the leadership process is advanced and dynamic, highly dependent and influenced by one's talent factor. Not everyone has good leadership talent, is honest, reliable, and firm in everything, or at least everyone's leadership talent is different in quantity and quality.

As for the implementation of the prophetic aspect, ethics should be put forward through positive performance for each individual, while the ethics have three principles, among others; humanization, namely humanizing humans, this is based on the reality of the contemporary situation, where the life of traditional society turns into industrial, thereby changing the patterns of industrialism (Suwaid, 2020). Profit orientation carried out through the mode of production forms a consumptive human mindset and even forms a consumption society; Second, liberation is an attempt to neutralize all forms of dehumanization or anti-human behavior. This effort becomes very important because in every social structure, especially in the context of industrial-capitalistic society, there are owners of capital and workers and a dominating, hegemonic and explorative system (Suwaid, 2020); Third, the goal of transcendence is to bring all of life's issues back to God. This approach is an endeavor to maximize human spirituality via the lens of a servant. Furthermore, it is envisaged that transcendence would become the value of people's knowledge that is collective or social in nature (Hamid & Juliansyahzen, 2017).

This study's analysis follows research that shows that prophetic leadership has a significant effect on employee performance. By increasing employee confidence in their leadership, making employees carry out the tasks assigned by the leadership as well as possible, employee performance will increase and increase productivity and make them able to compete with economics and Islamic business faculties at other universities.

CONCLUSION

The study findings support the notion that prophetic leadership has a substantial impact on employee performance and that work motivation also significantly impacts employee performance. Employees at the Faculty of Islamic Economics and Business at UIN Antasari Banjarmasin, in particular, have demonstrated that prophetic leadership and work motivation have both

had a substantial impact on their performance. Suggestions for the Faculty of Islamic Economics and Business UIN Antasari Banjarmasin to improve prophetic leadership by implementing prophetic leadership such as the characteristics exemplified by Rasulullah SAW and motivating employees by providing intensive bonuses if employees can work according to targets, so that employee performance can increase and can increase company productivity. Further researchers are also expected to examine various research objects that are already known to the public, such as companies or institutions that are trusted as comparisons and can be used as general conclusions.

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