The role of spiritual leadership in improving employee performance

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ABSTRACT

This study explores the role of spiritual leadership in enhancing employee performance. The purpose of this research is to understand how spiritual leadership contributes and influences the improvement of employee performance. The research methodology employed is a literature study using a descriptive approach. Data collection techniques involve gathering information from books, journals, websites, and other sources. The findings of this research indicate that to achieve competitive advantage, organizations require various supporting factors, and one of these supporters is spiritual leadership, which aims to build high commitment across all organizational components in achieving common goals. Performance can be understood differently depending on the individuals involved in organizational performance considerations, requiring knowledge of personality or behavior related to the accountable field and the ability to quantify the results. The conclusion drawn from this research is that religious physiological performance (prophetic work ethic) is measured by the use of natural resources, expertise, technology, and capital in an Islamic manner. Religious psychological performance is measured by the utilization of health, social interactions, recognition, and self-improvement in an Islamic way. Spiritual performance is measured by the level of trust, honesty, trustworthiness, and sincere intentions in work and production orientation in an Islamic manner. Spiritual leadership is leadership that brings the worldly dimension to the spiritual (divine) dimension, addressing the fundamental needs between leaders and followers in the organization's sustainability towards shared spirituality, leading to increased commitment and productivity for the organization. The importance of management creating spirituality in the workplace lies in its ability to stimulate creativity, which in turn enhances competitiveness. In fulfilling their roles, employee performance cannot operate in isolation but is linked to the leadership role and the level of motivation obtained by the company. Therefore, leaders in a company should understand the importance of spiritual leadership that can influence employee performance in the company.

Keywords: Leadership, Performance Improvement, Spiritual

1. INTRODUCTION

High organizational performance provides sustained competitive advantage. Organizational performance is the organization's ability to achieve goals and objectives with efficient and effective use of resources. Performance is dynamic and involves considerations and interpretations, depicted through causality to illustrate how actions can impact future success. Performance can be understood differently depending on the individuals involved in organizational performance considerations, requiring knowledge of personality or behavior related to the accountable field and the ability to quantify the results. To achieve quality in competitive settings, organizations require several supporting factors, one of which is spiritual leadership aimed at building high commitment across all organizational components in achieving common goals. Spiritual leadership is a fundamental need between leaders and followers in the organization's sustainability towards shared spirituality, leading to increased commitment and productivity for the organization. Employee performance, in fulfilling its roles, cannot operate in isolation but is linked to the leadership role and the level of motivation obtained by the company. To achieve competitive advantage, organizations need various supporting factors, and one of these supporters is spiritual leadership to build high commitment across all organizational components in achieving goals. Therefore, leaders in a company should understand the importance of spiritual leadership that can influence employee performance in the company. This research aims to understand how spiritual leadership contributes and influences the improvement of employee performance.

2. THEORETICAL FOUNDATION

Spiritual originates from the word "spirit," which has two meanings: first, the character and essence of human souls, and second, these aspects are interrelated and form the fundamental

basis of spiritual beliefs. Spirit is an integral component of the soul, serving as a means for humans to connect with God. Additionally, all things spiritual are part of a larger unified consciousness. Spiritual elements encompass all meaningful aspects of existence for humans. Individuals who embrace spirituality perceive life as valuable, being conscious of their actions, introspective, guiding their behavior, and aware that their actions shape their future. Spiritual aspects within individuals have a connection that is more spiritual than material. In the Webster dictionary, the word "spiritual" is derived from the Latin noun "spiritus," meaning breath, and the verb meaning to breathe. Spiritual is the self-awakening in achieving the meaning and purpose of one's life. Spiritual and religion share the same meaning. According to Piedmont, who bases his concept of spiritual measurement on an individual's personality as evidence of individual character differences, spiritual concepts are derived from the five-factor model of personality, which includes neuroticism, openness, agreeableness, and conscientiousness. These dimensions classify individual tendencies consistently in thinking, behaving, and feeling. According to Aman, spirituality is related to the spirit and represents something with eternal truth, focusing on the purpose of human life and constantly comparing it to the worldly aspect. Based on the explanations above, the researcher believes that spirituality is related to the religion within individuals, influencing behavior and having a spiritual nature.

Leadership is the behavior of an individual that directs group activities to achieve common goals (Hemphill & Coons, 1957). Leadership goes beyond mechanical needs in directing routine organizational activities (D. Katz & Kahn, 1978). Leadership is implemented when someone mobilizes institutional, political, psychological, and other resources to inspire, engage, and fulfill the motivation of followers (Burn, 1978). According to Tenner and Detoro (1993), Robbins (2002), Hasibuan (2007), and Umar (2010), in general, state that leadership is the ability exercised by a leader to influence subordinates to collaborate and work productively to achieve goals. Based on the opinions of various experts, the researcher believes that leadership is an individual-oriented form of leadership that influences or guides individuals to work together towards common goals.

Spiritual Leadership (Fry, 2003, 2005) is defined as values, attitudes, and behaviors necessary to intrinsically motivate oneself and others to have a sense of spiritual well-being through calling and membership. This requires (1) creating a vision where organizational members (leaders and followers) feel a calling in life, have meaning and purpose, and make a difference; (2) establishing a social organizational culture based on values that prioritize the interests of others (altruistic love), where leaders and followers have a sense of membership, feel respected and valued, have concern, care, and appreciation for themselves and others. According to Louis W. Fry (2003), spiritual leadership is a paradigm that arises in the broader context of workplace spirituality and is designed to create an intrinsically motivated learning organization. Spiritual leadership consists of values, attitudes, and behaviors needed to intrinsically motivate oneself and fulfill fundamental needs for spiritual well-being.

Employee performance is the result of work that can be achieved by an individual or a group of people in a company according to their respective authorities and responsibilities, reaching the company's goals legally, without violating the law, and not conflicting with morals and ethics (Rivai & Basri, 2004). Performance, according to Wirawan (2009), is the output produced by the functions and indicators of a job or a profession within a certain period. Employee performance can be objectively and accurately evaluated through performance level benchmarks, providing employees with an opportunity to assess their performance level (Sutia et al., 2020). Every employee in an organization is required to contribute positively through good performance, as organizational performance depends on the performance of its employees. Employee performance is work achievement, a comparison between tangible work results and the work standards set by the organization. Robbins (2008) defines performance as the results achieved by employees in their work according to specific criteria applicable to a job. According to Irham Fahmi (2016), performance is the result obtained by an organization, whether profit-oriented or non-profit-oriented, generated over a specific period.

3. RESEARCH METHODOLOGY

This research employs a literature study method (library research) with a descriptive approach. Library research is a theoretical study and reference review related to values, culture, and norms that develop in the social situation under investigation. Moreover, library research is crucial in conducting research because research cannot be separated from scholarly literature. Descriptive is a research method that seeks to describe the object or subject under investigation in-depth, comprehensively, and in detail. Data collection techniques involve gathering information from books, journals, websites, and other sources.

4. RESULTS AND DISCUSSION

A. Concept of Spiritual Leadership
Spiritual leadership is leadership that brings the worldly dimension to the spiritual dimension (divine). God is the true leader who inspires, influences, serves, and moves the hearts of His servants in a very wise manner through ethical approaches and exemplary behavior. Therefore, spiritual leadership is also called leadership based on religious ethics. Spiritual leadership is the ability to inspire, uplift, influence, and motivate through exemplification, service, love, and the implementation of values and other divine characteristics in the goals, processes, culture, and leadership behavior. The better the Spiritual Leadership, the higher the level of spirituality in the workplace. Good Spiritual Leadership through vision, hope/belief, and love for others makes employees feel a meaningful life, happy with their work results, and creates joy and community, striving not to be absent from work. The university's vision brings good results in work, and the workplace environment fosters the growth of all their work (J Jufrizen et al., 2019).

According to previous research conducted by (Jufrizen et al., 2019) and (Jufrizen Jufrizen & Nasution, 2021), Spiritual Leadership has a positive and significant impact on Workplace Spirituality and Organizational Citizenship Behavior. Furthermore, according to the results of previous research conducted by (Helmy, 2016), it is concluded that Spiritual

Leadership has a positive impact on Workplace Spirituality. Another study by (Musta'in et al., 2014) Musta'in and Manan (2014) shows that spiritual leadership significantly influences job satisfaction. According to Louis W. Fry, spiritual leadership involves the formation of values, attitudes, and behaviors needed to intrinsically motivate oneself and others, achieving spiritual survival through calling and membership. Spirituality in the workplace is the awareness that individuals have a growing inner life nurtured by meaningful work that takes place in a community context.

A leader should not only possess the ability but also have recognition of the Creator, which is the most fundamental aspect. Being able to implement proper management that adds value to employees, facing work problems and eventually creating quality, quantity, and positively valued subordinates in the workplace. All of this can be achieved through quality leadership and obedience to the Creator.

B. Workplace Spirituality

Workplace Spirituality can be interpreted as the workplace being a gathering place for people who share unified thoughts and spirits, believing that increased enthusiasm is the essence of elevated thinking. The better employees can be enthusiastic in their work, the better individual ideas or thoughts will be, and this can push the achievement of the company's goals. It is defined as the acknowledgment that employees have an inner life to maintain and preserve meaningful work within the organization. Based on the results of previous research conducted by Rastagar et al., (2013), it was found that spirituality in the workplace has a positive influence on organizational citizenship behavior and performance. The same is in line with the research results of Kazempiour et al., (2012). OCB is an individual's contributions that exceed role demands in the workplace and are rewarded by task performance achievements. OCB involves several behaviors, including helping others, volunteering for extra tasks, compliance with rules and procedures in the workplace. Therefore, employees who have an inner bond and feel a vision with their workplace will have high OCB. According to the results of previous research conducted by (Jufrizen et al., 2019), it is concluded that Workplace Spirituality has a positive and significant impact on Organizational Citizenship Behavior.

Empirical evidence has proven that spirituality in the workplace creates a new organizational culture where employees feel happier and appear better (Garcia-Zamor, 2003). The importance of management creating spirituality in the workplace lies in its ability to stimulate creativity, which in turn enhances competitiveness (Gull & Doh, 2004). Previous research conducted by Pradhan et al., (2016) on the impact of workplace spirituality on job satisfaction resulted in a positive influence. Nasurdin et al., (2013) also found that workplace spirituality has a significant and positive relationship with job satisfaction, meaning that workplace spirituality can increase job satisfaction.

C. Spiritual Motivation

According to Malayu Hasibuan, the word motivation comes from the Latin word "movere," which means drive or move. When related to human resource management, motivation concerns ways to direct the power and potential of subordinates to work productively, thus achieving the established standards and goals. According to Berelson and Steiner, as cited by Abdul

Mursi, the term motivation is the internal condition of an individual that can create strength, enthusiasm, and dynamics, ultimately directing and shaping the behavior patterns of the individual.

There are several conventional motivation theories presented by Sondang Siagian, including:
(a) Douglas McGregor's Motivation Theory concludes that managers categorize their subordinates into two categories based on certain assumptions.
(b) Frederick Herzberg's Motivation and Hygiene Theory. The conclusion is that employees can be divided into two major groups: those motivated by intrinsic factors, i.e., the driving force arising from within each individual, and extrinsic factors, i.e., motivators that come from outside the individual, especially from the organization where they work.
(c) The "ERG" Theory states that humans have three core needs (Existence, Relatedness, and Growth – ERG).

Unlike in the West, in Islam, the discussion of motivation cannot be separated from the stages of human life, consisting of:
(1) Pre-life stage (the realm of covenant), in this realm, there is God's plan that motivates human life in this world. The motivation includes a mandate related to the tasks and roles of human life in the world.
(2) Worldly life stage, at this stage, it is the realization or actualization of oneself regarding the mandate given in the pre-worldly life stage.
(3) Post-worldly life stage (afterlife realm), at this stage, humans are asked by Allah to be accountable for all their activities, whether they were carried out according to the mandate or not. If in accordance, they receive paradise, and if not, they receive hell.

Related to the aspect of fulfilling human needs, in Islam, human needs are divided into physical (external) and spiritual (internal) needs. Therefore, human behavior is motivated not only to fulfill physical needs but also to fulfill spiritual needs. The impulses that motivate human behavior to fulfill these spiritual needs are then referred to as spiritual motivation.

D. Factors Affecting Religious Performance

Armstrong and Baron explain that performance is about what is done and how it is done. Performance is also the result of work that has a strong relationship with the strategic goals of the company, customer satisfaction, and economic contributions. Wibowo also explains that performance is the implementation of plans that have been prepared from external factors outside the organization's power and internal factors that are still within the organization's authority. Performance implementation is carried out by human resources that have abilities, competencies, motivation, and interests. So, in the end, the resulting performance can be clearly seen, whether it meets the existing standards or not. If elaborated, there are two factors that can affect company performance, namely external factors and internal factors. According to Prawirosentono, performance is the result of work that can be achieved by an individual or a group of people in an organization, in accordance with their authority and responsibilities, in an effort to achieve the goals of the respective organization legally, not violating the law and in accordance with moral and ethical standards. According to Prawirosentono's explanation, there is another pressure related to moral and ethics, which is the most significant phenomenon

because there is a mention of religiosity factors in that understanding.

An individual's religiosity will cover various dimensions: belief dimension (ideological), worship dimension (ritualistic), experience dimension (experiential), practice dimension (consequential), and religious knowledge dimension. Religious performance is the success of employees viewed from the perspective of Islamic religiosity (Juhandi et al., 2019). Religious performance is seen from three dimensions (potentials): religious physiological performance, religious psychological performance, and spiritual performance. Religious physiological performance (prophetic work ethic) is measured by the utilization of natural resources, skills, technology, and capital in an Islamic manner. Religious psychological performance is measured by the utilization of health, social interaction, appreciation, and self-improvement in an Islamic way (Istan & Fahlevi, 2020). Spiritual performance is measured by the level of trust in God, honesty, trustworthiness, sincere intention in work orientation, and production in an Islamic manner.

E. Positive Impact of Implementing Spiritual Leadership
1) Leading with Heart.
A leader working with the heart is not only focused on the desired results (goals) but will first work wholeheartedly to satisfy the needs of others and show genuine care. Leading with the heart involves sincerity, genuineness, and a wholehearted commitment to serve.

2) Humility.
A humble leader views being a leader, someone in power, the greatest, or intelligent not as something to boast about and brag about, to be authoritarian and selfish, but rather as the most beautiful gift from the Almighty to be utilized for the good of oneself and those around.

3) Clarity of Heart.
With clarity of heart, a leader will demonstrate attitudes that uphold ethical norms, respect religious values, maintain the values of the nation, and preserve the elements of the living beings on this earth.

4) Politeness.
With politeness, a leader will demonstrate a habit of behavior that always respects and values others, in any situation. Politeness through attitude and speech will reflect the level of quality of a leader in communication.

5) Wisdom.
A wise leader is one who can decide appropriately on a problem without harming any party, and thinks and works intelligently.

6) Justice.
A just leader will not show favoritism towards any person or group, and will see things from what is right and what is wrong.

7) Honesty.
An honest leader will view everything they do with full responsibility, high dedication, and sincerity, and will receive even more rewards from the Almighty. An honest leader will gain trust and charisma and become a good role model.

8) Responsibility.
A responsible leader is a leader who has a commitment and works hard to improve the organization for the better.

9) Discipline.
A disciplined leader is a leader who has personal qualities shown by good ethics and morals, as well as obedience to all agreed-upon principles.

Benefits of implementing spiritual leadership from an individual perspective include: satisfaction with life and work, increased well-being, a sense of meaning and calling in work, autonomy, competence, and connection, and enhanced intuition. At the team level, the benefits of spiritual leadership include commitment, higher motivation, increased work productivity, and job performance. At the organizational level, the benefits include high performance, greater creativity in the organization, employee intention to stay with the organization, and engagement in work.

Spiritual leadership has a unique and complex approach because it integrates physical, mental (mind), emotional or feeling (heart), spirit (soul), as well as integrating several intrinsic aspects such as calling, membership, vision, hope, or faith, and altruistic love (Fahlevi, 2019). Leaders with spiritual leadership can build a positive organizational culture based on altruistic love, where leaders and followers have a sense of membership, ownership, and a feeling of being understood and valued. This positive condition can increase employee commitment to the organization, create a clear organizational vision, shape a beneficial organizational culture, inspire employees to enhance organizational competitive advantage, and help the organization sustain long-term results. Leaders with spiritual leadership can contribute to both physical and mental health. This is because spiritual leadership can support the spiritual life of leaders and followers in an organization, guide individuals to experience deeper awareness, enhance morale, help employees develop spiritual well-being, and increase intuitive abilities. This is because leaders with spiritual leadership use both logic and intuition in decision-making.

F. The Urgency of Spiritual Leadership
Spiritual leadership consists of values, attitudes, and behaviors needed to intrinsically motivate oneself and fulfill the basic needs for spiritual well-being.

The urgency of spiritual leadership, according to Fry (2003), includes:
1. Creating a vision where leaders and members feel a calling, giving their lives a purpose, meaning, and a noticeable difference from before.
2. Establishing an organizational culture based on altruistic values where leaders and members have a sense of membership, feel understood, valued, and have genuine care, attention, and appreciation.

Fry (2003) describes that the source of spiritual leadership is practices of inner life such as spending time in nature, praying, religious practices, meditation, reading, yoga, or writing. Positive practices of inner life influence spiritual leadership through the development of hope and belief in a transcendent service vision to stakeholders. Hope and belief in a clear and compelling vision produce a sense of calling, which is part of

spiritual well-being that gives a person a sense of making a difference and makes life meaningful. Spiritual leadership also requires an organizational culture based on altruistic values. Leaders must model these values through attitudes and behaviors that create a sense of membership, which is part of spiritual well-being, so that members feel understood and appreciated. The dimensions of spiritual leadership and the process of satisfying spiritual needs then positively influence individual and organizational outcomes, consisting of the Triple Bottom Line.

The differences in spiritual leadership according to Fry (2003) include leading (Personal Spiritual Leadership) and leadership (Organizational Spiritual Leadership). Personal Spiritual Leadership (PSL) is related to personal development that emphasizes individual knowledge, skills, and abilities related to formal leadership roles, and the leader's influence on their members. On the other hand, Organizational Spiritual Leadership (OSL) is related to organizational development that focuses on the process of collective social influence involving everyone and enabling a group of people to work together in a meaningful way. Organizational spiritual leadership emphasizes a less leader-centric approach, focusing on involving all group members to meet spiritual needs, enhance commitment, and organizational performance. In this way, everyone is considered a leader. Formal and informal leaders will emerge from the interactions of members in organizations that apply spiritual leadership.

G. Islamic Leadership
Islamic leadership is a leadership concept based on the leadership of the Prophet Muhammad (SAW), offering a leadership model that seeks to formulate strategies for balanced success in business, family, social, and spiritual aspects, based on the exemplary leadership and management of Prophet Muhammad and the spirit of Asmaul Husna.

An Islamic leader must be able to have spiritual awareness (servant of Allah) and rational awareness (khalifah of Allah). As a servant of Allah, humans are required to be loyal beings, as commanded by Allah. As the khalifah of Allah, humans become successful beings in this world through the acquisition of knowledge (Nuruddin, 2013). The integration of rational excellence (khalifah of Allah) and emotional and spiritual balance (servant of Allah) will generate a soul and belief that encourages attitudes and behaviors loved by Allah.

Islamic leadership must be able to unite divine awareness (al-rabbaniy) and rational awareness (al-'ilmiy). People who have knowledge, can read, understand, and use reality properly can feel fear (al-khasyyah) of Allah, and they are considered as intelligent and quality leaders as mentioned in the Quran. In essence, an Islamic leader is someone who has knowledge integrated with their profession and has continuous fear of Allah (Marbun, 2013).

According to Antonio (2013), there are four main goals to be achieved through the Islamic leadership model. First, the formation of a complete individual (insan kamil) based on the teachings of Tawhid and has high integrity. This exemplar is reflected in the truthfulness of the Prophet Muhammad. Second, the formation of interpersonal capital, which is a harmonious relationship among human beings in various social environments based on mutual trust (Purwanto et al., 2020).

This exemplar is reflected in the trustworthiness of the Prophet Muhammad, which literally means trustworthy and is the main capital to build social trust. Third, the emergence of technical and managerial abilities through the encouragement to become competent individuals by mastering knowledge, technical skills, and upholding professionalism and good corporate governance. Technical competence like this is formed by describing the elements that form the character of fathanah from the Prophet Muhammad. Fourth, leadership wisdom or wisdom and art in leadership. This can be achieved by optimizing communication skills in leading with a clear vision, mission, and delegation of authority, as well as a solid team. This is reflected in the application of the Prophet Muhammad's tabligh characteristics to colleagues, assistants, staff, partners, and working teams in realizing goals and objectives.

According to Antonio (2013), the measurement of Islamic leadership in accordance with the Quran and the Hadith of the Prophet Muhammad (SAW) includes shiddiq, amanah, fathanah, and tabligh. Shiddiq means being truthful in speech and good in deeds. The basis for shiddiq in the Quran is found in Surah Al-Ahzab (33:71):

يُصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَمَنْ يُّطِع اللّٰهَ وَرَسُوْلَهُ فَقَدْ فَازَ فَوْزًا عَظِيْمًا

Translation: "O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins"

In a hadith narrated by Ibn Mas'ud, the Prophet Muhammad (SAW) said: "Indeed, truthfulness leads to righteousness, and righteousness leads to Paradise" (HR. Bukhari in Abdul Baqi, 2012).

Amanah is defined as a person who, when making a promise, fulfills it, and when entrusted with something, takes good care of it. The basis for amanah in the Quran is found in Surah An-Nisa (4:58):

۞ اِنَّ اللّٰهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ ۗ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ۗ اِنَّ اللّٰهَ كَانَ سَمِيْعًا بَصِيْرًا

Translation: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people, to judge with justice"

In a hadith narrated by Abu Hurairah, the Prophet Muhammad (SAW) said: "The signs of a hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it, and when he is entrusted, he betrays" (HR. Muttafaqun 'Alaih in Abdul Baqi, 2012).

Fathanah is defined as a person who is intelligent and has broad knowledge. The basis for fathanah is mentioned in a hadith: "If an affair is entrusted to someone who is not qualified, then await the destruction" (HR. Bukhari no. 6015).

Refers to the ability to communicate gently and convey words that are easily understood. The basis for tabligh is mentioned in the Quran in Surah Al-A'raf (7:55):

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ۗ اِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ

Translation: "Call upon your Lord in humility and privately. Indeed, He does not like transgressors"

and Surah Al-Isra (17:28):

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا

Translation: "And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was] small".

H. Performance

Performance is defined as what employees do or do not do. Employee performance is what influences how much they contribute to the organization. According to Afandi, performance is the work results that an individual or a group of people can achieve in a company according to their authority and responsibilities in an effort to achieve organizational goals legally, without violating the law, and without conflicting with morals and ethics. According to Mangkunegara, performance (job performance) is the quality and quantity of work achieved by an employee in performing their duties according to the responsibilities assigned to them. According to Wibowo, performance is the implementation of the prepared plans. Performance implementation is carried out by human resources that have the capability, competence, motivation, and interests. How an organization values and treats its human resources will influence their attitudes and behaviors in performing their jobs. According to Rivai, performance is the actual behavior displayed by everyone as work achievements produced by employees according to their roles in the company. Meanwhile, according to Simanjuntak (2010:1), performance is the level of achievement of results from the implementation of specific tasks. Company performance is the level of achievement of results in achieving the company's goals. Performance management is all activities carried out to improve company or organizational performance, including the performance of each individual and work group in the company. The performance concept is an abbreviation for the kinetic energy of work, equivalent to the English term "performance." The term performance is often translated into Indonesian as "performa." Performance is the output produced by the functions or indicators of a profession within a certain period.

Prawirosentono (1999:2) argues that performance is the work results achieved by employees or a group of employees in an organization according to the authority or responsibility in the organization concerned, legally, without violating the law, and in accordance with morals and ethics. L. W Rue and L. L Byars (in Yudoyono, 2001:158) define performance as "the degree of accomplishment," or the level of goal achievement. In other words, performance is the level of achieving organizational goals.

From several opinions above, it can be known that performance is the work results achieved by an individual employee according to the job assigned to them in a specific time. Performance is also the embodiment of the work carried out by employees, which is usually used as the basis for assessing employees or organizations. Good performance is a primary step towards achieving an organizational goal.

Zauhar (1996:9) states that performance includes: "individual performance, group performance, and institutional performance." Individual performance can be seen from skills, practical competence, competence, knowledge and information, breadth of knowledge, attitudes and behaviors, policies, creativity, morality, and others. While group performance is seen from aspects of cooperation, integrity, discipline, loyalty, etc. Meanwhile, institutional performance can be seen from its relationship with other situations, flexibility, adaptability, conflict resolution, etc. According to Pasolong (2007:175), the concept of performance can be seen from two perspectives, namely individual performance and organizational performance. It can be seen that individual performance is the result of individual work in an organization, while organizational performance is the totality of work results achieved by an organization. Individual and organizational performance have a very close relationship because the achievement of organizational goals cannot be separated from the active role of individuals as actors in efforts to achieve the goals of the organization. As expressed by Swanson and Holton III (in Keban, 2004:193), who divide performance into three levels:

1. Organizational performance in the Encyclopedia of Public Administration and Public Policy in 2003 (Callahan, 2003:911), performance describes how much the organization achieves results when compared to its previous performance, compared to other organizations (benchmarking), and how far the achievement of goals and targets set. To be able to make this comparison or achieve these goals, a clear operational definition is needed regarding the goals and targets, output and outcome of services, and definition of the expected level of quality of these outputs and outcomes, quantitatively or qualitatively.

2. Process performance, as stated by Swanson and Holton III (1999:73), describes whether a process designed in an organization allows the organization to achieve its missions and the goals of individuals, designed as a system, the ability to produce both in quality, quantity and timeliness, providing information and human factors needed to maintain the system, and whether the process of developing expertise has met existing demands.

3. Individual performance questions whether the individual's goals or mission are in line with the organization's mission, whether individuals face obstacles in working and achieving results, whether individuals have mental, physical, and emotional abilities to work, whether they have high motivation, knowledge, skills, and experience in working. The classification of performance presented above brings an implication that the concept of performance should be interpreted broadly at the organizational level, in processes, and at the individual level, where all are equally important. These three levels of performance are interrelated and jointly determine goal achievement.

I. Employee

According to Hasibuan (2007), an employee is anyone who works by selling their energy (physical and mental) to a company and receives compensation according to the agreement. Meanwhile, according to Widjaja, A (2006), an employee is human labor, both physical and spiritual (mental and intellectual), which is always needed and therefore becomes one

of the basic assets in collaborative efforts to achieve specific goals (organization). Furthermore, employees are individuals working in a specific entity, whether in government institutions or business entities. According to the Indonesian language dictionary, employees are people who work in an institution (office, company) and receive a salary (wage). According to Musanef (1984), employees are workers or laborers, those who are directly instructed by a superior to act as executors who will carry out the work and produce the expected works in the effort to achieve the goals set by the organization. According to Suharno (2008), an employee is someone assigned as a worker by a company to carry out the company's operations. They work to be paid and are the main drivers of any organization; without them, the organization and other resources would never be meaningful. These factors greatly affect work productivity, work quality, work discipline, and employee loyalty to the company.

Work discipline also affects the productivity of employees in a company, such as the Balai Pengamanan Fasilitas Kesehatan (BPFK) Medan, which has experienced a decrease in employee productivity. Employee work behavior that shows a lack of discipline, such as being late or returning to the office during breaks, absenteeism, leaving the office for personal matters during working hours, becomes a factor impacting their reduced productivity. However, employees also have reasons for the work behavior they exhibit. These reasons need to be known by the company to improve the conditions of the office experiencing a decline in employee productivity.

Based on the above descriptions, employees are a fundamental asset in an organization, whether it is a government organization or a private organization. It is said that employees are a fundamental asset in an organization because the success or failure of an organization in achieving its goals depends on the employees who lead in carrying out the tasks in that organization. Employees who have contributed their energy and thoughts to carry out tasks or work, whether in government organizations or private organizations, will receive compensation as a reward for the work they have done. This greatly influences the quality, discipline, and work loyalty of employees.

5. CONCLUSION

Physiological religious performance (prophetic work ethic) is measured by the use of natural resources, skills, technology, and capital in an Islamic manner. Psychological religious performance is measured by the use of health, social interaction, appreciation, and self-improvement in an Islamic manner. Spiritual performance is measured by the level of trust, honesty, trustworthiness, and sincere intentions in work orientation and production in an Islamic manner. OCB is an individual's contribution that exceeds role demands in the workplace and is rewarded by task performance achievements. OCB involves several behaviors, including helping others, volunteering for extra tasks, compliance with workplace rules and procedures. Therefore, employees who have a spiritual bond and feel a shared vision with their workplace will have high OCB.

Spiritual leadership is leadership that brings the worldly dimension into the spiritual dimension (divine).

Empirical evidence has proven that spirituality in the workplace creates a new organizational culture where employees feel happier and appear better (Garcia-Zamor, 2003). The importance of management creating spirituality in the workplace is that it will encourage the emergence of creativity, which will ultimately enhance competitiveness. Spiritual leadership is a fundamental need between leaders and followers in the sustainability of an organization towards a shared spirituality, making them more committed and productive to the organization. In performing their functions, employee performance cannot run independently but is related to the role of leadership and the level of motivation obtained by the company. Therefore, leaders in a company should understand the importance of spiritual leadership that can influence employee performance in the company.

The fundamental source of Islamic leadership and guidance is the Quran and Hadith because the leaders of the Islamic community follow these religious scriptures. Subtopics related to Islamic leadership elaborate on all attributes (qualities, skills, power, authority) required by leaders.

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