

Effect of Cultural Organization, Leadership and Motivation of Work on the Performance of Employees (Studies in Islamic Banking in Makassar)

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ABSTRACT

The goal of this research is to empirically examine and explain the influence of leadership, organizational culture and work motivation on employee Islamic Banking in Makassar as for the type of research is quantitative results showed The better eculture of the organization, the higher the Employee Performance of Islamic Banking in the City Makassar, The better the leadership, the higher the Employee Performance of Islamic Banking in Makassar: The higher the motivation to work, the higher the performance of employees of Islamic Banking in Makassar.

Keywords: Organizational Leadership, Motivation, Employees, Performance

INTRODUCTION

Background

World Islamic banking in recent years proves that the principles of sharia is not only beneficial for Muslims but also non-Muslims, this can be seen in the business volume of Islamic banking within the past year, particularly the Islamic Banks (BUS) and Sharia Business Unit (UUS) are experiencing rapid growth. Total assets as of October of 2011 (yoy) has reached Rp.127,19 trillion, up sharply by 48.10%, which is the highest growth throughout the last 3 years. Coupled with assets amounting Rp.3,35 SRB trillion, total Islamic banking assets as of October 2011 has reached Rp.130,5 trillion. Islamic banking market share against national banks have reached about 3.8%. The high growth of these assets can not be separated from the high growth in third party funds on the liabilities side and growth in the distribution of funds on the assets side.

Third-party funds increased by 52.79% and the distribution of public funds increased by 46.43%. It can be presented in Table 1.1. below this:

According to Budi Setiawan (2006) The basic framework of the Islamic banking system is a set of rules and laws, which are collectively referred to as Sharia.

The development and contribution of Islamic banking is increasing, the number of Islamic banking branch network in February 2011 as many as 1,824, a sharp increase compared

to 2005 which only has 550. Each year, the average number of Islamic Banking branch network grew by 47%. The development of Islamic banking can also be seen from the growth of third party funds (DPK) in February 2011 amounted to Rp. 75 trillion, a sharp increase from 2005 which is only capable of absorbing DPK Rp. 15 trillion.

The condition shows the average growth in deposits by 38% per year. The development of Islamic banking has consequences for the improvement of labor market needs. Based on data from Bank Indonesia (BI) the amount of labor that goes in the Islamic banking sector continued to increase. In 2005, workers absorbed as many as 5996 people. Since 2005, respectively 2006, 2007 and 2008 the number of workers in this sector respectively; 7376 people, 8,685 people and 11 752 people. The latest data, as of February 2009, total employment Islamic banking sector some 12 113 people. Based on these data, the average workforce development needs in this sector increased by 20% per year (Islamic Banking Outlook 2009).

Increasing the quantity of labor (employees) in the Islamic banking sector is not matched by an increase in the quality of human resources (HR). At least it can be seen from the quality of human resources of Islamic Bank in Indonesia compared to the quality of human resources of Islamic Bank in Malaysia. Ascarya and Yumanita, 2008; (in Siswanto., 2012) suggests that one important factor inefficient Islamic Bank in Indonesia than Malaysia is the low quality of human resources. Therefore, the employee (SDM) Islamic banking in Indonesia need to change the working attitude determines the behavior and performance of employees.

That requires a deep exploration of the Islamic banking to improve the behavior and performance of employees in terms of leadership style, organizational culture, employee organizational commitment and work motivation to improve the performance of employees in the perspective of Islam.

In general, the study of the development of research and leadership theory can be categorized into three important stages (Ogbonna& Harris, 2000: 25). First, the initial stage of the study of leadership generating theories of leadership trait (*trait theories*), which assumes that a person is born to be a leader and that he has a personal nature or attributions that distinguish it from those who are not leaders. Second, because the emerging criticism of the difficulty of categorizing and validating the properties of the leader, then emerging theories of leadership behavior (*behavioral theories*). On this theory, the emphasis which was originally directed at the nature of leaders and styles transferred to the behavior adopted by the leaders. Thus, based on this theory, so that organizations can run effectively, against the suppression of a best leadership style (*one best way of leading*). Thirdly, on the assumption that both theories of leadership traits and behavioral theories of leadership has the same weaknesses, ie ignoring the important role of situational factors in determining the effectiveness of leadership, then came the theories of situational leadership (*situational theories*). Many problems that occur in the banking world led to the leadership needed today is the Islamic leadership, which is based on the Qur'an and Hadith.

Meaning that can be explained on the verse in the view of the Islamic political jurisprudence, that morality is the basis of policy and action is the benefit of the nation's leader, said as *tasharruf `ala al-imam al-ra`iyyahmanuthun bi al-mashlahah* which acts upon the leader of the people bound by interest or public good. Thus the leader is obliged to act decisively for the good of the nation, not the good of himself and his group alone. Based in Surat at-Tawbah 9 verse mentioned above can be explained that there are three properties (moral) leadership of Prophet Muhammad SAW, according to Hakim., (2007), namely:

First, *azizinalahi ma anittum* (weight felt by the Prophet others).

Secondly, *harishun `alaykum* (extremely desirous that other people safe and prosperous).

Third, *raufun uterus* (merciful and compassionate). Allah is the Most Gracious, Most Merciful.

According to the Judge (2007) The phenomenon of leadership can be explained through the following basic concepts; a) Leadership is a power that flows in a way that is unknown among the leaders with their followers, encouraging followers regularly in order to muster the energy to the target formulated together. Working towards targets and achievements give satisfaction to the leaders and the people of his followers

Important factors that determine the performance of the employee and the organization's ability to adapt to environmental changes by Bass et al., (2003) and Locander et al., (2002) and Yammarino et al., (1993) is the leadership (*leadership*). Leadership describes the relationship between the leader (*leader*) with the led (*follower*) and how a leader directing *follower* will determine the extent to which the *follower* achieving objectives or expectations of the leadership (Locander et al., 2002; Yammarino et al., 1993).

Leader developing and directing the potential and ability of subordinates to achieve even surpass the goals of the organization (Dvir et al., 2002). The current Islamic leadership has demonstrated its reliability in changing views skeptical of managerial skills possessed superior in the lead due to the crisis of ethics of the leaders (Tobroni, 2005). Studies of previous leadership had much to do, however, not many people have a depth of spirituality. Basically human behavior in a *spiritual perspective* pull quotient is positive energy and negative energy.

A boost of positive energy in the form of spiritual and ethical values of religious (*tawhid*), while the negative energy in the form of material values (*tahghut*). Negative energy will give birth in the perspective of individual work behavior ineffective and unable to utilize their competence. Man is essentially composed of material and spiritual elements. Spiritual dimension encourages people to understand and internalize his properties, live a life in accordance with his instructions with the aim of obtaining *Ridho him* (Hakim, 2007).

In addition to leadership and organizational culture, a factor of organizational commitment is also one of the key success of the organization in improving employee performance, commitment organization in perspective of Islam referred to as "*iltizam*" or it can also be interpreted as "obedient, committed and, honestly, surrender to God" , According Khaliholill (2003) states that "*iltizam*" by shari'ah can be interpreted as adhering to the

methodology of Allah through the obligatory and obliging, while routine and constantly running, which make themselves into separate and distinct from other adherents.

Kasim Randeree and Abdul Ghaffar Chaudhry (2012) analyze the influence of leadership style on job satisfaction and organizational commitment at a construction company in the United Arab Emirates (UAE). Research results found that employee satisfaction is strongly influenced by the style of leadership. Leadership style moderate the influence of organizational commitment to employee satisfaction. These studies have in common with the findings of research conducted Mehmud et al., (2010) that affective commitment, continuous commitment and normative commitment related to employee performance.

Problem

1. What is the effect on the Organizational Culture Employee Performance of Islamic Banking in Makassar?
2. Does leadership affect the Employee Performance of Islamic Banking in Makassar?
3. Does Work Motivation affect the Employee Performance of Islamic Banking in Makassar?

LITERATURE REVIEW

A. Organizational Culture Theory

Schein (1991) conceptualized organizational culture as a concept building consists of three levels, namely; (1) Depth Basic Assumption (*Basic Assumption*), (2) Depth Value (*Value*), (3) Level *Artifact* is something left behind or something that could be seen but it is difficult to imitated,

Robbins (2003) explains that the organizational culture is a system of values that are held and carried out by members of the organization, so that such a thing could distinguish the organization with other organizations.

Schein (1996) states that if the value is still debated and accepted as it is, then it is called as an assumption, but when they are open and can be debated, the more appropriate term value. This view shows that in viewing culture, can be reviewed and various aspects. This is in accordance with what is stated Hofstede (1980) review and the other, in which he stated that the culture at the national level (*national culture*) is divided into four dimensions, namely the distance power (*power distance*), avoidance of uncertainty (*uncertainty avoidance*), individual-collective (*individualism-collectivism*), and maskulin-feminine (*masculinity-femininity*).

According to Robbins and Coulter (1999) corporate culture is smaller in scope than the national culture, that organizational culture is a system of shared meaning held by members of the organization, which distinguishes the organization with other organizations.

The basic concept that became the foundation of Islamic economics can be used as foundation work culture as the culture of the organization. According to Abdul Manan, 1993; (in Judges., 2011) that the culture is based on three fundamental concepts, namely;

- 1) *Tawheed* (belief in Allah SWT)
- 2) Leadership (*Khalifah*)

3) Justice (*al 'adl*). Justice can be described as a Muslim understanding that the work of Muslim

Ummah should observance of Islamic *Sharia* (law of God) and follow the instructions Rasulullah SAW.

B. Islamic Leadership Theory

According Tobroni (2005) that the current spiritual leadership has grown as a result of the crisis of leadership that causes further deterioration of human values as the impact of the ethical malaise and ethical crisis. Percy (2003) suggested a model of spiritual leadership as the solution of the current leadership crisis.

Motivation Theory

Basically the theory of motivation can be grouped, into two categories, namely: Theory Process (process theory) and Theory Satisfaction (content theory) (Hasibuan, 1996).

a. Motivation Theory Process

This theory direct more attention to the process through which employees make a choice motivation. According Hasibuan (1996) there are three kinds, namely the process of motivation theory: the theory of expectations justice theory and the theory of reinforcement.

b. Satisfaction Theory

Satisfaction motivation theories focus on factors within the individual that encourages, directs, maintain and stop the behavior. Are included in the category, the theory of satisfaction, among others:

1. Motivation Classical Theory of Taylor
2. Two Factor Theory (two factors) from Frederic Herzberg
3. Hierarchy of Needs Theory (*need hierarchial*) of Abraham Maslow, Maslow draw up a hierarchy

of human needs. The hierarchy of the lowermost level, up to the very top, above Maslow divided human needs: physiological, safety and security, a sense of belonging, social and affection, respect (*esteem*). self-actualization.

4. Theory ERG (*existence, relatedness, and growth*) of Alderfer. This theory is a refinement of the theory of Maslow.

Clayton Alderfer; (in Gibson., 1992) formulate a model category needs more in line with existing empirical reality, where more emphasis on ongoing needs. ERG theory (existence, relatedness, and growth) of Clayton Alderfer has simplified the theory put forward by Maslow's needs into three parts (Luthans, 2005), namely:

- (1) The need for the existence (*existence*) that needs associated with survival such as eating, drinking and others.
- (2) The need for the relationship (*relatedness*) which emphasizes the importance of social relationships and interpersonal relationships.

(3) The need for the development or growth (*growth*) that needs associated with individual intrinsic desire for personal development.

C. Theory Employee Performance

1. Performance Concepts

Performance is often called with *performances* also called *result*, Cash and Fischer (1987) which means that what has been produced by individuals / employees. Another term that is *human output* measurable of productivity, *absence*, *turnover*, *citizenship*, and *satisfaction* (Robbins, 2003). Performance in individuals also referred to *job performance*, *work outcome*, *task performance* (Baron and Greenberg., 1990).

Performance or performance can be defined as the sum of the work, which is a result of the implementation of a work of both physical and non-physical (Hadari., 1997; Simamora., 1997). While Rue., 1984: (in Simamora., 1997) imposes limits that the performance is a measure that indicates the degree of completion of the tasks that accompany the individual work. Bernardin and Russel (1998) defines the performance as a record as the resulting *outcome* of a particular job function or an activity over a specified period.

Employee performance

According to Gomes (2001) there are several types of performance criteria based on the description of the specific behavior as follows:

- 1) *Quantity* of work that is the amount of work generated within a predetermined time period
- 2) *Quality* of work is the number of quality achieved under the terms of suitability and readiness
- 3) *Creativeness* that is the authenticity of the ideas that appear to solve the problems that arise
- 4) *Cooperation* is a willingness to cooperate with others (fellow members of the organization)

According to Byars., 1984; (in Judges., 2012), the performance is the result of one's efforts to achieve a particular objective. So the performance is the ability to do the job based on knowledge. Then Zadjuli., 1999: (in Judges., 2012) suggests several indicators that are considered good for the Muslim community in implementing Islamic values in the current work.

RESEARCH METHODS

Research design

This study uses a quantitative approach that works with numbers, numbers tangible data, analyzed using statistics to test hypotheses or to answer specific research questions and to make predictions that a particular variable affect other variables (Creswell, 2003).

Research Sites

Research was conducted on Islamic Banking in Makassar

Population Research

The population in this study were all employees of the Islamic banking status as permanent employees and has worked for \pm 1 year, amounting to 522 respondent.

Samples

D. Data Collection Methods

1. Types of Data

The type of data used in this study are primary data and secondary data, namely:

2. Data Collection Techniques

Methods of data collection in this study through a questionnaire given to respondents, employees of Islamic banking in Makassar, either directly or indirectly.

DISCUSSION

In this section, the data that has been obtained through field research is analyzed into three parts: a descriptive analysis of the characteristics of respondents, descriptive analysis of the characteristics of the study variables and analysis of *structural equation modeling* (SEM) was used to test the research hypothesis, proposed with the discussion.

Discussion section contains a description of the causal relationships that exists between variables referring to the results of hypothesis testing. Then also outlined the extent to which the hypothesis that has been formulated to get empirical evidence, and the results dikomparasikan relevant findings previously. From the comparison results, and will be known theories or concepts that get reinforcement as well as what new findings generated through this research.

A. Description Sample Characteristics

Sample of this research is the Islamic Banking in Makassar. The number of Islamic Banking company in the city of Makassar is as much as 7 companies. Of this amount can be obtained data from respondents as many as 226. The description of the object and the characteristics of the sample based on the full amount can be presented in the following table.

Table 5.1. Samples Company For Research Object

No	Company Bank	Frequency (units)	Percentage (%)
1	Bank Mega Syariah	20	8,85
2	PT. Bank Syariah BRI	35	15,55
3	PT. Bukopin <i>Syariah</i>	26	11,50
4	PT <i>Bank DanamonSyariah</i>	24	10,62
5	PT BNI Syariah	41	18,14
6	PT Bank Muamalat	42	18,58
7	PT BTN Syariah	38	16,81
	Jumlah	226	100,00

Source: Primary data is processed (2014)

Based on the table can be seen that there are 7 of Islamic banks in the city of Makassar. Most banking companies are PT BRI Syariah in the amount of 42 units (18.58%), almost the same as PT BNI Syariah 41 units (18.14%). Followed by PT BTN Syariah as many as 38 units (16.81%). Banking company at least is Bank Mega Syariah 20 units (8.85%).

B. Description of Characteristics of Respondents

Characteristics of respondents in the study are described according to gender, age, education level, years of service and position. Results of the analysis description of the characteristics of respondents in full can be presented in Table 5.2. following.

Table 5.2. Description Characteristics of Respondents

No	Description	Frequency (people)	Percentage (%)
1.	Gender:		
	a. Man	121	53,53
	Female	105	46,47
	Amount	226	
2.	Age: :		
	a. under 30 years	143	63,27
	b. 30 – 40 years	70	30,97
	c. 41 – 50 years	3	1,33
	d. over 50 years	0	0
Amount	226		
3.	Level of education:		
	a. SMU / equivalent	39	17,26
	b. Diploma	56	24,78
	c. Bachelor	129	57,08
	Postgraduate	2	0,08
Amount	226		
4.	The work period (years)		
	a. under 5 years	120	53,09
	b. 5 – 10 years	42	18,58
	c. 11 – 15 years	28	12,38
	d. 15 – 20 years	20	08,85
	e. over 20 years	16	07,08
Amount	226		

Based on the data in the table can be seen that the male respondents over 121 people (53.53%) and 105 female (46.47%). In terms of age below 30 years as many as 143 people (63.27%), aged between 30 years and 40 years as many as 70 people (30.97%), aged between 41 years and 50 years as many as 3 (1.33%) and age over 50 years did not exist.

Overview of respondents by education level of most to least row is Bachelor (57.08%), Diplomas (24.78%), high school / equivalent (17.26%) and Pascasarjan (0.08%). Selanjtnya, based on years of service, most respondents have a service life of over 5 years (53.09), following the work period between 5-10 years (18.58), length of 11-15 years (8.85%) and in over 20 years (7, 08%).

C. Description Variable Characteristics

Descriptions such as frequency, percentage, and the mean of each indikator for each variable are presented in appendix, while briefly can be seen as follows.

1. Organizational Culture Islam

Islam organizational culture is a system of values is taken and developed to be applied in the life and activities of daily living (in the workplace) by using the values of Islam in accordance with the teachings of Islam or Islamic law, Islamic way of life based on the Quran and Al Hadith. Indikator consists of: smile (X1.1); greetings (X1.2.) ;

friendship (X1.3); help (X1.4.); selfless (x1.5.); discipline (X1.6). The description of the respondents' perceptions of the indicator variable of organizational culture in full Islam can be presented in the following table.

Table 5.3. Results Description Cultural Variables Islamic Organizations (X1)

Skor	X1.1	X1.2	X1.3	X1.4	X1.5	X1.6
1	0	0	0	0	0	0
2	0	0	1	0	0	0
3	14	27	46	26	14	11
4	134	128	109	130	125	152
5	79	71	70	70	87	63
Mean Indikator	4.22	4.19	4.11	4.13	4.29	4.25
Mean Variable	4.19					

Source : Appendix 3

Based on the results listed in Table 5.3 can be seen that the variables X1 high perceived by respondents, especially indicators of selfless (x1.5.) Having an average value of respondents at 4:29.While indicators of friendship (X1.3) has an average value of respondents with the lowest value of 4.11. The average value of the cultural variables Islamic organizations amounted

to 4.19 indicates that organizational culture within a specific Islamic banking in Makassar are at a good level. Islamic Leadership (X2) is an activity guide, guide, guides, and shows the blessed path of Allah. The activity intends to grow and develop their own ability to work within the people who led in achieving the blessings of Allah in this world and in the hereafter. Indicator consists of: honest (X2.1); mandate (X2.2); intelligent (X2.3); Adil (X2.4); wise (x2.5); open (X2.6). The description of the respondents' perceptions of the indicator variable complete Islamic leadership can be presented in the following table.

Table 5.4. Results Description Variable Islamic Leadership (X2)

Skor	X2.1	X2.2	X2.3	X2.4	X2.5	X2.6
1	0	0	0	0	0	0
2	0	0	3	2	3	3
3	34	29	15	30	22	51
4	118	109	159	116	101	112
5	74	88	49	78	100	60
Mean Indicator	4.17	4.18	4.05	4.10	4.20	3.91
Mean Variable	4.10					

Source : Appendix 3

Based on the results listed in Table 5.4 can be seen that the variables X1 high perceived by respondents, especially indicators wise (x2.5), which has an average value of respondents at 4:20. While the open indicator (X2.6) has an average value of respondents with the lowest value of 3.91. The average value of the variable Islamic leadership of 4.10 indicates that the leadership of the Islamic banking dilingkup in Makassar are at a good level.

Work Motivation Islam

Islamic work motivation is the desire that comes from within themselves Muslims to resist lust (desire) is excessive. Indicator consists of: *Sawalla* (Y1.1.) ; Anger.(Y1.2); *Lawwamah* (Y1.3.); *Mutmainnah* (Y1.4.). The description of the respondents' perceptions of the indicator variable Islam complete work motivation can be presented in Table.

Table 5.5 Variable Work Motivation Islam (Y1)

Skor	Y1.1	Y1.2	Y1.3	Y1.4
1	3	0	0	0
2	16	15	4	2
3	57	30	8	18
4	67	118	52	124
5	83	63	162	82
Mean Indicator	3.71	3.77	4.51	4.09
Mean Variable	4.0			

Based on the results listed in Table 5.5 can be seen that the variable Y1 high perceived by respondents, especially indicators Lawwamah (Y1.3.) Having an average value of respondents at 4:51. While the indicator Sawalla (Y1.1.) Has an average value of respondents with the lowest value of 3.71. The average value of work motivation Islam of 4.0 indicates that the motivation to work within specific Islamic banking in Makassar are at a good level.

Sawalla indicator is still very low in reflecting Islamic leadership dilingkup Islamic banking in Makassar. That is, the behavior of the employee motivation to resist all forms of temptation that occur in the workplace are represented in the form of live temptation extravagance and able to withstand the lust of the opposite sex is very low. This indicates that the behavior of a leader who comes within the scope of Islamic banking tends to defend the values of exemplary. A prospective leader should be someone who has an exemplary figure in itself, both in terms of worship, morality, and so forth.

2. Organizational Commitment Islam

Iltizam organizational commitment Islam is a Muslim to always hold (Manhaj) on the Qur'an and Sunnah in carrying out its work, so that the work of the Muslims give the best results for the organization. Indicator consists of: Loyalty (Y2.1.); Willingness (Y2.2) ;. Ownership (Y2.3.); Entanglement (Y2.4.). The description of the respondents' perceptions of the indicator variable of the complete commitment of the Islamic organization can be presented in Table.

Table 5.6 Variable Commitment Islamic Organization (Y2)

Skor	Y2.1	Y2.2	Y2.3	Y2.4
1	2	4	0	0
2	13	2	4	4
3	56	29	39	33
4	100	158	136	117
5	55	33	47	72
Mean Indicator	3.69	3.79	3.79	3.90
Mean Variable	3.8			

Based on the results listed in Table 5.6 can be seen that the variable Y2 high perceived by respondents, especially indicators of attachment (Y2.4.) Having an average value of 3.90 respondents. While indicators of loyalty (Y2.1.) Has an average value of respondents with the lowest value of 3.69. The average value of the variable Islam organizational commitment of 3.8 indicates that organizational commitment within a specific Islamic banking in Makassar are at a good level. Attachment very important role in reflecting on work motivation dilingkup Islam Islamic banking in Makassar. Loyalty indicator is still very low in reflecting Islamic leadership dilingkup Islamic banking in Makassar.

3. Employee Performance Islam

Islam employee's performance is the quality of the work of doing all the work presented. Firmness to the job, loyal to liability, the introduction of mental work, everything is done with the intention of implementing the values of Islam based on the Qur'an and Sunnah. Indicator consists of: achievement of work (Y3.1); accuracy and speed (Y3.2); the desire to always serve (Y3.3); quality of work (Y3.4); ALMS (Y3.5). The description of the respondents' perceptions of the indicator variable Islam complete employee performance can be presented in Table.

Table 5.7 Variable Employee Performance Islam (Y3)

Skor	Y3.1	Y3.2	Y3.3	Y3.4	Y3.5
1	2	0	0	0	0
2	0	2	2	2	0
3	13	14	4	16	9
4	134	150	146	106	88
5	76	60	74	104	129
Mean Indicator	4.10	4.11	4.22	4.23	4.36
Mean Variable	4.02				

Based on the results listed in Table 5.7 can be seen that the variable Y2 high perceived by respondents, especially indicators of alms (Y3.5) which has an average value of 4.36 respondents. While the accuracy and speed indicator (Y3.2) has an average value of respondents with the lowest value at 3.11. The average value of employee performance variables Islam 4.02 indicates that the employee's performance within a specific Islamic banking in Makassar are at a good level. Alms very important role in reflecting on work motivation dilingkup Islam Islamic banking in Makassar. Furthermore, indicators of accuracy and speed is still very low in reflecting Islamic leadership dilingkup Islamic banking in Makassar.

D. Assumption Testing Results *Structural Equation Modeling (SEM)*

1. The assumption of linearity Path Analysis

One important assumption in the path analysis is a linear relationship between the variables in the structural model, usually called the assumption of linearity. Testing is done with the assumption of linearity Curve Fit method, calculated with SPSS. A reference used is the principle of parsimony, which is when the entire model used as the basis for testing a significant or nonsignificant mean the model is said to be linear. The test results linearity relationship between variables is presented in full in the appendix. Here is the tabulation of the results of the linear assumption test:

Table 5.8 Linearity Assumption Testing Results

The relationship between variables		Test result	Decision
Islam Cultural Organization (X1)	Work Motivation Islam (Y1)	Sig linear model 0000> 0.05(significant linear model)	Linier
Islam Cultural Organization (X1)	Organizational Commitment Islam (Y2)	Sig linear model 0000> 0.05(significant linear model)	Linier
Islam Cultural Organization (X1)	Employee Performance Islam (Y3)	Sig linear model 0000> 0.05(significant linear model)	Linier
Islamic Leadership (X2)	Work Motivation Islam (Y1)	Sig linear model 0000> 0.05(significant linear model)	Linier
Islamic Leadership (X2)	Organizational Commitment Islam (Y2)	Sig linear model 0000> 0.05(significant linear model)	Linier
Islamic Leadership (X2)	Employee Performance Islam (Y3)	Sig linear model 0001> 0.05(significant linear model)	Linier
Work Motivation Islam (Y1)	Employee Performance Islam (Y3)	Sig linear model 0000> 0.05(significant linear model)	Linier
Organizational commitment	Employee Performance	Sig linear model 0000>	Linier

The relationship between variables		Test result	Decision
Islam (Y2)	Islam (Y3)	0.05(significant linear model)	

From table 5.8 , indicates that the entire relationship is linear and additive , so the assumption of linearity is met and may be continued for further analysis .

2. Goodness of Fit Test Results Model

The model is said to be *fit* if supported by empirical data . *Goodness of fit* test can be seen in the results of the path analysis are presented in appendix . *Goodness of Fit* the structural model to the analysis of SEM can be seen in the value of GFI and AGFI can be seen in the table can be seen in Table 5.9 :

Tabel 5.9 Goodness of Fit Model

Model Fit	
GFI	0.684
AGFI	0.615

GFI value which can be said to be close to 1 , because it is greater than 0.5 indicate that the model can already be categorized *goodness of fit* .

3. Factor Loading

Value *factor loading* indicates the weight of each indicator as a measure of each variable . Indicator with a large *factor loading* indicates that the indicator variable as a measure of the strongest (dominant) . *Loading* values can be seen in the following table :

Tabel 5.10. Factor Loading

Islam Cultural Organization (X1)	Estimate
X1.1	0.804
X1.2	0.800
X1.3	0.676

X1.4	0.716
X1.5	0.810
X1.6	0.723
Islamic Leadership (X2)	Estimate
X2.1	0.617
X2.2	0.712
X2.3	0.816
X2.4	0.901
X2.5	0.908
X2.6	0.605
Work Motivation Islam (Y1)	Estimate
Y1.1	0.246
Y1.2	0.647
Y1.3	0.660
Y1.4	0.574
Komitmen Organisasional Islam (Y2)	Estimate
Y2.1	0.122
Y2.2	0.747
Y2.3	0.693
Y2.4	0.856
Employee Performance Islam(Y3)	Estimate
Y3.1	0.584
Y3.2	0.842
Y3.3	0.550
Y3.4	0.625

Y3.5	0.881
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At the Organization of the Islamic Cultural variables (X1) indicates that the indicator x1.5 or thankless role as the strongest measure . X2.5 indicator or act as a prudent measure for variable strongest Islamic Leadership (X2) . Indicators Y1.3 or lawwamah role as the strongest measure for Islamic work motivation variable (Y1) . Indicators Y2.4 or attachment acts as a gauge of the strongest for Organizational Commitment variable (Y2) , and indicators of Y3.5 or alms for varibael strongest measuring employee performance Islam (Y3) .

E. Hypothesis Testing Results

The hypothesis was tested by t -test at each track direct effect partially. Full results of the analysis , contained in the SEM analysis results , can be found in the appendix . Here are the results of hypothesis testing .

Tabel 5.11. Hypothesis Testing Results

The relationship between variables		Coefficient Ratio	Critical Ratio (uji t)	Description
Islam Cultural Organization (X1)	Work Motivation Islam (Y1)	0.224	2.783*	Significant
Islam Cultural Organization (X1)	Organizational Commitment Islam (Y2)	0.377	4.596*	Significant
Islam Cultural Organization (X1)	Employee Performance Islam (Y3)	0.303	3.679*	Significant
Islamic Leadership (X2)	Work Motivation Islam (Y1)	0.244	2.726*	Significant
Islamic Leadership (X2)	Organizational Commitment Islam (Y2)	0.341	3.743*	Significant
Islamic Leadership (X2)	Employee Performance Islam (Y3)	0.036	0.427	Not Significant
Work	Employee	0.652	2.411*	Significant

Motivation Islam (Y1)	Performance Islam (Y3)			
Organizational commitment Islam (Y2)	Employee Performance Islam (Y3)	0.388	5.271*	Significant

Testing mediating variables : Variable model without Mediation				
Islam Cultural Organization (X1)	Employee Performance Islam (Y3)	0.640	7.868*	Signifikan

Islam Cultural Organization (X1) Employee Performance Islam (Y3) 0640 7868 * Significant
Results of testing the hypothesis pathways direct influence can also be seen in the image path diagram as

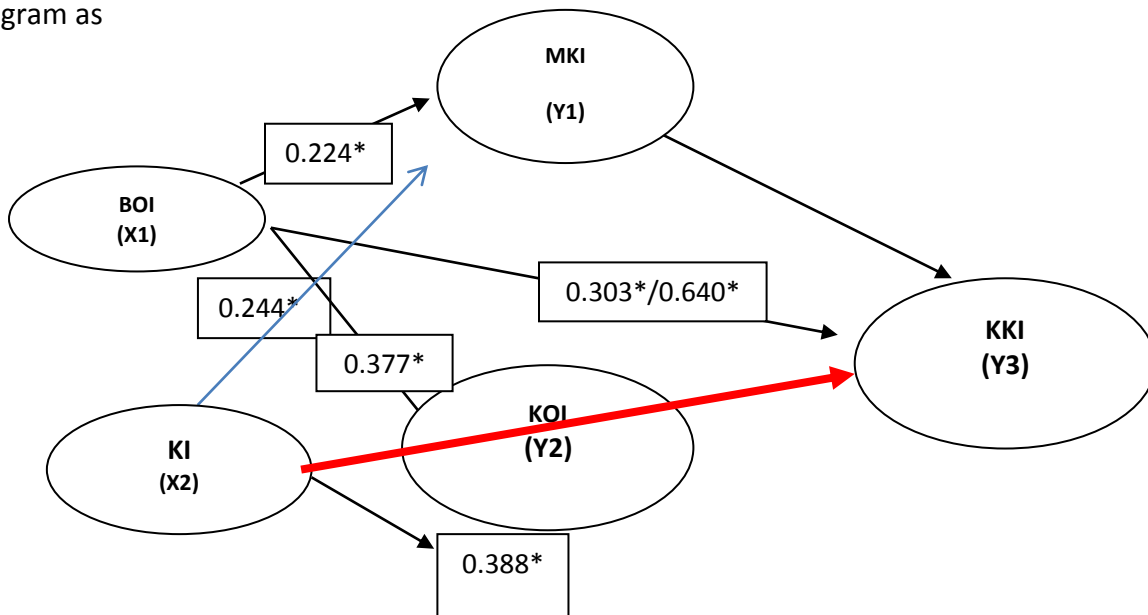


Figure 5.1 The path coefficients with significance

Description: (*) = significant lines, the numbers behind the sign / (slash) is a variable coefficient model line without mediation.

Based on statistical hypothesis testing results in Table 5.11 and Figure 5.1 above, it can be concluded as follows:

1. Organizational Culture Islam (X1) a significant effect on work motivation Islam (Y1). Results obtained by analysis of path coefficient of 0.224, considering the path coefficient is positive, it can be interpreted that the higher the Organization of Islamic Culture, the higher work motivation Islam.
2. Organizational Culture Islam (X1) a significant effect on Organizational Commitment Islam (Y2). Results obtained by analysis of path coefficient of 0.337, considering the path coefficient is positive, it can be interpreted that the higher the Organization of Islamic Culture, the higher the Islamic Organizational Commitment.
3. Organizational Culture Islam (X1) significantly affects employee performance Islam (Y3). Results obtained by analysis of path coefficient of 0.303, considering the path coefficient is positive, it can be interpreted that the higher the Organization of Islamic Culture, the higher the Employee Performance Islam.
4. The Islamic Leadership (X2) significantly affects work motivation Islam (Y1). Results obtained by analysis of path coefficient of 0.244, considering the path coefficient is positive, it can be interpreted that the higher the higher the Islamic Leadership Work Motivation Islam.
5. The Islamic Leadership (X2) significant effect on Organizational Commitment Islam (Y2). Results obtained by analysis of path coefficient of 0.341, considering the path coefficient is positive, it can be interpreted that the higher the higher the Islamic Leadership Organizational Commitment Islam.
6. Islamic Leadership (X1) does not significantly influence employee performance Islam (Y3). Occurs possibility Islamic Leadership can affect employee performance variables Islam, through the mediator variables.
7. Work Motivation Islam (Y1) significantly affects employee performance Islam (Y3). Results obtained by analysis of path coefficient of 0.652, considering the path coefficient is positive, it can be interpreted that the higher work motivation Islam, the higher the Employee Performance Islam.
8. Organizational Commitment Islam (Y2) significantly affects employee performance Islam (Y3). Results obtained by analysis of path coefficient of 0.388, considering the path coefficient is positive, it can be interpreted that the higher the Islamic Organizational Commitment, the higher the Employee Performance Islam.

Mediation Analysis

9. Personality Brand (X1) significantly to customer value (Y1) and Brand Loyalty (Y3), while the value of customers (Y1) is also significant to Loyaltyas Customer (Y3). An increase in the value of the previous coefficient worth 0303 into 0640 when checking the effect of mediation, so that it can be concluded Work Motivation Islam (Y1) is *partial mediation* effect of Organizational Culture Islam (X1) the Employee Performance Islam (Y3).
10. Organizational Commitment Islam (Y1) is *complete mediation* influence of the Islamic Leadership (X2) the Employee Performance Islam (Y3). Islamic Leadership (X2) significant to Islam Organizational Commitment (Y2), but no significant effect on employee performance Islam (Y3), whereas Islam Organizational Commitment (Y2) significantly influence employee performance Islam (Y3).

Discussion

This section contains an explanation or description of the study variables influence both directly (*direct effect*) or indirectly (*indirect effect*) which refers to the results of hypothesis testing in the previous section. Then also described the extent to which the proposed research hypothesis empirically obtain evidence. Interpreted from the results of testing hypotheses, and then performed deepening rationally. Then do the searching and tracking of references in order to obtain a theoretical or conceptual explanation. Having interpreted and explored, conducted a search of the object of research. The findings of this study, then compared with findings in previous research relevant to know the findings of the study were getting pengutan, and the findings were different from the results of this testing.

Hypothesis 1: The better the culture of the organization, the higher the Employee Performance of Islamic Banking in Makassar.

Based on the results of hypothesis testing in Table 5.11 can be seen that the path coefficient value (*standardized*) variables Islam organizational culture of 0.640dengan positive direction. That is the relationship between the culture of the Islamic organization with motivation to work Islamsearah.Titik critical (CR) amounted to 2,783 * significant at the 95 confidence level is getting better persen.Maknanya organizational culture higher work motivation Islam Islam Islamic banking dilingkup Makassar.

Empirical facts of descriptive analysis in Table 5.3 in mind that the average (mean) variable Islam organizational culture and employee performance Islam respectively 4.19 and 4.02. That is, the organizational culture and employee performance Islam Islam is at a good level. The role of selfless higher than other indicators to reflect the organizational culture of Islam, while the role of the ALMS is an important indicator to reflect the employee's performance of Islamic banking Islamic dilingkup Makassar.

Hypothesis 2: The better the leadership, the higher the Employee Performance of Islamic

Banking in Makassar

Hypothesis testing results in Table 5:14 to note that the value of the path coefficient (*standardized*) Islamic leadership variable is not significant at 0.036 terhadapkinerja employees. That is, the performance of employees in the scope of Islamic banking is not determined by the well and whether leadership Islam. Ini indicate that employees have a high work ethic in which they tend to view it as a religious work.

In daily life as Muslims are commanded to worship other than Allah ordered to work (trying). Work is doing an activity in order to achieve the goal, in addition to searching for sustenance but also ideals. In the work required to choose a good job and lawful, since not all the work it approves Allah.

In the Qur'an and Hadith are clear about the good work and how we obtain sustenance by way approves of Allah. This is a very important discussion, because all the world is definitely in need of food, clothing and board. Here the man certainly compete or meet these needs by working to get the desired so we also should know that all that we get everything from Allah and it was all just a loan from Allah SWT. As his people are required to develop properly and carefully. For that needed work ethics in the performance of each individual Muslim in the continuity of everyday people.

Hypothesis 3: The higher the motivation to work, the higher the performance of employees of

Islamic Banking in Makassar.

Hypothesis testing results in Table 5:14 to note that the value of the path coefficient (*standardized*) work motivation is significantly by 0652 terhadapkinerja employees. That is, the higher the motivation to work the higher the performance of employees in the scope of Islamic banking. This shows that the wealth of enterprise organizations can be multiplied by improving the quality of *human capital*, one of which can be achieved through increased employee motivation that will significantly affect the company's performance. Employees must have confidence that the improved performance has benefits for the employee's own self and employees great perusahaan. Potensi can be generated by motivation.

Maslow acknowledges that in order to achieve self-actualization as the highest level of motivation is to satisfy four requirements at the level underneath. Self-actualizing person is driven more by metamotivation (*metamotivation*) .Consep metamotivation a humanistic approach that recognizes the existence of agama. *Mystical* or *peak experience* is part of metamotivation which gives an overview on the condition of human experience keagamaan. Pada feel a very deep religious experience.

CONCLUSION

Islam organizational culture can improve the performance of the organization including employee performance within a specific Islamic Shariah banking , employee performance in the scope of Islamic banking is not determined by whether or not leadership Islam.Semakin well and good leadership , *higher motivation to work , the higher the performance of employees of Islamic Banking in Makassar . The higher the motivation to work , the higher the performance of employees of Islamic Banking in Makassar .*

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