

Islamic Need for Achievement based on Adaptability to Realize the Performance of the Islamic Cooperative HR in East Java, an Islamic Leadership Agility approach

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Abstract

This study aims to explore a new conceptual model that can fill the limitations of previous studies and research gaps between the role of motivation and performance centered on the concept of Islamic Leadership Agility. The concept of Islamic Leadership Agility is expected to trigger HR performance at BMT Syariah in East Java. The population in this study is the Sharia Financial Services Cooperative (KJKS) or Baitul Maal wa Tamwil (BMT) in East Java. Sampling was carried out by purposive sampling of 213 employees of the Sharia Financial Services Cooperative (KJKS) in 4 BMTs who met the criteria. Data was collected by distributing questionnaires, using a Likert scale of 1 to 5, and to analyze the data in this study, The Structural Equation Modeling (SEM) from the AMOS 20.0 software package was used. This research is expected to provide a deeper and more comprehensive understanding of leadership theory with an Islamic Leadership approach. The discussion of this research can refer to an analysis that emphasizes the importance of agility in organizational output. The proposition that is formed from the integration of theoretical dimensions based on Leadership Theory with an Islamic Leadership approach and Organizational Agility Theory with an Intellectual Agility approach gives rise to a new leadership style, namely Islamic Leadership Agility. Islamic Leadership Agility is indicated by setting an example in thinking and being creative and innovative; inviting in goodness; Encouraging innovation that is beneficial to the community; Encouraging the learning process (Ta'lim Muta'allim) and Leading fairly and rationally. Islamic Leadership Agility which is influenced by environmental changes, will have the potential to increase individual motivation to achieve achievements so that the consequences will accelerate the improvement of HR performance.

Keywords: Islamic Leadership Agility; motivation; HR performance; Adaptability; Islamic Need of Achievements

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi model konseptual baru yang dapat mengisi keterbatasan penelitian sebelumnya dan kesenjangan penelitian antara peran motivasi dan kinerja yang berpusat pada konsep Islamic Leadership Agility. Konsep Islamic Leadership Agility diharapkan dapat memicu kinerja SDM di BMT Syariah Jawa Timur. Populasi dalam penelitian ini adalah Koperasi Jasa Keuangan Syariah (KJKS) atau Baitul Maal wa Tamwil (BMT) di Jawa Timur. Pengambilan sampel dilakukan secara purposive sampling terhadap 213 pegawai Koperasi Jasa Keuangan Syariah (KJKS) di 4 BMT yang memenuhi kriteria. Pengumpulan data dilakukan dengan menyebarkan kuesioner, menggunakan skala Likert 1 sampai 5, dan untuk menganalisis data dalam penelitian ini digunakan The Structural Equation Modeling (SEM) dari paket perangkat lunak AMOS 20.0. Penelitian ini diharapkan dapat memberikan pemahaman yang lebih mendalam dan komprehensif tentang teori kepemimpinan dengan pendekatan Kepemimpinan Islam. Pembahasan penelitian ini dapat merujuk pada analisis yang menekankan pentingnya kelincahan dalam output organisasi. Proposisi yang terbentuk dari integrasi dimensi teoritis berdasarkan Teori Kepemimpinan dengan pendekatan Islamic Leadership dan Organizational Agility Theory dengan pendekatan Intellectual Agility memunculkan gaya kepemimpinan baru, yaitu Islamic Leadership Agility. Kelincahan Kepemimpinan Islami ditunjukkan dengan memberi contoh dalam berpikir dan bersikap kreatif dan inovatif; mengundang dalam kebaikan; Mendorong inovasi yang bermanfaat bagi masyarakat; Mendorong proses pembelajaran (Ta'lim Muta'allim) dan Memimpin secara adil dan rasional. Islamic Leadership Agility yang dipengaruhi oleh perubahan lingkungan, akan

berpotensi meningkatkan motivasi individu untuk mencapai prestasi sehingga konsekuensinya akan mempercepat peningkatan kinerja SDM.

Kata kunci: Islamic Leadership Agility; motivation; HR performance; Adaptability; Islamic Need of Achievements

Introduction

Changes in the Landscape of Political Economy and Organizational Relations As a consequence of the 4.0 Industrial Revolution encourage organizational transformation in various lines. Organizational transformation is a keyword that must continue to be pursued as an instrument to be responsive to change. Adaptability (adaptability) is the ability of an organization to adjust to changes and pressure that come externally (outside the organization) and internally (in the organization) (Park & Park, 2019). Able to adapt means being able to respond to changes quickly and responsibly work (Lawson, 2018).

Adapt also means having communication skills, creative thinking, and has the ability to solving problems (Mardiah, 2019). Being able to adapt to changes means that organizations are ready to change, have understood the risks, and accept challenges (Sunarto, 2020). Adaptability predicts forms of performance such as tasks, contextual, and counterproductive through several mediation processes (i.e., perceptions and assessment of the situation, self-regulation, and coping) and directly (Poole, 2018). Experts recognize that intrinsically motivated people remain very involved in work activities because these activities attract their interests and provide encouragement to do something to achieve goals (E. A. Locke & Schattke, 2019). Individuals with high motivation displaying persistence in the completion of duties and goals which are important prerequisites for the success of Job Performance (Fitria & Yasa, 2018). Individuals who are intrinsically motivated tend to survive in pleasant and aiming activities (Caringal-Go & Canoy, 2019). Motivation facilitates psychological involvement in and mobilizes energy for sustainable work-related efforts, and prepares individuals to achieve predefined goals (Yunus et al., 2020).

A company that applies spirituality values at work will make employees feel connected and feel meaningful at work, employees will perform better, appear more often, and make more contributions to a good atmosphere at work. Nowadays, study and practices of spirituality in organization are not a novel and has become a daily routine practice. Unfortunately, spirituality research and practice not directly correlated with leadership best practices in organization. Conceptually, Islam teaches that every human being is born as a leader and every leader will be ask for the judgement (Kullakum Ra'in Wakullum Masulun An-Raiyatihi) means the study and practices of spirituality carried out by every Muslim individual should have something to do with someone's leadership.

The reality that occurs in daily life is that the concepts that exist in Islamic values do not necessarily make Muslim individuals in each organization become qualified leaders. In this context, habitual action is needed (Habitual Action). Spiritual Leadership practices allow symbiosis between spirituality and leadership attached to each Muslim. Spirituality practices and values can be realized in individual leadership and organizational leadership.

The organization is currently characterized by changes, environmental dynamics where the need for adaptive workers has become increasingly important. Although adaptability is not a new concept, a very dynamic environment is an attractive research field to examine the pattern of human resource adaptability to changes in the environment (Pulakos et al., 2015). The dynamic work environment requires HR to learn new ways to do their work (Anastasios D. Diamantidis, 2019). Mergers, "rightsizing," and corporate restructuring also requires individuals to learn new skills so

they can be competitive for different jobs (Pulakos et.al, 2006). Dynamic human resources are resources that can be adapt, flexible, and are tolerant of uncertainty to survive in a disruptive environment (Monteiro & Vieira, 2016).

The impact of dynamic capabilities on company performance has become a key question among researchers who have predicted a positive influence of dynamic capabilities on performance. Those researchs show positive relationship between dynamic capabilities and company profitability (Protogerou et al., 2012). Many studies are related to dynamic capability but the study of dynamic capability that identifying work performance output is very scarce (Eikeenboom & de Jong, 2019). The ability of employees to adapt is very important in organizations to improve performance (Park & Park, 2019). The ability to re-configure its resources, capabilities, and routines is appropriate in pursuing new opportunities and performance benefits (Zacca & Dayan, 2018). However, the results of other studies state that the ability of employees to adapt naturally, their output decreases significantly and encourages unethical practices such as piercing from behind, negative competition, so ironically it reduces organizational productivity (Kumari, 2015).

Research on motivation and performance still provide controversies. The previous study stated that motivation has strong relationships with organizational performance (Omolo, 2015) while (tumilaar, 2015) proved that motivation does not significantly influence performance. Other studies state that further research can explore other factors that can interact or moderate the relationship between individual adaptability and performance and perceptions of decision making under pressure and performance (Poole, 2018). There is a limitation in measuring the intellectual capital quantitatively so the further research can provides further insight into the relationship between intellectual capital and the performance of organizations in developing countries (Abdul, 2018). Then it can be concluded at this time there is the controversy that will be used as GAP research on the influence of the motivation model and adaptability to HR performance.

Based on the contradiction research above this study aims to examine how the Islamic leadership agility-based development model is adaptable to realize the Need for Achievement and the performance of the HR of Sharia Cooperatives in East Java.

A. Literature Review

Spiritual Leadership Theory

The concept of spiritual leadership is believed to be a solution to the current leadership crisis, due to the decline in humanitarian values as a result of the existence of ethical malaise and ethical crisis (Tobroni, 2015). In the perspective of Islamic spirituality has been proven to be an extraordinary force to create individuals who have integrity and morality of Karimah who can build Islamic communities to reach the peak of civilization and reach the title of Khaira Ummat (L. W. Fry, 2003).

One development of spiritual leadership is religious-based leadership: namely Islamic leadership. Islamic leadership is a leadership complementing conventional leadership styles that do not see leaders comprehensively as Khalifah Allah on earth. A good leader has and emulates the personality of the Rosululloh SWT leadership, namely respect, justice, togetherness, virtue, self-sacrifice, truth, reliability, the most strategic thinking signifies the characteristics of a great leader (Jamil, 2015).

Islamic leadership is a trait possessed by a leader who can direct and influence others according to the Qur'an and Alhadist. Hadith gives us examples of the nature/nature of leadership gone by the Prophet Muhammad and his best friend who is an Islamic leader who is used as a role model of leadership, therefore some scholars have registered the following important traits from a leader from an Islamic perspective, Patience/patience (SABR) which is the durability of a person in the face of pain and

suffering; and emotional maturity. The second nature is Eloquence (Fasah): the ability to articulate ideas clearly and fluently. Third, Enterprise (Iqdam): Taking initiatives, and determination to carry out missions and the fifth nature is Leniency / Gentle Lembangka (Lin): Leadership that is ineffective if they are not balanced with goodness, politeness, and relief.

Leadership in Islam is Amanah (Fontaine, 2019). Islamic Leadership is a psychological contract between a leader and followers that he will try his best to guide them, protect them and treat them fairly and with justice (Samul, 2020). The focus of leadership in Islam is doing good (I. W. J. Fry & PH, 2006). Islamic Leadership is leadership that forms values, attitudes, behavior needed to motivate both self and other people intrinsic motivation so that they reach the spiritual sense of survival (aabed & Randall, 2005).

The nature of the leadership that emphasizes the personality of the Rosululloh leadership with Islamic teachings who are guided by the Qur'an (QS.AT-Taubah [9]; 128), from the interpretation of the verse can be concluded that there is a value of the nature of a leader who includes empathy, exemplary, maintaining faith and safety People, there are also respect, justice, virtue, truth. Then the nature of an Islamic leader must be guided by the letter (QS. As-sajdah [32]; 24), which gives instructions (directing) by the show of God (the right path) and be patient. These verses have meant that they are used as patient leaders, thanks to their patience in carrying out the obligations in calling with others. The main requirement to become an Islamic leader is his obedience in carrying out orders such as inside (QS. Al-Anbiya '[21]; 73) who can give good instructions, invite good, giving good examples, behaving well, and gave an example of sharia compliance. Islamic leadership is also guided by (QS. Al-Qashas [28]; 41), which must be avoided in leadership which shows that leaders are required to invite goodness, fear of sin, and do everything right.

Organizational Agility Theory

The term "Agility" refers to the word "ability" and "changes" so that it can be described as "the ability to change (Irfan et al., 2019). Agility is the ability of the project team to quickly change project plans as a response to customers or customers. Needs Stakeholders, market demands, or technology to achieve better project performance and products in a dynamic and innovative project environment (Hoonsopon & Puriwat, 2019). According to (CEGARRA-NAVARRO, JG, & Martelo-Landroguez, 2020) Organizational Agility covers three HAL: Strategic (capturing opportunities to change the game), portfolios (reallocation of resources), and operational (occur in a focused business model). Personal Agility as part of organizational agility. (Cegarra-Navarro, JG, & Martelo-Landroguez, 2020) which is the dexterity to carry out technical operational activities.

This Personal Agility (Personal Dexterity) greatly determines the success and progress in any field. Personal Agility is done to seek change. Personal Agility consists of three dimensions, namely intellectual, emotional, and physical. Intellectual agility (Intellectual Agility) includes the depth and extent of human resource knowledge, analytical and critical thinking skills, creativity, wanting to try, innovative skills, seriousness to learn continuously, including intellectual courage to deal with reality and arrangement (Kasali, 2014).

Performance

Definition of Performance (Work Achievement) is the result of a person's quality work and quantity achieved by an employee in carrying out its function by the responsibilities given (Weller et al., 2019). Performance is actually what is done or not done by employees (De Jonge & Peeters, 2019). Performance is the success rate of a

person as a whole over a certain period in carrying out tasks measured by the standard work, target or target, or criteria that have been determined and agreed upon (Gupta, 2019).

Islamic Leadership Agility

Leadership Theory with the Islamic Leadership approach described with the nature of leadership that emphasizes the personality of the Leadership of the Rosululloh with Islamic teachings that are guided by the Qur'an (QS.AT-Taubah [9]; 12), from the content of the verse interpretation it can be concluded that there is a value of the nature of a leader who includes Empathy, exemplary, maintaining the faith and safety of the people, there is also respect, justice, virtue, truth. At Organizational Agility Theory with an intellectual agility approach that is indicated by the depth and extent of knowledge, creativity, wanting to try, innovating skills, and seriousness to learn continuously.

So that the proposition is formed from the integration of the dimensions of theory based on leadership theory with the Islamic Leadership and Organizational Agility Theory approach with the intellectual agility approach is the Islamic Leadership Agility. Islamic Leadership Agility is a leadership that emphasizes AKLAQ and Pekerti, sourced in the Syariat of the Qur'an and Alhadist, Amanah and protect the interests of subordinates and can quickly respond to change and think in insight and understanding of the value of the Diminyah, it has the nature and behavior and forms a system which has integrity and morality of karimah. The Islamic Leadership Agility is described as a leader who emphasizes the personality of the Leadership of the Rosululloh SWT by having the ability to quickly respond to change and think in insight and understanding of the value of the oinhiyah, it has the nature and behavior and forms a system that has integrity and morality of karimah.

The Islamic Leadership Agility is indicated by setting an example in thinking and being creative and innovative; Invite goodness; Encourage innovation that benefits the ummah; Encourage the learning process (Ta'lim Muta'allim) and lead fairly and rationally. Islamic Leadership Agility is influenced by environmental change, and the Islamic leadership agility will improve HR performance so that it will accelerate the improvement of organizational performance

Adaptability

Adaptability can be defined as the ability to create modifications or changes to yourself to adjust or adjust to the new environment (Sony & Mekoth, 2016). Adaptability is connected to the culture of the work environment, ideas, innovation, or new changes (Monteiro & Vieira, 2016). Someone with adaptability capabilities can work independently or in groups, or perform tasks that are not designed only for one person (Amah & Bardam, 2012).

Adaptable employees are individuals who can carry out many tasks, carry out various assignments by setting priorities and making changes to attitude to harmonize with the new culture (DuBey et al., 2015). Pulakos develops eight dimensions of adaptability, namely: the ability to handle work stress in dealing with emergencies and crises, the ability to solve problems creatively, the ability to handle uncertain work situations, the ability to learn about work assignments, skills and processes, interpersonal adaptability, cultural adaptability, and environmental adaptability capabilities (Pulakos et al., 2015). Adaptability indicators According to Huo (2017) are effectively handling work situations that cannot be predicted and changed, studying tasks, skills, and new processes.

So it can be concluded that adaptability is the ability to change behavior in dealing with dynamic environmental changes. The dimensions used in this study are the ability to deal with emergencies and crises, the ability to solve problems creatively, the ability to handle uncertain work situations, the ability to learn about work assignments, interpersonal adaptability, cultural adaptability, and environmental adaptation capabilities (Pulakos et al., 2015).

Pulakos et al., (2015) define that every organization needs to change in this dynamic environment and thus the need for adaptive workers becomes increasingly important. In connection with the system and business processes and manufacturing, adaptability is increasingly important for their economic efficiency and success (Anastasios D. Diamantidis, 2019).

Changes are needed for employees and leaders so that is the responsibility of the organization to articulate how changes are a positive thing for them and in what ways he applied them in the existing scenario. According to Pulakos et al., (2015), all workers need to improve their adaptation skills, and they must also be flexible and tolerant of uncertainty to remain in the current dynamic work-life situation. Facing changes in times, organizations require high adaptability capabilities (Sony & Mekoth, 2017).

H1: Adaptability will increase Islamic Leadership Agility

Different types of environmental changes tend to encourage or require different organizational responses (Kan, 2019). Complex environmental changes show adaptability to the many external elements that affect individual motivation (Ingusci, et.al., 2019).

H2: adaptability will increase the Islamic need for achievements

A dynamic work environment requires HR to learn new ways to do their jobs (Anastasios D. Diamantidis, 2019). Mergers, "rightsizing," and corporate restructuring also requires individuals to learn new skills to become competitive HR for different jobs (Pulakos et al., 2006) Dynamic HR is HR that is adaptable, flexible, and tolerant of uncertainty to survive in a disruptive environment (Hsieh & Wang, 2018). Pulakos et al., (2015), to improve their performance, organizations need to improve the adaptability skills of their workers, be flexible and tolerant of uncertainty so that they can remain in today's dynamic work-life situations. Workers must change the way they work according to a dynamic environment to be able to provide maximum work results (Ingusci et al., 2019).

H3: The better adaptability will improve HR performance

Motivation

Motivation is something in humans that gives energy, which activates and moves towards behavior to achieve certain goals (Hoffarth, 2020). The Needs Theory McClelland claims that employees are motivated when their needs for power, affiliation, and achievement are activated (Rybnicek et al., 2019). Needs refers to internal tensions that affect the cognitive processes that underlie behavior, in the context of management, three needs are very important (McClelland, 2019): (1) the need for achievement; (2) the need for affiliation; and (3) the need for power.

Motivation in Islam according to Ali (2009) is organized into four levels, namely, the first level is sawala, the motivation that grows by the urge to engage in temptation for personal pleasure; the second level is ammara, the motivation that grows by the urge to take action, even though there may be unpleasant consequences or harm it may inflict on others. The third level is lawama, the motivation that grows from the

desire to benefit from the change, but is influenced by selfish desires. The fourth level is *mutamainna*, namely motivation that grows because of feelings of perfection and happiness in doing one's work and realizing one's goals (Ali, 2009).

The spiritual needs of an individual Muslim called the need of faith, namely the desire of a Muslim to follow Allah's commands and prohibitions, will maintain a relatively constant level of performance, in all situations and accordance with established performance benchmarks, to an acceptable limit (Shehab, 2007). 2016). So it can be concluded that the need for achievements in the Islamic perspective is an encouragement to achieve success honestly, following Allah's commands and prohibitions, and realizing acceptable limits. The indicators used in this study are indicators according to (Shehab, 2016) namely following Allah's commands and prohibitions and maintaining a relatively constant level of performance; as well as indicators developed by (Ali, 2009) feeling happy in doing one's work and realizing one's goals.

A Muslim individual who is committed to following Allah's commands and prohibitions will maintain a relatively constant level of performance, in all situations and according to established performance benchmarks, to an acceptable limit (Shehab, 2016). According to Locke & Latham, employees have different levels of needs, and the need for achievement is determined by the preference to achieve excellence in achievement through one's individual efforts (E. Locke & Latham, 2019). People who have a high need for achievement show a stronger desire to be able to contribute more than other colleagues (Omolo, 2015).

Human resources with a high need for achievement are considered to be more effective leaders and are more satisfied in challenging and demanding jobs (Muli et al., 2019). Leaders tend to have stable emotions, are mature and mature, and have broad activities, high need for achievements, namely leaders have a stronger intrinsic than extrinsic character when carrying out leadership roles and human relations attitudes, namely, a leader and oriented. followers (Wang et.al, 2019). Several studies have stated the importance of spiritual values in leadership being able to motivate and inspire employees in building a vision and organizational culture and create employee commitment to the organization, which in turn also has an impact on increasing job satisfaction and employee performance (Mikkelsen & Olsen, 2019)

H4: Islamic Leadership Agility will increase the Islamic need for achievements

Wang et.al, (2019) states that spiritual leadership is very influential on performance. Mir et.al., (2020) found that spiritual leadership influences organizational performance. Udin et al. (2017) suggested that spiritual leadership has a significant positive direct effect on employee performance. Several studies reveal that motivation affects employee performance (Bergner et al., 2019; Islam & Ismail, 2008; Omolo, 2015; Rivai et al., 2019; Saefullah, 2012; Tumilaar, 2015).

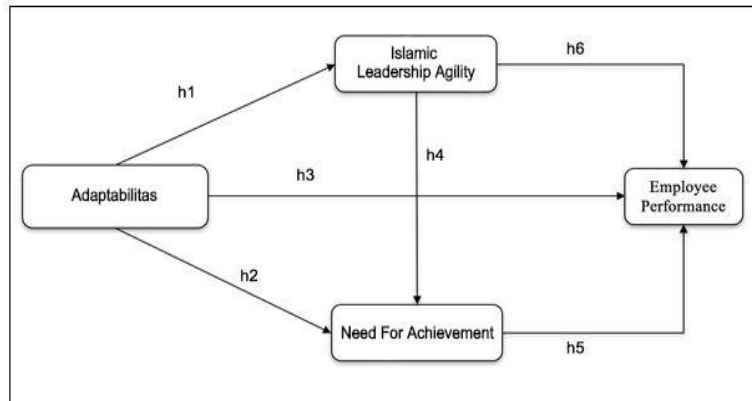
H5: Islamic need for achievement will increase human resources performance

McClelland et.al, (2018) stated that someone who has a high need for achievement or N-Ach has characteristics as a person who likes challenging, risky work, and likes the response to the work he does. McClelland found indications that the need for achievement has a close correlation with performance achievement (McClelland et.al, 2018). This means that an agency that has people with high N-ACh will have high performance. Achievements provide clear goals with direct behavioral instructions on how to achieve them thereby increasing performance. These results indicate that

individuals adjust their performance to the achievement of goals (Groening & Binnewies, 2019). Leadership is an important factor that determines the success of an organization (Weller et al., 2019). Good leadership in an organization can improve the performance of its employees, and vice versa (Wang et.al, 2019). Spiritual leadership motivates and inspires employees through a transcendent vision and corporate culture based on altruistic values to produce a highly motivated, committed, and productive workforce (Mir et.al, 2019).

H6: Islamic Leadership Agility will increase human resources performance

Based on the study of the library described above, an empirical model can be arranged in:



Pic. 1 empirical model

Measurements

Adaptability is the ability to change behavior in the face of dynamic environmental changes measured by indicators developed by Pulakos, namely the ability to deal with emergencies and crises, creative problem-solving skills, the ability to handle uncertain work situations, learning skills about work assignments, adaptability Interpersonal, cultural adaptability, and environmental adaptability capabilities (Pulakos et al, 2015). Islamic Leadership Agility is leadership that emphasizes the personality of the leadership of the Rosululloh SWT by having the ability to quickly respond to change and think in insight and understanding of the value of the Divine value, has the nature and behavior, and form a system that has integrity and morality of Karimah.

The Islamic Need for Achievement is an encouragement to achieve success with difficult challenges, having the right target, choose to make risky decisions, and consider the standard of expertise and proficiency that must be achieved measured by following the commands and prohibitions of God, maintaining a relatively constant performance level (Shehab, 2016); Feel happy in doing someone's work and feeling happy to realize a person's goal (Ali, 2009). HR performance is the result of a person's quality work and quantity achieved by someone in carrying out its function by the responsibilities given to him independently and keep the time set. Performance is measured by indicator quality work, quantity, timeliness, effectiveness, and independence (Robbins, 2006).

IMPLICATIONS

This research provide a more profound and comprehensive understanding of the theory of leadership with an Islamic leadership approach. The discussion of this study refer to an analysis that emphasizes the importance of agility in organizational output. This study explores a new conceptual model that can fill the limitations of previous

studies and research gaps between motivation with performance based on the Islamic leadership agility concept. The concept of Islamic Leadership Agility is expected to be the trigger of human resource performance on BMT Sharia in East Java.

This research emphasizes the role of human resources adaptability to the implementation of Islamic leadership style based on intellectuality in increasing human resource to achieve performance improvement. The leaders agility in imply AKLAQ and Pekerti, based on the Syariat of the Qur'an and Alhadist, Amanah and protect the interests of subordinates and respond the changes quickly. Leaders also concern about the the Ilahiyah values form an integrity systems and doing good deeds will be able to increase the employees needs of achievements and doing their best performance. This study provide a deeply understanding of the Need for achievement's importance in an Islamic perspective on HR performance improvements.

LIMITATION

This research is a conceptual research that explores a new conceptual model for improving human resources performance but has not displayed primary and secondary data. This results have not been supported by empirical data and field data so it cannot be further generalized. This research is a concept development based in the integration and derivation of the leadership theory and agility theory that still have to be proven and supported by both primary and secondary data.

FUTURE RESEARCH

This article is still a conceptual research and needs to be supported by further research that compares empirical data and primary data. Research related to leadership style is the research associated with perception. Measurement of perception has its difficulty in which each individual has a different preference, so future research must provide a more comprehensive approach in measuring leadership style.

CONCLUSION

The propositions formed from the integration of the dimensions of theory based on the Leadership Theory with the Islamic Leadership and Organizational Agility Theory approach with the intellectual agility approach raises a new leadership style, namely Islamic Leadership Agility. Islamic Leadership Agility is a leadership that emphasizes AKLAQ and Pekerti, sourced in the Syariat of the Qur'an and Alhadist, Amanah and protect the interests of subordinates and can quickly respond to change and concern in the value of the Dininyah, having the good attitude and behaviour, forms an integrity system based in morality of karimah.

The Islamic Leadership Agility is indicated by setting an example in thinking and being creative and innovative; Invite goodness; Encourage innovation that benefits the ummah; Encourage the learning process (Ta'lim Muta'allim) and lead fairly and rationally. The Islamic Leadership Agility which is influenced by the environmental change will potentially increase the motivation of individuals to achieve achievement so that the consequences will accelerate the improvement of HR performance.

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