



The Influence of Islamic Leadership and The Performance of The Village Head on Village Economic Development Based on The Tauhidi Strenght Relation on Bengkalis District

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Abstract: The village is a driving force for economic development and is a support for the progress of a country, so leaders in the village must be able to manage the economy and always improve village performance well so that development goals are achieved. In Islamic teachings, progress in physical and material development is not the pinnacle of success, especially if it is achieved in an unfar, endangering the state, nation and people, destroying nature, because it is basically detrimental and contrary to the rules of Allah SWT, does not bring true prosperity and happiness, thus how to integrate development that aims not only at physical and material growth that is visible but also at the forefront of Shari'a elements that are approved in accordance with Shari'ah demands. This research was conducted in Bengkalis Regency. distributing questionnaires to 255 (two hundred and fifty five) respondents representing 11 sub-districts. Analysis of data processing in this study uses the Smart PLS 3.9.6 application to produce Structural Equation Modeling (SEM) based on Partial Least Square (PLS). The path coefficient value (path coefficient) of Islamic Leadership on Village Economic Development in Bengkalis Regency is 0.278 with a calculated value of 3.659 and a p-value obtained of 0.000. If the t count > t table (1.975) or the p value < 0.05 (significant level 5%), it can be concluded that leadership influences economic development, The path coefficient value of Village Government Performance on Village Economic Development in Bengkalis Regency is 0.178 with a calculated t value of 2.629 and a p value obtained of 0.009. If the t count > t table (1.975) or the p value < 0.05 (significant level of 5%), it can be concluded that performance influences economic development.

Keywords: Islamic Leadership, Performance, Economic Development Tauhidi Strenght Relatio

INTRODUCTION

Development is a means to improve a good life. It is impossible for a country or region to meet the food and clothing needs of its people and achieve prosperity without

development. Welfare is in line with the mission of Islam itself, because the realization of true human welfare is the main foundation and goal of Islamic law (Mashlahah al Ibad).

Protection of Mashlahah al Ibad consists of 5 (five) things namely Faith (Ad-dien), Knowledge (Al-'ilm), Life (An-nafs), Wealth (Al-mal) and continuation of offspring (An-nash) The five things these are all the means necessary to continue a good life and attain a certain degree of prosperity. Sharia law seeks to safeguard human interests while avoiding mafsada and harm in all aspects of life in this life and the next life. In Islamic teachings, progress in physical and material development is not the pinnacle of success, especially if it is achieved in an unfair way, endangering the state, nation and people, destroying nature, because it is basically detrimental and contrary to the rules of Allah SWT, does not bring true prosperity and happiness.

Adisasmita (2006) reveals that Village Economic Development is an integral part of National Development. Rural development is part of an effort to improve the quality of rural Human Resources (HR) and society as a whole which is carried out in a sustainably based on the potential and capabilities of the village itself. The implementation of rural development refers to achieving development goals, namely realizing the life of rural communities that are independent, advanced, prosperous and just. In Islamic teachings, good leadership is leadership that always adheres to the Al-Qur'an and Hadith which characterize Islamic leadership.

Leadership during the time of Rasulullah SAW, Khulafaur Rasyidin and other companions of the Prophet, by showing the characteristics of Shiddiq (honesty), Amanah, Tabligh and Fathonah should be a benchmark for every Muslim village head in Bengkalis Regency. The importance of the meaning of leadership, Allah SWT specifically mentions many verses related to leadership including: QS. Al-Baqarah : 30, QS. An-Nisa : 59, QS. Shod : 26, QS. An-Nisa : 48-49, QS. Al-Anbiya : 73.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

30. And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

The leadership aspect was also mentioned by Rasulullah SAW in his hadith narrated by Ibn Umar R.A. He said: *"You are leaders, who will be held accountable. Rulers are leaders, and will be held accountable for their leadership. The husband is the leader of his family, and will be held accountable for his leadership. The wife is the leader in her husband's house, and will be held accountable for her leadership. The servant is the leader in managing the master's property, and will be held accountable for his leadership. Therefore you as leaders will be held accountable for their leadership."* (Narrated by Bukhari and Muslim) (An-Nawawi, 1999: 603).

According to the interpretation of the verses of the Qur'an and Hadith above, these are clear and firm instructions and orders to Muslim village heads so that later they will guide the community or its people to the right path and be blessed by Allah SWT and in efforts to improve the economic development of rural communities. Another factor as a determinant of the success of village economic development is the performance of the village government itself, because without hard work supported by the high performance of each employee, this will be difficult to materialize.

This is relevant to the results of studies conducted by Asmawatiy (2017), Torau (2019), Setiawati and Farhani (2019), Solihin, et.al., (2022), Kaligis, et.al., (2018). However, it is not directly related to the effect of Village Government Performance on Village Economic

Development. From Islamic perspective an Islamic perspective, performance is the willingness and willingness to work by fulfilling all work provisions in religious teachings. Based on the description above, the researcher is interested in studying more deeply about village economic development related to the factors of village head leadership, village government accountability, village government performance, and community participation, with the title, The influence of islamic leadership and the performance of the village head on village economic development based on the tauhidi strenght relation on bengkalis district

LITERATURE REVIEW

Theoretical Review

Theory of TSR and welfare

With the presence of the TSR concept, all methodologies must use an interactive, integrative, and evolutionary process (IIE Process) approach. With TSR, the values of well being as a basic framework of knowledge will not be separated in all aspects of life so that the meaning of human worship to Allah SWT will become clearer. The entire process of IIE (interactive, integrative, and evolution) in the characteristics of tasbih and shura is depicted in Figure 1.

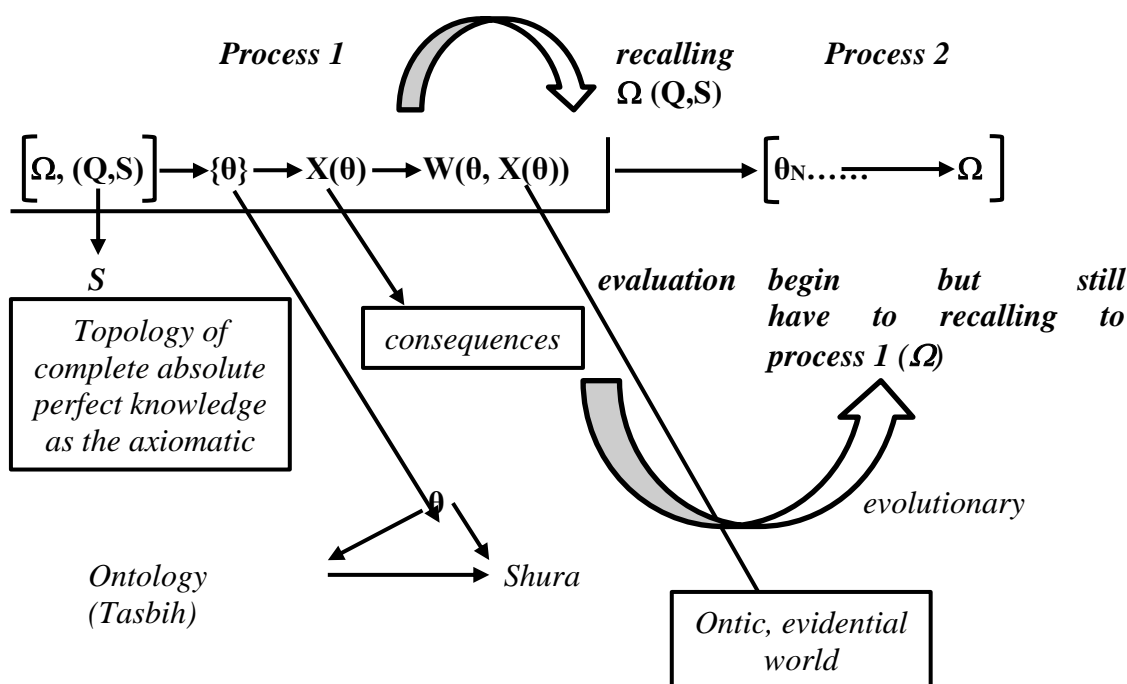


Figure 1. Proses IIE (interactive, integrative, and evolution)

Sumber : Choudhury (2011)

Leadership

Kootz & O'Donnell (1984) defines leadership as the process of influencing a group of people so they want to work seriously to achieve the group's goals. George R. Terry (1960), leadership is the activity of influencing people to try to achieve a common goal. Etymologically, "leadership" comes from the word "leader" in English, the verb form of a leader is to lead, which means to lead (Rusdiana, 2015); Leadership is part of management functions that occupy strategic positions in the system and work hierarchy and responsibilities in an organization (Bashori, 2019b); According to Uhi-Bin in Sari, et.al (2018) that leadership is the process of influencing others and the process of facilitating individual and collective efforts to complete common goals. Kadarusman (2012), identifies the meaning of leadership (Leadership) divided into three, namely:

- a. Self Leadership in question is to lead yourself so that you don't fail in life;
- b. Team Leadership is defined as leading others. The leader is known as a team leader (group leader) who understands what his leadership responsibilities are, explores the conditions of his subordinates.
- c. Organizational leadership is seen in the context of an organization led by an organizational leader who is able to understand the business breath of the company he leads, develop the vision and mission of developing his business.

Islamic Leaders and Leadership according to Islamic Philosophers

a. Al-Mawardi

To become a leader, Al-Mawardi provides the following seven requirements:

- 1) Fair with all its conditions (correct speech, truthworthiness), protected from all that is forbidden, away from all sins and doubtful things, holding muru'ah.
- 2) Have knowledge that can be used for ijtiḥad in law and legal cases that must be solved.
- 3) Healthy senses both hearing, sight, speech so that they can be used properly.
- 4) Healthy limbs from deficiencies that can interfere with movement.
- 5) Intelligence and ability in managing the people and benefits.
- 6) Truth and having responsibility and steadfastness in defending the country and fighting the enemy.
- 7) Must be descended from Quraysh.

Al-Mawardi, a Sunni scholar, divides a ruler into four parts, as follows:

- 1) Having general powers and working in the general field, they are called ministers who receive powers to carry out tasks that are not determined in shape.
- 2) Has general powers and works in special areas. They are called Regional Governors. They are authorized in all matters in their area of responsibility.
- 3) Has special powers and works in general regional fields, such as Judges, Military Commanders, Prosecutors, Tax Arrangements, Alms Distributors. Each section has a limit on the tasks they must perform, but the regional area includes all areas.
- 4) Has special powers and works in a special field, such as a Judge or Regional Qadhi, regional tax regulation, collection of alms. Each area of responsibility is limited and within a certain regional area.

Al-Mawardi's thoughts regarding "Rules of government" are considered the most authoritative regarding the Sunni doctrine of the Sunnis. During the Ottoman dynasty in Turkey, Al-Mawardi's view participated in legitimizing matters related to the role of the court of appeals and secular law in an Islamic country (Black, 2006).

b. Nasr Muhammad ibn Muhammad ibn Tarkhan ibn al-Uzalagh Al-Farabi

An Islamic philosopher, Abu Nashr Muhammad ibn Muhammad ibn Tarkhan ibn al-Uzalagh Al-Farabi and better known as Al-Farabi, wrote about the ideal concept of rulers in his book *Al-Madinah Al-Fadhilah*. According to Al-Farabi that a ruler is an Imam. So a city must be led by someone who has various types of knowledge (Yamani, 2002). For Al-Farabi, a ruler must have twelve indicators as follows:

1. Must have perfect organs, free from deficiencies.
2. Must have a good understanding of capturing everything that is conveyed to him according to the intent of the person conveying it.
3. Has a good memory of everything he has understood, seen, and heard.
4. Must be smart, intelligent, and able to catch even the most subtle indications.
5. Must have articulation so that they have clarity in conveying what they think.
6. Must love science, have an open mind and heart.
7. Must love the truth, be trustworthy, hate falsehood and deceit.

8. Not having a great desire or tendency towards food, drink, sexual intercourse, gambling, and having fun.
9. Must be proud of oneself, love honor: that one's character grows naturally towards something noble.
10. Money and worldly goals should be kept to a minimum.
11. Loves justice, hates oppression and injustice while practicing it.
12. Must be enthusiastic and strong to do everything when his consciousness asks him without fear or weakness of mind (Nader in Nanang Tahqiq, 2004).

c. Abu Hamid Muhammad al-Ghazali

According to Abu Hamid Muhammad al-Ghazali, God's absolute power chose two people as rulers to guide the people, they were the Prophet and the King (Hidayat, 2012). Al-Ghazali mentioned that God has chosen two groups of people and given them some advantages over the others; one is the group of prophets, and the other is the kings. Prophets were sent to His servants to guide them to Him, and kings protected them from (attacking each other) among themselves; and by His wisdom He (imposed upon the king) a high rank.

1. Regarding the power of a leader, even Al-Ghazali once gave a very controversial view.
2. "A sultan who is evil and abominable, as long as he is backed by military force, makes it very difficult to dethrone him, and attempts to overthrow him will only give rise to a destructive civil war, then he must be allowed to occupy his throne, and everyone must obey him."

d. Ibnu Taimiyyah

Somewhat similar to Al-Ghazali regarding obedience to leaders, Ibn Taimiyyah said that a leader in an organization must be obeyed, because leaders have a mission to prosper their members. "...If humanity had been organized, there would certainly have been many things that they had to do to realize their welfare and many things that they could not have done because of the bad consequences. And they must obey the leaders who uphold these ideals and those who prevent the actions that result in bad things. So all of humanity must bow to the leaders or people who prevent these crimes." (Ibn Taimiyyah in Khan, 2001)

The welfare of mankind cannot be realized except in a social order where everyone depends on the others, and therefore it is inevitable that society needs a leader to manage them. In the concept of leadership, Ibn Taimiyyah is different from the Shia group that adheres to Imamatus. Ibn Taimiyyah prefers the concept of Caliph an-Nubuwwah (Prophetic Caliph), namely the Prophet is obeyed as a messenger of God. Ibn Taimiyyah put forward the conditions for someone to become a leader: 1) an imam must be from the Quraysh tribe; 2) must be appointed through consultation among Muslims; 3) must obtain an oath of allegiance from Muslims; and 4) must be fair (Khan, 2001).

e. Ibn Khaldun

While Ibn Khaldun explained that a leader in exercising his power must have supremacy which is supported by the fanaticism of the people he leads. "...Leadership cannot be achieved except by supremacy or power. Supremacy can only be achieved by fanaticism,...thus, the leadership of a people must come from a group that has supremacy over other groups as a whole. Because if each group of them feels the supremacy of the group that leads them, then they will submit and follow it. (Khan, 2001).

According to Ibn Khaldun, the fanaticism that a leader gets can come from ashabiyah or power that comes from lineage. The principle of power that originates from heredity will provide solid supremacy and mutually reinforce one another.

Performance

In terminology, performance is a translation of the word performance. The word performance is composed of two words, namely "kinetics" which means ability or achievement and the word "work". Thus, the performance contained the notion of workability or work performance. Wibowo (2009:2) argues that the word performance which is the equivalent of the word "performance" is the result of work that can be achieved by a person or group of people in an organization, in accordance with the authority and responsibility of each in order to achieve organizational goals legally and in accordance by morals and ethics.

According to Pasolong (2008: 176) a person's performance is determined by his ability and motivation to carry out work and the execution of work is determined by the interaction between ability and motivation. Individual performance is the result of employee work both in terms of quality and quantity based on predetermined work standards. This individual performance will be achieved if it is supported by individual attributes, work effort and organizational support. In other words, individual performance is the result of:

1. Individual attributes, that determine the capacity to do something. Individual attributes include individual factors (ability and expertise, background and demographics) and psychological factors include perception, attitude, personality, learning and motivation;
2. Work effort, which forms the desire to achieve something;
3. Organizational support, provides an opportunity to do something. Organizational support includes resources, leadership, work environment, organizational structure and job design.

Performance indicators

According to Wibowo (2009: 101) there are seven performance indicators have a very important role, namely:

- a. Goals, what are the goals to be achieved.
- b. Motive, encouragement to do something.
- c. Facilities, resources to be used,
- d. Competence, a person's ability to carry out work,
- e. Opportunities, opportunities to show their work achievements,
- f. Standard, notify when a goal can be completed,
- g. Feedback, input are used to measure performance progress, performance standards and goal attainment.

Performance indicators are aspects that serve as measurements in assessing performance. As for the indicators that serve as performance measures according to Mathis, R.L. & J.H. Jackson (2006:378) is as follows:

- a. Quantity is the amount produced, expressed in terms such as the number of units, the number of activity cycles completed by employees, and the number of activities produced.
- b. Quality of work is measured from employees' perceptions of the quality of work produced and the perfection of tasks on the skills and abilities of employees.
- c. Timeliness is measured from the employee's perception of an activity that is completed at the beginning of time until it becomes output.
- d. Attendance, namely the presence of employees in the company both when going to work, returning from work, permission, or without information, all of which affect the performance of the employee.
- e. The ability to cooperate is the ability of a worker to work together with other people in completing a task and work that has been determined to achieve maximum efficiency and effectiveness.

In this study, the Village Government in Bengkalis Regency as an organization that runs the public bureaucracy needs to measure the level of performance that has been achieved

so far. In connection with this, Dwiyanto (2008: 178) explains that there are 4 (four) indicators used in measuring the performance of public bureaucracy, namely:

1. Productivity, which is not only measuring the level of efficiency but also measuring the effectiveness of the service. Productivity is generally understood as the ratio between input and output.
2. Service quality tends to be important in explaining the performance of public service organizations. Many of the negative views that are formed about public organizations arise because of public dissatisfaction with the quality
3. Responsiveness, the ability of the bureaucracy to recognize community needs, set service agendas and priorities and develop public service programs according to community needs and community aspirations. In short, responsiveness here refers to the alignment between programs and service activities with the needs and aspirations of the community.
4. Responsibility, explaining whether the implementation of public bureaucratic activities is carried out by following the principles the principles of proper administration with both explicit and implicit bureaucratic policies.

Factors Affecting Performance

Factors that affect the performance of an organization according to Pasolong (2008: 186) include:

- a. Ability, is an individual capacity to do various tasks in a job. This ability can be seen from two aspects, namely:
 - 1) Intellectual ability, the ability needed to perform mental activities,
 - 2) Physical ability, the ability needed to perform tasks that require stamina, dexterity, strength and skill.
- b. Willingness, willingness to expend a high level of effort for organizational goals. A person's willingness and motivation to work are influenced by several factors, namely:
 - 1) Physical environment, every employee wants a good physical environment to work, bright lights, comfortable air ventilation, cool, free from noise disturbances.
 - 2) Social environment, as social beings in carrying out their duties are not solely pursuing income but also expect appreciation from other employees, employees are happier if they can accept and help other employees;
 - 3) Energy, is a fire extinguisher that ignites the soul. Without sufficient psychological and physical energy, employees' creative actions are hampered;
 - 4) Technology, an action carried out by an individual or an object with or without the aid of a tool or mechanical device to make some changes to the object;
 - 5) Competence, something that is received by an employee as a reward for performance and benefits for him.
 - 6) Clarity of goals, all members of the organization must know the goals of the organization so that members can work optimally.
 - 7) Security is very important for members of the organization because someone who feels safe in carrying out work affects their performance.

According to Wibowo (2009:99), factors that affect performance include:

- a. Personal factors, shown by skill level, compensation, individual motivation and commitment.
- b. Leadership factor, determined by the quality of support provided by the manager and team leader.
- c. Team factors, indicated by the quality of support provided by colleagues;
- d. System factors, indicated by the existence of work systems and facilities provided by the organization.

- e. Contextual/situational factors, indicated by the high level of pressure and changes in the internal and external environment.

Performance in Islam

According to Beekun (2004) in his book Islamic Business Ethics, performance in Islam is a form or way of individual self-actualization. Performance is a tangible form of values, beliefs and understandings that are adhered to and based on strong moral principles and can be a motivation to produce quality work Allah SWT says in the letter Al-Jumu'ah verse 10

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

10. And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.

The verse above explains that the purpose of a Muslim working is to seek the pleasure of Allah SWT and get the virtues (quality and wisdom) of the results obtained. If those two things have become the basis of one's work, good performance will be created (Multitama, 2006: 200).

In the Islamic view that humans will get good performance with resource criteria including the following:

- a. Faith and piety to Allah SWT. Factors of faith and piety are the fundamentals of personality that can produce responsible performance.
- b. Virtuous. The faith of a worker will radiate noble character including responsibility, straight, honesty, istiqamah, patience and others as well as commendable attitudes and traits that are applied to the work undertaken to produce the desired performance.
- c. Physically healthy. Every Muslim worker needs to develop his physique through various efforts, including eating halal, well-nourished food, exercising, resting and a balanced work.
- d. Spiritually healthy. Includes mental stability in dealing with work assignments, having enthusiasm and enthusiasm for work that is always lively, enthusiastic and so on.
- e. Skilled. To determine qualified personnel is the skill in the field of work carried out.

This shows how important knowledge (skill) is in producing good performance, as stated in the Al-Qur'an letter Az-Zumar verse 9:

أَمَّنْ هُوَ قُلُوبٌ أَعَانَهُ اللَّيْلُ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ

9. Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding.

METHODOLOGY

Data Collection

Bengkalis Regency is a regency in Riau Province on the east coast of Sumatra Island. Bengkalis Regency has an area of 30,646.83 square kilometers which includes islands (mainland) and the sea. Bengkalis Regency consists of 11 (eleven) districts, 19 (nineteen) sub-districts, 136 (one hundred thirty six) villages, 453 (four hundred fifty three) hamlets, 987 (nine hundred eighty seven) RWs, and 3,021 (three thousand twenty one) RT. Based on the sub-district area, Bukit District has the widest area of 131,578 square kilometers, and Mandau District has the smallest area of 18,000 square kilometers. The population of Bengkalis Regency in 2020 was recorded at 553,938 people, with details of 284,262 men and

269,676 women.

This study uses a research design that is explanatory research. According to Cooper and Schindler (2016), explanatory the research is a description of research that explains the relationship of two or more variables which is also known as a correlation study. In a study must use theories and hypotheses that can explain the influence of several variables studied.

Population and sampling size

In this study, the population consisted of village government officials, community leaders, and women leaders. For village administration represented by the Village Head and Village Secretary, 1 (one) person respectively and 1 (one) person represented by the chairman of the BPD, so that the total population was recorded as 408 (four hundred eight) people out of 136 (one hundred thirty six) villages in Bengkalis Regency using primary data, distributing questionnaires to 255 (two hundred and fifty five) respondents representing 11 sub-districts. This study used purposive sampling to determine the number of samples that would be needed in conducting this research. in determining the number of samples, this study uses the Slovin formula as follows: (in Riduwan, 2005:65)

$n = N / \sqrt{1 + N(d)^2}$ Keterangan :

n = sampel;

N = populasi;

d = nilai presisi 95% atau sig. = 0,05.

$n = 680 / \sqrt{1 + 680(0,05)^2}$

$= 680 / 1,7 + 1$

$= 680 / 2,7$

$= 251,85$ (dibulatkan menjadi 252).

Analysis of data processing in this study uses the Smart PLS 3.9.6 application to produce Structural Equation Modeling (SEM) based on Partial Least Square (PLS). The selection of the SEM-PLS method in this study was based on the consideration that there are constructs (variables) formed from reflexive indicators. By going through the statistical test stages, such as validity, reliability, significance test and other test stages, using the application pls.

RESULTS AND DISCUSSION

Test the Validity of Islamic Leadership Model Indicators

The results of testing the validity of the indicators of the Islamic Leadership model are seen by comparing the cross loading values between the latent variables which consist of several indicators/sub-indicators. The results of testing the validity of the Islamic Leadership model based on the cross loading value are presented in Figure 2.

Figure 2. Results of Testing the Validity of the Islamic Leadership Model based on Cross Loading Value

Indikator	Sub Indikator	Indikator						
		X1A	X1B	X1C	X1D	X1E	X1F	X1G
X1A	X111	0.823	0.242	0.290	0.364	0.275	0.184	0.229
	X112	0.889	0.287	0.409	0.265	0.417	0.137	0.168
	X113	0.917	0.191	0.331	0.367	0.317	0.097	0.153
X1B	X121	0.245	0.835	0.399	0.322	0.444	0.185	0.198
	X122	0.280	0.855	0.347	0.309	0.296	0.274	0.173
	X123	0.193	0.919	0.364	0.283	0.404	0.193	0.135
X1C	X131	0.334	0.390	0.829	0.246	0.549	0.290	0.100

	X132	0.303	0.357	0.878	0.351	0.416	0.235	0.117
	X133	0.401	0.381	0.937	0.298	0.460	0.291	0.077
X1D	X141	0.356	0.328	0.311	0.878	0.273	0.301	0.251
	X142	0.308	0.280	0.304	0.856	0.249	0.331	0.173
	X143	0.334	0.324	0.282	0.920	0.265	0.319	0.192
X1E	X151	0.363	0.342	0.545	0.191	0.898	0.131	0.118
	X152	0.305	0.391	0.467	0.247	0.916	0.190	0.166
	X153	0.372	0.450	0.443	0.357	0.883	0.135	0.115
X1F	X161	0.101	0.216	0.290	0.298	0.160	0.824	0.096
	X162	0.164	0.264	0.286	0.342	0.184	0.884	0.124
	X163	0.149	0.167	0.233	0.295	0.094	0.920	0.066
X1G	X171	0.181	0.195	0.092	0.227	0.137	0.098	0.856
	X172	0.180	0.168	0.125	0.204	0.138	0.148	0.881
	X173	0.198	0.157	0.077	0.191	0.119	0.046	0.939

Sumber : Data Olahan SEM-PLS (2021)

Based on the results of testing the validity of the Islamic Leadership model, seen from the cross loading value above (Table 4.14), all values are incorporated in 1 (one) indicator which consists of several sub-indicators, the value is greater when compared to the sub-indicators (statement items) on the indicator others in 1 (one) horizontal lane (pay attention to the italicized numbers). These values range from 0.823 (X111 – X1A) to 0.939 (X173-X1G). This value indicates that each statement item for each indicator is valid or the value meets discriminant validity. Thus, the Islamic Leadership model proposed in this study in terms of cross loading values can be continued to the measurement model stage (outer model).

Test the Validity of Village Government Performance Model Indicators

Thus, the Village Government Performance model proposed in this study is reviewed from the outer loading value and the average variance extracted (AVE) value can be continued to the measurement model stage (outer model). Furthermore, the results of testing the validity of the Village Government Performance model based on the cross loading value are presented in Table 3.

Table 3. Results of Testing the Validity of the Village Government Performance Model based on Cross Loading Value

Indikator	Sub Indikator	Indikator			
		X3A	X3B	X3C	X3D
X2A	X211	0.861	0.185	0.149	0.220
	X212	0.834	0.144	0.102	0.221
	X213	0.910	0.191	0.090	0.216
X2B	X221	0.161	0.834	0.270	0.111
	X222	0.185	0.846	0.310	0.164
	X223	0.173	0.916	0.242	0.152
X2C	X231	0.145	0.326	0.878	0.327
	X232	0.104	0.205	0.840	0.266
	X233	0.095	0.294	0.915	0.251
X2D	X241	0.186	0.115	0.298	0.861
	X242	0.254	0.186	0.288	0.870
	X243	0.226	0.135	0.269	0.920

Sumber: Data Olahan SEM-PLS (2021)

Based on the results of testing the validity of the Village Government Performance model, seen from the cross loading values above (Table 4.18), all values are incorporated in 1

(one) indicator which consists of several sub-indicators, the value is greater when compared to the sub-indicators (statement items) on other indicators in 1 (one) horizontal column (pay attention to the italicized numbers). These values range from 0.834 (X212 – X2A and X221 – X2B) to 0.920 (X243-X2D). This value indicates that each statement item for each indicator is valid or the value meets discriminant validity. Thus, the Village Government Performance model proposed in this study in terms of cross loading values can be continued to the measurement model stage (outer model).

Construct Reliability Test

The results of construct reliability testing in this study are presented in Table 4

Table 4. Construct Reliability Test Results

Variabel	Indikator	<i>Cronbach's Alpha</i>	<i>rho_A</i>	<i>Composite Reliability</i>	Keterangan
X1	X1A	0.849	0.851	0.909	Reliabel
	X1B	0.839	0.839	0.903	Reliabel
	X1C	0.856	0.858	0.913	Reliabel
	X1D	0.862	0.863	0.916	Reliabel
	X1E	0.881	0.881	0.926	Reliabel
	X1F	0.849	0.854	0.909	Reliabel
	X1G	0.872	0.871	0.922	Reliabel
X2	X2A	0.837	0.840	0.902	Reliabel
	X2B	0.833	0.835	0.900	Reliabel
	X2C	0.851	0.857	0.910	Reliabel
	X2D	0.860	0.861	0.915	Reliabel
Y	YA	0.887	0.891	0.930	Reliabel
	YB	0.881	0.882	0.910	Reliabel
	YC	0.772	1.155	0.884	Reliabel

Source: SEM-PLS Processed Data (2021)

Based on the results of the construct reliability test in Table 4.23 above, the Cronbach's Alpha values ranged from 0.727 (X2C) to 0.887 (YES), the rho_A values ranged from 0.748 (X2B) to 1.155 (YC) and the Composite Reliability values ranged from 0.803 (X2A) up to 0.930 (YES). All of indicators have a value of > 0.7, so it is concluded that all indicators for each variable in the model to be built are reliable. After fulfilling the measurement model criteria from construct validity and reliability in the tables above, then the measurement model is displayed in Figure 2.

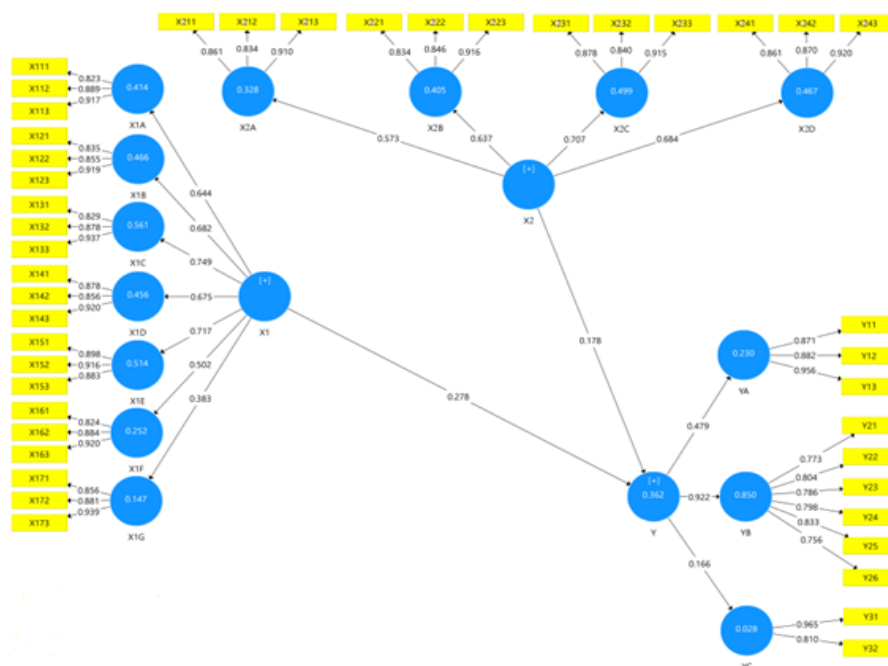


Figure 2. Measurement Model (Outer Model) between constructs

Goodness of Fit

The R-Square value represents the strength of the exogenous variables jointly affecting the endogenous latent variables. The following presents the R-Square value as follows table 5

Table 5. <i>R-Square value</i>	
Variabel Dependen	<i>R-Square</i>
Pembangunan Ekonomi Desa	0.362

Source: SEM-PLS Processed Data (2021)

Based on the R-Square value in Table 4.24 above, it provides information that the Village Economic Development model (Y) which is the dependent variable or endogenous variable is influenced by the Islamic Leadership model (X1), Village Government Performance (X2) which is the independent variable or variable exogenous has an R-Square value of 0.362. This provides information that the Village Economic Development (Y) model is only able to be explained by an independent variable of 36.2% and the remaining 63.8% is explained by other independent variables not included in this study.

Significance Test and Hypothesis Testing

After the path diagram of the measurement model (Outer Model) has been generated from the results of the PLS Algorithm, the next step will be bootstrapping calculations. This step is intended to simulate the relationship between the research variables shown in the structural model path diagram image (Inner Model). The structural model between constructs can be seen in Figure 3

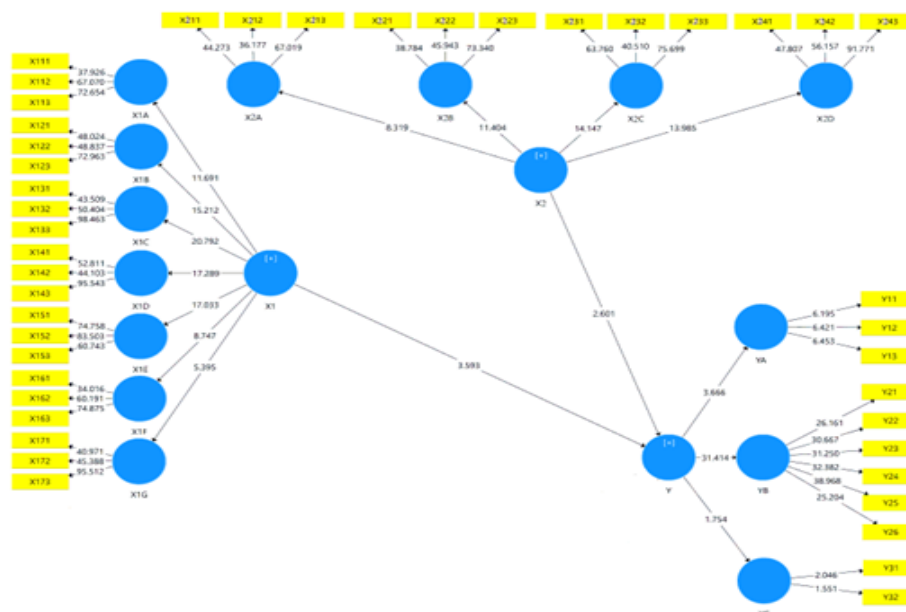


Figure 3. Model Struktural (Inner Model) antar Konstruk

The results of the significance test between latent variables which are reflected in the path coefficients after being processed using SmartPLS 3.2.9 are shown in Table 4.25.

Table 6. Path Coefficient Value (Significance)

Pengaruh	Sampel Asli (O)	Rata-Rata Sampel (M)	Standar Deviasi (STDEV)	T Statistik (O/STDEV)	P Values
X1 -> Y	0.278	0.280	0.076	3.659 **	0.000
X2 -> Y	0.178	0.168	0.068	2.629 **	0.009

Source: SEM-PLS Processed Data (2021) (* = not significant, ** = significant)

Based on the data in Table 4.25 above, it can be formulated as follows:

1. The path coefficient value of Islamic leadership for village economic development in Bengkalis Regency is 0.278 with a t-value of 3.659 and a p-value of 0.000. If the t count > t table (1.975) or the p value < 0.05 (5% significance level), it can be concluded that H1 is accepted.
2. The path coefficient value of Village Government Performance on Village Economic Development in Bengkalis Regency is 0.178 with a calculated t value of 2.629 and a p value obtained of 0.009. If the t count > t table (1.975) or the p value < 0.05 (5% significance level), it can be concluded that H4 is accepted.

Results of the Analysis

The Influence of the Village Head's Islamic Leadership on Village Economic Development

Based on the path coefficient value, Islamic Leadership for Village Economic Development in Bengkalis Regency is 0.278 with a t-value of 3.659 and a p-value of 0.000. If the t count > t table (1.975) or the p value < 0.05 (5% significance level), it can be concluded that H1 is accepted.

These results prove the significant influence of Islamic Leadership on Village Economic Development. This is in line with the results of studies conducted by Fitrah (2017) and Engkur et.al (2018) which show that Islamic Leadership influence on Economic

Development. In the context of TSR, Islamic Leadership includes several things, namely having the correct creed of Islamic teachings based on the truth of the Qur'an towards the oneness of Allah which is symbolized by □ and carrying out the sunnah of Rasulullah SAW which is symbolized θ, having knowledge and broad insight which is symbolized by X and has noble character and has managerial skills which are symbolized by {X(θ)}. Allah SWT specifically mentions verses related to leadership including: QS. Al-Baqarah : 30, QS. An-Nisa : 59, QS. Shod : 26, QS. An-Nisa : 48-49, QS. Al-Anbiya: 73. Here are some of the verses referred to:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

59. *O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.*

The Effect of Village Government Performance on Village Economic Development

Based on the path coefficient value, Village Government Performance on Village Economic Development in Bengkalis Regency is 0.178 with a calculated t value of 2.629 and a p value obtained of 0.009. If the t count > t table (1.975) or the p value <0.05 (5% significance level), it can be concluded that H4 is accepted. These results prove that there is a significant effect of Village Government Performance on Village Economic Development. In line with the results of previous studies such as those conducted by Asmawatiy (2018), Torau (2019), Setiawati and Farhani (2019) Kaligis, (2018) regarding the influence of Village Government Apparatus Performance on Village Autonomy, Village Development Planning and Village Infrastructure Development.

In the context of TSR based on the Qur'an, people with good performance include people who know how to work which is symbolized in New (θ). New (θ) is a symbol of new knowledge born of Divine laws that answer the problems of life that are constantly evolving. The importance of knowledge (skills) in producing good performance is alluded to in the Al-Qur'an Surat Az-Zumar verse 10 which reads: قُلْ يٰعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

10. Say, "O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allah is spacious. Indeed, the patient will be given their reward without account."

The verses above explain that the purpose of a Muslim working is to seek the pleasure of Allah SWT and get the virtues (quality and wisdom) of the results obtained. If those two things have become the basis of one's work, good performance will be created (Multitama, 2006: 200).

CONCLUSION

Based on the background of the problem, problem formulation, research objectives, framework, research results and discussion of research results, this chapter describes the conclusions, limitations and implication of the research in terms of theoretical and managerial aspects and provides suggestions for this research entitled "The Influence of Leadership Village Head Islam, Village Government Accountability, Village Government Performance and Community Participation in Village Economic Development in Bengkalis Regency.

The conclusions generated in this study are:

1. The Islamic leadership of the village head has a significant effect on village economic development in Bengkalis district. These findings prove that the Village Head's Islamic

- Leadership method has been well implemented and has had a positive impact on Village Economic Development in Bengkalis District.
2. Village government performance has a significant effect on village economic development in Bengkalis Regency. This proves that the performance of the Village Government through the aspects of productivity, service quality, responsiveness and responsibility has been carried out properly and has had a positive impact on Village Economic Development in Bengkalis Regency.

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