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IMPROVING ISLAMIC PERFORMANCE WITH BUILDING ORGANIZATIONAL COMMITMENTS THROUGH IMPLEMENTATION OF ISLAMIC LEADERSHIP AND ISLAMIC ORGANIZATIONAL CULTURELalu Suparman, Mukmin Suryatni, Haral AzmiArticle Info AbstractArticle HistoryReceived:01 Month Year Studies on performance related to leadership and culture amendment from an Islamic aspect still need to be done and provide an excellent opportunity for the research team to explore information on Islamic boarding schools built and developed by religious leaders as "Ulama" on the Lombok. This study aims to analyze and determine Islamic leadership and organizational culture's influence on organizational commitment and performance. The object of this research is the Nahdlatul Ulama Islamic Boarding School in Central Lombok Regency. To obtain data, the researcher used a sample survey method.

The research population is all teachers, lecturers, and employees actively working at the Islamic Boarding School. The number of all members of the population is 275 people. For this study, the sample toke by purposive sampling of 155 people and used as respondents. The analysis used Partial Least Square. The results of the study (1) Islamic leadership has a positive and significant influence on Organizational Commitment. (2) Islamic Organizational Culture has a positive and significant influence on Organizational Commitment. (3) Islamic leadership has a positive and significant influence on Islamic performance. (4) Islamic Organizational Culture has a positive and significant influence on Islamic Performance. (5) Organizational Commitment has a positive and significant effect on Islamic Performance.

The study findings expect to be used as a reference for the leadership elements of Islamic Boarding Schools to make policies regarding the application of Islamic leadership and Islamic work culture. In addition, the findings of this study can add to and support the results of previous studies.Accepted:01 Month Year KeywordsIslamic Leadership, Islamic Organizational Culture, Organizational Commitment, Islamic PerformanceDOI: IntroductionThe existence of an institution or organization engaged in public services and business is determined by the elements of the leader (manager) and his followers (subordinates).

Good leaders can usually inspire and convince their associates with their ideas and views about the meaning or meaning of organizational activities through attitudes and behaviors or actions that are considered reasonable by their subordinates. Good subordinates have produced the expected performance, which usually indicates by loyal attitudes and behavior, dedication, integrity, and high commitment to the leader and the organization. These attitudes and behaviors can be built by the leader and his subordinates, becoming the organization's culture.Studies on individual performance, which influence by many factors such as their characteristics, abilities, motivations, and opportunities, have been carried out by many researchers to date.

Likewise, experts and previous researchers have carried out studies on the leadership and culture of an organization that is associated with individual performance and other behavioral attitudes. However, the study is still interesting, especially on non-profit, social, and educational institutions or private institutions, managed independently.Leadership and organizational culture are two variables that have a strong relationship. Leaders with ideas and views, creating or shaping culture, involving all organization members; communicate it well and

continuously so that all its members can accept it into organizational culture. Leaders can make the corporate culture the primary means of support to move the organization's members as subordinates. Strong leadership and organizational culture can influence the attitudes and behavior of members of the organization.These attitudes and behaviors are demonstrated by a commitment to involve and join as members of the organization. They show loyalty to the leadership and the organization, their willingness to work and carry out routine and extra tasks.

Their willingness to sacrifice energy, thought, time to solve work problems. They are willing to fight to develop the organization, and they are eager to defend the issues facing the organization and others. The commitment of the members to the things mentioned above is not easy. Therefore the element of leaders needs to arouse their hearts through the cultivation of values, the enforcement of norms that contain meaningful values for their work-life, and as members of the organization.The study of Islamic leadership is associated with Islamic performance done by Shahab (2010), Hakim (2012), Mappamiring (2015) by finding the results that there is a positive and significant influence of Islamic leadership on Islamic performance.

They explain that if the quality of the implementation of Islamic leadership is getting better and more intensive, it can positively impact the Islamic performance of employees who are getting better. What attracts attention is the object of their research on Islamic financial institutions such as Islamic banking institutions. There is a very striking difference in the way of measuring the variables studied by the three researchers. The indicators used to measure the Islamic leadership variable for each researcher are different. Mappamiring (2015) studied Islamic leadership associated with employee performance at an Islamic Bank in Makassar. Islamic leadership variables are measured by: honesty, trust, intelligence, fairness, wise, and openness. Islamic performance is measured by work performance, accuracy, speed, desire to serve, quality of work, and alms.Hakim (2012) conducted a study on the implementation of Islamic leadership and its influence on Islamic Performance at Bank Mu'amalat Indonesia.

Islamic leadership variables measure by four leading indicators, namely: shiddiq (honesty), Amanah (trust), fathonah (intelligence), and tabligh (openness/transparency). Islamic performance measure by job performance, speed, and accuracy in doing all the work intended to be a servant or serve others, quality of work, and giving alms. Shahab (2010) conducted a study on the influence of Islamic leadership on Islamic performance at Baitul Maal Wa Tamwil in Central Java Province. Islamic leadership variables are measured by: educating, giving instructions, giving advice, and cooperating.Hakim (2012) and Mappamiring (2015) have carried out studies on Islamic organizational culture associated with Islamic performance. The study results show that there is a positive and significant influence of Islamic organizational culture on Islamic performance.

In the process of the survey, Hakim (2012) measured the variables of Islamic corporate culture with six indicators, namely: smiling (smile), greetings (greetings/greetings), friendship (friendly/friendly), helping among the others/cooperation (helpers/cooperation), never telling. A lie (not lying), and discipline (time discipline). In comparison, Mappamiring's (2015) Islamic organizational culture variable measure by six indicators, namely: smile (smile), greetings (greetings/greetings), friendship, helper, selflessness, and discipline.Based on the study results by Hakim (2012) and Mappamiring (2015), it provides encouragement and inspiration for current researchers to examine the implementation of Islamic leadership and Islamic organizational culture in building organizational commitment and Islamic performance.

In addition, two Islamic Boarding Schools are relatively large and developing more advanced, which provide formal education ranging from Kindergarten Education (Raudatul Anfal), Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah to Ma'had Aly (Universities). The two educational institutions are Ponpes Qomarul Huda Bagu and Ponpes Al-Mansyuriah Bonder Praya Barat.As a private institution, managing human resources and financial resources must be complex and relatively complicated. Financial sources come from community donations (students/students) from the government, which has received school operational assistance funds in the last five years. Some of the teachers have received certification allowances from the government. Sources from donors from within and outside the country, sometimes there are not. The amount of funds needed is relatively large to finance and pay teachers and staff, procurement and maintenance of learning facilities and facilities.

However, the institution still exists to carry out its activities.The research objectives are to analyze and

determine Islamic leadership and organizational culture's influence on organizational commitment and Islamic performance. Literatur ReviewIslamic Leadership OverviewIslamic leadership is a process of influencing, moving followers or subordinates so that they want to behave and behave according to what the leader wants. The leadership process carried out various leadership functions based on Islamic traits, attitudes, and behavior. To implement it, of course, by imitating the noble and commendable nature, attitudes, and behavior of the Prophet Muhammad SAW, as the leader of Islam.

As-Suwaidan (2006:169) states that the characteristics of Islamic leaders include faith and monotheism, manifested through a firm belief, with a noble goal, namely the hereafter, and always relying on Allah. So then, obey the role model of the Prophet Muhammad by loving him, doing activities, or moving in the corridors of the Shari'a, not cutting human opinion.Antonio (2010:29), in his book Muhammad, The Super Leader Super Manager, explores the example of the Prophet. The role model of Muhammad SAW is a mirror of Islamic leadership. He explained that Muhammad SAW is the best example in various aspects of life. No human being so perfect can be imitated because, in him, there are different noble qualities. He has been a leader in various fields so that we can replicate his leadership.

He became a role model in carrying out his advice and suggestions and becoming a person of noble character. Then the surface of Muhammad SAW was recognized by the people of Mecca by calling him Al-Amin (a trusted person).Nawawi (2015:273); describes the leadership qualities possessed by the Prophet Muhammad, who used as examples for leaders in particular and all humanity in general. Thus, the Messenger of Allah had an excellent role model for all society. The characteristics of the Prophet in question are Siddiq, Amanah, Tabligh, Fathanah, Istiqomah. Siddiq means high integrity, Amanah means trustworthy, Tabligh means preaching the truth, Fathanah means intelligence and cleverness, Istiqamah means consistent.These leadership traits use as the basis or foundation in carrying out various leadership activities. These activities are operational functions that every leader must carry out.Nawawi (2015:141), Rivai (2015:50); and Antonio (2010:20) have described the main functions of leaders carried out in the following leadership process: (1) instructive functions; (2) consultative function; (3) Delegation function; (4) participation function; (5) Control function; (6) Exemplary Function; (7) pioneer function (pathfinding); this is stated by Stephen Covey in Antonio (2010:20), (8) Aligning function; (9) The function of empowerment (empowering).Furthermore, Nawawi (2015:141) and Rivai (2015:50) describe that leaders must take more operational actions: (1) are obliged to describe the work program in detail; (2) able to translate decisions into clear instructions; (3) trying to develop and distribute freedom of thought and expression; (4) develop harmonious cooperation; (5) assist and develop problem-solving skills; (6) develop the ability to assume responsibility, by giving trust; and (7) utilize supervision as a controlling tool.Furthermore, the study of Islamic leadership can saw from the implementation of operational functions carried out by leaders in Islamic boarding schools. These operational functions base on Islamic values, namely shiddiq, amanah, tabligh, fathanah, and istiqomah.

So Islamic leadership seen from the operational tasks, namely: the truth of the vision, mission, and goals of the organization that conveyed; fairness in the distribution or division of work tasks; politeness in giving orders and directions; providing motivation and enthusiasm for work; provision of work guidelines and descriptions of main tasks; condition of facilities, facilities, equipment, and work equipment; awarding or sanctioning work results; supervision and control over the activities of subordinates; providing feedback on the results of management.Hypothesis 1: Islamic leadership has a positive and significant influence on organizational commitment.Islamic Organizational CultureGibson et al. (2012:78) state that culture affects the way people act in organizations. How they work, view their work, work with co-workers, and view the future is largely determined by cultural norms, values, and beliefs.

Furthermore, Luthans (2012:125) states that many definitions of organizational culture recognize the importance of the same standards and values, which guide the behavior of corporate members.Robbins and Judge (2015:165) state the importance of knowing an individual's values because values significantly affect a person's attitudes, behavior, and perceptions. Matters contain elements of judgment that carry an individual's ideas about right, sound, or desirable things. When an activity or behavior considers retaining the value of goodness and truth, everyone in a particular community (organization) will inevitably accept and follow it.In

this regard, Yukl (2010:212) describes values and states that values are internalized attitudes about what is right and wrong, ethical and unethical, moral and immoral. Examples include fairness, justice, honesty,

freedom, equality, humanitarianism, loyalty, patriotism, progress, self-fulfillment, excellence, pragmatism, courtesy, friendliness, and cooperation. Values are important because they influence a leader's choices and aspirations, perception of situations and problems, and behavioral choices.Yukl (2010:495) summarizes the opinions of several experts who state that cultural values and traditions can influence the attitudes and behavior of managers in several different ways.

Discounts may be internalized by managers who grew up in a culture, and these values will influence their attitudes and behavior in ways that they may not realize. Cultural discounts are also reflected in social norms about the way people relate to one another.Ivancevich et al. l (2014:45) state that organizational culture is a perspective to understand the behavior of individuals and groups in an organization. Distinguishing a solid culture from a weak culture is often helpful. A strong culture is characterized by the presence of employees who share core values. The more employees share and accept core values, the stronger the culture and the greater it's influence on behavior.The strength of an organization's culture can be seen from the support of members and leaders of the organization itself.

Suppose the members in the majority accept the norms or rules and values that apply, which are implemented in various behaviors. In that case, the organizational culture can be said to be solid and rooted. Vice versa, if they view values and norms as useless in their lives and reject them, then the organizational culture is weak.So organizational culture is the attitudes and behaviors or activities carried out by a group of people or all people in the organization. These activities have become traditions or habits because they are believed and considered helpful, authentic, and meaningful in work, organizational and social life. It is said that corporate culture is Islamic because behavior or activities must be based on or contain values, beliefs, and norms that are sourced from the teachings, calls, commands of the Islamic religion, which are included in the Qur'an and al-Hadith.Study of Islamic organizational culture at the Nahdlatul Ulama' Islamic Boarding School educational institution in Central Lombok, researchers reviewed the implementation of several attitudes and behaviors that members of the organization considered to contain values, beliefs, and norms based on Islamic traits.

These attitudes and behaviors consist of: work is worship; spread greetings, smile, say hello; pray before starting work or study; seriousness in work; work according to regulations; enjoy work; politeness to interact and communicate; help or cooperation; honesty and transparency; responsible; mutual trust; and sincerity at work.Hypothesis 2: Organizational culture has a positive and significant influence on organizational commitment.Organizational Commitment The study of organizational commitment is still interesting to do because strategically that employee or employee commitment becomes a medium-term and long-term target in the management of human resources in an organization. Organizational commitment is an attitude owned and shown by individual employees or employees concerning the workplace organization, where employees or employees have confidence in the values and goals of the organization.

In addition, there is a desire to expend effort and earnestly for the benefit of the organization. Building commitment is an effort to establish a long-term relationship. Individuals committed to the organization are more likely to remain in the organization than less determined individuals.Organizational commitment is multi-dimensional. Three-component or dimension models were proposed by Allen and Meyer (2013) in Luthans (2012; 249) and Robbins (2015: 101). The three dimensions are: (1) Affective commitment is an employee's emotional attachment to the organization, belief in the values that exist in the organization, and involvement in the organization.

(2) Continuance commitment is a commitment based on the perceived economic value of staying in an organization or the losses experienced by the employee leaving the organization. (3) Normative commitment is a feeling of obligation to remain in the organization because it is the right thing to do or an obligation to stay in the organization for moral or ethical reasons.Luthans (2012; 250) describes Gary Dessler's opinion as providing specific guidelines for implementing a management system that might help solve problems and increase organizational commitment to employees: commit to core human values, clarify and communicate mission; ensure organizational justice; create a sense of community, and support employee development.Based on the understanding put forward by these experts, the study of organizational commitment at the Nahdlatul Ulama' Islamic Boarding School in Central Lombok, the researchers reviewed several attitudes expressed by members of the organization.

Their attitude can be seen from three dimensions, namely affective commitment in the form of the similarity of values and vision they have with the organization's values and vision; pride as a member of the organization; pleasure and excitement of working for the organization. Furthermore, the continuance commitment is in the form of loyalty to the leadership and organization; willingness to accept additional tasks from the administration; willingness and willingness to sacrifice energy, thought, time, and property for the organization. Then the normative commitment is the form of a feeling of being responsible for the organization's work; feelings of loss if leaving the organization, and remaining a member of the organization.Hypothesis 3: Islamic leadership has a positive and significant influence on Islamic performance.Islamic PerformanceThe performance study is carried out because of the existing references and managerial practices that are increasingly important and complex.

The definition of work performance can be referred to from several expert opinions. Nawawi (2015:62) states that performance means working and the results or achievements achieved in carrying out a job. Mangkunegara (2013: 9) says that employee performance (work performance) is the result of work in quality and quantity achieved by an employee in carrying out his duties following the responsibilities given to him.Knowing employee performance is essential for an organization/institution (especially in the business sector). Experts argue about the need to conduct an assessment of employee performance. Dessler (2015) reveals the reason for the need to assess employee performance is to provide information as a basis for decision making, especially regarding promotions and salaries, and provide opportunities for employees to review employee behavior related to work jointly.Likewise, Simamora (2014) states that determining an employee's performance is helpful in setting goals to be achieved, namely evaluating employee performance at the end of a period, but also as reference material in processing work processes carried out during that period.

It was further disclosed that a critical factor related to an organization's long-term success is its ability to measure how well employees are performing and use that information to ensure that performance meets current standards and improves over time.Performance viewed from an Islamic perspective. Zadjuli's Opinion (2009) that Islam has its performance assessment which includes the following indicators: Intention to workhouses because of Allah; in terms of work must apply the rules, norms, sharia in totality; the motivation is to seek "luck" in this world and the hereafter; At work, the application of efficiency and benefits require while maintaining the preservation of the natural environment; maintain a balance between seeking wealth and worship; after succeeding in work, one should be grateful to Allah SWT and spend the sustenance he has earned in Allah's way by not being extravagant and not being stingy; issuing zakat, infaq, shadaqah; perform the pilgrimage if it meets the requirements; and support orphans, disadvantaged, poor, disabled and so on.The view of Islam is that the quality of life is always better. Humans must achieve for humans who have a rational mind moreover, their lives base on faith and purity.

Of course, the work results did not obtain to evaluate the progress of the business or efforts made. No one wants a bad job, and his life becomes destitute. For this reason, everyone must strive for a better direction and use the time in his life as best as possible to do positive work (do good deeds) so that humans not classify as losers.For an individual to get better work results, of course, they have to try and make efforts, because humans cannot expect much from the help of others, to be able to produce something better. Therefore, Allah SWT commands humans to do helpful work that will benefit a better life. In this regard, Allah SWT commands humans to work correctly and correctly to earn income and a better quality of life to fulfill the necessities of life.

The Islamic view of the relationship between the activities person or group in an organization must base on the Qur'an and as-Sunnah.Hypothesis 4: Islamic organizational culture has a positive and significant influence on Islamic performance.Hypothesis 5: Organizational commitment has a positive and significant influence on Islamic performance. MethodThe data collection method used is the sample survey method. The object of the research is the Nahdlatul Ulama Islamic Boarding School Education Institution in Central Lombok Regency. It selected Islamic boarding schools that provide education from Kindergarten Education (Raudatul Anfal), Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah to Ma'had Aly (Universities).

The population in this study were all teachers, lecturers, and employees who are actively working at the Qomarul Huda Bagu Islamic Boarding School and the Al-Mansyuriah Bonder Praya Barat Islamic Boarding School. The number of all members of the population is 275 people. The sample is taken by purposive

sampling, with as many as 155 people. The data collection tool is a questionnaire containing a questionnaire.MeasureMeasuring the Islamic performance, researchers use indicators, namely: (1) intention to work for Allah; (2) work entry craft; (3) work motivation as worship, (4) work discipline; (5) loyalty (loyalty and obedience) to the leadership; (6) cooperation and coordination with fellow teams; (7) initiative, creativity and innovation in the workplace; (8) politeness of interaction and communication; (9) exemplary; (10) quality of work; and (11) issuing infaq and sadaqah from work.Measuring the organizational commitment, the researchers used indicators, namely: (1) the similarity of values and vision they have with the values and vision of the organization; (2) pride as a member of the organization; (3) the pleasure and excitement of working for the organization; (4) showing loyalty to the leadership and organization; (5) willingness to accept additional tasks from the leadership; (6) willingness and willingness to sacrifice energy, thought, time, and property for the organization; (7) the feeling of being responsible for the results of the organization's work; (8) feeling of loss if leaving the organization;Measuring the Islamic leadership, researchers use indicators, namely: (1) the truth of the vision, mission, and goals of the organization that conveys; (2) fairness in the distribution or division of work tasks; (3) politeness in giving orders and directions; (4) provision of work guidelines and descriptions of main tasks; (5) provision of facilities, facilities, equipment and work equipment; (6) award or sanction for work results; (7) providing motivation and enthusiasm for work (8) supervising and controlling the activities of subordinates; (9) providing feedback on the results of supervision; and (10) providing an example by showing commendable behavior.Measuring the implementation of the organizational culture, the researchers used indicators, namely: (1) work is worship; (2) Spreading greetings, smiles, greetings; (3) Pray before starting work or study (4) earnestness in work; (5) work according to regulations; (6) enjoy work; (7) politeness in interacting and communicating; (8) help or cooperation; (9) honesty and transparency; (10) be responsible; (11) mutual trust; and (12) sincerity in work.Results and DiscussionVariables DescriptionIslamic performance is achievements or work results achieved by each Islamic Boarding School caregiver (teachers, lecturers, and employees) in the process of carrying out the tasks assigned to him.

The result of this work is a self-assessment of the attitudes and behaviors they have practiced by teachers, lecturers, and employees themselves. The results of the description of the Islamic performance of caregivers showed that they perform in the "excellent category." They always intend to work for Allah, and their work motivation is worship. In addition, they are always loyal and obedient to the leadership, always polite in interacting and communicating, and constantly issuing infaq and sadaqah from work.Organizational Commitment is the respondent's opinion about their attitudes and behavior concerning their participation and involvement as caregivers (teachers, lecturers, and employees) at the Nahdlatul Ulama in Central Lombok.

The organizational commitment of caregivers states in the "high commitment" category. It means that the attitudes and behaviors of the organization members involved have high commitment, which showed through statements of pride as a member of the organization.The implementation of organizational culture is categorized as very strong. It means that the teachers, lecturers, and employees as caregivers of s always behave positively according to the organization's wishes.The data collected shows that the implementation of Islamic leadership operational functions perceived by teachers, lecturers, and employees are in the "good category." It means that the head of schools and universities have not optimally implemented the functions of Islamic leadership.

They have good attitudes, behavior, and abilities, in terms of the truth and clarity of the vision and goals of the organization that conveyed; fairness in the division of tasks; politeness in giving orders; fairness in awarding work results; concern for the welfare of subordinates;PLS AnalisisTesting with the PLS approach is practical because this test does not limit to the fulfillment of normally distributed data and limitations on the number of data samples. Therefore, the p-value is less than five percent (p-value <0.05) will support the hypothesis. The details of the significance level test results can show in Table 1, which summarizes the results of hypothesis testing with the PLS approach. The path coefficient value obtains from the SmartPLS output.Table 1. Structural Model Test ResultsRelationship Between Variables Coefficient T-Statistics P-Value InformationIslamic Organizational Culture -> Islamic Performance 0.436407 7.051435 0.000 SignificantIslamic Organizational Culture -> Organizational Commitment 0.635205 10.146898 0.000 SignificantIslamic Leadership -> Islamic Performance 0.175803 3.342960 0.000 SignificantIslamic Leadership -> Organizational Commitment 0.142857 2.274142 0.000 SignificantOrganizational Commitment -> Islamic Performance 0.284274 5.680230 0.000 SignificantHypothesis 1 in this study states, "Islamic leadership has a positive and

significant influence on organizational commitment."

Proof through hypothesis testing with PLS shows that the path coefficient value is 0.142857 with a t-statistic of 2.274142 and a p-value of 0.000, which means that the influence of Islamic leadership on organizational commitment is positive and significant, so it can state that hypothesis 1 is acceptable.Hypothesis 2 states, "Islamic organizational culture has a positive and significant influence on organizational commitment." Proof through hypothesis testing with PLS shows that the path coefficient value is 0.635205 with statistics of 10.146898 and a p-value of 0.000 which means that the influence of Islamic organizational culture on organizational commitment is positive and significant, so It is accepted.Hypothesis 3 states, "Islamic leadership has a positive and significant influence on Islamic performance." Proof through hypothesis testing with PLS shows that the path coefficient value is 0.175803 with a t-statistic of 3.342960 and a p-value of 0.000, which means that the influence of Islamic leadership on Islamic performance is positive and significant, so It is accepted.Hypothesis 4 states, "Islamic organizational culture has a positive and significant influence on Islamic performance."

Proof by testing the idea with PLS shows that the path coefficient value is 0.436407 with a t-statistic of 7.051435 and a p-value of 0.000 which means that the influence of Islamic organizational culture on Islamic performance is positive, so It is accepted.Hypothesis 5 states, "Organizational commitment has a positive and significant influence on Islamic performance." Proof through hypothesis testing with PLS shows that the path coefficient value is 0.284274 with a t-statistic of 5.680230 and a p-value of 0.000, which means that the effect of organizational commitment on Islamic performance is positive and significant, so It is accepted.The Effect of Islamic Leadership Implementation on Organizational CommitmentBased on the description of the implementation of Islamic leadership perceived by subordinates who act as caregivers, in this case, the teachers, lecturers, and employees showed good leadership as it is known that the institution is led by "Tuan Guru." Tuan Guru, as a umara or leader of an organization or institution, his leadership can be assessed in terms of how to implement operational functions that appear to be carried out daily.

All actions or behavior can be judged by his subordinates, such as fairness and non-discrimination in dividing work tasks to associates, politeness and exemplary in giving orders and suggestions of opinions, how to motivate and reward the efforts of subordinates; including ways to monitor and provide feedback on the results of subordinate performance evaluations. The evaluation of associates towards the leader can be seen from their attitudes, behavior, and actions based on good qualities from the Islamic aspect. It can affect the mood of subordinates involved in the organization in the form of their commitment.Then the organizational commitment of the Islamic Boarding School caregivers from the results of the previous discussion shows a high category. It means that they have a positive attitude which is characterized by attitudes and behaviors that they have a high commitment to side with the organization.

In the Islamic Boarding School caregivers' opinion, they are proud members, happy and passionate about working for the organization, loyal, and willing to accept additional tasks from the leadership. In addition, they also hope to remain members of the organization.The results show a positive, quite large, and significant effect of the implementation of Islamic leadership on organizational commitment. It means that implementing "better" Islamic leadership at the Nahdlatul Ulama' Education Institution in Central Lombok can encourage the organizational commitment of the boarding school caregivers to be "higher." Conversely, if the implementation of Islamic leadership is "getting worse," it can reduce the organizational commitment of the caretakers of the cottage to be "lower."The findings are the same and support the results of previous research conducted by: Shahab (2010), Hakim (2012), and Mappamiring (2015); with the results of the study, there is a significant positive effect of Islamic leadership on Islamic organizational commitment. Pramudito and Yunianto (2009); Nurwati, et al (2012); Saladin (2013); Zuraida, et al (2013), Suparman, et al (2015), Windarwati, et al (2016) and Hadi, et al (2017).

In addition, the results of his research stated that administration has a positive and significant influence on organizational commitment. The Influence of the Implementation of Islamic Organizational Culture on Organizational CommitmentThe discussion on implementing Islamic organizational culture at the Nahdlatul Ulama Educational Institution in Central Lombok states is vigorous. It means that Islamic Boarding School caregivers have carried out various activities considered to have high value in working life. As an Islamic educational institution led by ulama figures, it has built and developed a work-life culture within its organization

since its inception.

Therefore, cultural elements were considered suitable to be carried out at any time by all organization members at work.These attitudes and behaviors are instilled in every member because they believe in having very high values in work-life so that they feel the need or must implement in their work life. Therefore, these behaviors accustomed, which eventually becomes a necessity. The cultural elements in the form of attitudes and behavior include: they believe that work is worship; before starting work or study should pray; in working to serve them always spread greetings, smiles, greetings; polite in interacting and communicating; mutual help each other colleagues; mutual trust among co-workers; they enjoy work; and strive sincerely at work. All of these can affect the attitudes and commitment of members of the organization.The organizational commitment of the Islamic Boarding School caregivers, as described previously, shows that the caregivers have a high category of commitment.

It means that they have a positive attitude characterized by attitudes and behaviors that have an increased responsibility to side with the organization. From the opinion of Islamic Boarding School caregivers, they are willing to sacrifice their energy, thoughts, and time for organizational purposes, ready to take responsibility for the work of the organization; and feel the loss if leaving the organization. In addition, they also hope to remain members of the organization; because they are proud members, happy and passionate about working for the organization, loyal, and willing to accept additional tasks from the leadership.There is a positive and significant effect of implementing Islamic organizational culture on organizational commitment.

It means that if the implementation of Islamic corporate culture is getting stronger among all organization members at the Nahdlatul Ulama in Central Lombok, it can guarantee that the organizational commitment of the Islamic Boarding School caregivers can increase or be higher. On the other hand, if the implementation of Islamic corporate culture is "weaker," it can reduce the organizational commitment of the caretakers of the cottage to be "lower."The findings are the same and support the results of previous studies conducted by several researchers. First, Mappamiring (2015), with the results of his research, is that there is a positive and significant influence of Islamic organizational culture on Islamic organizational commitment. Then Usmany et al.

(2016), Sumanto and Herminingsih (2016), Windarwati et al. (2016); Setiawan and Lestari (2016); Xaverius et al. (2016) and Lanjar et al. (2017), whose study results are that organizational culture influences organizational commitment.The Effect of Islamic Leadership Implementation on Islamic PerformanceThere is a significant effect of the implementation of Islamic leadership on Islamic performance. It means that if the implementation of Islamic leadership is getting better, it can improve the Islamic performance of the caretakers of the cottage for the better. But, on the other hand, if the implementation of Islamic leadership is getting worse, it can reduce the Islamic performance of the caretakers of the cottage to be less good.The findings are the same and support the results of previous studies conducted by: Shahab (2010), Hakim (2012), Mappamiring (2015), with the results of their studies showing that Islamic leadership has a positive and significant influence on Islamic performance.

Then Raharjo and Durrotun (2006), Pramudito and Yunianto (2009), Pradityo et al. (2012), whose study results are that leadership has a positive and significant influence on performance. The Influence of Islamic Organizational Culture on Islamic PerformanceThe discussion on implementing Islamic organizational culture, which is in the "strong category," has been described previously. Likewise, Islamic performance, which is "categorized as very good," has been explained earlier. With the implementation of "strong" Islamic cultural elements, it hopes that it can trigger the performance of caregivers to be "good or stay very good." Thus, Islamic culture classified as vital can rise to be very strong, at the concert organized as good can grow to very good.There is a positive, quite large, and significant effect of implementing Islamic organizational culture on Islamic performance.

It means that if the implementation of Islamic organizational culture is getting stronger, it is sure that the Islamic interpretation of caregivers will improve. Vice versa, if the performance of Islamic corporate culture is getting weaker, it can ascertain that the Islamic understanding of caregivers will be getting worse or worse.The findings are the same and support previous studies conducted by Hakim (2012) and Mappamiring (2015). The survey results are that Islamic organizational culture has a positive and significant influence on Islamic

performance. Then Nurwati et al. (2012), Hadian (2015), Setiawan and Lestari (2016), with the results of his study that organizational culture has a significant influence on employee performance.The Effect of Organizational Commitment on Islamic PerformanceThe description of organizational commitment, which states with "high category," has been described previously. Likewise, Islamic performance, which is "categorized as very good," has been explained.

With the attitudes and behaviors shown through the high commitment of the caregivers of s, I hope that they will be able to motivate them to continue to perform "very well." However, efforts can make so that the state of performance can survive. The elements of organizational commitment that indicate "high category" need to be encouraged so that their commitment becomes very high or very committed to the organization.There is a positive, large and significant effect of organizational commitment on Islamic performance. Thus, if the organizational commitment of the Islamic Boarding School caregivers is higher, it can ascertain that the Islamic performance of the Islamic Boarding School caregivers will be better.

Conversely, suppose the organizational commitment of the Islamic Boarding School caregivers is lower. In that case, it can also ascertain that the Islamic Boarding School caregivers' Islamic performance will be less good or worse.The findings are the same and support the results of previous studies conducted by: Pramudito and Yunianto (2009), Nurwati et al. (2012), Shalahuddin (2013), Mappamiring (2015), with the results of their study stating that organizational commitment has a positive and significant effect on employee or employee performance.Conclusion The implementation of Islamic leadership has a positive, and significant effect on organizational commitment.

It means that with the performance of Islamic leadership getting better, it can encourage the organizational commitment of the caretakers of the cottage to be higher. Conversely, if the implementation of Islamic leadership is getting less good or bad, it can reduce the organizational commitment of the caretakers of the cottage to be lower.Implementing Islamic organizational culture has a positive, and significant effect on organizational commitment. It means that if the implementation of Islamic corporate culture is getting stronger among all members of the organization, it can guarantee that the organizational commitment of caregivers will be higher.

Conversely, if the implementation of Islamic corporate culture is getting weaker, it can reduce the administrative burden of the caretakers of the boarding school.The implementation of Islamic leadership has a positive, and significant effect on Islamic performance. It means that if the implementation of Islamic leadership is getting better, the Islamic performance of the caretakers of the cottage will be better. On the other hand, if the implementation of Islamic leadership is getting worse, it can reduce the Islamic performance of the caretakers of the cottage to be less good.Implementing Islamic organizational culture has a positive, and significant effect on Islamic performance.

It means that if the implementation of the Islamic corporate culture is getting stronger, then it is certain that the Islamic Boarding School caregivers' Islamic performance will be better. Conversely, suppose the implementation of the Islamic organizational culture is getting weaker. In that case, it can ascertain that the Islamic Boarding School caregivers' Islamic performance will be increasingly not good or bad.Organizational commitment has a positive, and significant effect on Islamic performance. It means that if the organizational commitment of caregivers is higher, it can ascertain that Islamic performance will be better. Conversely, if the organizational commitment of caregivers is lower, it can also confirm that the Islamic performance of caregivers will be less good or worse.RecommendationsThe findings of this study can add to the explanation and understanding of Islamic leaders. Islamic organizational culture can affect organizational commitment and Islamic performance. The results of this research can support the results of the previous study.

The research results statistically show the relationship between variables that are meaningful and important and can convince the leadership elements of the research institution to develop and implement the variables studied. Descriptively, Islamic performance in the excellent category; high category organizational commitment, Islamic leadership with good variety. So, all three need to be improved. Leadership elements are more proactive, objective, and open in carrying out Islamic leadership functions; only organizational culture with a robust category needs to be maintained.ReferencesAllen, & Meyer. (2013). The Measurement and Antecedents of Affective, Continuance, and Normative Commitment to Organization. PT Elex Media

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