

Work Motivation in Islam

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Abstract

This study aims to determine motivation from an Islamic perspective. This study uses a descriptive qualitative method, with a literature study approach. The results of this study are Islamic views that humans are built on the physical, mind, and spirit, all three of which must be fulfilled proportionally so that individual motives are built in a balanced way. A person will increase his work productivity and human work will be achieved optimally if his basic human needs are met properly both physical and spiritual needs. The conclusion of this research is, therefore, with the word of Allah SWT and the hadiths of the Prophet SAW that support halal jobs and the obligation to work with the intention of worship. Humans on earth, especially Muslims, must throw away the feeling of laziness. In addition, it must also increase motivation and high morale so that all work goals can be achieved to the maximum with the blessing of Allah SWT.

Keywords

Work motivation; intrinsic; extrinsic; Islamic.



I. Introduction

Islamic work motivation is very important to improve the quality of human resources in a company that relies on human resources as the axis to carry out its activities, therefore human resources in a company must have good Islamic work motivation to produce satisfactory performance (Aramesh & Shadi, 2007). Organization must have a goal to be achieved by the organizational members (Niati et al., 2021). The success of leadership is partly determined by the ability of leaders to develop their organizational culture. (Arif, 2019).

Robbins and Coluter (2001) provide a definition of motivation as "the willingness shown by an individual to put forth his best efforts in achieving organizational/company goals, where this willingness is also conditioned by whether or not the individual's needs can be fulfilled through the efforts he makes" (Hayati & Caniago, 2012).

Islamic work motivation is a work-related commitment that comes from an employee's relationship with his god Rahman (2015). So far, many people work to pursue mere material pursuits for worldly interests, they do not care at all about the interests of the hereafter. Therefore, workers should have the motivation that can give a good personality and is justified by Islam (Bhatti, Aslam, Hassan, & Sulaiman, 2016). Motivation comes from the Latin word *movere* which means drive or driving force. Motivation in management is only aimed at human resources in general and in particular subordinates (Purba and Sudibjo, 2020).

John (in Winardi, 2002) explains that motivation to work is a term used in the field of organizational behavior (Organizational Behavior = OB), to explain the strengths that exist in an individual, which causes the level, direction, and persistence of efforts to occur carried out in terms of work" (Ali, Fauzi, Hussin, & Sawari, 2021). Thus the analysis of motivation will intersect with the factors that influence motivation. Atkinson emphasized

(in Winardi, 2002) that the analysis of motivation needs to focus on the factors that lead to and direct one's activities (Saefullah, 2012).

According to Gitosudarmo and Mulyono (2001), motivation is a factor that encourages someone to do a certain act or activity, therefore motivation is often interpreted as a factor driving a person's behavior. Every action taken by a human being must have a factor that drives the action. The importance of motivation is because motivation is the thing that causes, flows, and supports human behavior so that they are willing to work hard and enthusiastically to achieve optimal results (Hutasuhut, Syamsuri, Saragih, & Sarkum, 2021).

Chung & Megginson in (Zairotun, 2019) explains motivation involves (1) individual factors and (2) organizational factors. Individual factors include needs, goals, attitudes, and abilities. Organizational factors include payment or salary (pay), job security (job security), fellow workers (coworkers), supervision (supervision), praise (praise), and the job itself (job itself).

Hellriegel and Slocum as quoted by Sujak (1990) classify three main factors that influence motivation, including (1) differences in individual characteristics, (2) differences in job characteristics, and (3) differences in characteristics of the work environment or organization. Individual characteristics of different types of needs, attitudes, and interests lead to varied motivations, for example, employees who have the motivation to get as much money as possible will work hard with high risk compared to employees who have safety motivation, and will be different for employees who are motivated to get the achievement (Cader, Akram Abdul, 2016). Different jobs require different skill requirements, task identity, task significance, autonomy and types of assessment. The different characteristics inherent in the job require proper organization and placement of people according to the readiness of each employee (Pramandhika, 2013). Each organization also has different rules, policies, reward systems, and missions that will affect each employee. A person's motivation is influenced by the intrinsic strength stimuli that exist in the person/individual concerned, external stimuli may also affect motivation, but the motivation itself reflects the individual's reaction to these stimuli (Hakiem Ajuna, Yasir Nasution, & Yusuf, 2017).

Gouzaly (2000) classifies motivational factors into two groups, namely, external factors (organizational characteristics) and internal factors (personal characteristics) (Amin & Mohiuddin, 2016). External factors (organizational characteristics) are a pleasant work environment, level of compensation, good supervision, and appreciation for achievements, status, and responsibilities. Internal factors (personal characteristics) are personal maturity level, education level, personal desires and expectations, needs, fatigue, and boredom (Fauzan, 2012).

II. Review of Literature

This research uses qualitative methods and is a literature study. Literature research collects detailed information and data through various books, notes, journals, and another bibliography, as well as the results of previous work related to answers to the problems to be researched and theoretical foundations (Yaniawati, 2020). This research produces information in the form of notes and descriptive data contained in the text under study (Mantra, 2008) (Raco, 2018).

As a library research, there are two kinds of data sources that will be explained, namely:

1. Primary Sources

Primary sources are the main data sources that are directly collected by researchers from the object of research, namely books, articles, which are the objects in this study.

2. Secondary Source

Is an additional data source that according to the researcher supports the main data, namely books or articles that act as supporters of the primary book or article to strengthen the concepts in the primary book or article.

The method used to collect research data in library research is to select, search, present, and analyze library data. This research institute is looking for library materials whose substance requires philosophical and theoretical processing. The literature search here is a literature study without empirical verification (Muhadjir, 1998). The data presented is data in the form of words that need to be processed to be concise and systematic.

This study using data analysis techniques in the form of content analysis (content analysis). The analysis is a scientific analysis of the message content of a data (Muhadjir, 1998). According to Zed (2004), analysis is a simple attempt at how research data are developed and processed for a simple framework. The data that has been collected is then analyzed to obtain information, but first, the data is selected on the basis of its reliability (Mantra, 2008). The purpose of this data analysis is to find the truth of the data that has been obtained so that conclusions can be drawn from the results of the research that has been done. In this study, researchers used 3 stages, namely: data reduction, data display, data verification, and conclusion drawing.

III. Result and Discussion

3.1 Concept of Work in Islam

The glory of a man depends on what he does. With that, practice or work that brings a person closer to Allah is very important and deserves attention. Such practice or work, apart from obtaining the blessings and pleasures of the world, is also more important, namely, it is a way or ticket in determining the stage of one's life in the hereafter, whether to enter the heavenly expert group or vice versa (Ibrahim, 2016).

According to Asyraf Hj Ab Rahman (in Khayatun, 2008), the term "work" in Islam does not merely refer to seeking sustenance to support oneself and one's family by spending day and night, from morning to evening, continuously relentlessly, but Work includes all forms of practice or work that have elements of goodness and blessings for themselves, their families and surrounding communities and the country (Ramadani, Nawawi, & Gustiawati, 2021).

In other words, people who work are those who donate their souls and energy for the good of themselves, their families, communities, and the country without making it difficult for others. Therefore, the category of "heaven experts" as described in the Qur'an is not a person who has a high job/position in a company/agency as a manager, director, technician in a workshop, and so on. On the other hand, the Qur'an outlines the good and lucky group (al-falah) who are people who have a lot of taqwa to Allah, are sincere in their prayers, good in speech, maintain their eyes and their genitals and fulfill their social responsibilities such as paying zakat and others (QS Al Mu'minun).

This group may consist of employees, drivers, cleaners, or someone who does not have a permanent job. The qualities above actually guarantee the goodness and position of a person in this world and in the hereafter. If you read the hadiths of the Prophet

Muhammad regarding the characteristics of humans who are good in the sight of Allah, then it is not surprising that among them there are groups who give dogs water, those who take care of their eyes, ears and from things that are not useful, without doing good sunnah practices. many and such (Kratz, 1977).

There are many hadiths that explain the importance of working in Islam, here are some hadiths that the author quotes:

"From Miqdan r.a. from the Prophet Muhammad SAW, said: It is not better for a person to eat than the results of his own efforts. Verily, Prophet Dawud (a.s.) ate from the results of his own efforts." (Narrated by Bukhari)

"From Abu Abdullah Az-Zubair bin Al-'Awwam ra, he said: The Messenger of Allah said: Indeed, if one of you took some ropes, then went to the mountain and came back carrying a bundle of firewood and sold it, then with the proceeds that Allah provides for your needs, it is better than begging from fellow human beings, whether they give or not." (Narrated by Bukhari)

"In a hadith the Messenger of Allah said: Whoever feels tired at night from working during the day, Allah will forgive him that night." (Narrated by Ahmad & Ibn Asakir)

"The Messenger of Allah was once asked, What is the best job? He replied, "The best work is one's business with his own hands and all trades that are considered good." (Narrated by Ahmad and Baihaqi)

In one hadith narrated by Umar r.a., it reads: "That every action depends on the intention, and each individual is calculated based on what he intended ...".

In another narration, Rasulullah SAW said: "Perish the Muslims except those who are knowledgeable. So the knowledgeable people perish, except those who do good with their knowledge. And perish those who do good with their knowledge except those who are sincere. Indeed, this sincere group is still in a state of great danger..."

The hadiths mentioned above, it shows that work is a very noble act in Islamic teachings. Rasulullah SAW gave an interesting lesson about the importance of work. In Islam, work is not only to fulfill the needs of the stomach but also to maintain self-respect and human dignity which should be upheld. Therefore, working in Islam occupies a very noble position. Islam highly values people who work with their own hands.

When someone feels tired or tired after coming home from work, then Allah SWT forgives his sins right away. In addition, people who work, try to earn income with their own hands, either to pay for their own needs or the needs of their children and wives (if they are married), in Islam, such people are categorized as jihad fi sabilillah. Thus Islam gives a very high appreciation for those who want to try with all their might in earning a living (income) (Pramandhika & Mas'Ud, 2011).

Work is also related to human dignity. A person who has worked and is serious in his work will increase in dignity and glory. On the other hand, people who do not work or are unemployed, in addition to losing their dignity and self-esteem in front of themselves, also in front of others. The fall in dignity and self-esteem will plunge people into despicable acts. The act of begging is an insult, both on the side of humans and on the side of Allah SWT.

As the hadith above the Prophet said that people who go to the mountain with a rope to look for firewood which he then sells, then what is produced from selling firewood is better than he begging from fellow humans.

The meaning that can be drawn from the hadith above also explains how intention accompanied by sincerity is the real essence of human life and work. It would be nice if Muslims today could move and work diligently and have one goal, namely mardatillah (the pleasure of Allah) which is what is sought in all affairs. From there, the true value of blessing will be born in a life filled with many blessings and graces from Allah. This group is termed a group that is calm in worship, content with the life they are living, and optimistic about Allah's promises.

Working in Islam will be rewarded, why? The answer is simple because working in the Islamic concept is an obligation or fard. In fiqh rules, people who carry out obligations will get a reward, while those who leave it will be penalized for sin.

Regarding the obligation to work, the Prophet said: "Seeking lawful sustenance is obligatory after fulfilling the fardhu (such as prayer, fasting and so on)". (Narrated by Ath-Thabrani and al-Baihaqi)

Because work is an obligation, it is not surprising that Umar bin Khatthab once chased people who were in the mosque out to earn a living. Umar did not like to see people who were still busy sitting in the mosque during the day, while the sun was already shining.

However, keep in mind that what is meant in the hadiths above are people who work in accordance with Islamic teachings. Work on the halal path and not work with jobs that are forbidden by Allah SWT.

3.2 Principles of Working according to Islam

According to Syamsudin (in Heriyanto, 2008), a Muslim worker or entrepreneur in carrying out various business activities must always rely on and adhere to the following principles and principles (Tho'in, 2018):

1. A Muslim must work with sincere intentions because of Allah SWT. Because in the eyes of the Shari'a, work is only to uphold worship to Allah SWT in order to avoid things that are forbidden and in order to protect oneself from bad qualities, such as begging or being a burden to others. Work can also be a means to do good to others by taking part in building the ummah in the present and in the future, as well as releasing the ummah from the shackles of dependence on other ummah and the bondage of illicit transactions.
2. A Muslim in business must adorn himself with noble characteristics, such as honest attitude, trustworthiness, keeping promises, paying debts and paying debts well, giving leeway to people who are having difficulty paying debts, avoiding attitudes of delaying debt payments, greed, cheating, collusion, doing extortion (illegal levies), bribing and manipulating, or the like.
3. A Muslim must work in good things and in lawful endeavors. So that in the view of a Muslim worker and entrepreneur, there will be no difference between worldly projects and hereafter projects. For him, it will not be the same between good and bad or between lawful and unlawful, even though bad things are attractive and tempting because of the large material benefits obtained. He will always justify what is lawful and forbid what is unlawful, even just trying to find sustenance to the extent permitted by Allah SWT and His Messenger.
4. A Muslim at work must fulfill the rights that must be fulfilled, both those related to the rights of Allah SWT (such as zakat) or those related to human rights (such as fulfilling debt payments or maintaining business agreements and the like). Because delaying debt payments for people who can afford it is a form of tyranny. Waste of trust and breaking the agreement is not the morals of a Muslim, it is the habit of hypocrites.

5. 5) A Muslim must avoid usury transactions or other forms of illicit business that lead to him. Because the sin of usury is very heavy and usury property is not a blessing, in fact, it will only bring curses from Allah SWT and His Messenger, both in this world and in the hereafter.
6. A Muslim worker does not eat other people's property in an unlawful and false way, because the honor of one's property is like the honor of his blood. The property of a Muslim is forbidden to be taken except with the willingness of his heart and there is a syar'i reason for taking it, such as wages, business profits, buying and selling, grants, inheritance, gifts, and the like.
7. A Muslim entrepreneur or worker must avoid all forms of attitudes or actions that can harm others. He must also be able to become a reliable partner as well as a moral competitor, who always puts forward the rule "All dangers and those that endanger are unlawful".
8. A Muslim entrepreneur and worker must adhere to the rules of Shari'ah and Islamic guidance in order to avoid violations and deviations that bring legal witnesses and moral defects.
9. A Muslim in his work and business must be loyal to the believers and put ukhuwah above business interests so that business does not become a means to create tension and hostility among Muslims. And when doing business, don't talk socially, while socially don't talk about business, because it results in the emergence of a disloyal attitude in charity and giving.

3.3 Work Ethics according to Islam

According to Salmiyah (2008), in doing every job, the ethical aspect is a fundamental thing that must always be considered (Ud Din, Khan, Khan, Kadarningsih, & Astuti, 2019). Such as working well, based on faith and taqwa, good manners, honesty, and trustworthiness, strong, appropriate wages, not cheating, not robbing, not ignoring something, not arbitrarily (proportional), expert and professional, and not doing work that is appropriate. contrary to Allah's law or Islamic law (Al-Qur'an and Hadith).

1. Do a good job.

In choosing someone to be entrusted with a task, the Messenger of Allah did it selectively, including in terms of expertise, virtue, and depth of knowledge. He also always invites them to be diligent in carrying out their work.

2. Taqwa in doing work.

The Qur'an teaches us a lot to be taqwa in every case and work. If Allah SWT wants to call on the believers with a tone of voice such as "O you who believe", it is usually followed by a work-oriented verse with the content of piety. Among them, "Take out some of what We have bestowed upon you." "Do not follow / spoil the alms (which you have issued) with ridicule and hurtful words."

3. There is a good attitude, honesty, and trustworthiness, appropriateness of wages, not cheating, robbing, ignoring something, and arbitrarily.

Workers must have a commitment to their religion, have the motivation to carry out God's obligations, such as being serious in their work and always improving their muamalah. In addition, they must develop ethics related to work problems so that it becomes a work tradition based on religious principles. This method has a strong basis in Islamic teachings. Islamic morality does not depend on humans working or not working, but Islamic morality is born from Islamic aqidah, consistent with Islamic teachings and is related to halal and haram.

4. There is an individual attachment to oneself and the work for which they are responsible.
This attitude arises from the individual's faith and fear of God. Awareness of divinity and spirituality is able to give birth to positive work attitudes. Awareness that Allah sees, controls under any conditions, and will judge all his deeds fairly and fairly, then will reward him with rewards or punishments in the world.
5. Strive in a lawful way in all types of work.
Rasulullah SAW was once asked about the most important work. He replied: "Good buying and selling and the work of a man with his own hands." (HR. Abu Ya'la).
6. It is forbidden to force (force) a person, means of production, or animals to work.
All must be employed proportionally and fairly, for example, they must not employ workers or animals in an unjust manner. This includes the continuous use of production equipment.
Rasulullah SAW said: "Verily your body has a right over you."
7. Islam does not recognize work that disobeys Allah.
In working, do not do things that are contrary to Islamic law, such as extorting liquor & materials, as usury recorders, bar waiters, commercial sex workers (PSK), drug dealers, and working with authorities who order crimes such as killing people and so on.
8. Strong and trustworthy (honest) in work.
Whether government workers, private, self-employed, or in the umara, judges, guardians of the people, or ordinary workers, they are people who are called "permanent employees". Likewise other groups of workers, such as cobblers, tailors, and others; or traders of goods such as rice; or farmers, they must also be trustworthy and strong, especially those who are independent in the last category.
9. Work professionally (expert).
This aspect of professionalism is very important for a worker. The point is the ability to understand and carry out work in accordance with its principles (expertise). The worker is not enough just to hold fast to the characteristics of being trustworthy, strong, moral and pious, but he must also understand and properly master his work.

IV. Conclusion

The motivation for work in Islam is to earn a living which is part of worship. Rahmat (2010) also said that work motivation in Islam is not to pursue a hedonistic life, nor to status, let alone to pursue wealth at all costs.

Islam views that humans are built on the physical, mind, and spirit, all three of which must be fulfilled proportionally so that individual motives are built in a balanced way. A person will increase his work productivity and human work will be achieved optimally if his basic human needs are met properly both physical and spiritual needs.

Therefore, with the word of Allah SWT and the hadiths of the Prophet SAW that support halal jobs and the obligation to work with the intention of worship. Humans on earth, especially Muslims, must throw away the feeling of laziness. In addition, it must also increase motivation and high morale so that all work goals can be achieved to the maximum with the blessing of Allah SWT.

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