

Discussion of the Motivation in the Islamic and Non-Islamic Worlds

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ABSTRACT

As long as individuals are not motivated appropriately, no system can be sure of the efficiency in the utilization of sources or fairness in the distribution. In order to motivate individuals for their best performance and utilization of the limited sources with the maximum efficiency, it is necessary to provide their personal interests. Islam is a religion that has dynamic characteristics in its educations, and considers and meets all human needs during his lifetime. The motivation theory in Islam considers both intrinsic and extrinsic human dimensions and provides solutions for meeting their needs. This article aims to study the Islam's point of view relating to the motivation concept and its comparison with its non-Islamic version, and to introduce a model of the motivation effect on some of organizational variables.

KEYWORDS: Motivation, intrinsic motivation, Islamic work ethics, job satisfaction, job performance, organizational commitment.

INTRODUCTION

Naturally, in any human behavior, there is a desire and aim to achieve success. The success process can consist of thinking, talking and or acting. Finally, this process meets the needs and desires. This is consistent with Maslow thought that individuals are usually motivated through the need to work based on the time, environmental conditions and experiences. Individuals are usually motivated through unmet needs (Saefullah, 2012). Overall, motivation is an internal state which encourages an individual to take a certain action. The motivation which is important for an individual or a group may not be important for another individual or group. Motivation is one the important means to encourage employees to achieve an effective result, create a positive workplace and execute predicted programs successfully (Hamouzadeh et al., 2010). Motivation theories have always considered the economic aspect of human being and theories of the economic human reflect this aspect. From ancient times to the present, money and financial incentives were among the most important factors which encouraged employees (Hayati et al., 2011).

The issue of motivating the human behavior has long been paid attention by philosophers and thinkers. Prophets were sent to ask people to believe in GOD and obey the rules and manners chosen by Him. Divine messages were good for people who believe them and were a warning for people who did not accept them. There are many verses in the Holy Quran which consider motivations as the integral part of human's personality that are created by GOD. Therefore, inviting humans to follow the path chosen by their Creator was most of the times accompanied with different types of motivations in order to encourage human beings to have good behaviors which result in GOD's acceptance and satisfaction. Similarly, motivation may inhibit evil behaviors which result in GOD's anger and punishment (Alawned, 1995). Islam is a holy religion which meets all human needs and is suitable for all periods (Asmadi Sakat, 2012). Therefore, the attention of this perfect religion to concepts such as motivation is undeniable; so, in this article, it is attempted to compare Islamic and non-Islamic points of view relating to the subject of motivation.

Motivation Perception:

Motif is defined as hope and encouragement. Encouragement is a stimulus for the body and soul in order to take actions. Motif is a stimulus which actuates the human being to take an action with a certain goal. Motivation is defined by Wexley&yukl as a process which reinforces and directs behaviors. Some psychologists define motif as a need. Therefore, motivation means the final incentive which encourages individuals to achieve their goals. Accordingly, the reason of individuals' actions is the intrinsic or extrinsic encouragement or hope. Motivation results from commitments toward sincere intentions, rewards are given proportional to the intention and no action is considered without the intention (Saefullah, 2012). Motivation theories were introduced by a western thinker named Vroom and they were used inside organizations with the purpose of creating encouragement, motivation and hope among employees. Motivation is a stimulus for wishes and desires towards achieving success (Asmadi Sakat et al., 2012). Vroom explains that motivation components are typically based on the expectations theory which expresses that efficiency increases with the increase of the motivation level

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(Salleh et al., 2011). In Robbin's opinion, motivation is a process which determines the intensity, direction and constraints of individuals to achieve their goals. Intensity is related to individuals' efforts (Seafullah, 2012). Barron explains that motivation consists of internal processes which activate, direct and maintain the behavior. In Robertson and Smith opinion, motivation is a psychological concept which is related to empowering and directing human behaviors. In both definitions, the behavior is the consequence of motivation. Motivation can be observed in all areas dealing with human behaviors. The motivation theory explains the reason of individuals' behaviors (Ghaemi et al., 2013). Motivation is a basic psychological process. In addition to perception, personality, attitudes and learning, motivation is a very important component of the behavior. Motivating is the process of management of impacts on the behavior based on the awareness of what motivates people. Motivation and motivating are both related to the human's conscious behavior and are in the middle of the extreme. Involuntary actions include sneezing or shaking eyelids, etc. and learned behaviors include brushing teeth or handwriting style, etc. In addition, motivation which is the process of individuals' stimulation in order to take actions and achieve success in a task is considered to be desirable. One method of stimulating individuals is using an effective motivation which makes employees more satisfied with and committed to their jobs. Money is not the only stimulus. There are other incentives which can be used as stimuli (Ayeni&poppla, 2007).

Types of Motivation:

There are two main types of motivation:

A) Extrinsic motivation: This type of motivation is related to the external aspect of the motivation and is usually emerged in the form of material means. Mainly, this type of motivation belongs to the external and outside construct of the motivation and its significance is based on material benefits and rewards and exists at the lowest level of human needs (Ghauri, 2009).

B) Intrinsic Motivation: It is a motivation which instead of external rewards, such as money and rank, is rooted in the inside of an individual. This type of motivation results from pleasure of work or the satisfaction of taking an action or even working. Warr et al. defined the intrinsic motivation as the desire of an individual toward working eagerly at the workplace in order to obtain the internal satisfaction (Zaman et al., 2013). The intrinsic motivation refers to taking an action because it is intrinsically interesting and enjoyable, has a significant relationship with the job satisfaction, and influences the organizational commitment and job performance (Hayati & cabiagio, 2012). The intrinsic motivation is a latent state which reflects the internal aspect of individuals, rooted in the inside of them and is of two types:

- **Religious/Spiritual Motivation:** This type of motivation is related to the spiritual aspect and its intensity may turn into more energy and motivational force which are finally revealed in achieving apparent goals and intentions. This motivation has a permanent effect and it is the fire inside which helps individuals to consider themselves in a higher position compared to all creatures.
- **Rational Motivation:** Rational motivation is very important because people are usually motivated by the reason as much as the feeling. This type of motivation is also a latent state which satisfies talents of a curious mind. With this type of motivation, an individual enjoys the internal satisfaction which has a more enduring and longer-term effect compared to the material type.

Thus, the spiritual or religious motivation is at the top of the list because only the spiritual motivation can be a real force (Ghauri, 2009). The motivation theory in Islam also considers two dimensions of the human behavior. First, it considers inside of the human relating to the faith and second, it discusses the outside which is related to material needs such as physiological needs. The prophet said: "Remember that there is a piece of meat in your body. If it is good, the whole body becomes good and if it is bad, the whole body becomes bad. This piece of meat is your heart." This narrative refers to the intrinsic soul in the determination of success or failure. Bayyumi believes that the motivational spirit of Islam is the main factor in the success which is received from the Islam spirit (Ahmad & Owoyemi, 2012).

Motivation in Different Schools:

As long as individuals are not motivated appropriately, no system can be sure of the efficiency in the utilization of sources or fairness in the distribution. In order to motivate individuals for their best performance and utilization of the limited sources with the maximum efficiency, it is necessary to provide their personal interests. Socialism is very simplistic and unrealistic when it expects that individuals must work efficiently even if they are deprived of the opportunity to provide their personal interests. Capitalism is considered to be unrealistic when it assumes that personal and social interests are always balanced. Secularism and capitalism perspectives created no mechanism for motivating individuals in order to serve in the line with social interests when they are opposite of their personal interests. Motivating individuals for having efficiency and fairness simultaneously is impossible, unless a spiritual dimension is injected inside of their personal interests so that social interests do not face any threat even when they are opposite of personal ones (Chapra, 1995). Islamisation implies the serious implementation of the Islamic strategy in order to improve the spiritual goodness as much as the material prosperity of individuals and establish a social – economic justice which is the central purpose of

the Islamic message. The peace of mind in the spiritual dimension which is required for the internal happiness is not achieved without the increasing closeness to the Creator. It is something which is achievable in Islam, but in the secularism, there is not even a dream about it. In the material dimension, the Islamisation demands the allocation and distribution of all sources and hopes to GOD in order to achieve purposes by efficient and fair behaviors, and requires anybody to achieve the Pure Life. Islamisation does not mean the lack of freedom, but it is a different type of freedom in which all decisions of the private and public sectors of the economy first pass the moral values filter (Chapra, 1995).

Comparison of the Motivation Theory with the Altarhib Concept:

Islam integrity is obvious in issues such as motivation. The concepts of Altarhib and Altarhib are desirable explanations for the purpose of motivation. Altarhib means attracting attention and encouragement toward obeying GOD while Altarhib means fear of something which is prohibited by GOD. Sincerity, honesty, encouragement and faith in practice are some samples of Altarhib while Altarhib is a kind of reminder for preventing from any type of sin. The motivation theory and Altarhib concept are common because they discuss the intention of inspiring and encouraging individuals toward taking actions and worshiping GOD. In the motivation theory, a worthy promotion is awarded to an individual who is better in providing services. Whereas, Altarhib concept is unique and better than the theoretical motivation because not only it promises a mundane nature, but also it includes the heaven reward. Altarhib concept is created by GOD while the motivation theory is created by human beings (AsmadiSakat et al., 2012).

Motivation and Work:

Islam has a great focus on the working. Quran by paying attention to the glorious creations as a sign of an appropriate planning which led to wonderful results brings this message to human beings that they should cooperate with each other; in other words, they should work for what is created for their benefits (Ahmad & Owoyemi, 2012). From Islam perspective, work can be understood in terms of the responsibility and job. In Islam, subsistence is a responsibility because Islam is a religion which its nature is in accordance with humans' needs, including physical needs. Motivation for work and subsistence in Islam is a part of the worship. Employees work with this idea that working is the worship and GOD observes whatever they perform; so, they are stimulated to try in order to acquire the wisdom. An individual works hard because a strong attraction is placed in his spirit which is called self motivation. The work motivation is a motivation which makes an individual to work, and the intensity of this motivation in an individual determines his job performance (Saefullah, 2012). In Seyed Hossein Naser's opinion, the fact that Muslims know that their rewards and punishments do not end in this world, as long as they are honest at work and as far as they may be looking for perfection in their job area, they indicate a motivation in daily works and completion of the related job responsibilities (Ahmad & Owoyemi, 2012).

Islamic Work Ethics and Motivation:

Motivation is a part of work ethics. Motivation is generally related to the following issues:

- What does reinforce the human's behaviors?
- What does reinforce this kind of behavior?
- How is this behavior maintained and or continued?

Each of these three components is an important factor in the understanding of the work ethics. Porter & Steer define the work motivation as "how to start, maintain and stop a behavior" and "the type of mental response during the process" (Ahmad & Owoyemi, 2012). The Holy Quran is a complete life plan and it is the duty of each Muslim to follow the tradition and Quran value system. The Quran value system focuses on the spiritual development of humans and people must follow GOD's rules by themselves, not because of fear and force. (Zaman et al., 2013). Islamic work ethics form some expectations with respect to individuals' behaviors at work, including effort, sacrifice, cooperation, responsibility, social communications and creativity. Generally, when an individual has a close relationship with GOD, his attitudes and behaviors are consistent with the religion's rules and contracts (Hayati&Caniago, 2012; Zainul, 2004). Therefore, it is expected that the commitment of an individual to his work ethics is significantly related to his psychological involvement in and dependence to an organization (Zainul, 2004). Work ethics is especially accepted to reflect an individual's attitude towards different aspects of the work, including a tendency to learning activities, attitudes towards monetary and non-monetary rewards, and a desire towards high job dynamics (Hayati&Caniago, 2012). Directional characteristics of Islamic work ethics exist in all Islamic schools of thought. Based on these principles which derived from the Holy Quran, employees do their job in the best way and their efficiency is increased (Haroon et al., 2012; Zaman et al., 2013). These principles directly influence the job satisfaction and job performance in an organization. By using these principles, employees have a higher job performance through giving priority to organizational needs instead of personal needs and experiencing the sense of peace (Husin, 2012). As it was mentioned, the intrinsic motivation refers to tacking an action because it is interesting

or enjoyable (Hayati&Caniago, 2012). Results of some researches show a relationship between the work ethics and the intrinsic motivation (Nithyanandan, 2010).

The Intrinsic Motivation and Job Satisfaction:

The job satisfaction of an employee is an enjoyable emotional state which results from an emotional response to a job and an approach for a job. Weiss mentions that the job satisfaction of an employee is an attitude and reminds that researchers must clearly recognize the purpose of the cognitive evaluation (emotions), beliefs and behaviors. According to this definition, individuals have different attitudes toward their jobs which are influenced by their emotions, beliefs and behaviors. The job satisfaction of employees shows how they are motivated toward their job. The job satisfaction is not identical to the motivation, but is related to it (Zaman et al., 2013). In another definition, the job satisfaction includes positive and negative evaluative judgments of an individual relating to the job or job experiences (Bektas&Yucel, 2012). The job satisfaction is a general feeling which employees attempt to obtain it from their job, manager, colleague and organization (Aydin et al., 2012). Ahmed et al. (2010) observed a significant relationship between the intrinsic motivation and job satisfaction. When an individual works based on Islamic work ethics, the pleasure or motivation which comes from the individual's inside seems to be better and more satisfying. It may be the intrinsic motivation which also results in the satisfaction (Haroon et al., 2012; Zaman et al., 2013). On the other hand, the satisfied employees show more motivation than their colleagues. The job satisfaction is also related to the life satisfaction and intrinsic motivation. Employees satisfied with their job are often motivated at work (Machado et al., 2011).

The Intrinsic Motivation and Job performance:

Performance is considered as taking an action or an individual's ability. Good performance is related to the quantity, quality, reliability, cooperation and creativity. In Churchill, Ford and Walker's options, variables including individual, organization, environment, skill level, talents and perceptions of the role and motivation are determinants of the performance. Therefore, the motivation is considered as the predictive variable of the job performance (Salleh et al., 2011). In Mundhra's opinion (2010), the job performance is influenced by the intrinsic motivation.

The Intrinsic Motivation and Organizational Commitment:

The organizational commitment is considered as an important predictive factor for some positive and negative results. So, researchers believe that employees with an effective level of commitment have a better performance compared to employees with a low level of commitment. The organizational commitment is positively related to the motivation, job performance and job satisfaction and is negatively related to absence and job rotation (Aghdasi et al., 2011). According to the research results of Karatepe&Tekinkus, the intrinsic motivation influences the organizational commitment (Hayati&Caniago, 2012).

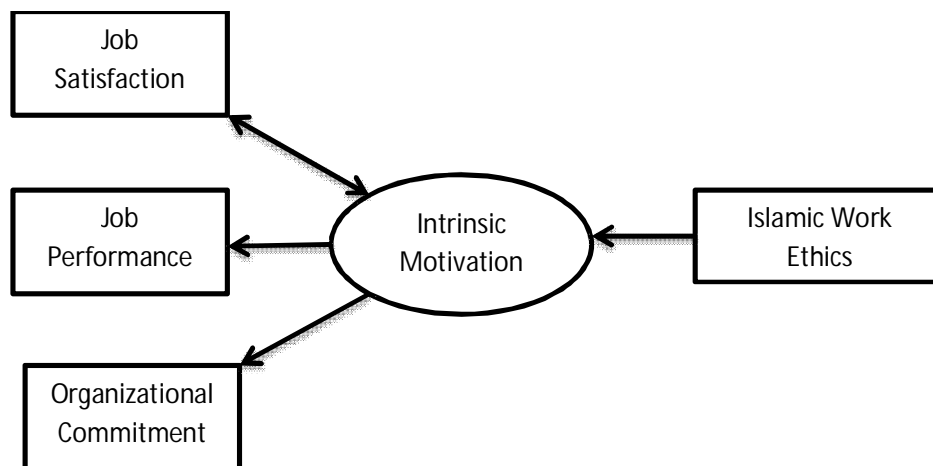


Figure 1: The mediating role of the intrinsic motivation.

CONCLUSION

Motivation is an internal state which stimulates an individual to take a certain action. Motivation is one of the important means of inducing employees to achieve an effective result, create a positive workplace and successfully implement predicted plans. As long as individuals are not motivated appropriately, no system can be

sure of the efficiency in the utilization of sources or fairness in the distribution. On the other hand, Islam is a holy religion which meets all human needs and its integrity is obvious in issues such as motivation. Altarhib and Altarhib concepts are desired explanations for the motivation purpose. The Holy Quran is a complete life plan and it is the duty of each Muslim to follow the tradition and Quran value system. The motivation theory in Islam considers both dimensions of the human's behavior. First, it considers inside of the human relating to the faith and second, it discusses the outside which is related to material needs such as physiological needs. While, the initial motivational points of view consider the economic aspect of humans and theories of the economic human reflect this aspect. In this article, by comparing the motivation in the Islamic and Western world, it was determined that the Western world paid more attention to the intrinsic and spiritual dimension of the motivation over time compared to the initial motivation theories which were paid much attention by Islamic teachings from the beginning. The Islamic ethics which is derived from the Quran leads to a high level of job satisfaction, job performance and organizational commitment through its effect on the intrinsic motivation.

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