SOME THEORIES OF MOTIVATION IN BUSINESS MANAGEMENT: AN ELABORATION OF WESTERN AND ISLAMIC WORLDVIEW

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Abstract

This study aims to elaborate on the elements of fundamental beliefs (worldview) in theories of work motivation in Western business management; and compare; and integrate them with elements of an Islamic worldview related to work motivation. In Western business management, the motivation theory expressed by, e.g., Maslow, Mc. Gregor and Herlberg do not accommodate worship as work motivation; while in the Islamic worldview, worship is essential as an investment from the acceptance of the concept of God; This is why this study was conducted. This study is a literature review utilizing interpretation and comparison analysis, while the approach used is a philosophical approach with worldview theory as the theoretical framework for this study. The results of this study are; First, Western motivational theories such as Maslow's hierarchy of needs and Mc Gregor's theory of x and y., Herzberg's two-sided theory, has its roots in the Western worldview, which accommodates secularism, rationalism, humanism, materialism, and atheism. Second, the Islamic worldview accommodates God as the central concept of the worldview; then, the relationship between God and humans is servitude (mahdhoh worship), and the relationship between humans and nature is preservation (ghoiru mahdhoh worship); where the first motivation is more fundamental and personal while the second is social, Third, work motivation based on the Islamic worldview has a double value, namely the worldly and the hereafter simultaneously. Fourth, the Islamic worldview also affirms positive human impulses as a means to support the achievement of the ultimate human goal and negative impulses that neglect and hinder humans in achieving their creative goals. Fifth, the difference in worldview, which is the basis of Western and Islamic motivation theory, has proven to make the model, structure, form, spectrum, and reach of Western and Islamic work motivation theory different.

Keywords: Worship, Work Motivation, Worldview, Philosophical Study

INTRODUCTION

The study of work motivation and its relationship to business management is an exciting theme, especially in Indonesia. Many studies published in national journals has various approaches and models. First, the comparative-interpretative model of motivation theories as carried out by Andjarwati (Andjarwati, 2015), Prihartanta (Prihartanta, 2015), Kadji (Kadji, 2012), Riyono (Riyono, 2005), Firmansyah (Firmansyah, 2018) and Subaidi (Subaidi, 2019). These studies were conducted in a descriptive-analytical manner placing Western motivation theories such as Maslow's hierarchy of needs, McGregor's x and y theories, and Herzberg's 2-factor theory; as the object of research material. Meanwhile, the second model is research that uses motivational theories as a framework or theoretical basis for the study. Among these studies are those conducted by Zebua, (Zebua, 2021), Utami (Utami, 2017), Artaya (Artaya, 2019), Marbun et.al (Marbun, et.al, 2019), Albari (Albari, 2002), Surwanti (Surwanti, 2011), Ginting (Ginting, 2019), and many more in the formation of unpublished research such as, theses, or even dissertations. This confirms the superiority of Western motivational theories in Muslim regions such as Indonesia. According to the writters these dominations problematics. This statement was confirmed by Fuad Mas'ud, who revealed the fact that education in various universities teaches motivational theories from Western countries; which, as a consequence, will produce managers or academics who, in practice, view these theories as accurate and appropriate for

the lives of Muslims; without being able to accept some critical analysis, even though the culture and fundamental beliefs of Islam cannot be said to be the same as those in the West. (Mas'ud, 2017) For example, in the theme of work motivation, which will also be the material object of this study, Western business management science teaches that hierarchical human basic needs are physiological, security, social, esteem, and self-actualization needs;(Maslow, 1954) not affirming the need for worship, one thing that is very fundamental for Muslims. This is because the West's and Islam's fundamental belief system (worldview) is different. If in the Islamic worldview, there is the concept of God;(Amrullah, et'al, 2022) Then a person's motivation to work is not only looking for money but also worship; on the contrary, if it is believed that God does not exist, then there is no concept of worship in one's work motivation. Therefore, a critical study is needed of the structure of the fundamental beliefs that form the basis for the development of these motivational theories and compares them with the fundamental beliefs of Islam; so that at least there are theories of motivation that follow the Muslim worldview; one thing that has not existed in previous studies; mentioned above.

This study seeks to explore the fundamental belief systems in the theory of motivation in Western and Islamic management, so an appropriate theoretical framework is needed for this discussion. The author states that the worldview theory is an appropriate framework for this study. Considering the worldview theory is a theory that seeks to reveal the entire belief system of humans. The author's justification is based on the statements of scholars regarding the worldview theory, including; Thomas F Wall's statement that worldview is an integral belief system about the nature of oneself, reality, and the meaning of existence which is the reason for human actions every day (Wall, 2001, p. 352). In line with Wall, James H Olthuis stated that worldview is "a framework or a set of fundamental beliefs"(J. Olthuis, 1989) Meanwhile, James W Sire stated that worldview is more about life commitment and fundamental human orientation which is the foundation and guide for life (Sire, 2009). Not much different, Alparslan Acikgenc says that worldview functions as the principle of human action, including scientific activities (Arcigenc, 1996). While Syed Naquib al Attas calls it a vision of reality and truth. (Al-Attas, 2014, p. 2) The vision in question is related to a super system that contains a series of concepts about human self-confidence. From the above definition, it can be understood that worldview is a theory that discusses a fundamental human belief system that functions as a framework in human activities; no exception, work motivation in business management. From the description of the background above, it can be seen that the purpose of this study is to elaborate on the elements of fundamental beliefs (worldview) in theories of work motivation in Western Business management and compare them with elements of an Islamic worldview related to work motivation.

Methods

This is a literature research. (Kaelan, 2005) Specifically, it will explore the elements of the fundamental beliefs inherent in motivational theories in Western business management. The approach is philosophical, with a theoretical framework being a worldview theory.(Wall, 2001) This study will explore the theory of motivation in the science of business management from the West and the East (Islam). It is also referred to as a cross-cultural management study. (Gutterman, 2016) Because this study is a literature review, the data sources used are various scientific research papers from books, journals, and other research reports. The data analysis technique is the author uses quantitative-content analysis, namely, the author interprets what is in the written data. (Bloor & Fiona Wood, 2006) In addition, comparative analysis in the form of comparison-contrast analysis; (Glaser & L, n.d.) used to find similarities and differences worldview on each of the discussed themes.

RESULT AND DISCUSSION

Worldview Theory: A Brief Explanation

Etymologically, the word worldview derives from 2 words, i.e world and view (Hadi, et.al 2021, 49). Terminologically, The Dictionary of the Social Science defines "worldview as referring to the total system of values and beliefs that characterize a given culture or group" as a system of beliefs and valuesthat characterize a particular culture or group (Calhoun 2002, 90). Likewise, "The New Oxford American Dictionary" as quoted by Gürol Irzik defines worldview as the most fundamental part of the philosophy of life or a conceptual structure of the world (Irzik and Nola 2009, 729). Thomas F Wall defines worldview as "an integrated system of basic beliefs about nature, yourself, reality, and the meaning of existence.(Wall 2001, 68) In line with Wall, James H Olthuis stated that a worldview is "a framework or a set of fundamental beliefs" (Olthuis 1989, 26). From various definitions mentioned, it can be concluded that the worldview is simply a system of fundamental beliefs that exist in humans.

In some worldview definitions, the most important element in a worldview is a belief system. The word system refers to its constituent elements. The most primary elements, according to Wall, are the concept of God, man, and reality (Wall 2001, 70). Meanwhile, W Sire stated that they are God, reality, man, knowledge, and happiness (Sire 2009, 38). al-Attas mentions that they are God, religion, humans, knowledge, reality, and good and evil (ethics) (al-Attas 1995, 121).

The concept of God is the primary concept in the worldview system (Wall 2001, 75)(Amrullah, et.al , 2022) If belief in God is positive, then the other key concepts will be exist. If God exists, then the concepts of vengeance, life after death, and destiny are possible; nature is a creation: reality is dependent; humans are creatures that have two physical and mental aspects; the knowledge that comes from God (revelation, religion) can be accepted as well as a guide to human ethics; the prophet is a necessity (al-Attas 1995, p.120). The opposite meaning is that if God is not believed to exist, then the concepts of vengeance, life after death, and destiny are impossible; nature happens by itself (independent); humans are only physical beings; the knowledge that comes from God (religion, revelation) becomes unacceptable; human subjective thoughts and community agreements become ethical guidelines; the Prophet becomes impossible to accept. Therefore, God determines the patterns, dimensions, and spectrum of a worldview.

From the description, it can be seen that belief in God is a core factor in shaping the structure and spectrum of a worldview (Khakim et al. 2020, p. 223); in which differences in understanding God make a worldview different from other worldviews. It means that, generally, there are two main types of worldviews, both are the theistic-worldview which believes that God exists and makes it a central concept, and the Atheistic-Worldview which believes in the absence of God or doubts His existence and does not make the concept of God the central concept of worldview (Khakim et al., 2020), although in reality the two types of worldviews are still divided into more detailed types (Wall 2001, p.80). To make it easier, the following discussion will be devoted to the category of Islamic worldview; which is representing the theistic worldview and the secular Western worldview; which is representing the atheistic worldview. To recognize the two types of worldviews, they will be described briefly in the following table: (Khakim 2020, p.53)

Table 1: Islamic and Western-Secular Worldview Characteristics (Hidayatullah, Mas'ud, et al., 2023, p. 62)

Characteristics	Islamic Worldview	Western-Secular Worldview

Central Concept	God	Human
Scope	Physical and non-physical realm (ghaib)	Physical realm
Basis	Revelation, intuition, ratio, and sensory experience	Ratio and sensory experience

From the table above, it can be seen that the characteristics of the Islamic worldview are very different from the secular Western worldview. In the Islamic worldview, the concept of God is placed in a central position, while knowledge affirms the methods of revelation, intuition, reason, and sensory experience. It has implications for the acceptance of the concept of revelation, the Prophet, Religion, life after death, the reward for deeds, heaven, and hell. It is the physical and non-physical realms that make the scope of the Islamic worldview very broad. In contrast, the secular Western worldview places humans and nature as the central concept in its worldview. It has a logical consequence in accepting the means of knowledge that only revolves around reason and sensory experience. So that derived concept such as revelation, prophet, religion, resurrection after death, the reward for charity, heaven, and hell become impossible. It is what makes the spectrum of the secular West worldview only revolve around the physical world. The understanding between the two is crucial in this study as a comparison between the Islamic worldview and the secular West in seeing the structure of the fundamental beliefs that exist in the concept of motivation.

Motivation and Western Management Business Knowledge

Before elaborating more deeply on the fundamental structure of work motivation theory, it is necessary first to explain some technical terms related to this discussion. The first is Western business management. Second, Work Motivation. Here is the review:

First, Western Business Management

Before discussing Western business management in detail, it is necessary first to emphasize the meaning of the word Western. West here is not defined geographically but as a civilization with specific characteristics. Al Attas said that Western civilization's characteristics are prioritizing ratio, affirming humanism, secularism, dualism, and tragedy as a fact of life. (Al-Attas, 1993, p. 162) (Hakim & Roini, 2019) (Amrullah, et.al, 2021) Meanwhile, Fuad Mas'ud agrees with al Attas' opinion by saying that the characteristics of Western civilization are acceptance of rationalism, materialism, humanism, and secularism. (Mas'ud, 2008) This means that the culture in any country can be said to be a Western nation even though it is not in a geographical position to the west but accepts these characteristics. This conclusion is supported by Ninian Smart, the author of Worldview, that although Australia is geographically located in the eastern region, it is included in the category of Western civilization.(Smart, n.d.) In more detail Browaes and Price refer to America, Australia and Europe as the West.(Browaes & Price, 2015) From the description above, it can be understood that Western business management is business management that grows and develops in Western culture; where one of the main themes is about work motivation.

Second, Regarding Work Motivation

Motivation comes from the word motive which means encouragement or in English 'to move'. (Utami, 2017) Motive is defined as the power contained within the organism that encourages it to act (driving force) (Prihartanta, 2015) Michael J. Jucius as written by Prihartanta mentions motivation as an activity to encourage someone or oneself to take a desired action. (Prihartanta, 2015) While Stephen P. Robbins defines motivation as a process that produces an individual intensity, direction, and persistence to achieve a goal. (Robbins, 2003). Furthermore, Siagian

reiterates that what is meant by motivation is the driving force that causes a member of the organization to be willing and willing to direct his abilities - in the form of expertise or skills - his energy and time to carry out various activities for which he is responsible and fulfill his obligations, in the context of achieving goals and various activities. predetermined organizational goals. (Siagian, Sondang, 1995) Indrawijaya said that motivation always begins with a desire to influence one's behavior. (Indrawijaya, 2002) In a simple sense, motivation is defined as a form of encouragement, will need, desire, and other similar forces. While the motive is defined as an inner statement in the form of power to act, move, or try, either directly or indirectly, through behavioral channels that lead to specific goals. (Handayaningrat, 1995) From the description above, it can be understood that there is a common thread between the definitions of motivation: the driving force, purpose, and effort. Therefore it can be said that motivation is the driving force to try to realize the goal.

The Main Theories of Work Motivation in Western Business Management

In almost all business management books, it must be discussed about human motivation. (Mas'ud, 2017) Motivation is a number of processes that determine a person's willingness to allocate the resources and abilities he has to achieve the goals he wants. (Surwanti, 2011) There are various theories of human motivation that have been developed to date. Nevertheless, the most famous theory of motivation is the theory motivation proposed by Abraham Maslow called the hierarchy of needs theory. According to Maslow, humans develop through several stages, and each stage is motivated by different needs. (Maslow, 1954) For example, when a person is ten years old, they have different needs than when they are thirsty. It is this need that motivates a person to act. Human needs can be arranged hierarchically, from the lowest to the highest needs. In summary, the theory of the hierarchy of human needs is as follows:

Figure 1: The Structure of Maslow's Heirarchy of Needs (Maslow, 1954)

The schematic above shows the five human needs hierarchically initiated by Maslow. (Maslow, 1954) First physiological needs. The first level of needs is the needs that motivate human behavior, including food, drink, clothing, shelter, sex, and other physical needs. Second, security needs. The second level needs are security and protection from physical harm, fear of dependence, restrictions on freedom, and emotional. Third, social needs. The third level needs, namely the need for love, belonging, acceptance and friendship. Fourth is the need for self-esteem (self-esteem). This level of need includes the need for internal reward factors such as self-esteem, autonomy, achievement, and external reward factors such as status recognition and attention. Fifth is the need for self-actualization. The highest-level needs are the needs for growth, achieving one's potential, self-fulfillment, and the drive to become what one wants to be. Self-actualization needs are the highest level of fulfillment of needs that individuals can achieve. Individuals who can achieve actualization means that they can realize their full potential.

Maslow's hierarchy of needs theory, which is not only used as a reference in business practice to this day but also in other fields such as education, government, and so on, is built on Maslow's assumptions about humans. Among those assumptions are; First, humans are natural; humans are like nature, namely the reality formed by nature. (Maslow, 1967) Second, human personality is basically good, goodness that is fully developed will make humans psychologically healthy. (Lowry, 1973) Third, humans are creative; In addition to being creative, a person is increasingly able to realize that person's existence. (Maslow, 1971) Fourth, humans are creatures of purpose; That is, human behavior has a purpose. (Maslow, 1954).

If these assumptions are paralleled with the four hierarchies of needs considered to be humans' fundamental motivations, the following connections will be found. The first assumption is that humans are natural creatures (formed by nature). This is related to humans' first level (physiological) needs, namely eating, drinking, sex, and shelter, and the second level (security), which ensures that humans can continue to exist as part of nature. This need is also the motivation for the behavior of nature in general, namely plants, and is very visible in animals such as nutrition, reproduction, nesting, defending territory, etc. The second assumption is that human personality is good. This second assumption is compatible with the needs at the third and fourth levels, namely social needs and self-esteem. Here humans are on a level above animals where humans can know good and evil, and further, there is an urge always to do good to get social acceptance, affection, and friendship. Furthermore, if the intensity to always do good increases, you want to be the 'best,' which impacts rewards. The third assumption is that humans are creative beings. This assumption corresponds to the fifth need, namely the need for self-actualization. This begins with the assumption that there are potentials that might be developed in humans. The more creativity, the more these potentials will develop. The fourth assumption parallels the five levels of need, namely that humans are purposeful beings, so the human goal is to meet the needs of physiological, safety, social, esteem, and self-actualization needs.

Besides Maslow, human assumptions related to work motivation theory were also put forward by McGregor. (Mc Gregor, 1960) In contrast to Maslow, who thinks humans are good, McGregor puts forward the assumption that humans have two sides: the evil side (x) and the good side (y). (Mc Gregor, 1960) Theory X assumes or provides the assumption that individuals or humans in organizations do not like work, they are lazy; they work "forced" because of demands that must be met and cannot be ignored; they work in a very rigid culture or customs or habits, relying solely on routines. (Andjarwati, 2015) For organizational goals to be achieved by expectations, they must be lured, coerced, and even threatened with punishment; there is a need for supervision so that employees are responsible for carrying out their duties.

While theory Y provides an understanding that humans as part of organizational members are willing to give the best for the organization and are willing or able to sacrifice themselves, their time, energy, expertise, and skills for the sake of organizational goals. Leaders need to ensure that those who contribute to the achievement of goals are rewarded commensurate with the services they provide. (Andjarwati, 2015) In this case, the leader will think a little because basically, the members of the organization really understand, enjoy and carry out their responsibilities wholeheartedly; grow and develop with the organization, they are creative and innovative; For them, the reward received is a bonus for the work that has been done.

Another motivation theory is the motivation theory introduced by Herzberg. He introduced two main factors of motivation, namely achieving satisfaction and avoiding dissatisfaction. (Prihartanta, 2015) The two factors are hygiene factors (extrinsic factors) and motivating

factors (intrinsic factors). a) Hygiene factors motivate a person to get out of dissatisfaction, including human relations, rewards, environmental conditions, and so on (extrinsic factors). b) Motivating factors motivate a person to try to achieve satisfaction, which includes achievement, recognition, progress in the level of life, etc. (intrinsic factors). (Kadji, 2012) From this description, Herzberg's theory of motivation assumes that humans are creatures who seek satisfaction, so it takes effort to achieve that satisfaction.

Even more rigid, Thomas Hobbes wrote the basic assumptions about human nature in Leviathan which became the motivation for human work.(Hobbes, 1996) He said humans are creatures who want power without stopping and always want to compete and even fight. (Hobbes, 1996) Meanwhile, Adam Smith, prominent in capitalist economic theories, states that humans are selfish; if everyone is like that, then society will be more productive. (Smith, 1937) Thus it is natural that entrepreneurs think that business is a war or a competition for the ultimate in power, luxury, and wealth, and the rules of war are conditions in which all means are allowed for victory.

Furthermore, Seyyed Hossein Nasr summarizes the basic assumptions about Western man after the Enlightenment as follows: (Nasr, 1996) First, humans are individuals who are free from Christian beliefs and free from God. Second, Man is an actor who can determine his destiny (his way of life). Third, humans can rely on reason (ratio) to solve all their problems. Fourth, the purpose of human life is to seek pleasure (pleasure) and avoid suffering (pain). Fifth, Humans are part of nature, so there is nothing called sacred (sacred). Nasr's statement seems parallel to what is happening in the West. Here are the parallels:

Table 2: Western Assumptions of Human Nature

Philosophical value	Basic Assumptions Regarding Western Man	Assumptions of Western Figures about Humans
Secularism	First, Man is an individual who is free from Christian belief and free from God.	Humans are natural, not God's creation.(Maslow, 1967)
Humanism	Second, Man is an actor who can determine his destiny (his way of life).	Man is a creature of purpose; That is, human behavior has a purpose.(Maslow, 1954). He said humans are creatures who want power without stopping and always want to compete and even fight.(Hobbes, 1996) Man is selfish, and if everyone is like that, then society will be more productive.(Smith, 1937)
Rasionalism	Third, humans can rely on reason (ratio) to solve all the problems they face.	Humans are creative; In addition to being creative, a person is increasingly able to realize that person's existence.(Maslow, 1971) Human personality is good; fully developed goodness will make humans psychologically healthy.(Lowry, 1973) McGregor put forward the assumption that humans have two sides: the evil side (x) and the good side (y).(Mc Gregor, 1960)
Hedonism/ Materialism	Fourth, the purpose of human life is to seek pleasure (pleasure) and avoid suffering (pain).	Herzberg assumed that humans are gratification-seeking creatures, (Kadji, 2012)
Atheism	Fifth, Humans are part of nature, so there is nothing called sacred (sacred).	Humans are like nature, namely the reality formed by nature.(Maslow, 1967)

From the table above, it can be seen that there are parallels between the characteristics of Western humans proposed by Nasr and the assumptions put forward by Western leaders. The

first assumption is the assumption of secularism. God is considered non-existent or at least there should be no interference from God in human life. The second assumption is the assumption of humanism, where humans can determine their own destiny. The third assumption is the assumption of rationalism, that is, right and wrong are measured solely by ratios. The fourth assumption is hedonism, namely bodily satisfaction which is the main goal of humans or can also be called materialism when the intended satisfaction is in the form of physical material. The fifth assumption is the assumption of atheism in which humans are part of nature. Thus, the elements of Western ideology are secularism, humanism, materialism, rationalism and atheism.

From the description above, it can be concluded that exciting things are as follows; First, various Western motivation theories have developed; among the popular ones are Maslow's theory of needs, McGregor's x and y theory, and Herzberg's theory of satisfaction. Second, motivation theories are built on humanism's assumptions, where humans are considered independent realities. Third, these assumptions do not provide space for knowledge or religious teachings as work motivation. In other words, Western motivational theories are built on secularism, humanism, materialism, rationalism, and atheism.

Worldview Elements in Western Motivation Theories

Theories in business management – including motivation theory – as expressed by Astley and Van de Ven (1983) are not only on the surface dimensions such as intent, purpose, and structure but also have a lower dimension, namely the values that form the basis for reality in the world surface;(Astley & Van de Ven, 1983) which in other terms worldview.(Khakim et'al, 2020) It has come the previous discussion that the theory of motivation in Western business management is based on the values of humanism, secularism, materialism, rationalism, and atheism. These values are a bias from a worldview. (Al-Attas, 1993, p. 133) Meanwhile, worldview –as mentioned earlier- is a supersystem of fundamental beliefs that includes the concept of self and reality. (Khakim, 2020) If detailed, the elements of belief include God, self-concept (human), knowledge, the universe, and the related relationships between these concepts. (Khakim et al., 2020) (Hidayatullah, Mas, et al., 2023, p. 981) Therefore, the values in the theory of motivation in Western business management above will try to be read based on these elements.

The Concept of God, Man, and Nature

As stated earlier, the worldview team and the atheist worldview have a fundamental difference in their central concept, namely God and their relationship to nature and humans. (Amrullah, et al., 2022) If this simple classification is used to assess the assumptions of western figures related to human work motivation, it can be seen in the following table:

Table 3: Implications of the Western Worldview in Motivation Theories (Amrullah et al., 2023)

No	Fundamental elements	Philosophical value in Western Worldview	Western Business Management Knowledge	
			Basic Assumptions about humans	**Motivation Theories**
	Human nature and God	secularism, humanism, materialism, rationalism and atheism.	Humans are natural creatures, like creative, and have no purpose	Maslow: 1. Physical Need 2. Security 3. Social 4. Reward 5. Self Actualization
			Humans are creatures that	Mc.

				have two sides, namely good and bad	Gregor:Motivational Theory "x" dan "y"
				Humans are creatures who seek satisfaction	Herzberg: Satisfaction Motivation Theory
				Humans are creatures who want endless power and always want to compete and even fight	Hobbes: Mastery Motivation Theory
				humans are selfish	Adam Smith: self-interested motivation

From the table above, it is clear that assumptions about humans dominate and do not even touch on nature or God; This is what the author calls a secular worldview. There are no assumptions about the relationship between humans and nature or God, such as humans are "creatures that preserve nature" or "humans are servants of God." This is where it can be judged that Western motivation theory reflects the atheistic worldview prism. Apart from that, although the theories of motivation proposed by each character are different, it can be seen that they are based on the same ideology, namely secularism, humanism, materialism, rationalism, and atheism.

The Concept of Knowledge

As previously explained, the Western worldview, which is the basis for constructing the theory of motivation, does not affirm God; then, the concept of knowledge in it also denies knowledge that comes from God. (Khakim et al., 2020) The logical consequence of this refusal is the denial of news of a metaphysical nature, such as about destiny, life after death, and retribution for actions. This causes Western motivational theories are limited to the goals of the physical world alone; do not contain ukhrawi motivations. (Amrullah, et al., 2022) So from the point of view of knowledge, using Western motivational theories to measure the work practices of Muslims who have dual motivations, namely worldly and ukhrawi, will result in various reductions. Therefore, the following fundamental elements of the Islamic worldview are presented as the basis for motivation theory to get a more precise explanation.

Islamic Worldview as the Foundation of Business Motivation Theory

It has been concluded that work motivation in Western business management reflects the atheistic worldview, in contrast to the Islamic worldview, which represents the theistic worldview. Therefore, the discussion in this subsection will elaborate on the fundamental concepts of the Islamic worldview, namely the concept of God, man and nature, and knowledge.

The Concept of God, Man, and Nature

In the Islamic worldview, God is believed to be an Absolute reality at the Ultimate of reality. At the same time, nature and humans are relative realities whose existence depends on the will of God. (Arroisi et al., 2022) Thus the various fundamental definitions of man are derived from God's statement in His revelation, knowledge that al Attas calls guidance. (Al-Attas, 1993b) Among the most fundamental human definitions are; (1) those related to the relationship between God and humans are humans who are servants of God (Q.S: Ad-Dhariyat: 56), and (2) those related to nature are humans as those who are given the mandate to save nature (Khilafah fil ard) (Q.S; al Baqoroh: 30). These two human tasks are the most fundamental motivations (fitrah) of living humans related to the purpose for which humans were created.

To carry out the purpose of its creation, humans are equipped with various (a) positive

potentials such as; Humans were created in the best form. (Surat at-Tiin (95): 5); Humans have the highest intelligence compared to other creatures. (Surat al-Baqarah (2): 31-33); Humans, in their nature, have complete elements, both animal (living creatures) and inanimate elements (plants). These elements are a perfect blend of soul, body, and taste. (Surat As-Sajdah (32): 7-9); Humans are free and independent in the sense that humans can choose to submit and obey (believers) or disobey and disobey (unbelievers). (Surat al-Kahf (18): 29); Humans have a moral conscience. Humans can distinguish between good and evil through the inspiration of nature that exists in humans. (Surat ash-Sham (91): 7-8); Humans can not only be motivated by material or worldly things, but humans also have the desire and willingness to pursue higher ideals and goals, namely achieving the pleasure of Allah. (Surat al-Baqarah (2): 207, 265; al-Fajr (89): 27-28). Besides, humans are also reported to have (b) negative characteristics, such as; Humans are creatures who like to be jealous (Surah al-Baqarah (2): 109); Humans are creatures who like to be arrogant and arrogant (Surah an-Nisaa' (4): 36); Humans like to exceed limits, because they see themselves as rich (Surah al 'Alaq (96): 6-7); Humans tend to like to complain (Surah al-Maarij (70): 19-20); Humans are creatures who like to argue (Surat al-Kahf (18): 54); Humans are stingy (Surah al-Isra' (17): 11), and deny favors (Surah al-Hajj (22): 66); Humans are easily discouraged and tend to be pessimistic (Surah al-Fushilat (41): 49; al-Isra' (17): 83). From the two negative and positive characteristics, it implies that God proclaims positive human traits as the potential that will help in realizing the two main goals of man and mentions negative characters as a warning sign so that humans are not negligent of these primary goals.

After understanding the two elements of motivation, namely the purpose of human life and the driving force in the form of potential human potential and negative impulses that will neglect humans, then human efforts in carrying out motivation are running between the two. If humans have an awareness of the purpose of their lives, their motivation in life is to worship Allah with the dimension of the hereafter while working on the worldly dimension with the aim of preserving the universe. This means that there is a double motivation in a Muslim. This is where the glory of man exceeds other creatures; on the other hand, if a human being is negligent of these two essential goals, he is a negligent person and will be dragged into negative traits and free fall into animal motivation. (Al attas, 1995) This is what makes humans, including lucky people or losers.

Compared with the Western worldview's human concept, it appears that the Islamic worldview is more solid. Worldview Islam affirms the dual vision of being both worldly and hereafter, where the hereafter is more fundamental and final than the world.(Al-Attas, 1995b) So do not be surprised when there is a spectacle that some employees quit because they cannot carry out obedience to Allah (worship), such as not being able to pray, not being allowed to wear the hijab, leaving the bank because of usury, or just because of the husband's orders. In other words, physiological, security, social, esteem, and self-actualization motivations are placed behind the motivation for obedience to God.

The Concept of Knowledge

Because it pivots on the concept of God, the Islamic worldview affirms the knowledge that comes from God, namely revelation; this is the most fundamental difference from the western worldview. (Ihsan et al., 2021) In the Islamic worldview, revelation is received by a chosen human, namely the Prophet, who is tasked with informing all humans, especially regarding the duty of servitude and agent of nature conservation. If the Prophet has died, then he will leave the task of preaching to the scholars'. In the Islamic worldview, revelation can be accepted philosophically. This can be found in the following syllogism. By looking at the reality of the

universe and himself, humans always ask about their origin, nature, and purpose of life and God created the universe to have a purpose and a will to be recognized by humans; And if God does not send down actual knowledge of Himself then man's knowledge of God will be wrong; (Khakim et al., 2020) As well as an introduction to nature and oneself. Therefore, revelation is the knowledge that connects human knowledge with God, himself, and nature. In addition, revelation guides in managing human motivations in their daily lives. In this way, the Islamic worldview makes revelation the most fundamental basis of knowledge, which is affirmed by reason and sensory experience.

This is different from the Western worldview, which relies on reason and sensory experience as a source of knowledge. (Amrullah, Khakim, & Nasif, 2021) This means that knowledge about the purpose of life only revolves around what can be sensed and rationalized. In this way, work motivation will only be limited to the limits of the mundane realm because knowing knowledge does not reach the worldly dimension. From this, it can be concluded that the concept of knowledge in Islam has a broader spectrum than in the West, which means that work motivation in Islam has two dimensions, namely the worldly and ukhrawi dimensions.

Integration of the Core Concepts of Motivation

After understanding the differences between the Western and Islamic worldviews in the motivational theories of Western and Islamic management, integration is necessary as part of the Islamization process. (Khakim, 2020) The integration in question is not a process of mixing or attaching verses to theory but evaluating, adapting, and rejecting concepts, not by the Islamic worldview, where the Islamic worldview is the evaluator. (Khakim, 2020) This means adapting appropriate concepts (proper) and rejecting those that are not in accordance with the Islamic worldview. In the language of al Attas; removing key Western concepts that are not appropriate and incorporating key Islamic concepts.(Al-Attas, 1993) The core concepts in motivation are the basic assumptions of motivation and theories of motivation.

First is the integration of the basic assumptions of motivation. The first assumption states that humans are individuals who are free from God. This assumption is not in the Islamic worldview, so it cannot be accepted. On the other hand, the Islamic worldview accepts God as its central concept; and humans are always dependent (dependent) on God. Humans are servants of God who were created for servitude (worship) and preserving nature (Khilafah). Second, Man is an actor who can determine his destiny (his way of life). This assumption is not in full accordance with the Islamic worldview, where in Islam, there are things that humans can determine for themselves, such as the decision to obey or disobey. However, there are things that humans cannot determine for themselves, such as the place of birth and gender. The third assumption is that humans can rely on reason (ratio) to solve all their problems. In worldview, Islam is not only rational but accepts revelation (Khabar Sadiq), intuition, ratio, and sensory experience as a means of solving problems. Fourth, the purpose of human life is to seek pleasure and avoid suffering (pain). Worldview Islam does not wholly reject this assumption; only the enjoyment meant by Islam is a double pleasure, namely worldly and ukrowi, outer and inner, physical and spiritual. Fifth, Humans are part of nature, so there is nothing called sacred (sacred). In Islam, humans and nature are symbols that imply meaning to their Creator, so humans are obliged to maintain the sanctity of nature so that the symbol can be read correctly.

The second is the integration of motivation theory. The explanation at the beginning is that human work motivation has three essential elements, namely the existence of goals, processes, and encouragement. One is related to the goal. In the Islamic worldview, where God proclaims the purpose of human creation, there are two: worship and the earth's prosperity. The first is

related to the relationship with human obligations to God's rights, namely to be worshiped; namely worship in the narrow sense of worship mahdzoh such as prayer, fasting, remembrance, etc. This model of worship involves spiritual/ukhrawi motivation, namely expecting a reply, God's love, and His pleasure. Worship is the most fundamental need for every Muslim, where no other need should be prioritized over the worship of mahdzhoh. The second is related to God's command to preserve nature; because this is God's command, it is also called obedience (worship), but in a broad sense; worship ghoiru mahdhoh / ma'qulatul ma'na. The second one involves two simultaneous motivations, namely worldly and hereafter motivations. For example, in a father who works every day with the motivation to support the physiological needs of his children and wife, there are two motivations, namely (1) so that his wife and children do not die of hunger (prosperous life), and (2) working to earn a living is carrying out God's commands (worship). Likewise, other needs such as security, social, esteem and self-actualization needs must all be oriented to the two main motivations of Muslim people, namely the prosperity of nature and worship simultaneously.

Two, in addition to the purpose of motivation, also requires encouragement. In the Islamic worldview, humans have positive and negative impulses – as previously mentioned – God has mentioned himself through his revelations, not only from human objectivity like McGregor. Positive encouragement is the potential that supports achieving the goal, and negative encouragement hinders or neglects humans from achieving goals. Three the process of achieving the goal. This is related to the process of human activities to achieve their ultimate goals. In achieving human goals, they will get two-sided encouragement, positive and negative. When the positive impulse strengthens, humans are aware of their nature and will be closer to their ultimate goal; however, if the negative impulse is more vital, humans will tend to forget and forget (nasiya). With its essential purpose, al Attas mentions that humans are given the term human because sometimes they forget (nasiya). (Al attas, 1995) If human forgetfulness is too deep, humanity will be lost, and even a human will be equal to or lower than animals. Humans are in a position of tug of war between consciousness and forgetfulness. Therefore, in order to maintain awareness of the intrinsic motivation of life, it is necessary to have a reminder, in this case, the prophet – and the ulama (the prophet's heirs) – whose role is to give warnings so that humans do not forget; this is where the importance of acceptance of the concept of prophethood.

CONCLUSION

From the description above, it can be concluded that there are exciting things. First, Western motivational theories such as Maslow's hierarchy of needs and Mc's theory of x and y. Gregor, Herzberg's two-sided theory, Hobbes' theory of motivation, and Adam Smith's roots are Western worldviews that accommodate secularism, rationalism, materialism, and atheism. This makes assumptions about human motivation unrelated to the concept of God. Second, in contrast to the Western worldview, the Islamic worldview accommodates God as the central concept of the worldview; then, the relationship between God and humans is servitude (mahdhoh worship), and the relationship between humans and nature is preservation (ghoiru mahdhoh worship); where the first motivation is more fundamental and personal, while the second is social. Thus, the work motivation of Muslim people in worship. Third, by doing so, work motivation based on the Islamic worldview has a double value, namely the worldly and the hereafter simultaneously. Work motivation to fulfill physiological, security, social, esteem, self-actualization needs, etc., is seen in 2 dimensions: the worldly as the goal of prospering the earth and the hereafter dimension as submission to God's commands. Fourth, the Islamic worldview also affirms positive human impulses as a means to support the achievement of the

ultimate human goal and negative impulses that neglect and hinder humans in achieving their creative goals. Fifth, the difference in worldview, which is the basis of Western and Islamic motivation theory, has proven to make the model, structure, form, spectrum, and reach of Western and Islamic work motivation theory different. Finally, this study is expected to provide additional scientific treasures while reminding us of the primary motivation of Muslim people in worship and the prosperity of nature. Wallahu alam

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