

Motivation in Islam's Perspective (A Theoretical Review)

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Abstract

Motivation is an important role in improving a work activity, because motivation is a driving force that will manifest behavior. Work motivation is the willingness of an employee or employee to arise because of the personal incentives of the employee concerned as a result of overall integration rather than personal needs. Different terms are often used by psychologists in calling something that leads to behavior, some call it motivation or motive, need, insistence, desire and encouragement. Seeking motivational theory to derive from Islamic thought is very difficult, including for Muslim intellectuals. Even if there is, it is only a scientific interpretation of some verses of the Qur'an or the Hadith of the Prophet who is renovated against theories of motivation that already exist.

Keywords: Motivation, Perspective Islam

I. Introduction

Work productivity is defined as a measurement of what has been obtained from what has been given by employees in carrying out the work that has been charged at a certain time. Productivity involves an active role of labor to produce maximum results by looking at the quality and quantity of their work. In Islam advocate for its people to produce and play a role in various forms of economic activity. Islam blesses the people who work and make it part of worship and jihad when it is intended for Allah SWT. By working, the individual can meet the needs of his life, sufficient needs of his family and do good to his neighbors. Allah SWT, says: Surah *Al-Isra* "verse 70" ... and indeed we have honored the children of Adam, we transport them on land and in the sea (to earn a living), we give them sustenance from the good and We extend them with perfect advantages over most of the creatures we have created".

The above verse explains to the faithful to be able to increase work productivity in order to earn income that can improve the state of the economy. Basically every institution institute institution always tries to increase its productivity. The goal of this increased productivity is to improve the material efficiency, minimize the cost of product and maximize the output per hour of work. Increasing the productivity of labor is important, given the man who manages capital, natural resources and technology, so that can benefit from it (Bambang: 1996). Thus, it can be understood that the work productivity of an organization is strongly influenced by the productivity of its employees. While employee work productivity is very influenced by the factors of work motivation and work culture.

Working is a part of life that cannot be separated with humans, because it will make people live more meaningful. People work in organizations because they are driven by the desire to meet their daily needs. Something that drives a person to work in an organization is the simplest reflection of his basic motivation. Motivation is an important role in improving a work activity, because motivation is a driving force that will manifest behavior. Work motivation is the willingness of an employee or employee to arise because of the personal incentives of the employee concerned as a result of overall integration rather than personal needs. Different terms are often used by psychologists in calling something that leads to behavior, there mention as motivation, need, urge, wish and drive (Sukanto: 2000). In the present context, motivation is the psychological processes of asking, directing, referring and setting out voluntary actions that lead to goals (Robert *at.al* : 2003).

The leadership of an institution should always motivate employees to perform better. Therefore, motivation is a very important thing to note in order to improve employee productivity. With well-maintained motivation, it is expected that the goals and targets set by the institution can be achieved.

Motivational factors become something that is very important because everything related to work and target and achievement of organizational goals always begins with a single point of motivation. Good starting points tend to have good follow-up until the end of the organization's goals can be achieved brilliantly. Many efforts made by the institution to spur employee motivation for example with incentives, mutations, training, internships, and so forth. In many studies in college this has generally been a good correlation. From the above description there are several problems namely; 1) What is motivation in Islamic perspective, 2). What is the concept of motivation in an Islamic perspective?

2. Method of Study

This research is literature research. Therefore, all data used in the results of this study comes from written materials that outline consists of two data: Primary Data and Secondary Data. Primary data is the main data

directly related to the discussion of this research. (Sugiono: 2009). That is a direct review of motivation in an Islamic perspective. While the secondary data is data that the author made as a source of support or data indirectly but closely related to the discussion of this research, including books, magazines, internet and others.

Given the library's research is more of a research nature of the minds of experts, historis, content analysis and regulations, all of which are more based on books, legislation or journals. Therefore, data collection is done by collecting primary books, (*ie*, including the holy book of the Qur'an, Hadith and Islam) that are needed and supported by secondary sources. After everything is collected and grouped, then the researcher begins pouring and digging into the writings or research reports.

3. Discussion // Discussion

3.1. General Motivation Concept

According Muchdarsyah (2003) motivation is an important element in a work activity, because motivation is a driving force that will manifest behavior. Motivation is the psychological and mental attitude of human beings that provide energy, encourage activities or movements that lead and channel behavior toward achieving needs that give satisfaction or reduce imbalance. While Siagan (2004) motivation is the driving force that resulted in an organization member willing and willing to mobilize the ability in the form of expertise or skills, energy and time to organize various activities that become his responsibility and fulfill his obligations in the achievement of goals and organizational goals that have been determined. As for Gomez-Mejia, Luis R., et al., (2004) states that motivation is a person's desire to do the best job or to do the maximum effort to complete the assigned job. Motivation energizes, directs and safeguards human behavior.

The desire to do something that comes from within man itself is also called internal motivation, but there is also a motivation that comes from outside himself (external). According to Heidjrachman and Suad (1990) there are three groups of motivational theories:

a. Content Theory

This theory emphasizes the importance of understanding the factors that exist within the individual that causes them to behave in a certain way. This theory tries to answer questions such as: what needs are satisfied by someone? What causes them to do something? In this view each individual has a need that is inside that causes them to be pushed, suppressed, or motivated to fulfill.

b. Process Theory

The Theory process instead emphasizes the demand-driven content of the need, but this approach emphasizes on how and with what purpose each individual is motivated. In this view, necessity is just one element in a process of how individuals behave.

d. Reinforcement Theory

This theory does not use the concept of a motivation or motivation process. Instead this theory explains how the consequences of past behavior affect future actions in a learning cycle. In this view individuals behave in certain ways because in the past they learn that certain behaviors will be associated with favorable outcomes, and certain behaviors will produce unpleasant results ".

Briefly Newstrom (1997) mentions motivation is the power of the drive to do something. Motivation results from the person's habit of reacting to a particular situation. Certain habits and situations at a certain moment this encourages people to behave too. Motivation is something from within that moves, directs and nurtures behavior (Pierce and Gordner, 2002: 219).

Robbins (2007) states that motivation is a process that is part of a person's desire to strive to achieve organizational goals, provided that the fulfillment of some individual needs. In general, motivation refers to the hard effort to achieve goals, but in management, the intended purpose is the goal of the organization, because it focuses on work-related behavior. The three key elements are effort, organizational goals and needs. The business element is measured by intensity or drive. People with high motivation will try as hard as possible and the intensity of the business itself. Effort leads to the goal of the organization is a kind of effort that must be sought and achieved. Requirement is something internal that makes a particular result look attractive. Motivation can be treated as a process of need satisfaction.

In connection with these efforts and needs, Cook (2001) mentions motivation is an intense decision to perform one or several activities with greater effort than doing other activities. This understanding contains three elements, (1) some needs, motives, or objectives that trigger an activity, (2) a selection process that directs the choice of activity, (3) a level of business intensity for the activity chosen. In essence, motivation directs the selection and leadership of behavior, as well as the level of effort.

One study of motivation is on the content of human needs. This content theory is a theory based on identifying the typical human needs and explaining the circumstances surrounding those needs that produce behavior. Observation of this behavior, that people will try to do something and try to avoid or reduce the impact of something else, known as the struggle between approach and avoidance behavior (Cook: 2001).

In addition to the content based on needs, motivation is also related to the needs associated with work. Robbins, Stephen P., & Judge, Timothy A., (2007) put forward a two-factor theory. Two-factor theory is a theory that connects intrinsic factors to job satisfaction and extrinsic factors to dissatisfaction. These two factors are known as motivation factors derived from the work itself and can create job satisfaction, and hygiene factors that are conditions of employment and can create dissatisfaction if not sufficient.

The next contemporary theory of contemporary motivation is the cognitive evaluation theory, first examined by Tolman and Lewin which states that the allocation of extrinsic rewards to previously awarded intrinsic behavior tends to decrease overall motivation (Porter et al: 2003). In addition, there is a goal-setting theory, a theory that states that specific and difficult goals with feedback lead to better performance (Robbin: 2005)

Another theory is self-efficacy theory, referring to the individual's belief that he is able to complete a job. This theory is also known as social cognitive theory. In the theory of reinforcement, it is stressed that behavior is a function of its consequences. Equilibrium theory, equity theory is the theory by which individuals compare their input and output to others then try to reduce the imbalance. The Victor Vroom's expectancy theory suggests that the power of tendency acts in a certain way depends on the strength of hope that the action will be followed by a particular outcome and on attracting it to the individual (Robbin: 2005)

3.2. Motivation in the Perspective of Islam

Motivation theories put forward by experts as described above, most still short-term. That is, just simply the fulfillment of human needs or behavior in life in the world. Motivation is oriented to rewards that can usually be measured with the material. On the other hand, in Islamic sharia, human life is not limited to the world alone. There is another life that is more important after passing through this mortal world, namely life in the afterlife. The motion of human activity in this world, must be motivated by the belief in this life hereafter.

In the treasury of Islamic science, there is a definition put forward by psychologists, that motivation is the impulse or psychological or psychological desires that exist in a person, this desire affects behavior in special circumstances to meet what desired, this desire in the form of pressures or Impulse or inclination to do something (Al Kaysi: 1998)

The term motivation in Islam is called *ad daafi* 'in singular, or *ad dawaafi*' in the plural form. In his article, Al Kaysi explains that psychologists share motivation or self-desire into two parts, namely: (1) primary encouragement, and (2) secondary impulse. Primary encouragement is also called the basic motivation / drive or nature or nature. Primary impulse can be a hunger or thirst, in which case humans do not need to cultivate something to get this flavor. While the secondary impulse is the motivation / drive that must be cultivated. In terms of these impulses, human beings are different from each other.

To know the motivation of work in Islam, we need to understand in advance the function and position of work. Making a living in Islam is an obligation. Islam is a religion of *fitrah*, which is in accordance with human needs, including physical needs. And one way to meet that physical need is to work. Motivation of work in Islam is to earn a living that is part of worship. Motivation of work in Islam is not to pursue hedonic life, nor to status, anything else to pursue wealth by all means. Thus, the motivation of work in Islam, not only to fulfill a living alone but as a duty to worship God after other *fardhu* worship. Working to earn a living is a special thing in Islamic view. Allah has promised those who believe and do good works that for them Allah's forgiveness and great reward (Surah 6: 9), as well as the hadith of the prophet "Whoever at night feels the exhaustion of the skill effort of both hands during the day then at night That he is forgiven by God "(HR Ahmad).

This is in line with what Prophet Muhammad SAW says: that "seeking for sustenance is lawful is obligatory after fulfilling the *fardhu* such as prayer and fasting (HR Ath-Thabrani and Al-Baihaqi). In another hadith, the Messenger of Allah said "wake up in the morning to seek your sustenance and your needs. Surely in the morning there is baroque and good fortune ". (HR Ath-Thabrani and Al-Bazzar)

The above verse and hadith indicate that there is a complete work motivation in Islam. Motivation to work for God's forgiveness and reward is the greatest motivation for a Muslim. Working in Islam not only pursues the "worldly bonus" but also as a human charity to lead to eternity. Furthermore, Muwafik (2009) said that so far, many people work to teach mere material for the sake of worldly, they do not even care for the future hereafter. Therefore, it is time for workers to work with motivation that can give good personality and justified by Islam that must meet the following characteristics:

1) Goodwill and Righteousness (Hoping *Ridha* Allah SWT)

Before a person works, must know what intentions and motivation in work, this intention that will determine the direction of work. If the intention of working only to get a salary, then that's all that will be obtained. But if the intention to work at once to increase the deposit of the hereafter, to get halal treasures, and to support the family, will certainly get as intended. Rasulullah SAW said: "Whatever you spend that you intend to seek the pleasure of Allah you will be rewarded as what you provide to eat your wife." (Narrated by Bukhari-Muslim).

2) Piety in Working *Taqwa* here are two senses.

First, obey the command and stay away from all forms of His prohibition. Second, the attitude of a Muslim's responsibility to the faith he has believed and made. The righteous in work is the one who is responsible for all the duties that are mandated. People who are cautious or responsible will always display positive attitudes, for which the cautious in work will display the following attitudes: (a) work in the best way as a form of responsibility for the work and tasks mandated, (b) Away from all forms of *munkar* for himself and others in work. For example, not lazy, harming colleagues, and so on, (c) obeying the rules and (d) just wanting good and lawful work. Allah SWT guarantees the recompense to the devoted people in this life, including in work

3) Sincere in Work

Ikhlas is a key requirement for the acceptance of human deeds by Allah SWT. An activity or activity including work if done with sincerity then will bring mercy from Allah SWT. The characteristics of people who work with *Ikhlas* are: (a) working solely to hope Allah SWT, (b) clean of all intentions of pleasure and *ria*, (c) full of enthusiasm in doing all job tasks, (d) Low because of abuse or insult so as not to reduce the spirit in work.

Motivation as a process as described in the preceding paragraph is a process of satisfying a need. Unfulfilled needs can lead to feelings of tension (tension). This makes people will do an effort that is accompanied by the intensity, direction and sustainability, to meet or satisfy their needs. Ultimately the tension can be reduced.

The demands of human needs are stratified, according to al-Syatibi (1996) there are 3 (three) categories of needs level are: *dharuriyat* (primary needs), *hajiyyat* (secondary needs), and *tahsiniyah* (tertiary needs). *Dharuriyat*, the need of the 'primary' level is something that must exist for human existence or in other words imperfect human life without having to be filled with human beings as the characteristics or completeness of human life, ie rank: religion, soul, mind, wealth, and descendants. These five are called *al-dharuriyat al-khamsah* (the five *dharuriyat*). These five *dharuriyat* are the absolute must in human beings. Therefore, Allah Almighty tells man to make every effort of existence and perfection. On the contrary Allah prohibits doing deeds that can eliminate or reduce one of the five *dharuriyat*. All actions that can realize or perpetuate the five essential elements are good, and therefore must be done. While all acts that damage or reduce the value of the five elements are not good, and therefore must be abandoned. All of it contains benefits to humans.

Hajiyyat, a "secondary" level of need for human life is something that is necessary for human life, but does not reach the level of *dharuri*. If that need is not fulfilled in human life, it will not negate or destroy life itself. However, its existence is needed to facilitate and eliminate difficulties and difficulties in the life of *mukallaf*. As for *Tahsiniyat*, the need for "tertiary" level is something that should be there to beautify life. Without the fulfillment of these needs life will not be damaged and also will not cause difficulties. The existence of this level of need as a complement of two levels of prior need, it is complementary in the life of *mukallaf*, which is focused on the problem of ethics and aesthetics in life.

Islamic scholars therefore conclude that there are five general categories of human needs: physiological, material, psychological, spiritual and mental or intellectual (Al-Jasmani, 1996; Glaachi, 2000; Nusair, 1983; Shari'ati, 1979). Physiological and material related to physical needs while psychological, spiritual and mental / intellectual related to spiritual needs. Physiological needs include food and shelter needs. Fulfilling this need is important and guaranteed by Islam since the era of the Prophet at least to the level of minimum needs fulfillment. The need for material in the form of wealth and economic enjoyment is also recognized. The psychological needs such as love, fear and other emotional needs. The spiritual needs focus on faith, the harmony of life, the fulfillment of the spiritual purpose of life. Normatively, Islam emphasizes the balance (balance) in the fulfillment of these five categories of needs. God's servants must strive to fulfill these needs as a consequence of God's *khalifah*, seeking the virtue and the perfection of life. The Prophet Muhammad once said, "Every man has a duty to God, himself, and family, and should pay attention to every obligation (Glaachi: (2000).) The Qur'an asserts that God will raise the degree of believers and knowledgeable at some degree (Surat 58:11) Spiritual need is a potential factor that enables people who internalize themselves in the spiritual needs of life.

Social and individual phenomena observed in a social or organizational system give birth to a study of organizational behavior. When viewed from this perspective, the role of the environment in organizing the organization becomes important to be formulated as a systematic organizational mechanism. It is in this sense that Imam Al Ghazali looks at how one's motivations arise so as to improve his work performance. Al Ghazali's perspective on motivation is based on his book *Ihya Ulumuddin*, especially in *rubu* (part) *khauf* (fear and hope). According to Al Ghazali (2007), the concept of motivation is a feeling of fear and hope as a means of climbing to get closer to God to every rank that is commendable.

If you note the systematic writing of this *rubu* is divided into two parts, namely king '(hope) which consists of three chapters and *khauf* (fear) as many as nine chapters. This suggests that Al Ghazali views fear as having a more important discourse of hope, fear is a concept with gradations from negative to positive, although the discussion of the two is not much different. Hope and fear these are the two wings, which are the means of climbing those who seek to draw closer to God toward every praiseworthy rank. Also, it is two knives, with both

of them dissecting the path of the afterlife cutting off any hard climbing cliff. Hope and fear this for Al Ghazali has two benefits: (1) as the driving force to travel and spiritual mental development so as to have a commendable achievement, (2) to be a control or a critical knife of spiritual or mental journey. The implication, which pushes us forward is the expectation and that holding us to unproductive behavior is fear. Here comes the urgency of the role of *khauf* and king 'as the basic motive of human beings in moving human behavior on earth.

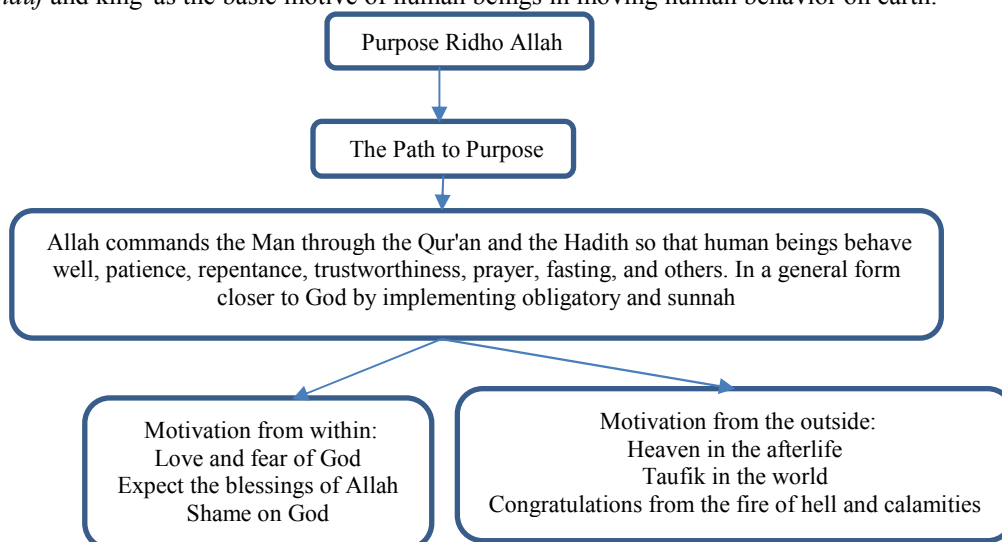


Figure 1.1
 Motivation in Islam

According to Al Kaysi that human motivation is divided into two parts. The impulse from outside of the human self, in the form of heaven in the afterlife, the *taufik* in the world, the feeling of wanting to survive the fire of hell and calamity. This encouragement is achieved by carrying out many good and reducing evils. While the motivation from within man can be love to God, fear God, expect Him, and be ashamed of Him. In both types of motivation, Allah imparts the similes / examples on the Quran and Sunnah texts, such as: patience, repentance, *tawakkal*, good morals, prayer, fasting, jihad, and so forth. In a general form it is closer to God by performing obligations that *fardhlu* (obligatory) and *sunnah* (circumcision). They are *washilah* (path) to reach the goal (*al-ghayah*). *Al-ghayah* itself is the pleasure of Allah. Watson (2002) also suggested one of the values of religious motivation.

In view of Al Ghazali, human psychological motion in hope, described in three categories. First, those who have hope about the future, but there is no cause behind the emergence of these hopes, they are called dreamers, hope without cause (wishful thinking). Second, those who have hope about a thing, but the reasons are still unclear, this person is called deceived or stupid. Third, the person who has hope and he seeks to do the causes that can achieve it, this attitude is actually called hope. Please be a force against human behavior.

According to Jalaluddin Rumi, the development of hope value in a person, able to encourage positive energy and lead people to a certain purpose, including the existence of the dynamics of thinking that is projective (optimism). Fear (*khauf*) is a movement of fear and compulsion of the heart due to something unfavorable in the future, a fear that can prevent limbs from immoral acts and tied with obedience (Mujieb, et al., 2009).

In the case of fear, according to Al Ghazali, not all fear is negative and not all positive. Fear is a whip of God that will bring mankind to science and charity. The fear of whips is able to move human behavior in a better direction, while emphasizing the importance of hitting to change its own behavior, is not a commendable one. Fear has three levels, namely: (1) fear that appears briefly, such as to wild animals. This fear has little to change human behavior, (2) the middle fear that drives people to change their behavior and prevent their limbs from doing immoral acts, (3) excessive fear so as to wipe out the hope of hope, so that people can sink into the mental of despair, Undecided and deprived of reason, thus preventing him from doing good (QS 39:53). For humans, there are two things he fears. First, some are feared for their own essence (*an sich*) or substance, such as fear of the heat of fire. Second, there are those who fear the consequences of a cause of the cause itself, such as fear of AIDS.

In the practical context of modern man today, humans tend to be short-minded, momentarily and visibly. Something that looks harmless or not harmful, much liked and done by them. After doing so, they experience damage, humiliation and pain that is difficult to cure. They are stuck just because of tempted by the momentary pleasure (Darmawan: 2006). The Messenger of Allah said, as narrated by Tirmidhi, Nasa'i and Ibn Majah of Anas: "Both (fear of sin and grace of God) did not gather to my servant's heart in this place, but he was given by God what he wished and secured by God from what he feared".

Khauf and *raja'* is a cure for the mentality of the human heart. The advantages of both are according to the disease that it faces. If the hard-hearted diseases are safe from the punishment of God and deceived, then be afraid of the ultimate, if the harder is more desperate and hopeless than the grace of God, then please be more important (Al Ghazali, 2007: 329). In this case Al Ghazali emphasizes on the results of our psychological diagnosis of the individual's own mental. Fear, in Islam is also positioned as a test, as it is said by Allah in the Qur'an, "And verily We will tempt you with a little fear, famine, lack of wealth, soul and fruits" (Surah *al-Baqarah*: 155). According to Sayyid Qutb, the verse explains the existence of inevitability to forge soul with disaster and test. The fear is a mental and human training. Therefore, those who have positive thinking who will successfully pass the fear and be able to improve the quality of his life (Qutb: 2000).

The value of virtue between *khauf* and *raja'* lies in its relevance to the disease it possesses. Its theological foundation, seen from the statement in the Quran which positions the two in turn. In Surat *As Sajdah*, fear is in the forefront of hope: "... they pray to their Lord with a sense of fear and hope ..." (Surat *Sajdah*: 16). Whereas in Surah *al-Anbiya'*, the sense of hope is positioned earlier than fear "... and, they pray to Us with hope and fear ..." (Surat *al-Anbiya'*: 90).

Fear and hope can be a cure for human mental illness, having previously performed a psychological diagnosis. There are two ways to grow hope and fear as a medicine. First, by using *i'tibar* or attention to the existing case, where social facts or empirical data present some factual advice for individuals with mental illness. Secondly, with reference to the Qur'an. "Verily, those who fear Allah among His servants are the knowledgeable ones" (Surah *Al A'raf*: 154). The verse instills a mental faith that people who fear God are those who have knowledge. While instilling fear in God's punishment, man must deepen his knowledge, thus giving rise to a mental achievement ". Allah is pleased with them and they are blessed to Allah. It is for those who fear their Lord "(Surat *Al Bayyinah*: 8). The verse instills mental faith that people fear Allah is a person who has a religious mentality that is *ridho* arranged by God, and the consequence of this attitude, Allah is also blessed to him. There are three psychological steps within the individual in the course of mental coaching. The first stage is the actual condition in each of them, the high fear or high expectation, which is known after the psychological diagnosis. The second stage is the point of doubt that individuals have, given psychological therapy, which is a transitional period as a human mental crisis. The third stage is the mental confidence after experiencing a crisis of confidence in what was previously owned. After passing through these three stages, mental coaching and maturation is necessary, which is an advanced process of psychological transformation.

4. Conclusions

With well-maintained motivation expected goals and targets are established institutions can be achieved. Thus the motivational factor becomes something very important because of everything related to work and targets and the achievement of organizational goals always start with one the point is motivation. A good starting point is likely to have follow-up which is good until finally the goals of the organization can be achieved with brilliant. Many efforts made by the institution to motivate the work employees for example with incentives, mutations, training, internships, and so forth. In many studies in college this has generally been a good correlation. The motivation in terms of the expectation and fear dimensions as proposed by Al Ghazali needs to be understood by employees in Islamic-based organizations to encourage achievement in developing Islamic educational institutions. With such motivation, employees can achieve the goal (*al ghayah*) that is Allah's pleasure, so gain profit not only in the world but also in the afterlife. Research on motivation with the hope and fear dimension of Al Ghazali should be continued because it is a relatively new concept of thinking as an effort to expand the study of Islamic education management to be applied in the field of management science especially human resource management.

5. Recommendations

The recommendation is proposed as an implication of the findings concluded in this study should be undertaken further in-depth study of motivation in Islamic perspective. Motivation is important because it causes, distributes and supports human behavior, so they will work hard and enthusiastic to achieve optimal results. It takes a high commitment from an institution, so that someone is motivated in carrying out their work.

Expect for someone to keep maintaining the existence of motivation, do not let there is a decrease in motivasi, of course by taking into account the factors that exist in the motivation itself. If motivation is able to maintain, then someone will feel light in completing the task.

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