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The Application of *Habluminallah* and *Habluminannas* in the Work Motivation of the Management

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Abstract

In general, in an institution, the management are people who are responsible in addressing the issue of workers' motivation and they need to take the initiative to resolve it. In Islam, a good leader should be capable of motivating his workers. However, one question remains, what if the management themselves suffer from motivation issues? This is not supposed to happen because to motivate workers, the management must first become motivated. Thus, among the things that can be done by the management for self-motivation is to strengthen his or her relationship with Allah SWT (*habluminallah*) and with other people (*habluminannas*). This paper work is written with two objectives. The first objective is to identify the motivation that exists in the concepts of *habluminallah* and also *habluminannas*. The second objective is to analyse the application of both concepts for the motivation of the management. This paper work will be analysed through the qualitative approach through document study. An analysis concludes that the management need to give extra attention to the concepts of *habluminallah* and *habluminannas* so that their work motivation will be able to be enhanced. This will subsequently leave a positive impact to the motivation of workers and the performance of their institutions.

Keywords: Work Motivation, The Management, *Habluminallah*, *Habluminannas*.

Introduction

In general, motivated workers serve to be an important asset to an institution. Various methods have been adopted by the management to ensure that their subordinates are consistently motivated. However, a question emerges, how about the motivation of the management themselves? As the highest level of the management that hold a responsible towards workers' or employees' motivation, the management should have a higher level of motivation. They cannot be involved in motivation issues like undisciplined, not using work efficiently, not working hard and not being in the same direction as the institution. Based on this, the management should know the things that can enhance their work motivation.

Following the scenario discussed, this paper work is written so that the method that can be used by the management to enhance their self-motivation can be highlighted. On that note, the discussion in this paper work starts with the section Work Motivation in the Management of Islamic Institutions. The next discussion will be *Habluminallah* In Work Motivation and *Habluminannas* In Work Motivation before it ends with the conclusion as the outcome of the discussion in the previous sections.

Work Motivation in the Management of the Islamic Institutions

Motivation in basic is something that encourages and spurs someone to act (Amin, 2012). If we look at it in the context of work, motivation is something that spurs an employee to perform his or her duties. In an institution, there is someone who is responsible in encouraging or in other words, motivating the employee to work, which is in this case, the management themselves (Yusof, 2013).

However, managing, leading and motivating employees are not an easy task due to the lack of knowledge and skills in motivating employees, further leading to the failure of the institution (Ahmad, 2008). Thus, the management need to improve the existing weakness so that they can be more motivated and they are able to ensure that the institution can be successful. According to Jabnoun (2012), Allah SWT has granted humans with the wisdom and leadership skills. With the given skills and high level of motivation, an institution can achieve success if the management adopt the right method in managing their employees' motivation.

When the management has high level of skills and motivation, he will practise Islamic-based motivation management and will not involve in any form of the conventional motivational theories in his management (Ahmad, 2008). This is because both Islamic-based motivation management and the conventional motivation management have a stark contrast in terms of the sources referred and aims to achieve. In an Islamic-based motivation management, the main source of reference would be al-Qur'an and hadith and the objective to be achieved is *al-falah*. This is different from the conventional motivation management because it prioritises the aspect of material in the management or administration. It cannot be denied that an institution is aimed to reach the material aspect in management but priority and attention cannot rest on only this aspect.

In the management of an Islamic institution, priority is not only given to the material and physical aspects but holistically, it should also involve the aspect of spiritual development of the members of the institution (Ahmad, 2013). The same should apply to the management of work motivation. To increase the work motivation in oneself, or specifically the management, the material aspect cannot become the sole tool in the management of motivation, but it also necessitates the spiritual aspect. Thus, to carry out this holistic motivation management, the management needs to fulfill his responsibility well as a servant and caliph of Allah SWT through his relationship with Allah SWT (*habluminallah*) and with other people (*habluminannas*) (Hamed, 1999; Omar, 2014). In Islam, every occupation and management activity for instance motivation management, if connected with Allah SWT, it will be regarded as an act of worship with a great impact, compared to other material resources (Ahmad, 2008).

At the same time, the management's motivation does not only revolve around connecting themselves with Allah SWT, but at the same time connecting with people. This is because in all aspects of the management, they carries two responsibilities which is as a servant and caliph of Allah SWT (Salleh, 2003). While maintaining his relationship with Allah SWT, the management is building his spiritual aspect whereas while maintaining his relationship with other people, the management is automatically building the material and physical aspects. This clearly demonstrates the holistic aspect in the Islamic management including Islamic-based motivation management. The management who prioritises his relationship with Allah SWT will obtain His mercy and blessings, which is his main objective in his work and this will make him more motivated to work as best he could as his way of fulfilling the mandate of his existence in this earth. This is very different from the conventional motivation management. In the conventional system, the human-to-human relationship is more of importance compared to the Creator (Ahmad, 2013). It can be assessed that in managing self-motivation, the management who neglects his relationship with Allah SWT will automatically affect his relationship with other people. This is because when humans place such a great emphasis on his relationship with Allah SWT in managing self-motivation, automatically the traits of *mahmudah* needed to connect and motivate people can be generated. This proves that both relationships cannot be separated from one another seeing that the integration of both will produce a holistic Islamic institution through the dual functions of the management as a servant and caliph of Allah SWT (Ahmad, 2013; Hanapi, 2013).

Habluminallah in Work Motivation

In general, motivated workers serve to be an important asset to an institution. The management always has to be aware of his status and role as a servant to Allah SWT created by Him to succumb and surrender to Him in obedience and respect, and not committing the things He forbids (Yusof, 2013; Hanapi, 2013). The awareness of this status will spur and motivate the management to work, as working is a form of worship to Allah SWT. Worshipping Allah SWT is an approach that the management can use to improve his relationship with Allah SWT and at the same time increase his own level of motivation (Utz, 2011). Thus, to improve the relationship with Allah SWT and improve the level of motivation, the management can take the verse of *al-Furqan* as reference. This verse discusses four characteristics possessed by humans (Yahaya, 2017). They are performing night prayers, fearful of the punishments of Allah SWT, always prioritising Allah SWT and also grasping the verses of the al-Qur'an. These four characteristics are the forms of worship that need to be practised by all Muslims including the management who wishes for a better self-motivation. According to Hamed (1999) and Utz (2011), worshipping Allah SWT is not only limited to compulsory worships, but any good deeds and honest endeavours and occupations seeking for the blessings of Allah SWT. An honest act of worship needs to lean on three primary aspects. Firstly, the absolute intention is to seek for His mercy. Secondly, honest in performing the commands of Allah SWT and abandoning all prohibitions of Allah SWT. Thirdly, practising the things as had been done by Rasulullah SAW. These three primary aspects can be done by the management in the effort to improve his own motivation and this can further be delivered to his employees as a way to motivate them.

When the management succumbs to Allah SWT through his work or occupation, automatically this will influence his *iman* (faith) and *taqwa*. In Islam, great motivators are *iman* and *taqwa* (Ahmad, 2012; Amin, 2012). The management who have these values will automatically be motivated to work as they believe that their work is a form of worship to Allah SWT. Following Ahmad (2012), faith will make the management always feel that they are servants and caliphs of Allah SWT. The management that has a strong faith will always feel responsible and be motivated with the management tasks mandated to him. This is because when the management has strong faith, he will always believe in the existence of Allah SWT and it will indirectly motivate him because everything that he does will be evaluated by Allah SWT. Thus, he needs to perform his duties as mandated by Allah SWT on this earth so that the work he does will be rewarded by Allah SWT. The reward as decreed by Allah SWT should also motivate the management so that he can be more hardworking and honest in his duties (Hamed, 1999). The management who has this kind of motivation is also the same person who has high level of faith towards Allah SWT.

It is added by Amin (2012) that faith generally means believing in Allah SWT, prophets of Allah SWT, al-Qur'an, the Hereafter and the *qada* and *qadar*. Faith is believed to be the motivation or the most forceful energy to motivate a Muslim. High level of faith will encourage and educate people in every action they commit. Therefore, the motivated management will work and manage their institutions with the intention to do good deeds and seek for the mercy of Allah SWT. The aspect of faith is also discussed by Yusof (2015). He states that the management always have to manage their institutions with faith, wisdom and pioussness. The lack of these three traits will contribute the management to be engaged in fraud and many other issues in the institution. Otherwise, the management will be more motivated to work and come up with the effort to fulfill the aim of the institution. Next, *taqwa* will cause the management to conduct the management activities well with good moral as they are always fearful of Allah SWT (Ahmad, 2012). Amin (2012) explains that *taqwa* applies when people are in fear of Allah SWT and will further abide by the commands of Allah SWT and leave behind all His prohibitions. With this feeling, the management will always be in high spirit to manage their motivation with the traits of *mahmudah* and leaving behind the traits of *mazmumah*.

Also, every act of worship committed by the management including motivating the workers must be in connection with Allah SWT (Yusof, 2013; Omar, 2014). The work done when connecting with Allah SWT will enable the management to always feel the presence of Allah SWT and this will enhance their work motivation. In increasing work motivation, the management are able to make the conditions of worship as put forth by Salleh (2003) as a guidance. The five conditions are as follows- the first is the intention based on Allah SWT; secondly, the substance is not opposed to shari'a; thirdly, the implementation is following shari'a; fourth, the impact does not oppose the shari'a and fifth, the basic acts of worship are not neglected. The first condition is supported with the opinion given by Mustaffa, Roslee Ahmad (2002) and Ahmad (2012). Based on their opinions, it can be concluded that to increase work motivation, the management need to have an honest intention that the work done is a form of worship to attain Allah SWT's blessings and not solely to obtain financial rewards. As added by Darmawan (2006), the management who have an honest intention to work as an act of worship will be rewarded with the forgiveness and blessings by Allah SWT.

For the second term which is substance does not go against the shari'a of Islam, the management need to make sure that to increase the motivation, the work done has to be based on surrendering to Allah SWT (Yusof, 2013; Ahmad, 2013). *Tawheed* should be the substance, the core and the root to one's morality in every management activity. With the existence of *tawheed*, the management will be more confident towards the power of Allah SWT and they will not commit to any activities forbidden by Allah SWT. High level of *tawheed* will generate the motivated management who will always stand for justice, who are determined to fulfill their responsibilities and who are obedient to the commands of Allah SWT. The level of *tawheed* possessed by the management will determine the level of *taqwa* they have while managing the institution.

The third condition is implementation needs to be shari'a compliant. In this context, the management needs to ensure that everything he does to enhance his work motivation must steer clear from values of *mazmumah* but he needs to practise values of *mahmudah* and not involved in anything deviant because it can prevent one from getting the mercy of Allah SWT (Yusof, 2013). According to Hanapi (2013) and Omar (2014), in every act of worship, humans need to avoid doing or even getting close to values of *mazmumah* like not honest and arrogant because it is feared that the act of worship is not accepted by Allah SWT. This should further motivate the management to work harder as he practises values of *mahmudah* and obeys shari'a. Added by Omar (2014), the relationship with Allah SWT not only motivates the management to practise good values but also it makes him realise that the position he possesses is to be the chance for him to manage himself and workers better. The management who practise *mahmudah* when working will also have the tendency to become more motivated and committed with their work because they will take it as a mandate for them to achieve Allah SWT's blessings.

The fourth condition is that the impact does not go against the shari'a. When the management manages to motivate himself and achieve success and aim of the institution, they cannot be arrogant and egoistical but instead they need to work harder and pray that the success is blessed by Allah SWT (Yusof, 2013). According to Utz (2011), when he has succeeded in motivating himself and surrender to Allah SWT, he will be rewarded by Allah SWT's mercy as a symbol of love from Allah SWT to His obedient servant. The final condition is staying away from neglecting basic acts of worship. These include acts of worship that come in the form of fardu 'Ain -prayers, fasting and zakat (Salleh, 2003). In this context, one who is performing the basic acts of worship will automatically improve his relationship with Allah SWT and this will, at the same time, increase his own motivation to succumb to Allah SWT through his endeavours and occupations.

In sum, to ensure that one is always motivated, the management has to be someone who always remembers Allah SWT in every activity he has done. By always strengthening the relationship with Allah SWT, the management will always have *taqwa* and motivation because they manage to do the things commanded by Allah SWT and leave behind the things forbidden by Allah SWT. Following that, when there is a strong relationship with Allah SWT, the management will automatically become more motivated and further enrich his relationships with other people.

Habluminnas in Work Motivation

In general, motivated workers serve to be an important asset to an institution. Humans have had their status elevated to the caliphs of Allah SWT where their role is to manage, administer and regulate the earth and the natural resources so they will be consistent with the stipulated principles in Islam (Yusof, 2013; Hanapi, 2013; Omar, 2014). However, these humans are those who have faith in Allah SWT and the prophet and seek for the mercy and blessings of Allah SWT. This elevated status by Allah SWT as a caliph should make the management more motivated to work better for the sake of making this world a more prosperous place to be. However for this purpose, the management need to conduct the mandate assigned to them as caliphs, where they need to be in touch with other people or in the working context, they need to communicate with their employees.

The discussion in the previous section states that the work motivation of the management can be increased by consolidating the relationship with Allah SWT through deeds in their daily work. However, this can also be increased when the management strengthens his or her relationship with other people or the employees with whom they work together. In Islam, Rasulullah SAW is regarded as the role-model or the idol that can be emulated in all aspects of life when it comes to the relationship among humans (Jabnoun, 2012; Omar, 2014). Thus, it is plausible that the management render Rasulullah SAW as their idols and their guide to increase their work motivation when connecting with employees in the institution.

In an institution, the management himself should be an example to the employees so that they can become more motivated. The management who violate this will earn less respect from the employees and gradually, they will be less influential when it comes to motivating employees. With that, the best idol in Islam that can be emulated is Rasulullah SAW. By following the noble values of Rasulullah SAW like trustworthy, *siddiq* (truthful), *fatamah* (wise) and *tabligh* (delivering the commands and prohibitions of Allah SWT) the management will subconsciously increase their self-motivation towards becoming better caliphs (Omar, 2014). The management who has successfully increased his work motivation through values of *mahmudah* from Rasulullah SAW will always be fair, trustworthy, ready to admit his faults, have high sense of collectivism, cares for the strengths and weaknesses of employees and simultaneously, able to avoid himself from managing and giving orders blindly and practising discriminations. This attitude will not only increase the motivation of the management, but at the same time it can increase the motivation of the employees as they are managed by the highly motivational management.

Following this, the management who practise the noble values of Rasulullah SAW will automatically create a comfortable working environment for their employees where it will further generate friendship and solidarity. This comfortable working environment not only influences the work motivation of the employees but also the management (Saleh, 2012; Yusof, 2013). The solidarity established will make the management and employees become mutually trusting, respectful and giving positive impact to the teamwork and become more motivated to manage the institution.

In brief, the management who consolidate their relationship with their subordinates, will also strengthen their self-motivation to work. This is because they are able to defend their status as caliphs as mandated by Allah SWT to administer the world.

Conclusion

In an institution, the management need to take the responsibility to help and manage the problems of their employees including dealing with the latter's work motivation. However, for the management, they need to take the initiative to motivate themselves so that they can work better. Thus, to motivate themselves, they should hold on to their status on this earth as servants and caliphs of Allah SWT. Based on the discussion, humans who really take good care of these relationships not only will be rewarded with material things in this world, but they will also receive heavenly rewards in the Hereafter. Thus, this should lift the spirit and motivation to the management to manage their employees and the institution by strengthening both relationships with Allah SWT and people.

The management who wish to increase their work motivation through their relationship with Allah SWT need to reevaluate the acts of worship that they have done. The acts of worship done are not only limited to basic acts of worship like prayers, fasting, zakat and so on but also through their daily occupations. In Islam, the work done with honest intention to obtain Allah SWT's mercy is regarded as a form of good deed. This should live up the spirit and motivation to the management to work better. The discussion also concludes that to increase work motivation through work, the management are able to make five terms of basic worships as guidance. The first is the intention based on Allah SWT; secondly, that the substance is not opposed to shari'a; thirdly, the implementation is following shari'a; fourth, the impact does not oppose the shari'a and fifth, the basic acts of worship are not neglected.

With other people, the management can make Rasulullah SAW as guidance to improve their motivation. The management who adopt this attitude will automatically emulate the best traits and characteristics of Rasulullah SAW and this will produce the values of *mahmudah* in the work done. At the same time, the management will also motivate their employees considering that the *mahmudah* values will become the core in all the work done.

In sum, to increase self-motivation, the management need to realise their status in this world as servants and caliphs of Allah SWT. With this awareness, the management must always consolidate the relationship with Allah SWT and also other people in all of their endeavours. The management who have successfully motivated themselves by improving and consolidating both the relationships will contribute to the success in motivating the employees, achieve the aims of the management and achieve *al-falah* which is the absolute success.

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